

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

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## NOTES BY THE WAY.

We publish in this week's "LIGHT" two or three somewhat lengthy communications, but communications of considerable interest. In treating of such subjects as Exoteric and Esoteric Catholicism, Conditional Immortality, and so forth, we come, and necessarily come, close to the religious boundary, and therefore run some risk of entering on religious controversy. That would be a thing to be much deprecated, and for this reason, that religion, of whatever kind it may be, is after all only another presentment of the spirit, and therefore should not absorb so much time and energy in its controversial aspect as it too often does. Nevertheless there are certain ceremonial functions which are inherent in all religions, whether they be festivals in honour of Ceres or the Christian Eucharist, and these have generally, perhaps always, an occult meaning which it is good and useful to investigate, for there is a pure White Magic underlying them all, which has but too often been lost sight of, and it is the duty of all who are interested in the occult to endeavour to rediscover it. Whether Mr. Maitland's interpretations of certain things are the right ones we do not say, but his arguments are well worth attention, even if only to show the utter impossibility of the symposium proposed by "Quæstor Lucis."

Psychological, like metaphysical, reasonings are but too often veiled in a tissue of words; and though we are very glad to get the article by Dr. Carl du Prel which an esteemed correspondent has sent us, we can but wish that some of that conciseness which mathematical exercise would produce had been used. The article is, any way, very important, for Dr. du Prel argues for the "transcendental nature" of clairvoyance, a characteristic of that faculty not always claimed for it. Whether auto-suggestion contains the key of transcendental Psychology, perhaps remains to be seen. We are glad to publish Dr. du Prel's essay.

The magazines for July seem to have laid a more than usual imposition on the supernatural, and not on the "beautiful beyond," either. Some of the stories are ghastly; that called "A Kiss of Judas," in the "Pall Mall Magazine," is one of the cleverest and the most horrible, though there is a story in the "Idler" which runs it hard. Even the last issue of the "Weekly Sun" contained a ghost story, which has the suggestive legend "copyright" attached to it—a very commonplace story in good sooth, and not worth much, but still a ghost story. But why are they all so weird?

We have received the first number of "Borderland," and decidedly the most interesting portion of the new

review is that containing the answers of certain more or less "distinguished" people to Mr. Stead's request for an opinion as to the advisability of such a paper as "Borderland" being established. It is difficult to see why some people were asked at all. Two or three of the answers are worth quoting. That of the learned Bishop of Durham is an excellent example of what the orthodox Christian believes, when his beliefs and thoughts are regulated by a book:—

Many years ago I had occasion to investigate "Spiritualistic" phenomena with some care, and I came to a clear conclusion, which I feel bound to express in answer to your circular. It appears to me that in this, as in all spiritual questions, Holy Scripture is our supreme guide. I observe, then, that while spiritual ministries are constantly recorded in the Bible, there is not the faintest encouragement to seek them. The case, indeed, is far otherwise. I cannot, therefore, but regard every voluntary approach to beings such as those who are supposed to hold communication with men through mediums as unlawful and perilous. I find in the fact of the Incarnation all that man (so far as I can see) requires for life and hope.

The Bishop of Durham is enlightened, but timid; the Bishop of London is not enlightened, and necessarily quite bold. He says:—

To me it seems that before such an investigation can be commenced with any hope of result, a *prima-facie* case ought to be made out for believing that there is something to investigate. I have come across no such *prima-facie* case. Hitherto, the only result of the investigations has been, in my judgment, to show the extreme probability that the investigators will be self-deluded, and tempted to consciously delude others. To this temptation many of them have yielded. But these conclusions of mine cannot be of much use to those who are already convinced that there is something to investigate.

The Rev. Dr. Reynolds, the Nonconformist Principal of Cheshunt College, says some striking things:—

Nothing is more pathetic than the impenetrable mask which really conceals us from each other, the strange individuality which confuses our common speech, the awful aloneness of our souls which gives to each of us a language, a cosmos, a religion absolutely peculiar to ourselves, and always stops the way when we try to explain what we have seen, felt, and handled of the eternal. It is difficult even for dearest friends to "hunt in couples," and I cannot help the conviction that a whole army of experimentists will be in the wrong place when the thing is done which we long to trace. So that I must confess that I am not sanguine touching the results of any amount of simultaneous outlook. The crowning proof of something more than borderland, more than demonstration of the other side of the veil, is the invincible conviction and real assent on the part of untold millions that they have had and do have communications with the Eternal One Himself. Human souls have received "Visions of the Almighty," "seen the invisible," and "have eternal life."

These are not wandering in a borderland, they have jumped the chasm. The borderland is somehow in the depths of the cañon between the two worlds. There are many strange things down in the valley of humiliation—Bunyan, Dante, or Virgil and the Northern Buddhists have heard and seen—and there are multiple personalities, neurotic, gastric, optic, and demonic



forces, which are ready to disturb us, and prevent our seeing the Holy Grail.

There are strong assertions here. To say that human souls have received "Visions of the Almighty," "seen the invisible," "have eternal life," and have "jumped the chasm," is to make a considerable assumption; but it may be that even these things are possible to a "gastric" force, which seems to be in some strange way co-ordinated with a "multiple personality." Words! alas! as usual,—Words!

### CLAIRVOYANCE AS EXPERIMENT.

FROM THE GERMAN OF DR. CARL DU PREL.

Much has been said in recent times of the occult forces that may lie in man. Of a general recognition of the many facts that are affirmed there is, however, no possibility until we have founded an experimental Psychology, of which not even the outlines have as yet been traced, although in quite the latest times Hypnotism has made a commencement towards this which is not to be undervalued.

The object of this essay is to propose to my readers an experiment, which some of them will be able to perform, in the most occult of all human faculties, clairvoyance.

In inquiring in what way it is possible to produce a clairvoyant vision at will and to direct it on a definite object, we have in the first place no other method than that of fixing our attention on the natural examples. We must analyse the cases in which clairvoyance occurs involuntarily, without the will of the seer, we must investigate the conditions and cause of their occurrence, and then consider whether we can produce artificially these conditions and causes.

If we examine the extensive literature of the natural examples of clairvoyance, we find one common condition—the suppression of sense-consciousness. By far the greater number of cases of clairvoyance are described as occurring in natural sleep or in artificial sleep—somnambulism. This sleep, however, may be considered merely as a favourable condition, not as the essential cause. Now, the facts that have been collected give us a still more general condition in reference to the psychological state of the seer. We are generally told, in cases of prophetic or true-dreaming, that the dreamer had an intense wish to receive tidings of something spatially distant or lying in the future; that he was deeply moved by this wish, and in this condition went to bed. Hence it appears that the will to be clairvoyant is the cause that makes us clairvoyant; but certainly not the mere will as such, but by means of its contents. It must be the idea thus united with this will which gives the object to clairvoyance.

A result of the sort desired would therefore show itself particularly when this cause is united with this condition and coincides in time, i.e., when the deep longing to obtain the tidings is taken over into natural or artificial sleep. But since in such dreamers the longing has a definite direction, is connected with a definite idea, we can define the process which seems to take place in the spontaneous occurrence of true-dreaming in this way: the besetting idea is taken as auto-suggestion in sleep, works therein, and sets free the occult faculty of clairvoyance.

Hence the question arises for experimental Psychology: Can we produce artificially the favourable condition—the suppression of the sense-consciousness, and the essential cause—the deep longing, the mental condition of the seer? The first part of the question we may, of course, answer at once in the affirmative. The working cause, however, the mental condition of the seer, is independent of us; but we have recognised that the real power which raises clairvoyance is auto-suggestion; hence we may suggest a corresponding cause by which to compensate it.

I start with the following proposition: What has in so many cases been attained by auto-suggestion must also be attainable by outward suggestion. I believe myself justified in affirming this proposition for two reasons:

(1) We see that when a hypnotised person receives a hypnotic or post-hypnotic command, he puts aside everything in order to carry it out and displays all his mental keenness in overcoming the obstacles thereto. The outward suggestion works as an irresistible compulsion, and how deep the subject's longing is to succeed in it shows itself when he has carried out the command,

i.e., has freed himself from the power of the suggestion. In such experiments, I have almost constantly observed that the subject's face seemed quite illuminated by inward satisfaction.

(2) A second argument for the proposition that auto-suggestion can be replaced by outward suggestion is, that fundamentally the two are identical. Every outward suggestion works not as such, but only when it has been accepted by the subject, which does not always happen. Prof. Bernheim, the greatest authority on hypnotism, says: "For suggestion to be effectual, it is necessary that the idea be accepted by the patient's brain, that is, that he believe it."\* The subject does usually accept the idea, just because he is hypnotised, i.e., is put into a condition of psychic non-resistance. That the subject first changes the outward suggestion into an auto-suggestion, and that, therefore, he carries it out not in order to obey, but from inner compulsion, clearly appears in the execution of post-hypnotic commands. In these, the subject is previously waked, and wakes without recollection. The execution of the deed then follows at the given time, from inner compulsion and with a complete feeling of freedom. If the suggestion related to some very peculiar action, the subject will imagine for himself some motive for that action. Hence, it seems, we can experimentally imitate the natural process of clairvoyance, both as regards the condition and the cause. We can replace natural sleep by artificial, and auto-suggestion by outward suggestion.

An apparently weighty objection may be raised here. It may be said that suggestion can only call into play the normal psychic functions, that it is inconceivable the abnormal mystic faculties also can be in this manner called forth and directed on a definite object—those faculties of which we are altogether unconscious, which are only latent in us, and are subject to our will. This objection, which occurred to me also in the period of my experiments, I am obliged to let drop for several reasons.

1. In the consideration that in conditions of the suppression of our sense-consciousness several sides of our Unconscious Self spontaneously come forward and issue from the state of latency.

2. In the consideration that this must occur more easily when the strengthening influence of outward suggestion is added.

3. In the consideration that the accepted outward suggestion afterwards, and according to the opinion of all hypnotisers, also rules the organic functions—functions just as unconscious and involuntary as the mystical ones. For example, one can by suggestion set in play vaso-motor processes, and hence produce an artificial stigma.

4. Lastly, in the consideration that the records of natural clairvoyance prove that clairvoyant visions arise from a deep longing, where auto-suggestion is active; that hence they can well be evoked artificially, since outward suggestion is not merely a compensation for auto-suggestion, but is even more powerful.

Let us consider an example in which Nature itself has used the psychic motive-force for clairvoyance. Fracastor relates that Marcus Antonius Flaminius, wishing to give back a book lent him, could not find it. In a dream, shortly after, he saw his maid take the book from his bed, in which he had been reading it, and in the act of putting it on the table, let it fall and break the cover—probably a wooden one—whereupon she concealed it. In the morning he remembered his dream, found the book in the place indicated, and forced the maid to confess that all had happened exactly as he dreamt it.<sup>†</sup>

Let us consider this case (and a hundred more might be given) and inquire whether this natural process can be imitated. We may, of course, take it for granted that Flaminius fell asleep with the disquieting thought that he could not give back a book lent him, and that it had perhaps been lost.

This disquieting thought, taken over into sleep, worked therein as auto-suggestion, determined the tenor of the dream, and set free a clairvoyant vision that in this case was a retrospect. Hence the hypothesis is perfectly justified that this retrospect only occurred when Flaminius had received the outward suggestion that the book was lost. In deep hypnotic sleep, this outward suggestion would have worked still more powerfully; the hypnotiser might if he pleased have brought Flaminius even to shed tears, and if the command were then given to search for the book, the result would have surely occurred.

\* BERNHEIM: "Hypnotisme, Suggestion, Psychotherapie," p. 23.  
† BEAUMONT: "Tractate on Spirits," p. 213.



If, now, all this had been the case—and there is nothing improbable in such an assumption—then it would have given the key to a transcendental experimental Psychology, and this is without doubt the most important of the branches of knowledge which the next century will have to construct. I have already in another place\* dealt with the experimental demonstration that clairvoyance may be awakened by suggestion, and I doubt not that further investigations would confirm the result.

In this respect art accomplishes more than nature. The auto-suggestive interest may indeed—as the natural examples of true-dreaming show—reach down into the transcendental depths of our being and thence draw disclosures that the sense-consciousness could not give; but there is a limit to these spontaneous processes of nature, which only experiment can overpass. Auto-suggestive true-dreams could only occur in deep sleep, and the disadvantage of this is that it is most often followed by recollectionless awaking. This confirms the opinion that true-dreams seem much rarer than they are, merely because the recollection of them is rare. The mere intention to remember, taken over into the dream, could hardly obviate this disadvantage; while on the other hand experience teaches that the outward-suggestive command to remember is in the great majority of cases effectual.

But there are other advantages which outward suggestion possesses over auto-suggestion, art over nature. Auto-suggestion presumes a deep interest on the sleeper's part in the object; outward suggestion, on the contrary, can give rise to it, increase it at will and direct it on any object that is desired. Auto-suggestion, moreover, is only effectual when present at the moment of falling asleep and when taken over into sleep as the last dominating thought of the waking mind; while outward suggestion can be given at any desired time, and the moment of executing it by clairvoyance can be also fixed at pleasure and therefore, if desired, may be post-hypnotic. All this, and the above-mentioned circumstance that the command to remember may also be added, justifies us in expecting far more from outward suggestion than is accomplished by auto-suggestion.

He who, for the rest, knows the literature of somnambulism, will there have found many examples, even long before the time of Braid, in which outward suggestion has been employed more or less unconsciously by the magnetisers and has resulted in clairvoyance. In the following example, related by Professor Eschenmayer, outward suggestion appears as the cause of clairvoyance, directed on an object in which the seeress had no great interest and on which, nevertheless, her clairvoyant power remained fixed for a long time. The somnambulist, W., was hospitably received in the St.—family, and the father, who from the beginning exercised a great influence on the magnetic treatment of the guest, requested her, after she had given several proofs of her clairvoyance, to give him news as to the condition of his son, then in Russia. From this time she occupied herself with the son of her benefactor through a long series of somnambulant trances. Without ever having known him she described his appearance quite accurately, and affirmed that he appeared continually before her spirit. She accompanied the son in nearly all the events of the campaign, and reiterated that he rashly exposed himself to danger. She once saw him lying in the hospital with a white cloth on his chin. He was wounded in the face, she said, and could not eat without great pain, yet the wound did not seem dangerous. After some time the list of the wounded arrived; the son's name was not there, but the somnambulist persisted in her statement, and in a later list the son was mentioned as being wounded by a shot in the lower jaw.†

As we see, the magnetisers of 1812 knew more than many hypnotisers of 1893, who, while claiming greater scientific knowledge, still consider hypnotism a mere *cul-de-sac*, from which no path leads into the transcendental sphere, which they deny.

In the case of Dr. Haddock's somnambulist, Emma, her clairvoyance was tested by the most diverse persons and directed to objects in which the seeress could not have the slightest interest; yet her declarations were of the most remarkable certainty, and she would have made a priceless detective, if the men of law knew anything about transcendental experimental Psychology. A whole book has been written about this Emma, and I have elsewhere collected some dozens of similar cases, in which—like a

white raven—there is one which appeared in a police-court, which resulted in yielding a brilliant testimony to the powers of clairvoyance.

It holds true both of natural and of provoked clairvoyance that there is no clear distinction between them and ordinary dream-pictures, so that their transcendental source must first be proved in another manner. But it often occurs in spontaneous prophetic dreams that, if they do leave any recollection behind, this recollection is a very clear one and accompanied by a suspicion of its significance. Hence they seem to leave a deeper impression on the brain than ordinary dream-pictures. Still more must this be the case with dream-pictures occasioned by outward suggestion, and this is analogous with the fact that the faces of hypnotised subjects show such great contentment and even joy when they have succeeded in carrying out hypnotic or post-hypnotic commands.

I consider that the formula: "What is accomplished by auto-suggestion may also be accomplished by outward suggestion" is the key of the transcendental experimental Psychology; and if I can adduce only one example in my favour out of those described in my "Studies," that will not prevent me from putting forward this formula. Doubters I can only request to study the literature of the subject; they will then soon concede the fact of true-dreams, and in the abundance of material at hand they will, reading between the lines, easily recognise the auto-suggestive motive force that called forth such true-dreams. But then there is no further objection to make to the employment of that outward suggestion in the practice of clairvoyance, which I consider the best motive force thereto, in the present state of our knowledge. It now remains to be asked, under what conditions we can make the experiment? The subject must be receptive. We are so particularly in artificial conditions of sleep—those produced by narcotics (a fact which the Neapolitan Porta was aware of in the sixteenth century\*) and in hypnosis.

To the employment of narcotics there are most serious objections. Doctors will, of course, say that in their hands the attempt is perfectly unobjectionable; but I myself know a case in which a doctor wished to prove the power of suggestion in the narcosis,† and brought his subject—as the latter informed me—into a horrible condition. That the hypnosis cannot be employed by everybody, I need not say. Laymen might expose themselves to the greatest responsibility; but every experimenter, even the qualified medical one, should bear in mind that the thing depends not on medical but on psychological knowledge. When it is a matter, however, of evoking clairvoyance by outward suggestion, a doctor would come to grief who trusted solely to his little bit of physiological psychology, and to whom the transcendental psychology was an unknown land.

Under these circumstances there remains, as the only experiment that is free from peril, to utilise natural sleep in order to effect outward suggestion. If we lightly raise the hand of a natural sleeper to our head and speak to him, if he does not wake, we shall succeed in putting ourselves in *rapport* with him and find him accessible to suggestion. In certain cases, when the sleep is deep enough, it may be expected that the outward suggestion will also bring about clairvoyance.

Munich.

DR. CARL DU PREL.

## QUESTIONS AND ANSWERS.

### ANSWER.

12.—Having recently read Hellenbach's "Birth and Death," and also C.C.M.'s able translation of Du Prel's "Philosophy of Mysticism," with its few but pointed footnotes, I am anxious to pursue this line of study. Can any of the readers of "LIGHT," inform me whether any other works of these authors are available for the English student?—L.

No work of either of these authors, other than those mentioned in the question, has been translated into English. I am afraid the English public has not been sufficiently interested in "The Philosophy of Mysticism" to make it worth a translator's trouble (not to say pecuniary risk) to give an English version of "Die Monistische Seelenlehre" ("The Monistic Doctrine of the Soul"), by the same author. It is the natural sequence, and would be a valuable companion volume, to the former book. I began a translation of it, but was not encouraged to persevere, as I should have been with even a few more readers like "L." There is also a book by Hellenbach, "Die Magie der Zahlen" ("The Magic of Numbers") which I should much like to see translated.—C.C.M.

\* PORTA: "Magia Naturalis," viii. c. 2.

† A word formed on the model of "hypnosis," to distinguish the narcotically from the hypnotically produced sleep.

\* DU PREL: "Studien aus dem Gebiete der Geheimwissenschaften," ii., 98.

† ESCHENMAYER: "Versuch die Scheinbare Magie des Thierischen Magnetismus aus Gesetzen zu Erklären," p. 17.

‡ HADDOCK: "Somnolism and Psychicism."



## GOOD AND BAD INFLUENCES.

The following is from the "Harbinger of Light" of Melbourne. It contains some serious considerations :—

At a recent meeting of the Victorian Association of Spiritualists, a question was asked, "Whether the belief commonly entertained that we are surrounded by evil spirits, who incite us to wrong-doing, is correct?" Were we in the position of a witness undergoing cross examination by a clever counsel, we should be under the necessity of answering in the affirmative; but, on the other hand, were the question put, "Is it true that we are surrounded by good spirits, who incite us to right-doing," we should still be constrained to answer in the affirmative. The fact is, we are surrounded by disembodied spirits, as varied in their mental and moral qualities as are the embodied spirits with whom we are in more conscious daily contact; but the disembodied, being more easily attracted or repelled by our thoughts and words than those encumbered with a physical body, respond more readily to our unuttered invitation, or enter uninvited a door of the mind which is carelessly left open. All spirit influence, or control, is dependent upon conditions, primarily in the subject. A person of strong mind is not likely to be influenced by individual spirits, and hence is comparatively free from interference by the lower grades of spirits, who are not sufficiently in harmony with each other to co-operate, save where the human being, by entertaining and focalising some malevolent thought, attracts spirits in harmony with his thought, who act in concert with him to accomplish his design. The higher spirits, however, will co-operate spontaneously in acting upon a positive mind, knowing that such a mind has more power and potency to diffuse any truth they may be able to instil into it. The less positive minds are more plastic to individual influence, and are impressed according to their moods and conditions by spirits of various grades. An individual of good moral status, however, is seldom diverted from the path of rectitude by low and depraved spirits, simply because he is not in affinity with them, and did not invite them. There is, however, a third class of people, who, from extreme susceptibility and lack of mental power, are negative to the will of spirits, good, bad, and indifferent; and such as these, unless protected by a stronger mind—whether in or out of the body is immaterial—are liable to be controlled at unseemly times by selfish and unscrupulous spirits, who take delight in manifesting themselves and giving their crude ideas to those who will listen to them, as spiritual truths. Sometimes the more degraded of these will infest the medium, depriving him of his power of volition; but this rarely happens, save where the poor deluded subjects have willingly surrendered themselves to the influence time after time, until they have become biologised. It is rare indeed that a disembodied spirit can persistently control the mind and body of a human being, except under these circumstances. It is amongst the susceptible, unbalanced class of people that the dangers of Spiritualism exist; and from them arise most of those things which are repulsive to the intelligent sceptic. No persons of this class should be encouraged to seek development as mediums unless they have a naturally moral tone and religious aspirations. Such as these, surrounded by a harmonious circle of friends, will soon attract a class of spirits who will act as their protectors; lacking these, they are treading dangerous ground in which there are many pitfalls, and without the moral bias referred to, the path is more likely to be a downward than an upward one. Obsession, unreliable communications, and other repulsive manifestations of Spiritualism, are all the result of ignorance or disregard of the laws of mediumship and spiritual intercourse, and until more time and attention are given to the study of them, these evils will continue to exist. There are two points from which the subject may be legitimately approached: the scientific or intellectual, wherein it is necessary for the investigator to acquire by reading or oral instruction from those who have preceded him on the road; and the religious, where, with a realisation of the supreme importance of the knowledge sought, the soul is lifted up by aspiration to the higher spheres, the responsive influence of which protects the aspirant from the intrusion of more mundane influences. There are, unfortunately, but few that approach the subject in this spirit; hence the greater need of enlightenment on the intellectual road, and although the laws of mediumship and spirit intercourse generally are advanced but little beyond the embryonic state, sufficient of the general principles pertaining thereto has been gathered and published to qualify an intelligent reader to investigate Spiritualism in a rational way, and so avoid many obstacles which constantly impede the uninstructed, and not unfrequently divert them from the track.

## ASSOCIATION OF COLOURS WITH SOUNDS.

The following is from the pen of Mr. B. F. Underwood, and appears in the American scientific journal, "Science":—

A blow on the head often gives rise to luminous sensations (for luminousness is a sensation and not, as is popularly supposed, a thing *per se*) and, under the influence of the shock, the person seems to see a multitude of sparks. Describing the effect of a fall on the ice, boys say it made them "see stars." Frequently there are great variety and brilliancy of colours thus seen. Vibrations which, affecting the auditory nerve, produce the sensation of sound, in some cases have the power of causing the sensation of luminousness. Indeed, there are persons who, whenever they hear a sound, also perceive a colour, one sound corresponding with red, another with blue, another with green, &c. Dr. Nussbaumer, of Vienna, relates that when a child, in playing one day with his brother, he struck a fork against a glass to hear the ringing, and while he heard the sound he discerned colours. He says that when he stopped his ears, he could tell by the colours how loud was the sound produced by the contact of the fork with the glass. Very much the same were the experiences of the brother. The doctor relates the observations of a medical student in Zurich to whom notes of music were translated by certain fixed colours, the high notes by clear, the low ones by dull colours.

M. Pedrona, an ophthalmologist of Nantes, states that he had a friend who was accustomed to the simultaneous perception of sounds and colours, but he avoided speaking of it, not wishing to be thought strange or to be an object of curiosity or a subject of discussion. At one time a number of persons were repeating a slang expression, which occurred in some popular story, "That is as fine as a yellow dog," applying it in a jocular manner to all kinds of things and actions. One of the company said of another person, "Have you noticed his voice? It is as fine as a yellow dog." M. Pedrona's friend replied seriously and with emphasis, "His voice is not yellow; it is pure red." The downright earnestness with which the remark was made caused the whole company to laugh outright. "What," said they, "a red voice? What do you mean?" The gentleman had to explain the peculiar faculty which he possessed of seeing the colour of voices. When he had done this each person present desired to be informed of the colour of his own voice. The voices were characterised as blue, red, green, &c. The joke was on a young man who happened to have a yellow voice.

M. Pedrona says that his friend had perfect sight and hearing and that he was in the best of health. With him a luminous impression seemed to be made before he experienced the sonorous impression. So keen was the chromatic sensitiveness that he knew whether the sound was blue, red, yellow, or of other colour, before he could judge of its quality and intensity. He differed in one respect from the Zurich student—he did not perceive a change of colour with every modification of tone. A sharp note was only brighter, while the flat one was duller than the natural. The same piece of music played upon different instruments produced different sensations. A melody played on a clarinet was red and on a piano blue. The colour was intense in proportion to the energy of the sound. The coloured appearances of the sound were perceived on the vibrating body, for instance, on the strings of the guitar or over the keys of the piano. "The seat of colour," said the person who experienced these impressions, "appears to me to be principally where the sound is made, above the person who is singing. The impression is the same if I do not see anyone. There is no sensation in the eye, for I think of the same colour with my eyes shut. It is the same when the sound comes from the street through the walls and partitions. When I hear a choir of several voices, a host of colours seem to shine like little points over the chorists; I do not see them, but I am impelled to look toward them, and sometimes, while looking toward them, I am surprised not to see them."

This association of colours with sounds is more common than has hitherto been thought by the few persons who have called attention to the phenomena. It has been assumed that the experiences were hallucinations. It is more probable that they result from some connection between the auditory and visual nervous fibres. It is now known that there are motor nerve centres which perform particular functions, and it will probably be found that near the acoustic centres are also chromatic centres, and that, in such cases as have been described above, they echo to each other. The fibres of the nerve of hearing may



thus produce vibrations at different periods of the chromatic fibres.

According to the doctrine of evolution all the other senses have come slowly into existence as so many modifications of feeling. Indeed, hearing and sight, as well as taste, are modes of feeling. Differentiation of feeling has, in the evolution processes, corresponded with the differentiation of physical structure. In the lowest forms of life there are no developed and defined parts like the organs of hearing, sight, smell, and none such as in the higher animals make possible variety and sensitiveness through touch alone. "The spider's touch, how exquisitely fine," exclaims Pope. What a difference in the sensation of touch between the speck of living jelly, homogeneous so far as it appears to the eye, and a man with his differentiated structure, his several senses through which

Soft silence and the night  
Become the teachers of sweet harmony.

### "LATAH."

The "Pall Mall Gazette" publishes the following:—

It seldom happens that any form of disease presents an aspect so purely ludicrous in its ordinary manifestation as to be a fit subject for lay discussion. Such, however, is the singular and as yet unexplained affection known by the Malay name of "Latah." As might be inferred from its title, it is, although not unknown amongst other nationalities, an almost purely Malay disease, and has naturally attracted the attention of Europeans residing in the countries peopled by the race in question. It is, at the same time, questionable whether one person in ten thousand in Great Britain has ever heard the word, or knows that such a curious affliction prevails amongst any portion of the human race.

How to define Latah is somewhat puzzling. If any short equivalent be desired, it may be described as an irresistible impulse to imitate the words or actions of those around them. Another form of the disease, very often not less startling to the onlooker, is the exhibition of intense nervous excitement when some particular word is mentioned—usually in the form of most abject fear. A third, and less noticeable, form is the exhibition of alarm at some unusual but not ordinarily terrifying sight or sound, much as a child will start at the sound of a gun, or a grown person on suddenly discovering a corpse. The two first-named manifestations are, of course, those which strike the spectators and auditors as most strange and inexplicable. The nervous impressionability of the Malays in other ways is well known to all who have lived amongst them. A very slight cause will change an ordinarily placid and inoffensive native into a very demon of rage, the extreme illustration of such a mental condition being known as "running amok"—or as foreigners usually call it, "amuck." Over and above a readiness to take offence at unjust blame, or what he considers disrespectful treatment, native public opinion considers a Malay dishonoured who does not avenge a blow by taking the life of the party giving it, not at the moment, but on some subsequent occasion when the intended victim is off his guard. It would be going too far to say that a tendency to sulk and take revenge accounts for the Malay liability to Latah, as many other peoples amongst whom the disease is unknown develop the same disposition, while almost destitute of the childlike good temper and unaffectedly good manners of the Malayan tribes. All that can be asserted is that such a disease would never exist amongst a phlegmatic race. Nor, again, must it be imagined that Latah is of everyday occurrence. Many people have lived in the Straits Settlements for over twenty years without ever seeing a single case of it.

Let us, then, describe its peculiar features. The impulse to imitate the words or actions of others is sometimes evinced in a not merely ludicrous but a most distressing way. In some cases it should be premised the attacks occur only at long intervals; in others the patients are habitually subject to the disease, and can at almost any time be compelled to exhibit it. When this results in any unpleasant consequence the Latah (it is customary to apply the word both to the disease and to the patient), while quite unable to resist the strange influence exerted, will keenly resent the practical joke. In a case recorded by Mr. H. A. O'Brien, a woman was introduced to him as a Latah, and he for some time conversed with her without detecting anything abnormal in her conduct. "Suddenly her introducer threw off his coat. To my horror my venerable guest sprang to her feet

and tore off her kabayah (jacket). My entreaties came too late to prevent her continuing the same course with the rest of her garments, and in thirty seconds from her seizure the paroxysm seemed to be over. What struck me most in this unsavoury performance was the woman's wild rage against the instigator of this outrage. She kept on calling him an 'abandoned pig,' and imploring me to kill him, all the time that she was reducing herself to a state of nudity." An equally absurd but less distressing manifestation of the disease was provided by a Malay woman, who, on seeing her master tear up a letter and throw it out of the window, at once followed suit with a basket of clean clothes she was carrying. No great harm, of course, resulted in this case, but tragical effects have more than once followed practical jokes with Latahs. The following instance, also related by Mr. O'Brien, happened while the writer was residing at the place where it occurred. The ship's cook of one of the local coasting steamers happened to be a pronounced sufferer from the disease, and, as but too commonly happens in such cases, was continually victimised by his ship-mates. As a rule the effects were simply ludicrous, and hugely amused the crew, who shared the fondness for horseplay proverbial among European sailors. On the occasion in question the cook was dandling his baby on the forward deck. One of the men, noticing this, picked up a billet of wood, and, standing in front of the Latah, commenced nursing it in the same way as the latter was dandling the baby.

Presently he began tossing the billet up to the awning, the cook imitating his motions with the baby. Suddenly the sailor opened his arms, and the billet fell to the deck; the unfortunate Latah did the same, and the child, falling on the planking, was instantly killed. It is very singular that in no case has a Latah been found to exhibit any other mental peculiarity. There appears to be no tendency in such a case to lunacy, nor does the disease appear to shorten life. That an imitative propensity is sometimes the forerunner and accompaniment of certain mental diseases among Europeans is alleged by more than one medical authority, but seldom becomes so pronounced as in the cases of Malay Latahs. Moreover, it never manifests itself in the latter race before the age of puberty. The patient, again, is perfectly conscious of what he (or she) is doing, and frequently resents in the strongest manner any attempt to play upon his infirmity.

The second form of Latah mentioned above, in which intense nervous excitement is caused by the mention of some particular word, is scarcely less curious to onlookers than that already illustrated. The patient in this case will exhibit uncontrollable fear, evinced by running away at full speed or plunging into the jungle if on shore, or by jumping overboard if in a ship or boat, at the mention of some animal or reptile. Some are thus affected if a companion shouts *Ular!* (a snake), others at the words *Riman* (tiger), or *Buaya* (crocodile). The strangest fact in this connection is that such patients seem to have little or no fear of the animals themselves, or certainly not more than any prudent native exhibits when meeting them in the river or jungle. Thus a man who will jump overboard in hot fear at the shout of "Crocodile!" will readily stalk, and when it is disabled approach, one of these reptiles. The Malay, it should be added, is an exceptionally plucky and expert hunter and woodsman, so that this particular form of nervous fright is the more remarkable.

The third, and less noticeable, form of Latah, in which some unexpected sight or sound induces fright, might, without explanation, be deemed common to all humanity. But in the case of a Malay Latah such a surprise invariably provokes a desire to strike at the nearest object, and is also accompanied, in almost every case, by an obscene exclamation, no matter how correct his or her usual language and behaviour. It will, of course, be remembered that among all Oriental nations phrases which we consider obscene are ordinarily used in conversation before women and children; but the Malay, aware of our prejudices on the matter, usually refrains from using them before Europeans. The most common exception is when the speaker is a Latah. Altogether the disease is a most obscure manifestation of nervous irritability and disturbance. It would be interesting to know if the brain of a Latah differed in any way from that of the ordinary individual. The subject presents a wide field for pathological research.

HE who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten the cause.—BEECHER.



OFFICE OF "LIGHT,"  
2, DUKE STREET,  
ADELPHI, LONDON, W.C.

## Light :

EDITED BY "M.A., LOND."

SATURDAY, JULY 22nd, 1893.

**TO CONTRIBUTORS.**—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable. Letters should be confined to the space of half a column to ensure insertion.

Business communications should in all cases be addressed to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, W.C., and not to the Editor.

### ON DEVELOPMENT.

"Who assures us that even here and now we have developed into the full height and scope of our being?" This question is asked by Mr. F. W. H. Myers. And who dare answer that we have done so? Yet possibly there may be some who dare do so; those to whom this life (as they think they know it) is the be-all and end-all of existence, that is to say, this life, with the puny heaven attached to it, which heaven itself is a subsidiary entity looming intangibly but pleasantly at an indefinable distance. Such persons will answer the question at once quite easily. Also those who are dissatisfied with things as they are, and there are many who are reasonably so dissatisfied, will hope at any rate for something better in a dim afterwards; but they will only hope, and it will be for them, as for the others, only an "afterwards."

The question requires a very different answer, and the answer is that no one can assure us that we have developed into the full height and scope of our being, for we have not done so. The pure Materialist, equally with the pure Spiritualist, says we must develop into something better and more important than the money-grubbing machine with which we are but too easily satisfied now. The one sees possibilities of arriving at conditions in which our bodies and their environments may be made independent of the causes of present failure; the other knows that he may, by raising himself towards those higher intelligences who know not death, become so imbued with their immortality that earthly life will eventually become only the vestibule of another and more perfect existence. Both the Materialist and the Spiritualist are right, and who shall say where the spirit begins and the material ends? And the undersoul of the world tells the same story, for what else, in spite of all the crudities, the anomalies, and the apparent imbecilities which go with them, do the social movements of the time signify? And individual man is but a unit, a somewhat differentiated unit, but still a unit, in the movement of the mass of units which constitute the world.

But unit as he may be, each man has his own individuality, and he has to work with that as far as it can be detached from the general mass of humanity, and the unit itself can possibly be developed even to a greater extent than the question of Mr. Myers suggests. There was a time when people were satisfied with the four "elements" as facts about which there could be no dispute; that satisfaction had to be thrown to the winds, and in just the same way the five or six senses—for the muscular sense should probably be added to the others—have done duty long enough, and "finer forces" than those cognisable through those senses are becoming recognised and used. And if those finer forces are cultivated and developed, where shall the boundary be made?

We are accustomed to regard statistics from too materialistic a point of view, especially when dealing with

the problems of life. When the first table of probabilities for life insurance purposes was made, it scarcely could have struck people that a law had begun to be discovered, dimly enough certainly, which would show eventually what must be the best conditions for the spirit to continue its presentment on the material plane which we call human life; but that was what was done. And so if we are told that there has been a distinct modification in the aspect of that law, so that the probabilities of living for a certain time at any given age are now greater than they were when those first tables were made, we ought to understand that life, or the conditions convenient for the spirit's material home, are better than they were. This, though, is all from the lower or material side of things.

If then we can, by modification of its environment, so make the presentation of spirit which we call our lives more perfect, why should we not so elevate and perfect that spirit, even while in this condition of things, that it may modify its habitation from the inside? The alchemists were always seeking after the elixir of life—though in what subtle way they mixed up that elixir of earthly life with a more celestial development we may hardly be able to discover, but there is every probability that in discovering the one they expected to discover the other, so as to raise men above the ills to which the terrestrial state subjected them. Now, whether or not they sought this through the material quicksilver and gold of which they made so much, or whether these metals were, after all, mainly symbols, there remains the fact that the metals were used. For us, however, there is no need of this. We who are sure that there is a world outside this, which overlaps and is interwoven with this one, but where death as we know it does not exist, can, by putting ourselves in constant touch with that other world, so get imbued with its vitality that we may overcome, in a great measure, the forces hostile to our development, and in so doing get a hold on forces which, though apparently more delicate, are yet more effective than those which rule our ordinary ways of existence.

It may be, it sometimes indeed seems that it must be, that the fight onwards is a fight against those forces which are called material; but those forces will have to be conquered, and man in his material form can, in this way, become something more than he has dreamt of or hoped for; and he may reach forward with hope to a renewal of his youth, not of that youth which means material passion and its consequences, but the youth which is of God, with Whom is no beginning and no end.

### AN APPEAL.

#### INTERNATIONAL SPIRITUALISTIC ADDRESS ALMANACK.

All Spiritualistic or Spiritistic societies, benevolent institutions connected with them, &c., and all periodicals devoted to Spiritualism and allied subjects at home and abroad, which desire to find mention in this Almanack, free of charge, are requested to send in their addresses before October 1st, 1893, at the latest, to the Secretary at the following address:—Secretariat der Vereinigung "Sphinx," Schwedterstrasse, 224, Berlin, N.

It is requested that the communications be accompanied by clearly written answers to the following questions: *For Societies:* Name of the Society; Place of ditto (town and province); Name and address of its President; Day and hour of meeting; Number of its members; Explanatory remarks. *For Periodicals:* Name of the periodical; Place of ditto (town and province); Editorial office (address); Number of circulation; Conditions of subscription.

All Presidents of Societies and all Editors at home and abroad, who may think this enterprise likely to serve the common good, are desired to make this appeal known as widely as possible, and to publish it in their papers.

**TO OUR READERS.**—The further consideration of Mr. Hudson's "Law of Psychic Phenomena" is deferred till next week.



## "SORCERY."

The "Proceedings" of the Society for Psychical Research are just to hand, and we hope to refer to them more fully later on. The following may, however, be given at once. It occurs in the article by Mr. W. H. Myers on "The Subliminal Consciousness." Mr. Myers is speaking of the possibility of "telepathic projection into other minds of such impulses as may generate in the percipient some of those hysterical impulses which we know to be generated with such disastrous ease by the unconscious self-suggestion of the hysteric's own unstable being." Mr. Myers thinks there is no obvious reason why this should not sometimes occur, and gives as illustration of the possibility an account of certain experiments made by Dr. Gibotteau with Berthe, a Norman peasant girl, who had been trained in "sorcery" by her mother. This girl told her methods to Dr. Gibotteau,\* who says:—

"Passive telepathy, the rôle of percipient, was not a marked feature in Berthe's case; and it was generally by an exercise of will that she arrived at it. I do not remember that she ever became spontaneously aware of any action performed by me. More commonly she would seek and listen. Sometimes she mentally followed the track of her subject; sometimes she watched a place where she supposed that he must pass, and from this ambush, as it were, she seized him as he went by. For example, she had resolved to prevent me from walking up the Boulevard St. Michel, towards the Observatory—a street by which I do not often pass. Seldom have I passed that way without feeling her presence, and a resistance which took two quite different forms. Sometimes I felt an unusual feebleness in my legs, which seemed paralysed. It was as though I had been carrying on my shoulders a weight too heavy for me. If I turned to walk the other way, I felt myself light and free. At other times I had a certain difficulty in moving forwards, as if I had been struggling against a strong wind, or rather against a current of water which reached to my middle, for the sensation was confined to the legs. I amused myself by observing this effect, which I quite understood to proceed from Berthe. If I turned the other way, the opposite effect followed; the imaginary current seemed to drag me towards the Seine, and I had difficulty in preventing myself from running.

"Berthe's other method of influencing me was mentally to explore a place—my own room, for instance, and thus somehow to discover whether I was there. This at last became very tiresome. When I wished that she should leave me alone I deceived her by the following artifice. I took the homeward route in the evening, *summoning* her strongly, and as soon as she mentally *replied* I continued my route in imagination, picturing to myself one point in it after another. I fancied myself entering my house, mounting the staircase, and going to bed and to sleep. Then I suddenly *broke contact* with her, and continued my real walk in another direction. It will be understood that in the absence of notes I cannot now give precise details, but all these facts stood out clearly enough at the time. I ought to add that she by no means always succeeded; nor did she always tell the truth, being given to boast about her powers of this kind. Nevertheless, the kind of *surveillance* which I felt hanging over me for the space of two months was, perhaps, the most interesting to me among all Berthe's phenomena.

"My friend L. on one and the same evening both imposed upon Berthe, and received from her, a sensation of this kind. After a single sitting with her he endeavoured to prevent her from returning home, at about 11 p.m., and to make her take a road which led her away from her lodgings into a solitary quarter. He felt as if he had succeeded in this; and indeed he had succeeded, as Berthe told us next day that she had been astonished to find herself far from her lodging and her right road. But she took her revenge at once. L., on leaving me, went after a time to his club, at about midnight. He was there watching the play, when suddenly he felt a foreign influence; everything became distasteful to him; he only stayed a few minutes, and went home almost at a run. Next morning he told me of this experience, and said he was sure that it was Berthe who had made him thus suddenly change his mind. And Berthe afterwards gave me the same account, boasting that she had made him change his mind.

"Another time Berthe taught me how one ought to proceed in order to make a person fall down. The method is thoroughly logical. First you must get to know him, talk to him, impress him as much as you can, and make him afraid of you. When he is in the street you follow behind him and imitate his walk as closely as you can, *charging* him all the time. (This was the word she used for the process, to her quite familiar, of mentally possessing herself of someone's thoughts, and slightly hypnotising him.) Then you must see a string stretched across the road a few steps in front of him. You follow the movements of your victim, and then, at the moment when he reaches the imaginary string, you yourself intentionally stumble, and the poor man is forced to tumble down.\*

"We had been having a *séance* with Berthe; and we prolonged it in an open carriage, where she sat between P. and myself. It was a summer evening, near midnight, in the Quartier des Invalides. Before entering the carriage I said to Berthe: 'Since you say that you know how to do it, try and make M. P. lose his sense of direction, so that he may imagine that he is turning his back on the direction in which he is really going. Wait to do this until I give you a sign.' At a certain moment I gave her the sign; and after a few moments P. said to me, I feel very odd; everything round me seems turning, and I feel sick; it is just as if I was sea-sick.

"Nothing further occurred, so the hallucination remained incomplete. P. is entirely ignorant of medicine; he knows nothing of the sense of direction, or of the intimate connection which exists between a disturbance of this sense and the special discomforts of which he complained. One could hardly have a better proof of the reality of Berthe's action, or a better commentary on the power of causing the victim to lose his way, so often attributed to sorcerers of every country."

The production of sleep at a distance, and certain other "unholy" tricks, were also indulged in by this Norman girl. It is Dr. Gibotteau who is still speaking:—

"I had been reading the account of the experiments with Madame B. (Léonie) at Havre. I asked Berthe one day, 'Can you manage sleep at a distance?' 'Certainly,' said she, 'it is not difficult; I have done it often with [an experimenter whose name I forget].' 'Well then, look out, some time to-day I will send you to sleep.' After lunching at the hospital-officers' hall I asked a colleague to choose an hour for me at random. The hour chosen was, I think, 2.30. When that hour came I walked up and down in the corridor, at least three hundred yards from the hall, mentally ordering Berthe to go to sleep, as if I had been close to her. After ten minutes, it seemed to me, I cannot say why, that I had succeeded. I walked back to the window of the *crèche*, where Berthe was, and looked in. She was asleep. I entered. They told me that she had been asleep for ten minutes or so. She had lain down, and they had seen her go to sleep. It was her ordinary somnambulistic sleep—a sleep into which she sometimes fell spontaneously. I repeated the experiment a great number of times, always choosing an hour at random. I almost always succeeded, with occasional failures when she was occupied in talking, or when I lacked patience. I observed that a prolonged effort was necessary for success. It did not seem that I merely supplied a signal at which she voluntarily sent herself to sleep; but rather the sleep itself seemed an effect directly and laboriously produced by my will. I have had the same feeling in sending other subjects to sleep from a distance.

"I tried further experiments; I used to succeed pretty well in making Berthe come from the *crèche* to the hall at my mental order. In these cases she went to sleep first and moved forward tottering, her eyes ecstatically fixed. Unknown to me the head nurse forbade her to enter the hall. She then used to walk into the garden and come up to the window nearest to where I was at work. I tried to send her to sleep at greater distances; for example, from my own lodgings in the Rue des Ecoles, &c. The results were less good, but still encouraging."

EXPERIENCE brings in the materials from which intellect works; for it must be granted that a man of limited experience will often be more capable than he who has gone through the greatest variety of scenes, or rather, perhaps, that one man may collect more experience in a sphere of a few miles square than another who has sailed round the world.—WILLIAM GODWIN.

\* "Annales de Sciences Psychiques," September and October, 1892, p. 25, &c. (abridged).

\* "Annales," September, October, 1892, p. 258.



# RECORDS OF PRIVATE SEANCES. FROM NOTES TAKEN AT THE TIME OF EACH SITTING.

No. LXIII.

FROM THE RECORDS OF MRS. S.

May 27th, 1877. — This evening the family and Mr. S. M. sat alone. Much scent was brought, and we heard many raps. All the musical spirits manifested, and a sapphire was brought for Charlton. During the séance Mr. S. M. said he saw a great spirit standing over him with a very heavy jaw. At the conclusion of the séance we found a piece of paper near Charlton; on it was written, "For the boy. — L. Beethoven." We gave Mr. S. M. a quantity of photos to look over, he picked out one of Beethoven, saying it was the likeness of the spirit he had seen standing over C.

September 12th (Eve of Wight.) — We had been absent from the medium for some weeks, when he joined us for a short time at Ventnor. This evening we renewed our meeting in circle. Much delicious scent (made from flowers in the room) was brought. We heard many raps, and some small pearl beads were placed on the table. Mentor and Doctor controlled slightly, and R. was twice gently touched by Catharine.

September 13th. — Sat again and had the usual physical manifestations. Dale Owen came and greeted us.

September 17th. — Anniversary of our wedding day. This evening we held a short séance. Scent and musk were brought, and Mentor placed a paper by my side with direct spirit-writing on it: "Mentor salutes you."

September 20th. — This evening we had the usual manifestations of raps and scent, pearls again brought. Mentor and Catharine rapped out several messages.

September 23rd. — Last meeting at Ventnor. Much rapping and exquisite scent; also direct spirit writing.

Doctor tried to control. Imperator spoke for a short time.

October 7th. — This evening Mr. Lloyd Smith, from America joined our circle. Much scent was brought by Odorafa. Grocyn manifested through his musical sounds. Catharine rapped, and Rector shook the room with much force. Dale Owen controlled, speaking through Mr. S. M. to Mr. Smith, and left a sign of his presence in direct writing. Several spirits came and gave their names, they were friends of Mr. Smith's, and only known to him; he recognised them at once. Imperator controlled the medium for a short time, welcomed Mr. Smith to the circle, and answered many questions he put to him. He left us with a solemn prayer and benediction.

October 21st. — This evening our usual Sunday circle met. We had raps, scent, and lights. Doctor spoke through the medium, and Imperator controlled. "We wish to say somewhat of matters concerning which we have previously spoken on the state of your world, which is verging on the close of the present epoch. Before each new epoch there comes a period of unrest, war, and tumult, social, religious, and political, and those who pass through it will suffer distress. You know not the wide and far-reaching work which we have in charge. You have known us as the controlling influence of this circle, and our manifestations have been of a peculiar kind. We have given access to those who have desired truth for its own sake, but we can allow of no interference with our circle. We positively object to the medium going to any other circle, save when the necessity supervenes of recording and placing before the public information necessary to our work. You live in an age of dire disturbance, there is no sign of peace, and rest in the future, but in the far future the listening ear can catch the notes of the angels, and their hymn is the anthem of peace. There are hopes in the future, but between now and then there is the shadow of death. The medium now has had experience of the phenomenal phases of our work, and this phase, when perfected, will form a valuable basis of instruction, but do not imagine that these phenomena will become permanent. They will always be exceptional and abnormal; will serve their purpose, and then die out, but we look upon them as valuable, and the controlling agencies are good." [This referred to wonderful materialisations, through the mediumship of Dr. Monk, the medium had witnessed with Dr. C.] "We were not present when the medium saw these forms. When they are being materialised the medium's astral spirit is withdrawn and a human form moulded. While I control this medium, his spirit is removed from the body and passes through phases of education; sometimes it is

simply lulled to sleep." Imperator then said, "The spirit is vitalised when the jokers you perceive occur." [This was said to be no convulsion.] "When this control commences they are necessary to separate the spirit from the body. The soul may be dissipated, this is the second death spoken of in the Revelation. When that occurs the individuality is lost, and the soul, or divine spark returns to God who gave it." July 22, 1880.

October 28th. — This evening we met as usual. The medium complained of feeling ill. Much scent was brought, made of sandal wood and new mown hay; this we used to be told was spirit scent. The Prophet and Mentor showed their respective lights, passing them many times over Mr. S. M. The medium said: "I see a cross of light floating in the air." Presently he was then heard to fall, and Catharine rapped for light. We found a card board cross, worked in pearls, and placed before Charlton. Through the alphabet we were told that Catharine had made it, and brought it for him. Mentor then controlled and answered questions. Through alphabet we were told to strike a light. After doing so we found that Mentor had taken Mr. S. M.'s handkerchief out of his pocket, doubled it, and had placed a quantity of dry musk on it, which he said had been brought for me.

November 4th. — We met as usual. The room appeared full of spirit light, and there was much sweet scent. Imperator controlled for a short time, saying the light in the room was caused by the presence of many great spirits, and it would be better to have a light to prevent the occurrence of physical manifestations. He also told us to meet to-morrow, the medium's birthday, as they liked to recognise landmarks. He answered many questions, and told us the world had not rightly understood Christ's teaching, being on too low a plane to comprehend it; had it been understood and practised, man would be more elevated than he now is. "The religion of the Churches was more Pauline than Christian. Christ never taught sacrifice for sin. The disruption that is now occurring, socially, morally, and theologically, is the reflex action of what is now taking place in the spheres."

November 5th. — Same circle met, as we were told it was to do on the medium's birthday. Much liquid scent was thrown over us and the table. Many raps were heard, and by request they were made both loud and soft. A very beautiful stone was also brought as a birthday gift for the medium.

## JOAN OF ARC.

From Munich comes a little work, entitled "Was Joan of Arc a Saint?" a sceptical study *apropos* of the canonisation process. The author, who has made himself acquainted with all the chief means of information on the subject, comes forward as *advocatus diaboli* on the canonisation question. It may well raise a smile that the Catholic Church, the same yesterday, to-day, and for ever, having burnt Joan as a heretic in the 15th century, should contemplate making her a saint in the 19th; that her position with regard to the Church was eminently heretical is in this book well demonstrated, but the author seems to us far less fortunate in his attempts to deprive her of the saintly attributes of mercy, love, and truth. Though professing to admire her, his picture is not sympathetically drawn, and the theory of auto-suggestion to explain her visions and her voices will scarcely commend itself to many of our readers.

The book contains a passage that is interesting to Spiritualists on other grounds:

"Dr. Schwabe relates that even Goethe, whose belief in the demonic is mentioned several times in Eckermann's *Conversations*, believed in his old age, when he had a tendency to mysticism, that he had a 'genius' about him, whom he not only often heard make a slight noise near him, but once also saw clearly in angelic form; he had been so cautious, however, as only to speak of it in secret and to tried friends."

We cannot look at all the old problems with the eyes of our fathers, nor can we make use of all the old phrases for the expression of our beliefs. There has been movement around us, and we have been caught in its sweep. Modern science has been familiarising us with conceptions of the universe and of the history of the human race which are irreconcilable with some of our forefathers' conceptions. There is nothing more characteristic of modern science than the vigour and success with which the principles of the philosophy of evolution are being applied in all directions; and evolution has discredited opinions about the history of the world and the history of man which were once supposed to be integral parts of the system of Christian truth. — Rev. D. M. Ross, M.A.



## 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.]

## Soul v. Spirit, and Esoteric Catholicism.

SIR,—The question raised by "Neophyte," to which you invite reply, is one of supreme importance in spiritual science, since it involves at once the nature of existence and the method both of creation and of redemption. By a singular coincidence the simultaneous letter signed "Henry Burny" raises, by implication, precisely the issue involved in "Neophyte's" question. I propose, therefore, to make one answer serve for both, taking "Neophyte" first.

In ordinary parlance the terms Soul and Spirit are used differently to denote the spiritual part of man's system, a usage which obtains even in the translations of the Bible, where Spirit is sometimes used when Soul is meant, and Soul where Spirit is meant.

The scientific distinction between them is in this wise: Both soul and spirit are spirit; for spirit subsists under both modes. But, as distinguished from each other, soul is always substance, and spirit is always energy. Wherefore, as a segregated portion of divine substance, the soul is the individual, and the spirit is its vitalising force. Neither singly nor jointly are they the person, whether interior or exterior. He, the person, is the product of their mutual interaction. And whereas Spirit, or force, is of masculine potency, and Soul, or substance, is of feminine potency, *he* is the "father" and *she* the "mother" in the system to which they belong, their resultant offspring being their "son," who, as their mutual expression, is theologically called their "Word." And as force, substance, and phenomenon are not three entities, but one entity, "these three are one." And only in and by this "third person" can the two first "persons" be known. Hence the axiom, "Every entity which is manifest, is manifest by the evolution of its trinity." Force is that which *makes* manifest; substance is that which is *made* manifest, and phenomenon is that which is manifest. Theologically, again, they are "the spirit, the water, and the blood."

These are rules of universal application holding good alike for the unmanifest and the manifest, the universal and the individual. The one original Being, Spirit, is at once one in twain and twain in one: the twain being force and substance, or spirit and soul, which find expression in the individuality generated of them; and in this only, because in themselves they are unmanifest. Hence the saying of the typical man regenerate, the "son" in the perfected humanity, "He that hath seen me hath seen the Father also," which, stated in full, means the Father-Mother, the force and substance, or spirit and soul, of his own system, and therein of the Universe. For, as Man perfected, the God within him is one with the God without.

For all things are by generation; creation, which is manifestation, being a vital process. And generation is not of one, but of twain, the twain subsisting in the one, and being force and substance, spirit and soul; while their resultant expression is according to the plane of their activity. Operating on the physical plane, they generate earth, matter, body. Operating on the spiritual plane, they generate the spiritual selfhood of which the material personality is the matrix and vehicle: hence the term "regeneration." As pure spirit and pure soul, the parents of the spiritual self-hood thus engendered are theologically called Holy Ghost and Virgin Mary, the name Maria denoting the "sea," or substance of universal space in its condition of original purity, exempt from taint of matter.

The Bible from beginning to end insists on the biunity of Deity in this sense, and on generation as the method both of creation and of redemption. "Ye must be born again," or reconstituted, "of the water, or substance, and the spirit, or force," of your systems, in their divine because pure condition. They are the water and wine of the marriage feast in Cana, the bread and wine of the Eucharist, and the water and blood of the pierced Saviour; all of which are spiritual. Genesis opens with a reiterated affirmation of the duality of the original unity, as when it says, "In the beginning God," the one, "created"—that is, manifested Himself as—the heavens, or twain, force and substance, and the earth, or matter, their ultimate phenomenal resultant. For the word rendered "heaven" is plural, as in the following chapter, and should be "heavens," as there rendered. The second affirmation of the same duality occurs in the expression, "And the Spirit of God moved on the

face of the waters," or substance, of God. As also is shown by the next stage, "And God said." For here we have the inevitable three—the force as Father, the waters or substance as Mother, and their mutual expression or word as Son, the immediate effect of the utterance of whom is light or manifestation, the agent of which is theologically called Holy Ghost, this being the term to denote the procession of the divine force and substance from the Father-Mother, through the Son, to be the force and substance of all things. By which it is clear that there is one and the same method for the nativity of the Christ and the nativity of the universe. And Scripture and reason coincide. Always is the method generation, and always are the parents of the resultant entity spirit and soul, whether they be called force and substance, the spirit and the waters, Father and Mother, Holy Ghost and Virgin Mary, or, as in the Apocalypse, the Lamb and the Bride. "But," as Mr. Mathers says in his learned work on the Kabala (p. 21), "for some reason or other best known to themselves, the translators of the Bible have carefully crowded out of existence and smothered up every reference to the fact that the Deity is both masculine and feminine"; except where they could not avoid it, as in Genesis i. 27, and 1 Cor. xi. 2.

Nevertheless, the second of your correspondents with whom I have undertaken to deal in this letter, and who writes as a Catholic, quotes a Cardinal—whom he declares to be the "highest authority of that Church in England"—as affirming that "the notion of a feminine nature in God is simply Asiatic, and foreign to the teaching of the Catholic Church." This is a denial in presence of which it is impossible to repress a keen curiosity to know what sense its author attaches to the terms "Father" and "Son" as applied to the Godhead, seeing that they imply spouse and mother, and without her are absolutely meaningless. Says St. John (I. ii. 22), "He is antichrist that denieth the Father and the Son." To deny the mother is to deny the father and the son, since without her there can be neither fatherhood nor sonship. Can it be that your correspondent has here identified the antichrist in the Cardinal, who thus in one short sentence blots out the doctrine of that eternal generation whereby are creation and redemption, or in the system represented by him?

Your correspondent also declares on the same authority that there is no esoteric side to Catholicism, and no "inner circle of initiates who hold esoteric doctrines not given to the world." It is, of course, possible that there is no "inner circle of initiates." But it does not therefore necessarily follow that there is no esoteric doctrine; but only that there is no circle which possesses it, owing to the Church having not only "taken away the key of knowledge," but having forfeited and lost it, so that it no longer knows either the source or meaning of its own doctrines, and consequently can have no inner circle. But even if there be such a circle, it does not follow that the Cardinals are admitted into it. For it is quite conceivable that they may be selected for their administrative abilities, without being deemed fit to be initiated into the mysteries.

In view of this denial by one Cardinal of the existence of an esoteric doctrine in the Church, it will be interesting to see what another—if, indeed, it be another—Cardinal has said on the subject. Says Cardinal Newman in his "Apologia," pp. 26, 27, referring to his study of the Fathers in his earlier days, "The broad philosophy of Clement and Origen carried me away: the philosophy, not the theological doctrine . . . . Some portions of their teaching, magnificent in themselves, came like music to my inward ear, as if the response to ideas which, with little external to encourage them, I had cherished so long. These were based on the mystical or sacramental principle, and spoke of the various economies or dispensations of the Eternal. I understood these passages to mean that the exterior world, physical and historical, was but the manifestation to our senses of realities greater than itself. Nature was a parable; Scripture was an allegory . . . . And the process of change had been slow; it had been done not rashly, but by rule and measure, 'at sundry times and by divers manners,' first one disclosure and then another, till the whole evangelical doctrine had been brought into full manifestation. And thus room was made for the anticipation of further and deeper disclosures of truths still under the veil of the letter, and in their season to be revealed. The visible world still remains without its divine interpretation; Holy Church, in her sacraments and her hierarchical appointments, will remain, even to the end of this world, after all but a symbol of those



heavenly facts which fill eternity. Her mysteries are but the expression in human language of truths to which the human mind is unequal." And later, when at Rome for his investiture as Cardinal, he declared his conviction that he "saw no hope for religion except in a new revelation which should explain the old."

Nevertheless, instead of following the "lead" of the "kindly light" thus vouchsafed him, and following up the clue till he found it, he turned his back on it, and, entering the Catholic Church, wrote his "Grammar of Assent," calling on others to join him in renouncing the understanding for authority. And so once again did the world-old allegory find exemplification. The Cain, the priest, in him slew the Abel, the prophet, in him.

None the less was his prophecy true when he anticipated a new revelation. That revelation has come, and in fairness and luminousness such as to constitute the veritable "New Gospel of Interpretation" it claims to be. And upon no points is it more explicit than those of the distinction between the "Spirit and the Soul," and "the feminine nature in God." Yet it tells nothing new: it simply restores and reinforces the old; even Gnosis, which, as the doctrine of the Church unfallen, is that also of the Church fallen, though the latter has lost the key to its interpretation. As witness the following:—

"In the beginning the potentialities of all things were in Elohim.

"And Elohim was twain, the Spirit and the Water—that is, the heavenly deep.

"Now, the spirit of Elohim is original life, and the Waters are space and dimension.

"He is the line and She is the circle.

"And without them is void and darkness.

"Now the Divine Twain were from the beginning contained in the bosom of the One who was before the beginning.

"Even God the nameless, invisible, unfathomable, unspeakable, motionless.

"From whom proceeded the heavens—that is, the duality, spirit, and deep—and the earth—that is, spiritually, the beyond.

"Now, the beyond was without form and void, and darkness covered the face of it.

"But the heavenly waters were covered by the Spirit of God.

"Then from the midst of the Divine Duality, the Only Begotten of God came forth.

"Adonai, the Word, the Voice invisible.

"He was in the beginning, and by Him were all things discovered.

"Without Him was not anything made which is visible.

"For He is the Manifestor, and in Him was the life of the world.

"Adonai dissolves and reunites: in His two hands are the dual powers of all things.

"He is of His Father the Spirit, and of His Mother the great deep.

"Having the potency of both in Himself, and the power of things material.

"Yet being Himself invisible, for He is the cause, and not the effect.

"He is the Manifestor, and not that which is manifest.

"That which is manifest is the Divine Substance.

"All things are formed of the Divine Substance.

"Now the Divine Substance is the great deep—that is, the first protoplasm.

"She encircles and embraces all things, and of Her are dimension, and form, and appearance.

"Her veil is the aether fluid: she is the soul of individuals, and the receptacle of the Divine nucleus.

"Now, the Divine Substance is not matter, but she is matter in its potential essence.

"She is the manifestation of personality, enclosing the Divine nucleus.

"Spirit alone is diffuse, and the naked flame is liable to fuse with other flames.

"But the flame which is enclosed in substance has become an indissoluble personality." \*

The following definitions also may minister to a comprehension of the distinction between spirit and soul, and the uses at once of incarnation and re-incarnation.

"Life is the elaboration of soul through the varied transformations of matter."

"Spirit is perfected into matter in order that soul may be begotten thereby. Soul is begotten in matter by means of polarization. And spirit, of which all matter consists, is subject to its essential nature in soul. Soul is the medium by which spirit is individuated, and in which it becomes concrete. That, by means of creation, God the One becomes God the Many. For personality—in its essential sense—is a fact of soul, the spirit, but individuality appertains to the soul. They ask thee the reason of creation, thou shalt answer, 'The evolution and elaboration of the soul.'"

FORWARD MARCH.

ESOTERIC AND ESOTERIC CATHOLICISM.

SIR,—Mr. Maishand so entirely misunderstands the point of the Christian Church that it makes it most difficult to answer his letter.

In Luke viii. 9, 10, we read: "And His disciples asked Him saying, what might this parable be? And He said, unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand." Here surely, we have the highest authority for cancelling what, as regards the multitude, would only mystify and bewilder. I speak feelingly, for, personally, much of what I see stated to be "esoteric doctrine" is entirely beyond my comprehension. Mr. Maishand should remember that whereas Theosophy includes "the wise and prudent" only, the Church "the poor, the lame, the halt, the blind" also includes "the foolish and weak things of this world," who are again "confounded" before long, "the things that are mighty" inasmuch as the Tree of Life again confronts the Tree of Knowledge, the heart and the head, as ever, struggle for the mastery. The letter and the spirit in the Christian Church, while they are two, are yet one, the letter being the channel through which the spirit flows. She offers through her Sacraments, especially the Bread of Life to all, not doctrines and theories, but "the immortal Food," the Light of Light, the Truth Himself. "His name shall be called Jesus, for He shall save His people from their sins," and this He does daily and hourly through the esoteric doctrine so despised by Theosophists. Has Mr. Maishand ever knelt at the Altar, "weary, and worn, and sad," and then gone on his way rested, fed, and exulted? Has he ever knelt at High Celebration while "the glory of the Lord filled the temple" so that the screen was too much for the human soul to see without pain, and has he felt in that Presence things too sacred to be touched on here? I have, and millions upon millions of those who never heard of any esoteric doctrine lay their bodies there, at the foot of the Cross, and are at rest. Can Theosophy do all this for its devotees?

Again, so far as I know, Theosophists are vague in what so certain that they have the esoteric meaning of the great religions of the world at all. All symbol, prophecy, the true meaning of all things in Heaven and earth must culminate in the Divine. By this I mean the Creator the Self-Insistent, the Alpha and The Omega, The Father and The Mother, which implies, in the nature of things, The Son.

Last year, I heard, in a Roman church, a sermon on *Virgin Day*, on "Our Lady St. Mary," as the early Church loved to call her. The aged priest who preached said, as there were many Protestants in the church, and they did not want to join them by the procession about to follow in honour of our Lady, he wished to tell us a little about it. He proceeded to explain "the love of Mary is the love of Christ." I then went to see a Roman friend and asked her, "Do you or do you not worship the Blessed Virgin?" "Worship the human Mary," she exclaimed, raising both hands in horror: "oh no, no, we worship the Motherhood of God. You have a Father and a Mother. We have a Father and a Mother, of whom the Blessed Virgin is the blessed representative." Since then I have heard the same truth from several Roman pulpits. The veneration invocation to the Hearts of Joseph, Mary, and Jesus is due, in reality, to the Holy Trinity above, represented by the Holy Family incarnated upon earth.

The Truth, like the Word, is not doctrine, but the Lord-Jesus Christ. "Who for us men, and for our salvation, came down from heaven, and was made man." And SHE is revealed in the Christian Church, of which, under the name of Sacred SHE was the Founder, as nowhere else.

Quite true, St. Michael is in deadly conflict with the Man of Sin, Aaron is now again holding the censor of incense.

\* "Clothed with the Sun," pp. 222, 223.

\* "Clothed with the Sun," pp. 150, 151.



between the living and the dead, and much else is happening of which the world does not dream, least of all, apparently, Theosophy.

Y. Z.

P.S.—In answer to Mr. Burny, until I know how, why, and where the Cardinal made those amazing statements, I certainly retain my former opinion. And yet it matters not, for, *vide* the late controversy on everlasting punishment, there is on many points as great difference of individual opinion in the Roman Church as in others. I cannot believe that the authority in question could have made a statement that such a very slight acquaintance with the mythologies of the West would have corrected. Besides this, Christianity itself hails from the East, and, as we all know, at the Council of Nicea a large party wished the doctrine of the Duality in the Godhead to have taken the place of that of the Holy Trinity. The latter was at last chosen as a fuller statement of the Truth. The time for the veil of Isis to be withdrawn had not yet come, consequently the Holy Mother has been worshipped under the name of "the Holy Ghost the Comforter," and to Her arms the infants are brought in Baptism. It is worthy of note that, some years ago, an article appeared in the "Nineteenth Century," written by a dignitary of the Roman Church, and distinctly stating that the "miracles" at Lourdes were wrought through the power of the Holy Ghost. I do not, for a moment, mean to imply that the esoteric side of the doctrine of the Christian Church is the same as that of Theosophy, which, so far as is perceivable, relates to the upward progress of the *human* soul only. In common with that of all the world's great religions, I believe it to relate to the Divine, and the greater includes the less, in its own place, and on its own level. If courtesy led me to allow more than this, I am sorry.

It was, probably, his horror of "every man his own god" that led to the remarks referred to by Mr. Burny, as emanating from the Cardinal.

#### Divergence versus At-one-ment.

SIR,—Quæstor Lucis asks:—"Must divergence ever be stronger than the love of at-one-ment?" I reply that there are some divergences which have a fatal tendency to sap the *desire* for mutual comprehension; they are caused, not by natural differences of organisation and experience, but by artificial tension on hypotheses.

The basis of any desire to go right not wrong, to know truth and not believe error, must be some revelation which may or may not be felt as such, but is virtually made to the individual. Where that desire exists it soon begins to dawn on the mind that co-operation with other men helps to a knowledge of truth and a realisation of good, of higher order than can be attained by solitary effort and mere self-introspection. This doctrine of solidarity and mutual help can be proved from the Bible; and probably it can be "proved" from the Koran or the Buddhist Scriptures, precisely because it needs no proof from any book, seeing that it is the universal testimony of the highly inspired conscience in all ages and places. But to make any statement about the best way to reach truth and goodness of value to us there must be the initial desire: and it is this desire which, it seems to me, is at stake. In proportion as we weaken the testimony within the soul, by subordinating its dicta to those of any external document, we, *pro tanto*, weaken the main spring of desire for good. The perception of this fact, (*i.e.*, that the trampling down of our personal revelations under the utterances of former revealers tends to weaken the desire for good) had, I feel sure, a great deal more to do with inducing Laurence Oliphant, Anna Kingsford, Mr. Maitland, Mrs. Besant, and many more, to cast off the supposed "authority" of orthodoxy, than any difference of opinion from the Bible writers about the precise way to reach good. And yet it seems to me that all those teachers whom I have mentioned show more or less tendency to formulate the truths revealed to them, in a way which would (if I heeded them) weaken my confidence in that personal interior revelation made to me, for the sole sake of which I care as to what is and what is not good and true. I beg pardon if I misjudge them; but that is the impression which I and many other students get from the writings of them all and the conversation of some among them. And that is the reason why I postpone accepting help from Theosophists, esoteric interpretationists, or any other sort of teachers, till they have found out how to state whatever it is that they have to say in some words which do not involve denial of the value of that ground-basis—the personal revelation made to me—on which rests my preference for truth rather than illusion, for

charity rather than enmity, for good rather than evil. If I am not to trust the friend under whose guidance and for whose sake I began to wish to be good, why should I heed Madame Blavatsky or Anna Kingsford, who when I saw them in the flesh seemed mere shadowy things compared to my own spirit friends? Or why should I trust old Hebrew or Hindoo sages whom I never saw at all?

MARY EVEREST BOOLE.

#### Theosophy and Spiritualism.

SIR,—The questions raised by the "Religio-Philosophical Journal," and reported by "LIGHT" of July 1st, have no doubt been fermenting in the minds of many of your readers who are troubled by the contradictory teachings formulated by different systems of Spiritualism, Theosophy, Occultism, &c. Theosophy maintains that the manifestations of the séance-room are the production of spooks or shells, abandoned by their higher consciousness; elementaries, denizens of the sphere of passion and of undeveloped elementals; further, that communications through trance-mediums emanate almost entirely from similar sources. On very rare occasions indeed would it be possible for human thought to penetrate to the Devachanic subjective heaven of rest, and disturb such entities as have risen into relative purity, above the Kamic passion sphere, and bring them into relation with our external plane of existence. But Theosophy states that in such cases, if they occur, the medium is not controlled as Spiritualists suppose, but that the medium's own Ego may rise and unite in a magnetic relation, for an instant, with a disembodied spirit; identity of molecular vibration being established, and for a brief space the Ego of the sensitive blends with that of the spirit, in the latter's sphere. The May number of "Lucifer" states the Theosophic position here referred to very clearly. Most investigators of some experience will, no doubt, feel inclined to agree that the Theosophic definition will apply to much that occurs at dark séances. Yet, while elementals possibly contribute their forces, which may be used in the production of a materialisation, may it not be that they, in so doing, are subject to the control of higher powers, who deem it useful to produce such proof palpable of existence in other states of being, to a sceptical world? Is there not a lesson in experience to the credulous wonder-monger who accepts as revealed truth statements emanating from a source beyond his power of verification, and which possibly, for all he knows, may be some evil personality?

While much may justly be said as to the great evils which result from courting control by unknown and possibly evil forces, by assuming a negative attitude, instead of developing will power and self-mastery, yet it is very clear that the Theosophical wholesale condemnatory classification does not agree with the experience of Spiritualists.

While a large part of the communications through paid mediums may possibly be characterised as trashy, the fact that so many people return willingly to such sources suggests that the communicants cannot be much inferior to their human audience.

But there is another and a very different order of control—that of the "guide" in the family circle, of which most Spiritualists know many instances. This "guide" often claims to be one of the family who has "passed on," and is accepted as such by the circle. The influence is pure, and exerted only for the good of the family, and serves often as a vehicle for communicating teachings from a higher source, dealing with philosophy.

This class of spirit-control is ignored by Theosophy; indeed, the facts are apparently in contradiction of Theosophical theories.

Nevertheless, the "Religio-Philosophical Journal" goes very far when it says that "Mrs. Besant's statements do not admit of verification by any method known to science or within the experience of men." Readers of "LIGHT" may perhaps be acquainted with Theosophists in whose word they have implicit confidence, and who have evolved the higher aspects of their consciousness up to the point of having come in contact with the (to the world) invisible "masters." Let it be remembered that Theosophy does not stand alone in maintaining that it is possible by culture to develop the capacity of focusing one's consciousness on a higher or inner plane, where distance ceases to limit cognition. Similar teaching is to be found in the mediæval alchemists of the West by the discriminating student. Hartmann, in "Magic, Black and White," shows that the transmutation of baser metals into gold meant the transmuting of substance into spirit, in the alembic of the human mind, by means of the fire of a well-directed will; with this



heavenly facts which fill eternity. Her mysteries are but the expression in human language of truths to which the human mind is unequal." And later, when at Rome for his investiture as Cardinal, he declared his conviction that he "saw no hope for religion except in a new revelation which should explain the old."

Nevertheless, instead of following the "lead" of the "kindly light" thus vouchsafed him, and following up the clue till he found it, he turned his back on it, and, entering the Catholic Church, wrote his "Grammar of Assent," calling on others to join him in renouncing the unstanding for authority. And so once again did the world-old allegory find exemplification. The Cain, the priest, in him slew the Abel, the prophet, in him.

None the less was his prophecy true when he anticipated a new revelation. That revelation has come, and in fulness and luminousness such as to constitute the veritable "New Gospel of Interpretation" it claims to be. And upon no points is it more explicit than those of the distinction between the "Spirit and the Soul," and "the feminine nature in God." Yet it tells nothing new: it simply restores and reinforces the old; even Gnosis, which, as the doctrine of the Church unfallen, is that also of the Church fallen, though the latter has lost the key to its interpretation. As witness the following:—

"In the beginning the potentialities of all things were in Elohim.

"And Elohim was twain, the Spirit and the Water—that is, the heavenly deep.

"Now, the spirit of Elohim is original life, and the Waters are space and dimension.

"He is the line and She is the circle.

"And without them is void and darkness.

"Now the Divine Twain were from the beginning contained in the bosom of the One who was before the beginning.

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"From whom proceeded the heavens—that is, the duality, spirit, and deep—and the earth—that is, spiritually, the beyond.

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"He is of His Father the Spirit, and of His Mother the great deep.

"Having the potency of both in Himself, and the power of things material.

"Yet being Himself invisible, for He is the cause, and not the effect.

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"That which is manifest is the Divine Substance.

"All things are formed of the Divine Substance.

"Now the Divine Substance is the great deep—that is, the first protoplasma.

"She encircles and embraces all things, and of Her are dimension, and form, and appearance.

"Her veil is the astral fluid; she is the soul of individuals, and the receptacle of the Divine nucleus.

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"But the flame which is enclosed in substance has become an indiffusible personality." \*

The following definitions also may minister to a comprehension of the distinction between spirit and soul, and the uses at once of incarnation and re-incarnation.

"Life is the elaboration of soul through the varied transformations of matter."

\* "Clothed with the Sun," pp. 223, 229.

"Spirit is projected into matter in order that soul may be begotten thereby. Soul is begotten in matter by means of polarisation. And spirit, of which all matter consists, returns to its essential nature in soul. Soul is the medium by which spirit is individuated, and in which it becomes concrete. So that, by means of creation, God the One becomes God the Many. . . . For personality—in its essential sense—"is of and in the spirit, but individuality appertains to the soul. . . . If they ask thee the reason of creation, thou shalt answer, The evolution and elaboration of the soul."†

EDWARD MAITLAND.

#### Exoteric and Esoteric Catholicism.

SIR,—Mr. Maitland so entirely misunderstands the standpoint of the Christian Church that it makes it most difficult to answer his letter.

In Luke viii. 9, 10, we read: "And His disciples asked Him, saying, what might this parable be? And He said, unto you it is given to know the mysteries of the kingdom of God; but to others in parables; that seeing they might not see, and hearing they might not understand." Here surely, we have the highest authority for concealing what, as regards the multitude, would only mystify and bewilder. I speak feelingly, for, personally, much of what I see stated to be "esoteric doctrine" is entirely beyond my comprehension. Mr. Maitland should remember that, whereas Theosophy includes "the wise and prudent" only, is the Church "the poor, the lame, the halt, the blind" also find a refuge, "the foolish and weak things of this world," who may again "confound," before long, "the things that are mighty," inasmuch as the Tree of Life again confronts the Tree of Knowledge, i.e., the heart and the head, as ever, struggle for the mastery. The letter and the spirit in the Christian Church, while they are two, are yet one, the letter being the channel through which the spirit flows. She offers through her Sacraments, especially, the Bread of Life to all, not doctrines and theories, but "the Immortal Food," the Light of Light, the Truth Himself. "His name shall be called Jesus, for He shall save His people from their sins," and this He does daily and hourly through the exoteric doctrine so despised by Theosophists. Has Mr. Maitland ever knelt at the Altar, "weary, and worn, and sad," and then gone on his way rested, fed, and satisfied? Has he ever knelt at a High Celebration while "the glory of the Lord filled the temple," so that the strain was too much for the human soul to bear without pain, and has he felt in that Presence things too sacred to be touched on here? I have, and millions upon millions of those who never heard of any esoteric doctrine lay their burdens there, at the foot of the Cross, and are at rest. Can Theosophy do all this for its devotees?

Again, so far as I know, Theosophists are unique in being so certain that they have the esoteric meaning of the great religions of the world at all. All symbol, prophecy, the inner meaning of all things in Heaven and earth must culminate in the Divine. By this I mean the Creator, the Self-Existent I Am, The Alpha and The Omega, The Father and The Mother, which implies, in the nature of things, The Son.

Last year, I heard, in a Roman church, a sermon, on Whitsun Day, on "Our Lady St. Mary," as the early Church loved to call her. The aged priest who preached said, as there were many Protestants in the church, and they did not want to hurt them by the procession about to follow in honour of Our Lady, he wished to tell us a little about it. He proceeded to explain "the love of Mary is the love of Christ." I then went to see a Roman friend and asked her, "Do you or do you not worship the Blessed Virgin?" "Worship the human Mary," she exclaimed, raising both hands in horror; "oh no, no, we worship the Motherhood of God. You have a Father and no Mother. We have a Father and a Mother, of whom the Blessed Virgin is the blessed representative." Since then I have heard the same truth from several Roman pulpits. The well-known invocation to the Hearts of Joseph, Mary, and Jesus is one, in reality, to the Holy Trinity above, represented by the Holy Family incarnated upon earth.

The Truth, like the Word, is not doctrine, but the Lord-Lady Jesus Christ, "Who for us men, and for our salvation, came down from heaven, and was made man." And She is revealed in the Christian Church, of which, under the name of Saviour, She was the Founder, as nowhere else.

Quite true, St. Michael is in deadly conflict with the Man of Sin, Aaron is now again holding the censor of intercession

\* "Clothed with the Sun," pp. 160, 161.



between the living and the dead, and much else is happening of which the world does not dream, least of all, apparently. Theosophy. Y. Z.

P.S.—In answer to Mr. Burny, until I know how, why, and where the Cardinal made those amazing statements, I certainly retain my former opinion. And yet it matters not, for, *vide* the late controversy on everlasting punishment, there is on many points as great difference of individual opinion in the Roman Church as in others. I cannot believe that the authority in question could have made a statement that such a very slight acquaintance with the mythologies of the West would have corrected. Besides this, Christianity itself hails from the East, and, as we all know, at the Council of Nicaea a large party wished the doctrine of the Duality in the Godhead to have taken the place of that of the Holy Trinity. The latter was at last chosen as a fuller statement of the Truth. The time for the *red* of Isis to be withdrawn had not yet come, consequently the Holy Mother has been worshipped under the name of "the Holy Ghost the Comforter," and to Her arms the infants are brought in Baptism. It is worthy of note that, some years ago, an article appeared in the "Nineteenth Century," written by a dignitary of the Roman Church, and distinctly stating that the "miracles" at Lourdes were wrought through the power of the Holy Ghost. I do not, for a moment, mean to imply that the esoteric side of the doctrine of the Christian Church is the same as that of Theosophy, which, so far as is perceivable, relates to the upward progress of the *human* soul only. In common with that of all the world's great religions, I believe it to relate to the Divine, and the greater includes the less, in its own place, and on its own level. If courtesy led me to allow more than this, I am sorry.

It was, probably, his horror of "every man his own god" that led to the remarks referred to by Mr. Burny, as emanating from the Cardinal.

#### Divergence versus At-one-ment.

Sir,—Quæstor Lucis asks:—"Must divergence ever be stronger than the love of at-one-ment?" I reply that there are some divergences which have a fatal tendency to sap the *desire* for mutual comprehension; they are caused, not by natural differences of organisation and experience, but by artificial tension on hypotheses.

The basis of any desire to go right not wrong, to know truth and not believe error, must be some revelation which may or may not be felt as such, but is virtually made to the individual. Where that desire exists it soon begins to dawn on the mind that co-operation with other men helps to a knowledge of truth and a realisation of good, of higher order than can be attained by solitary effort and mere self-introspection. This doctrine of solidarity and mutual help can be proved from the Bible; and probably it can be "proved" from the Koran or the Buddhist Scriptures, precisely because it needs no proof from any book, seeing that it is the universal testimony of the highly inspired conscience in all ages and places. But to make any statement about the best way to reach truth and goodness of value to us there must be the initial desire: and it is this desire which, it seems to me, is at stake. In proportion as we weaken the testimony within the soul, by subordinating its dicta to those of any external document, we, *pro tanto*, weaken the main spring of desire for good. The perception of this fact, (*i.e.*, that the trampling down of our personal revelations under the utterances of former revealers tends to weaken the desire for good) had, I feel sure, a great deal more to do with inducing Laurence Oliphant, Anna Kingsford, Mr. Maitland, Mrs. Besant, and many more, to cast off the supposed "authority" of orthodoxy, than any difference of opinion from the Bible writers about the precise way to reach good. And yet it seems to me that all those teachers whom I have mentioned show more or less tendency to formulate the truths revealed to them, in a way which would (if I heeded them) weaken my confidence in that personal interior revelation made to me, for the sole sake of which I care as to what is and what is not good and true. I beg pardon if I misjudge them; but that is the impression which I and many other students get from the writings of them all and the conversation of some among them. And that is the reason why I postpone accepting help from Theosophists, esoteric interpretationists, or any other sort of teachers, till they have found out how to state whatever it is that they have to say in some words which do not involve denial of the value of that ground-basis—the personal revelation made to me—on which rests my preference for truth rather than illusion, for

charity rather than enmity, for good rather than evil. If I am not to trust the friend under whose guidance and for whose sake I began to wish to be good, why should I heed Madame Blavatsky or Anna Kingsford, who when I saw them in the flesh seemed mere shadowy things compared to my own spirit friends? Or why should I trust old Hebrew or Hindoo sages whom I never saw at all?

MARY EVEREST BOOLE.

#### Theosophy and Spiritualism.

Sir,—The questions raised by the "Religio-Philosophical Journal," and reported by "LIGHT" of July 1st, have no doubt been fermenting in the minds of many of your readers who are troubled by the contradictory teachings formulated by different systems of Spiritualism, Theosophy, Occultism, &c. Theosophy maintains that the manifestations of the séance-room are the production of spooks or shells, abandoned by their higher consciousness; elementaries, denizens of the sphere of passion and of undeveloped elementals; further, that communications through trance-mediums emanate almost entirely from similar sources. On very rare occasions indeed would it be possible for human thought to penetrate to the Devachanic subjective heaven of rest, and disturb such entities as have risen into relative purity, above the Kamic passion sphere, and bring them into relation with our external plane of existence. But Theosophy states that in such cases, if they occur, the medium is not controlled as Spiritualists suppose, but that the medium's own Ego may rise and unite in a magnetic relation, for an instant, with a disembodied spirit; identity of molecular vibration being established, and for a brief space the Ego of the sensitive blends with that of the spirit, in the latter's sphere. The May number of "Lucifer" states the Theosophic position here referred to very clearly. Most investigators of some experience will, no doubt, feel inclined to agree that the Theosophic definition will apply to much that occurs at dark séances. Yet, while elementals possibly contribute their forces, which may be used in the production of a materialisation, may it not be that they, in so doing, are subject to the control of higher powers, who deem it useful to produce such proof palpable of existence in other states of being, to a sceptical world? Is there not a lesson in experience to the credulous wonder-monger who accepts as revealed truth statements emanating from a source beyond his power of verification, and which possibly, for all he knows, may be some evil personality?

While much may justly be said as to the great evils which result from courting control by unknown and possibly evil forces, by assuming a negative attitude, instead of developing will power and self-mastery, yet it is very clear that the Theosophical wholesale condemnatory classification does not agree with the experience of Spiritualists.

While a large part of the communications through paid mediums may possibly be characterised as trashy, the fact that so many people return willingly to such sources suggests that the communicants cannot be much inferior to their human audience.

But there is another and a very different order of control—that of the "guide" in the family circle, of which most Spiritualists know many instances. This "guide" often claims to be one of the family who has "passed on," and is accepted as such by the circle. The influence is pure, and exerted only for the good of the family, and serves often as a vehicle for communicating teachings from a higher source, dealing with philosophy.

This class of spirit-control is ignored by Theosophy; indeed, the facts are apparently in contradiction of Theosophical theories.

Nevertheless, the "Religio-Philosophical Journal" goes very far when it says that "Mrs. Besant's statements do not admit of verification by any method known to science or within the experience of men." Readers of "LIGHT" may perhaps be acquainted with Theosophists in whose word they have implicit confidence, and who have evolved the higher aspects of their consciousness up to the point of having come in contact with the (to the world) invisible "masters." Let it be remembered that Theosophy does not stand alone in maintaining that it is possible by culture to develop the capacity of focusing one's consciousness on a higher or inner plane, where distance ceases to limit cognition. Similar teaching is to be found in the mediæval alchemists of the West by the discriminating student. Hartmann, in "Magic, Black and White," shows that the transmutation of baser metals into gold meant the transmuting of substance into spirit, in the alembic of the human mind, by means of the fire of a well-directed will; with this



spiritual gold a thought-body was made which could be used as a messenger for conscious action at a distance. Mrs. Kingsford, in "Clothed with the Sun," refers to a projection of her inner in "Adonai." Dowd, in his or thought-body to the plane of "Adonai." Dowd, in his "Temple of the Rosy Cross," refers to a visit made to him by such a thought-form. If the "Religio-Philosophical Journal" thought fit to look for it, there would doubtless be plenty of independent testimony discoverable as to such possible communicants.

But the question for consideration appears rather to be one of the relative authority to be ascribed to the teachings of mystic adepts on the one hand; of men who, while they may be able to project their consciousness into inner states of being, and there cognize the causal world, may possibly, for all we know, not bring a perfect recollection of their subjective experiences into external formulation; or possibly may be unwilling to communicate the whole of the truth; and of such teachers as "Imperator," or spirit intelligences, speaking from their own states of being, on the other; of such seers as Mrs. Kingsford, and of revelators such as those referred to in "Life and its Manifestations," some of whom claim to have assisted at the generation of our solar system, and of others who state they have only recently left this world.

Why should we be expected to allow ourselves to be called upon to accept any teachings on authority, which emanate from sources which we cannot verify, having no immediate contact therewith ourselves? The Spiritualist who receives teachings through a guide who may have been personally known to him, and who professes to be a vehicle for higher evolved intelligences, or the occultist who is able to focus his consciousness into communion with a higher state of being, with which his own Ego is in direct contact, has presumably a more satisfactory source of information, as personal contact carries with it its own possibility of verification. Yet a much involved problem arises in connection with these two positions, of the Spiritualist and the Occultist, which, with our present knowledge, it is apparently impossible to determine, as to whether they are distinguishable, or are really identical.

How are we "men in the street" who are not favoured by visits of Mahatmas; who cannot concentrate our consciousness into a state of at-one-ment with its ground-of-being, and transcend time and space; who cannot converse with world-builders, to distinguish as to which of these systems most closely approximates to the truth? The suggestion of a Symposium, as made in your recent issue, to be held by representatives of the different schools, would undoubtedly bring illumination into the confusion of these contradictions; let us hope that the leaders may be willing to agree to this suggestion and vindicate the claims they make on public attention. Yet, while the teachings of the various schools differ and create confusion in the mind of the student, it is most probable that they will be found to be reconcilable in unity. Truth itself is absolute; any communication thereof to this world of expression becomes relative to the conditions of limitation entailed by the vehicles of manifestation. These various teachings are therefore probably different facets of the one unity; different rays, tinted by the prism through which they flow into the plane of expression. But if these various rays could be brought together, we should at least have a larger field and a proportionate probability of a less limited expression of truth being presented to us.

#### IN UTRUMQUE PARATUS.

##### Conditional Immortality.

Mrs.—I thank you for publishing my last letter, containing extracts from Dr. Petavel's recent work on Conditional Immortality, and I am glad that his views commend themselves to Madame de Steiger. The subject, as she truly observes, is all-important. I do not see where "Divine favouritism" comes in. God has bestowed upon us all the glorious gift of life, and—as I believe—the power to make that life immortal by a "patient continuance in well-doing"; but the continuance of life depends entirely on well-doing as opposed to evil-doing, the one being "the saviour of life unto life," the other that of "death unto death," as Paul puts it. And surely, if this be true, God has done all that we can reasonably require of Him, and I fail to see upon what other grounds we can justly demand immortality at His hands. With all reverence I would say that I think God's immortality depends solely on His goodness, for nothing but the highest good can last for ever, and so, "Excellence" must ever be

the motto of Humanity, ay, and of God too, who, as I have put it so beautifully in "The Alpha," is Universal Intelligence, or as Pope did before him, when he called "nature" the "larger soul" and "God" the soul of the universe. Touching the "larger and more comprehensive faith" claimed by "J.W.F." and the "larger certainty" of which he is so "confidently assured," I would respectfully remind him that there is such a thing as misplaced confidence. At the same time I believe firmly in the teaching that "whosoever doeth God's will shall, soon or later, know of the doctrine," and that the time will come when "all shall know, from the least unto the greatest." I quote George Eliot as believing that our grand old Bible contains more wisdom than any other book known at the present time, and I by no means accept all that is written therein "apart from rational consideration," as "J.W.F." insinuates, nor do I consider his interpretation of the metaphor of the tares and the chaff and the field half so comprehensive as the one Jesus gave. He tells us that "The field is the world; the good seed are the children of the Kingdom; but the tares are the children of the wicked one; the harvest is the end of the world." According to "J.W.F." the tares and chaff represent the sins only of the individual; I do not agree with him; the sins, if persisted in, will never be burnt out, but will burn out instead, and, as sinners continually, that is all that we can be good for; "whose end is to be burned," as the Old Testament put it. What good would immortality be to the unrepentant sinner? It could not be. His sin must destroy him eventually, as I look at it, unless he "turns away" therefrom.

T. L. HAZLEY.

[Yes, but does not all this involve a knowledge of the difference between absolute right and absolute wrong? And after all, what is "sin"? There is a danger in treating this kind of question too much from the emotional side, and in getting the scientific aspect, which, after all, is the more important, because by scientific investigation "emotional" is itself to be explained.—Ed. "LIGHT."]

#### SOCIETY WORK.

THE STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN HALL, WEST HAM-LANE, STRATFORD, E.—Meetings each Sunday at 7 p.m. Speaker for Sunday, July 23rd, Mr. Percy Smyth. J. RAINBOW, Hon. Sec.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE, W.—Last Sunday evening our vice-president, Mr. W. T. Croft, took for his subject, "Is Spiritualism Rational?" and gave an interesting address. Sunday next, at 7 p.m., Mr. J. J. Mason, Trance lecture. July 30th, at 7 p.m., Mrs. Treadwell, Trance address.—H. R., Hon. Sec.

14, ORCHARD-ROAD, ARKEW-ROAD, SHEPHERD'S BUSH, W.—On Sunday last good meeting. Several strangers present. Mr. Portman's guides gave an address upon Spirit Life. Mr. Mason's guides followed with clairvoyance. Mr. Chasen officiated at the organ. Sunday next, 7 p.m., open meeting. Next Tuesday at 8 p.m., séance, Mrs. Mason.—J.H.B., Hon. Sec.

311, CAMBERWELL NEW-ROAD.—The meetings on Sunday last were well attended. An address on "The Affinity of Soul with Soul" was contributed at our evening gathering by a control, who, failing to deal with the matter exhaustively in the time at our disposal, promised to continue the subject on Sunday evening next. On Sunday next at 11.30 a.m., séance; 7 p.m., spiritual gathering; Wednesday evening next, séance for inquirers.—CHARLES M. PAYNE.

MANFIELD HOUSE was well filled on Sunday last. Many copies of "Two Worlds" and "LIGHT" were distributed. Mr. Veitch is a good debater, and Spiritualism should now go ahead at Canning Town. The attitude taken by Mr. Reason, M.A., was a surprise to many. Instead of the usual sarcasm to which Spiritualism is so liberally treated, he said that it was useless to deny the mass of evidence put before us by those whose honesty we dare not doubt. He, however, cautioned everyone against entering upon the investigation in a spirit of idle curiosity.—RHX.

FOREST HILL, 23, DEVONSHIRE-ROAD.—On Thursday last Mr. Bliss gave very successful clairvoyance to a large circle, and on Sunday last Mr. Allen gave an address, taking for his subject, "Spiritualism, the Light of the Age." The speaker pointed out how through all ages the soul of man has yearned for the knowledge that should satisfy the yearnings of his soul for proof of life beyond the grave, that creeds and dogmas tend to stiffen belief in the God of Love, and whom Spiritualists know to exist by the teachings given every day to them by those who have gone beyond; that man must work out his own redemption; that as we live here so shall we pass over, and the higher our aspirations and lives while here on earth, so much greater shall our work be when we commence upon the other side—the inevitable evolution through which all spirits must progress. Sunday, at 7 p.m., an address by Mr. Dals; on Thursday, at 8 p.m., open circle.—J. B., Sec.