

# 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.

A correspondent writes:—

About midday on August 9th I was returning home on the top of a tramcar when—I can form no reason why—I thought of not having received a reply to a letter sent last week to an acquaintance, whom I will call M. The subject was such as demanded, if only for courtesy's sake, an acknowledgment. That thought led to another—namely, the peculiarities of another acquaintance, W., who is M.'s *fidus Achates*. At that moment we met another tramcar, and in passing I saw W. on the top. I seldom see or write to either M. or W., nor have I ever previously seen W. on a car or in the neighbourhood in which we met last Wednesday. How can this coincidence (?) be explained?

Here of course there is the "chance"—that is, the mathematical "chance"—of a real coincidence. At the same time the numerical value of that chance is very small indeed, for there is the conjunction of three events to be provided for—namely, the thinking of M., the consequent introduction of W. into the circumstances of that thought, and the seeing of W. in an unaccustomed and unexpected place. The coincidence is nevertheless a possible one, if there can be such a thing as "coincidence."

Allowing that in some way there was a projection from the mind of W. on to the mind of our correspondent, thus causing him to look at the car where his friend was—for his noticing the car is, in fact, a fourth contingency to be provided for—the question of how that came about still remains to be solved. This is, perhaps, one of those mental problems legitimately covered by Mr. F. W. H. Myers's Subliminal Consciousness. The word "perhaps" is used advisedly, for the reasons which follow.

There is an experience known to some which is the converse of the above. An illustration will suffice. The writer of the present Note, being very much used to numbers, has for a long time associated certain combinations of figures with meanings more or less precise. A few days ago, being in Paris, sauntering before breakfast in front of his hotel, he was earnestly desiring to know whether a course of action in which he was engaged was right or not; the question was important, and had given him much thought and considerable anxiety for some time. An affirmative answer was associated with a certain number, and though that number had occurred several times under curious circumstances, the element of doubt still remained, and the puzzle was not quite solved. While thinking on this particular morning once again, an omnibus with the very number passed just at the moment his eyes were turned towards the road. This converse problem, though it may be solved by the application of the principle of coincidence—if, once again, there is such a thing—is assuredly solved

much more easily and logically for those to whom external Intelligences are of proved existence, by supposing that one of these Intelligences had once again prompted the consideration of the question at the instant when that Intelligence knew of the approaching affirmative answer. Such an experience, it is submitted, throws some light on our correspondent's difficulty, while at the same time not excluding the possibility of his own and his friend's mental action.

The Baron Spedalier, writing from Marseilles, complains that too much attention is being paid by "LIGHT" to such questions as the exoteric signification of Catholic ritual and cognate matters. Once a subject is begun in a journal like ours the interest in that particular subject is found to be, as a rule, much more widely spread than possibly might have been expected. That has been the case with regard to the discussion to which the Baron refers, hence it has been neither easy nor desirable to stop it suddenly. We do not think, however, that anything which has been said warrants the fear expressed by our correspondent that Roman Catholicism has gained by that discussion. If anything has been shown, it is the hopelessness of Catholicism as regards occult knowledge, and that is on the whole for good. Whether Mr. Maitland is attempting to build a church on a foundation of sand, as the Baron says, is another of those questions which free discussion may help to elucidate. We thank the Baron Spedalier for his kindly criticisms, and assure him and all others that we wish for nothing but free discussion on all things connected with the spiritual side of our common humanity.

The Psychical Science Congress at Chicago is in full work. The "Religio-Philosophical Journal" for August 5th says:—

At the Psychical Science Congress Mr. F. W. H. Myers will read two papers, one on "The Subliminal Self," and the other on "The Evidences of Man's Survival of Death." There will be among the other papers one by Frank Podmore on "Experimental Thought-Transference," one by W. Leaf on "Fresh Lights on Madame Blavatsky," and another by the same author on "Hypnotism." There will be a paper from Professor Henry Sidgwick on "Hallucinations," and one from Professor Oliver J. Lodge (who cannot be present we regret to learn) on "Trance." Dr. A. S. Wiltze, of the American Branch of the Society for Psychical Research, will have a paper on "Some Experiments in Thought-Transference." Dr. Richard Hodgson's subject will be "Human Testimony concerning Psychical Phenomena," and B. F. Underwood will speak on "Theories in regard to Automatic Writing." Miss Lillian Whiting will consider "And That Which is to Come." Mrs. Janet E. Ruutz Rees' subject will be "Experimental Crystal Gazing." Judge Dailey will have an exhaustive paper on "Mollie Fancher." Mr. G. B. Stebbins, Dr. Purdon, Mrs. Underwood and Mrs. Poole will be among the other essayists.

To shape the whole future is not our problem, but only to shape faithfully a small part of it, according to rules already known. It is perhaps possible for all who will with due earnestness inquire, to ascertain what he for his own part ought to do; this let him with a true heart do, and continue doing.—T. CARLYLE.



## A CONVERT THROUGH SPIRITUALISM.

A pamphlet of a dozen pages—a reprint from the Catholic journal, the "Month"—has been sent to "LIGHT." The pamphlet consists of an account of a conversion to Catholicism through Spiritualism. The interest of the narrative is not so much in the fact of the conversion to Catholicism being brought about in the manner it was, but in the evidence given once again of the power possessed by organised bands of spirits to bring about what they wish.

The writer lost her husband after a very short period of happy married life. A feeling of despairing loneliness came to her, which has come to so many, tempered nevertheless in her case by the presence of a little son, for whose sake life seemed still to have a ray, albeit a faint ray, of hope. Still she hungered and thirsted for evidence that her husband still lived and loved her. This is the story as told by A. E. W. herself:—

I became most anxious to find some medium, but had no idea how to accomplish it, when an unexpected way was opened to me under very pleasant and desirable circumstances. A lady I knew, told me she would like to introduce me to an old friend of hers, who, together with her daughter, was investigating Spiritualism in a very serious and religious manner. Accordingly, the introduction was effected, and the old lady kindly begged me to go and pay them a visit.

Mrs. R. (as I will call her) and her daughter Margaret had been originally Unitarians, as was our mutual friend and introducer, but at the time I made their acquaintance they were Christian Dissenters, the spirits having declared to them the Divinity of our Lord.

I may here add that Margaret eventually became a Catholic under the same influences which helped me to become one, although some time after my reception, and she has remained a thoroughly good and faithful child of the Church for now more than twelve years, having baptised her mother on her death-bed and instructed many in the Faith. I make a point of mentioning this, because I have seen it stated, not only that Spiritualists seldom become Catholics (which is probably true, though I think many would do so if they could be brought under Catholic influences), but that in the rare instances of apparent conversion they have always gone back. I can only say that this is distinctly contradicted by facts within my own knowledge.

The séances held at Mrs. R.—'s house were entirely private and were attended by no professional medium, but several of the *habitués* possessed considerable magnetic force, which had been developed and increased by these frequent meetings. There was, in particular, a certain Mr. B—, a member of the congregation to which my friends belonged, who had very extraordinary powers. He used to fall into a sort of trance, appearing like one dead, pale and livid, and then would suddenly start up, gazing straight before him into space, with eyes that had in them no speculation, and would begin to speak in voices quite other than and distinct from his own, voices of men, of women, and of children, voices refined and cultured, and voices coarse and rough, he being all the time entirely unconscious of what was being spoken through him. Occasionally a voice would be recognised by friends of the departed individual from whom it professed to emanate, but often the voices were those of strangers, coming for the most part to implore prayers. I afterwards saw this "trance-mediumship," as it is called, in several other instances, especially in that of a German lady, now dead—an interesting person, of sensitive temperament and religious aspiration, who had come out of Calvinism through the teachings of her disembodied friends, and who was gradually learning Catholic doctrines. Her husband used to write down what she said in her trances; much, often, to her own surprise on reading what had been set down.

Mr. B—, the mediumistic guest of Mrs. R— and her daughter, could also sometimes see and describe spirits in the room, and could see places and persons at a distance, in a crystal.

On the first evening that I joined their circle, he said to me: "I see a spirit standing near you, in the dress of a priest. He says he is a priest. He belongs to your family. His name is H—. He has been a long time in the other world. He wants you to pray for him. He takes a great interest in you." I, who yearned above all things for communication with my

husband, was, although interested, somewhat disappointed, and exclaimed with some vexation that I knew nothing of any such person, and that there were no priests in my family. "He says there were once priests belonging to it," Mr. B— replied, "and he affirms that he belongs to your family." Curiously enough, it was not until long afterwards, when I had been a Catholic perhaps about ten years, that I chanced upon some family documents mentioning a collateral ancestor, of the name given by Mr. B—, who was last Abbot of a certain Cistercian monastery in the reigns of Henry VII. and Henry VIII. A voice, certainly like that of my husband, spoke words of comfort to me later on that evening, through Mr. B—'s mediumship, which gave me consolation for the moment, but I could have no possible certainty of identity. Messages purporting to come from him were also written during my visit, through the hands of another guest of my hostess—one who, was then, and still is, a good religious person, but who has never come into the Church. Margaret and I also received messages said to be from my husband, and also from many other spirits, spelt out on what was called an "Indicator," upon which we used to place our hands. Some of these messages were beautiful, explanatory, and hopeful, but occasionally deceptions were attempted. We were bidden always to make the sign of the Cross before entering into these communications, and to request any spirit wishing to spell a message to move the "Indicator" in the form of a cross, as they said that evil spirits were unable to make the holy sign. We found this a great protection, but still I think we were sometimes deluded, unless it might have been that we perhaps did not always accurately obtain a message as it was intended.

I recollect particularly that on one occasion, when a friend of mine and I had our hands on the "Indicator," a spirit endeavoured to communicate with me which professed to be that of my husband. This for several reasons I doubted, and in accordance with the directions we had received, we both made the sign of the Cross in order to test the character of the spirit. Yet it still persisted in the assertion. Still dubious of the identity, and conscious of a distressing influence, I said: "I charge you to speak the truth in the name of the Blessed Trinity." Instantly the movement of the "Indicator" ceased, though our hands remained upon it. After some minutes it began again to spell, though very slowly, and, as it were, painfully: "I am one of the unhappy beings whom you would call a devil." At that time I was not a Catholic and did not know that for such there could be no redemption, so I replied: "You will always be miserable if you try to deceive." "I like to deceive people," was the answer. "But," I said, "you will be always unhappy in so doing." "Are you yourself saved from misery?" asked the evil spirit. "I hope I am saved," I rejoined, "from such misery as yours." Then the spirit spelt out, "Ha! ha! ha!" And both my friend and I had a gruesome impression as of the mocking laughter of a fiend.

The writer, however, goes on to say that the sign of the Cross was not always sufficient for protection, though adjuration in the name of the Trinity always was.

The ultimate "conversion" is very interesting and instructive, interesting in itself and instructive from the point of view of the theory of Saintly Intervention:—

On leaving the R—'s, I went to London on a visit, and saw a great deal of Spiritualism, of all kinds, some of which was decidedly undesirable, and dangerous even from the point of view of a non-Catholic; but I was now determined to go fully and thoroughly into the subject. I also met and became intimately acquainted with some of the most enlightened and intellectual leaders of the movement, who were in reality rather mystics of the school of Boehmen, Jung Stilling, Oberlin, and others, than ordinary Spiritualists. By one of these earnest and thoughtful persons I was lent an old Italian "Life of St. Catherine of Siena," which took a great hold upon me, so much so that I began to invoke her, asking of her instruction as well as intercession. And from this time I came gradually to see more clearly, and to accept the Catholic doctrine in a way very wonderful, considering that I had never seen a priest, or read any dogmatic Catholic book, or spoken to any Catholic in the flesh.

All followed then as a matter of course, and there is no reason to suppose that conversion to Judaism, Unitarianism, or any other "ism" would not have been brought about equally well had the material been there for the conversion, and the desire present on the side of the converters.



## DR. ACEVEDO'S BOOK ON "THE SPIRITS."

The first volume of "Los Espiritus," a new Spanish work by Dr. M. Otero Acevedo, is concerned with the historical aspect of his subject, and is full of valuable information set out in a concise and readable style. He has approached the scrutiny of the materials necessary for his task in a philosophical and scientific spirit, free from any trace of the gay bias which he frankly admits his mind possessed in his pre-experimental days. At that time he was a medical student at the University of Compostella, and the question of Spiritualism came up for discussion among his companions. He intervened with what he believed to be a very good right from the merely literary standpoint, as he seems to have been the best read young man at the University in this particular department of knowledge. Allan Kardec and many other writers were familiar to him, and his opinion of the whole matter then appears to have been that there was nothing for it but to believe that the writers of these books were afflicted with what he considered the harmless mania of thinking they saw a table turn when, in his view, the only thing that really did turn was the common sense of those who made such affirmations. That would have been a good start for the ordinary newspaper man, but Acevedo was a little above that sort of thing. The honesty of his nature did not permit him to wholly ignore the fact that serious men of recognised ability were occupying themselves with these phenomena and consecrating precious time to their study. Determined to examine for himself, he and some friends united and began experimenting on their own account, with results which surprised them considerably, and which they could in no way explain by anything which they had previously studied. Articles remaining suspended in the air without any visible support formed one of the phenomena which they witnessed, and such a phenomenon as that is sufficient in itself to make truly scientific men humble, provided they have the sincerity to act up only to their lights. By-and-by Acevedo wrote to a number of scientists requesting their opinions of these things and the replies which he received in the majority of cases denied the reality of the manifestations. Lombroso affirmed that there was no truth in Spiritualism, and in accounting for the facts as presented to him, took refuge in his now famous "cortical centre" explanation which had not at that time had the wind knocked out of it. Richet was still in the region of doubt as regards the presence of trick and mystification, and he is not quite free from it yet. Delboeuf replied that he had not given the subject any serious attention. From the Salpêtrière they wrote that Charcot had not yet attacked such subjects, and advised Acevedo to read Gilles de la Tourette's work—a book with which he was already familiar. Others wrote that "while not affirming" some one thing, "they did not believe" something else, and so on—the responses seeming to have little or no relation to the plain matters of fact set before them. The doctor says that except the letters from Aksakow and Crookes those which he received from Russia and England were, with some slight variations in form, pretty much the same in substance as what came from other parts of Europe. His problems remained unsolved, and when he saw the difficulties in his path he determined on heroic measures and seized every opportunity that offered for the purpose of prosecuting his investigations and getting hold of some kind of clue, whatever it might be, provided it was the result of conscientious observations. Coincidentally with his decision occurred the publication of Signor Chiaia's letter to Professor Lombroso inviting him to study experimentally the Spiritualistic phenomena, and as the famous anthropologist declined the polite challenge Acevedo wrote to Chiaia asking if he might be present, and stipulating that the medium should consent to submit to conditions of rigorous vigilance. Signor Chiaia replied in the affirmative, and ten days afterwards Dr. Acevedo was in Naples and began those investigations the results of which caused him to write this book. Although he modestly calls it an incomplete summary, sketched on the plan of another work, our readers may take that to be an inadequate description of what is sure to prove a valuable book on the history of a large subject, namely, the beliefs and customs—savage and civilised—which have sprung from what are now termed Spiritualistic phenomena.

To fill your life with the spirit of heaven here, is the way to make sure of going to heaven hereafter.—THOMAS.

## THE HUMAN AURA.

In the "Transactions" of the London Lodge of the Theosophical Society, Mr. Sinnett has published a short and very clear description of what Theosophists mean by the Human Aura. Of the existence of this aura there can be no question; it has been seen by too many for any doubt to be entertained regarding it, even if right reason did not tend to show that it must be there. Also, as Mr. Sinnett says:—

The testimony of all persons in whom the psychic senses are active in any considerable degree concurs with Theosophic teaching in assuring us that all human beings are surrounded by an emanation described as a sort of human cloud, imperceptible to common physical eyesight, but known to occult students as their "aura."

Mr. Sinnett says there are other departments of the great investigation in which Theosophists are concerned where the information received cannot be verified; but this is not the case with the Human Aura—though even here the majority of mankind must be dependent for the proof of its existence on the testimony of those who have seen it. This kind of dependence is, however, quite common. Who of all those that use electricity have the slightest knowledge of the laws according to which its action takes place, and yet they do not hesitate to take on trust what they are told? Here we must quote Mr. Sinnett:—

Madame Blavatsky says very little on the subject. Speaking of the early development of some races, she refers to the astral form as being surrounded by an egg-shaped sphere or aura; and in her more elaborate glossary of theosophical terms she describes the aura as a subtle, invisible fluid which emanates from animals and even things. It is, she says, "a physis effluvium, partaking both of the mind and the body, and it is the electro-vital, and at the same time an electro-mental aura, called in Theosophy the akasic, or magnetic, aura." In the writings of Paracelsus, who belonged to the beginning of the sixteenth century, there is a good deal about subjects of the kind, not couched precisely in the language we now employ, but in language which is quite intelligible to occult students. In speaking of the astral light, which is one of the finer media of nature, and even finer than the luminiferous ether, he says it exists throughout planetary space, ". . . especially around the brains and spinal cords of human beings . . . It may be seen by clairvoyants, and as each person has an astral aura of his own, a person's character may be read in his astral light by those who are able to see it." In the case of a child who has not yet generated any special characteristics it is milk white, but in the adult there is always upon this fundamental colour another one, such as blue, green, yellow, red, dark red, and even black. I am quoting from an epitome of the teachings of Paracelsus given in Dr. Hartmann's book on that subject. In the same volume another passage, given as a direct translation, runs as follows: "The vital force is not enclosed in man, but radiates round him like a luminous sphere, and it may be made to act at a distance. In these semi-material rays the imagination of man may produce healthy or morbid effects. It may poison the essence of life and cause diseases, or it may purify it after it has been made impure and restore the health."

In another work by Dr. Hartmann, called "Magic, Black and White," he refers slightly to the aura: "All bodies have their invisible spheres. . . . Under certain conditions their existence can be proved to the senses; the sphere of an odoriferous body by smell, the sphere of a man or an animal by the abnormally sensitive brain."

He points out how the glory painted round the heads of saints was not altogether imagination on the part of the artists, but was suggested by the traditional knowledge concerning those phenomena with which I am now dealing.

Of the composition of the aura Mr. Sinnett says:—

The first thing to be realised in connection with the aura is that it is not a homogeneous and uniform "effluvium." It is a highly complicated and entangled manifestation, consisting of many influences that are operating within the same area. Some of the elements composing the aura are projected from the body, others from the astral principles, and others again from the more spiritual principles connected with the "Higher Self," or



and these various auras are not lying one but are all blended together, and occupy the seems in imagination at first sight as though it is able to separate the various colours thus super-read their meaning, and I think it would be a rule for a mere natural clairvoyant, without the occult training, to do this effectually. But the faculty is unlike physical eyesight in many ways, thing appears capable of concentration on one complex phenomenon to the more or less complete the rest. Guided by occult training, the clair-dity appears equal to the task of a complete analysis ous elements in the aura, and can estimate the delicate which it is composed though all blended together—as were seen separately.

Classifying more exactly, the divisions of the aura are to be:—

The health aura.

The jivic or "vital" aura, the aura of vitality.

The "Kamie" aura, that of the animal soul in man.

The aura of the Lower Manas.

The aura of the Higher Manas.

The "health aura" is thus described:—

It is almost colourless, but becomes perceptible by reason possessing a curious system of radial striation, that is to say, is marked by, or perhaps might be described as composed of, an enormous number of straight lines radiating evenly in all directions from the body.

One is here very much reminded of the "lines of force" along which electrical work is done. Moreover, this curious phenomenon may be observed: looking at one's hand, for example, while the "lines of force" may generally be seen either as light on a dark ground, or dark on a light ground, a slight movement of the hand may change the lines into the sections of the corresponding equipotential surfaces. To speak a little less pedantically, sometimes one can see the radial lines of a spider's web, sometimes the circular ones.

The second or "vital" aura, which Mr. Sinnett says is to a certain extent under the control of the will, is, when it circulates within the "linga charira," or astral body, of a "delicate rosy tint, which it loses, becoming bluish, as it radiates outwards." Moreover, it appears to be the influence under which the lines of the health aura remain radial in their position while the body is in good health. Says Mr. Sinnett:—

I have known a case in which the clairvoyant has perceived the more or less crumpled lines in the health aura of a person suffering from some nervous prostration, straighten out under the influence of fresh jivic (vital) energy poured into him by a mesmeric operation.

Yes, but is the mesmeric operator always necessary? Are not very many people conscious of this "vitality" going away from them to someone else, while they are equally conscious of this same vitality leaving them in other cases, and there is no (at any rate apparent) mesmerism taking place at all?

In the third aura we "begin to approach the region of those effects which have to do with something more than bodily conditions even of the finer order." This aura is the "field of manifestation or the mirror in which every feeling, every desire, is reflected." From this aura the astral body, which can under certain conditions leave the natural body and travel on its own account, is made. Of this aura the colours constantly change, as seen by the developed vision of the trained Occultist. "An outburst of anger will charge the whole aura with deep red flashes on a dark ground, while sudden terror will in a moment change everything to a mass of ghastly grey."

The fourth aura is the aura of permanent character; here the clairvoyant begins to read the past earth-life of the personality concerned. Emotional changes gradually tint this aura till it obtains a permanent colour, and this guides the seer. Nevertheless this aura does not of itself

direct the seer, it only guides him as to finding the life-story in "akasa," that marvellous medium in which is kept a "mysterious record of all events." Of this "akasa" Mr. Sinnett says: "Its records constitute the memory of Nature, which is absolutely retentive, absolutely complete, which loses no atom or particle of any fact that has ever transpired."

The fifth aura, that of the Higher Manas, is not often seen even by clairvoyants, but it is described by those who have seen it, only in the cases where the spiritual nature is very much the more powerful factor, as "outshining all the rest of the auras with startling brilliancy."

Of all the colours of the auras Mr. Sinnett says generally that red is connected with the lower passions, yellow and bright green with the more active forms of intellectuality; lilac, blue, and violet having to do with spiritual characteristics, and the ultra-violet and ultra-red rays producing colours unknown to ordinary optics, but which correspond to characteristics of the personality about whom the colours are produced. We are much indebted to Mr. Sinnett for this pamphlet.

## HOLY BUDDHIST TALES.

A translation and condensation with this heading appears in the "Literary Digest." The original is to be found in "De Gids," Amsterdam. How far the account agrees with the teaching of Esoteric Buddhism is a question for Esoteric Buddhists. The paper in the "Literary Digest" opens with these introductory remarks:—

Among the holy writings of the Southern Buddhists in Ceylon, Siam, Burmah, and other parts of Southern India, is a very curious book, altogether unique in its way. This is the Yātaka—the Book of Tales. It combines the veneration due to sacred writings with the more secular but by no means unwelcome quality of being amusing. These Yātaka tales are written in the Pāli tongue, in which the holy books of Buddhism have been kept purer than in the dialects of the mainland. Professor V. Fausbøll, of Copenhagen, has made it the task of his life to bring these writings before the European public.

It then continues:—

The doctrine of transmigration of the soul gives a peculiar turn to Buddhist literature. Yet it is, perhaps, too much to speak of a doctrine of transmigration. It is not a dogma open to doubt and subject to controversies. The Indian, be he Brahman or Buddhist, is as strongly convinced of his many lives as he is convinced that he must die. He simply knows that his life has been preceded by many others, and will be followed by as many. And if he fears death, it is because, like a Christian believer, he fears punishment for his sinful life, for, according to the deeds of that life, he has to expect a higher or lower state in the life to come. Yet Buddha denies eternal life, and in a Buddhist work of our present day, a Catechism of the Southern Buddhists, by Subhada Bhikshu, the existence of a never-dying soul is strictly denied. It is the wish to live which keeps the soul alive, and the highest aim should be to destroy this wish, and be absorbed into Nirvāna, where all individuality ends for good. The opposite is Niraya, the place of suffering, to which the wicked are sent before they start on another tedious round of sublunary life. But the round of these lives is so long that the Buddhist, though he may deny the immortality of the soul in principle, yet believes it in practice, and he is thoroughly convinced that he will reap the fruit of his present life in the next one, be it good or evil. Buddha strengthened this belief, and he, who knew the lives of all, continually reprimands his hearers by telling them that they lived better lives on a former appearance on earth. This encourages them to improve their present state.

There is thus, in all these Yātaka tales, a cheerful view of life though they sometimes end with a retirement to a monastery. These tales are always interesting, full of morality and instruction, though sometimes spoiled by too much Eastern fantasy. They are nearly always told by Buddha to his disciples, and the object is to teach the four truths: 1. That all men suffer; 2. How the suffering originates; 3. That suffering may be done away with; 4. How this is to be done. Everyone who under-



stands these four truths is on the right road to happiness. But ere the mind can receive a truth, it must be prepared. Therefore the tales: they are intended simply to prepare the disciple for the due conception of the great religious truths.

Although these tales are very realistic, there is not a vestige of low expression or obscene thought in them. They are pure in their Eastern morality. The principle that virtue will be rewarded and vice punished, runs like a scarlet thread through all these legends. The principle of virtue itself is, in fact, far more powerful than in Western mythology. And everywhere is the Bodhisat—the coming Buddha—the centre and hero of the story. So in the following:—

When Brahmadata was King of Benares, the Bodhisat was born as a demi-god in one of the lower heavens, and named Dhamma—virtue. The spirit of evil was also born again at the same time and named Adhamma—vice. Dhamma mounts his divine car, and, accompanied by heavenly women, rides through the world, bringing peace everywhere. He encourages the people to do good, tells them not to walk in the way of the wicked; to kill no living being, honour their parents, and keep the day of rest, that they may become worthy of great good. Adhamma also rides through India, but it is his purpose to teach the people wicked ways. The two Dewas—gods—meet in the air, neither will at first yield to the other, and the following dialogue ensues:—

DHAMMA. "Glory and virtue I bring to the world, honoured am I by all, by men and gods—give place to me, Adhamma!"

ADHAMMA. "Powerful and mighty am I, strong and without fear; why, then, should I give way before thee?"

D. "Firstborn is Dhamma, and Adhamma came later: give to the Elder, O Younger, the path!"

A. "Neither thy wish, nor thy handsome speeches, nor thy greatness shall cause me to fly from thee. To-day shall we do battle!"

D. "I am mighty and great, and Lord of the Heaven; how, then, Adhamma, will you battle with me?"

A. "Iron breaks gold, but gold never iron; as iron breaks gold shall I break thee, O Dhamma!"

D. "If thou with force drivest me hence, Adhamma, without respect to the Elder, why, then, I forgive thee, and pardon also thy wicked words."

But the principle of Good so overcomes Adhamma that he is unable to strike at the god; he falls from his car, the earth opens, and he descends into Niraya.

Once again we are confronted with the determinate belief in the actual existence of "good" as distinct from "evil"—"good" which somehow can so affect the intermediary chain of existence as to be translatable even, at times, into mechanical force. Here, naturally, the story is mythical, but the essential meaning is the same as it is in all the legends which the materialistic hypothesis has endeavoured to sweep away.

It is easy to say that we can have no idea of absolute "good" and of absolute "evil"—as a matter of fact we can have no knowledge of anything really "absolute." White linen looks spotless against a dark surface, but place it on newly-fallen snow and the white becomes dark. The existence of present "good" and present "evil" as such, and real to us, is quite consistent with a state in which what we consider now to be "good" may then be "evil."

#### THOUGHTS AND DEEDS.

Blest be the hands that toil to aid  
The great world's ceaseless need,  
The hands that never are afraid  
To do a kindly deed.

Blest be the thoughtful brain that schemes  
A beautiful ideal,  
Mankind grows great through noble dreams  
That are in time made real.

Do good in thought—some future day  
'Twill ripen into speech,  
For words are seeds that grow to deeds,  
None know how far they reach.

No power can die that ever wrought for truth.—JAMES  
RUSSELL LOWELL.

#### SEVENTEEN ELEMENTARY FACTS CONCERNING SPIRITUALISM.

1.—Spiritualism is the science or art of communion with spirits.

2.—A spirit is either an intelligent being somehow produced in the unseen, or a man, woman, or child promoted out of "this muddy vesture of decay."

3.—A Spiritualist is a believer in the continued existence of the spirit after what is called "death," and the possibility of communicating with it.

4.—Spirit-life is intensely real. If the Holy Spirit or Holy Ghost is the highest being in the universe, it is a proper inference that a human spirit or ghost may be in a superior or more intense condition in the spirit-sphere than when a tenant of the earthly body.

5.—Spirit-substances may be to spirit-beings as real as, or more real than, earth-substances are to earthly beings.

6.—The earthly senses are extremely limited. So much so that, as one of our most thoughtful scientists said, "The glories of the New Jerusalem might surround us and we know it not."

7.—The spirit-world is a world with a teeming population and with endless occupations. We know this because we send into it a constant stream of human beings, sensible and senseless, gracious and spiteful, sober and intemperate, young and old, the worn out and the very babe. It must be a busy and active world.

8.—At least part of it must therefore be near and all about us, and not far away.

9.—Heaven and hell, as all-inclusive and guarded places, are a delusion. A spirit freed from the body is literally free, held fast only by the laws of its sphere, and by the vital realities of the spirit-self, whether fair or foul, wise or foolish, hateful or loveable.

10.—The Bible is one long record of spirit communications and experiences of every grade, from lowest and most foolish, to highest and most wise; gradually rising in moral worth and spiritual purity, and culminating in the life and experiences of Jesus.

11.—All such communications and experiences were in no sense miraculous. They were merely more or less unusual, but they occurred in harmony with laws which, so far as we can see, are as fundamental and as orderly as any that regulate the affairs of our material sphere.

12.—It does not follow that because a communication comes from "the unseen," it is therefore from God, as a revelation. It may be from the latest dead lounge, as an amusement.

13.—The unpleasantness of this suggestion is no argument against its validity. No miracle, and nothing arbitrary, happens at death. Death is only the out-marching of the spirit, and the unpleasantness of the suggestion that idle spirits may trifle with us is more than compensated for by the suggestion that education and advance must, with freedom, be open to all.

14.—Modern Spiritualism is only a revival of phenomena and experiences that were well known in ancient times. But modern Spiritualism has the opportunity of guarding itself against the ancient delusion that every spirit which calls itself "God" is God, or that everything which is said to be from "Heaven" is from Heaven, or that every message which comes from the unseen is infallible.

15.—Spiritual phenomena can, of course, be simulated, just as pewter shillings can be made; or self-seekers may trade upon them, just as other self-seekers may trade upon the Church. But that only suggests purity and care.

16.—As an evidence of the existence of an unseen universe and of human immortality, Spiritualism is of priceless value, not because the communications that come are superlatively lofty, but because they come at all.

17.—Finally, it is of the greatest possible importance to accustom ourselves to the fact that we neither see nor know everything, and that "the universe is more than one storey high."

J. PAGE HOPPS.

We should be equally glad to do service and to accept service; to give out sunshine and to absorb it. But he who would do his part towards brightening and blessing another life must not always expect to be paid in kind; his reward is within himself, from the Father who seeth in secret. No matter, then, how the next man treats me; that is not in my power to control, and, therefore, is not my concern. As a child of God, I must aspire to be so full of qualities that are like my Father's that every friendly or unfriendly touch of a human being will bring out a Godlike response.—CHARLES G. AMES.



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

## Light:

EDITED BY "M.A., LOND."

SATURDAY, AUGUST 26th, 1893.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi, London, W.C. 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. R. D. Godfrey, 2, Duke-street, Adelphi, London, W.C., and not to the Editor.

### A SHALLOW CRITICISM.

The following is an extract from a leading article in the "Harbinger of Light" of Melbourne for July 1st:—

The discussion on Theosophy which has been going on in the columns of "LIGHT" between Messrs. Holt, Donaldson, and others, is typical of an active antagonism exhibited towards each other by a large section of Spiritualists and Theosophists, who appear to consider the progress of harmonial philosophy and psychic science of less importance than the glorification of cult. This has ever been the case amongst the Christian sects of the past, and exists in many of them at the present; but both Spiritualists and Theosophists profess to be progressionists, counselling toleration towards those who differ in opinion from them, and having always in view the idea of universal brotherhood. Indeed, up to a certain point, their objects and some of their beliefs are identical. Each believes in the essential spiritual nature of man, and in the continuity of his existence after the dissolution of the physical body; each is seeking to know and utilise his inherent psychic powers, and to acquire knowledge of his relation to the unseen. In the latter, however, their methods are different and their conclusions divergent; but this is no reason why they should disagree, or be jealous because one or the other gains more followers. If you keep your path illuminated so that it may be seen of men, you have done your duty, and have no cause to repine for those who have preferred the other road. If you meet a doubter at the parting of the roads, it is legitimate for you to point out what you esteem the advantages of your path, or if it is disparaged to compare it with others, giving reasons for your faith in its stability; but at the end of a polemical discussion, the disputants are likely to find themselves a long way back on the road, with their intended track as firmly fixed in their minds as ever.

This is one of the most extraordinary, and we trust accidental, misunderstandings we have ever met with. Looking down from his self-raised pinnacle, ignorant of the facts, and full of the assurance which seems inherent in students of what is called the harmonial philosophy, the writer of this article accuses both Spiritualists and Theosophists of a desire to glorify cult at the cost of all else. This accusation is not just. It is because the Spiritualist does wish for progress that he has taken up his parable against the Theosophist. Once again it is the revolt of freethought against priestcraft, for priestcraft is ever of the same nature, whether it be that of Stiggins of Little Bethel, Archdeacon Denison, of Pope Leo XIII., or of the representatives of the Thibetan Mahatmas. All priest-hoods are dangerous, and the priesthood which represents itself as being the vicegerent of an invisible but ever-present power is the most dangerous of all. We do not say that there are not Spiritualists, and Theosophists as well, who are narrow enough to look upon their own particular theories as the embodiment of the whole truth, and nothing but the truth. This, however, is not the attitude of "LIGHT." There is no personal feeling in the matter. That this is so, the fact of our taking no notice of the article on Madame Blavatsky, which appeared in

the "Proceedings" of the Society for Psychical Research, should be good evidence. It is against a system which would very soon once again bring men into a state of slavery such as the Church has never seen, that we fight. And this slavery would be all the worse in that it would come about in the name of Universal Brotherhood. Universal Brotherhood is not the object of Spiritualism as such. Such brotherhood may be the consequence of proper knowledge in the dim ages to come, but it is that proper knowledge itself, and for itself, that the Spiritualist strives. How we are grateful for all that Theosophy can give us let the columns of "LIGHT" testify. Theosophy, with its recognition of the occult, leads its students into paths which it would be well for the Spiritualist to travel also, if only to learn the dangers that beset all investigations into the unseen, dangers which he either too often forgets, or does not recognise; and for all that theosophic students do, for our help we thank them. But there must be no assumption of superior authority.

That this danger is a real one is evident from the dissensions which have arisen within the theosophic body itself. In "Lucifer" for August Mr. Sinnett writes—but be it noted, only under sufferance—on this very point of authority. He speaks of "the disastrous mistake of stereotyping the utterances of Madame Blavatsky, or of anyone else outside of the Masters, as the final word of Esoteric teaching and an infallible testimony, to constitute a new body of dogmatic Scripture, and lead the human understanding once more into the quagmires of bigotry and sectarianism." No words of ours could more aptly define that against which, as free students of the Unseen, we wage the most determined war.

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Elizabeth Stuart Phelps, in the essay which gives its title to her book, "The Struggle for Immortality," puts on record thoughts to which time, in all probability, will only add significance and vitality. At any rate, they are thoughts which all reflecting Spiritualists will do well to ponder; and few beyond their ranks could ponder them to better purpose. The odd little coterie who have clubbed together for the purpose of advocating what is called "conditional immortality" have taken the subtle thoughts underlying this essay into a region where they only become harsh or grotesque; and no wonder, when we find that one of the prominent preachers of "life in Christ only" has pronounced all spirit-communion diabolical or pernicious, and half threatened to back up any movement started for the revival of persecution in relation to mediumship.

Miss Phelps keeps entirely clear of arbitrary decrees and theological passports, and, in a truly scientific spirit, tests in every way the proposition or suggestion that immortality may, after all, be not universal and inevitable, but a result or effect of natural causes now perfectly distinguishable, so that there may be a literal need for the exhortation, "Work out your own salvation," even to the extent of winning a future life at all. Entirely suspending our judgment as to her conclusions, it can only be profitable to trace in our own way, but, as often as possible, in her words, an argument which demands gravest consideration.

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## Light :

EDITED BY "M. A., LOND."

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In Nature, nothing seems arbitrary or inevitable. Everywhere Nature seems to say, "Live or die! It is your own affair. You are caught in the machinery of inextric-

[August 24th, 1893]



able law. Of what stuff are you made? Abide the test! Everywhere it is strength that persists and wins. Everywhere the desire for life is life; and man is born to struggle for life; the intensity of the struggle measuring the capacity for the possession. Nature matches possibility and longing, the attainable goal and the passion for it, and these act and re-act, the possibility creating the longing, and the longing making secure the possibility. Life everywhere implies the love of life. The more life the more love of it; the less love of it the less hold upon it; and a man may perhaps doubt his soul out of life just as he may dawdle his body out of life.

Not that this is primarily avoidable, though it may be eventually remedied. "Superficiality may be as inevitable as sensitiveness." Temperament and heredity must go for much. "In the strife for eternal existence, it may be true that the amount of contending desire represents the amount of contending power; that the love of eternal life itself bespeaks, to an extent, the capacity for it; that the instincts or the impulses of belief are not without their significance, other things being equal, as salvable agencies; in short, that the longing to live for ever not only carries with it the power to conquer the materials of duration, but indicates in a measure the force of the life-principle in the soul. A man may live for ever because he loves his eternal life, and he loves his eternal life because he is to live for ever."

Of course, too much may very easily be made of this doctrine or speculation, but, on the other hand, too little may more easily be made of it. Paul's strenuous note, "Lay hold on eternal life," may have profound literal meanings in relation to life's continuance, in the presence of which the lazy or cynical Agnosticism of the day may have ghastly significance. The semi-contemptuous dismissal of the unseen by those whose scepticism is only a kind of "philosophical lawn-tennis" may indicate the very reverse of that personal vigour which the Agnostic is apt to claim for himself. The unbelief which comes of "egotism rather than a consecration" may be the first stage in a case of spiritual suicide.

The latest conclusions of Science seem curiously to strengthen this suggestion. The very phrases, "the survival of the fittest," "natural selection," "the struggle for life," "the persistence of force," "the conservation of energy," all suggest that personality, and personality in a given direction, must go for much in the persistence of life: so that faith and hope and longing may be actual factors in the case. And, in this, all may help that will help, the advance of the urgent inner self: "strain to-day, rest to-morrow, this faculty aroused, the other lulled, this feat to be performed, that danger scorned, a boy's medal won to-day, a man's life saved next year: thus the soul, in the hands of the Silent Trainer, grows in frame and fibre." But what of the dawdling cynic, the thin sceptic, the worldly hunter of small delights, the selfish veneerer of deportment, to save appearances, whose moral virility is only "a species of metallic paint"? Can the Living God carry that painted nothing beyond "the swellings of Jordan"? But, as the wise Jesus said, "there are last that will be first, and first that will be last." "The obscurest mother, transmitting a pure heart to her boys, never having heard of protoplasm, and knowing no philosophy beyond her prayers, may enter into this higher contention with an equipment which the discoverer of the missing link might envy." "We buy and sell, we woo and wed, we gain us a friend, or fame; and the stranger within our gates, or the servant under our feet, may be fighting for a soul's life where we are fooling with it; and may, therefore, be better worth life, and so the more likely to live."

There is a wonderful power of incitement in this view. It ought to touch a self-respecting man or woman to the quick. We have perhaps missed much by teaching so

persistently that only goodness, or only faith, is needed for the higher life. What if we could make men feel that soul-life may be soul-force after all! "We may be conquered through our pride, when we cannot be won through our conscience. He who does not find it any longer exciting to be told that he is not good enough to live for ever will scarcely hear without interest that he is not strong enough."

If, finally, we turn to Christianity and the New Testament, we are positively flooded with suggestions which bear upon this thought. Jesus insisted upon the supremacy of life. He even put the communication of it as the one cause of his coming. "I am come," said he, "that ye might have life, and have it abundantly." He himself was a heavenly athlete conquering the earthly animal. His cross is the symbol of his transcendent virility. Christianity became an all-conquering power precisely because it came to a *blasé* world of pagan formalists and pleasure-seekers. It fired the soul with stupendous promises and found its evidence within that soul itself. It justified the heroic soul to itself. It took humanity at its best, at the high tide of its vitality. It therefore made martyrs, heroes, confessors, saviours, saints: for it turns out that to make the soul strong for the unseen is to make it strong for the seen, and that he who bids for salvation hereafter finds salvation here.

And nowhere do we find it so superbly true as in the writings of Paul, that soul-life means vigour, effort, strength: so much so, that it might be pardonably held that Paul believed in the need to win the immortal life. "One thing I do: forgetting the things which are behind, and stretching forward to the things which are before, I press on towards the goal, unto the prize." "Every man who striveth in the games is temperate in all things: and they are so that they may receive a corruptible crown, but we an incorruptible. I therefore so run, as not aimlessly: so fight I, as not beating the air." "If by any means I may attain unto the resurrection from the dead."

#### DR. RAY LANKESTER'S METHODS.

At a late meeting of the Society for Psychical Research, Professor Barrett read a paper on the finding of water by means of what is sometimes called "the divining rod." Mr. Barrett referred to some tests by Dr. Ray Lankester, who, in his usual style, blindfolded and worried a lad who professed to be a water-finder, and of course got nothing. He fumed, and protested that the lad ought to be sent to prison. Mr. Barrett applied similar tests, and also came to an adverse conclusion, but added that the evidence in favour, under less stringent conditions, was so strong that if he wanted a well he would send for a water-finder with a hazel rod. Mr. Page Hopps remarked that this was a most useful testimony and perhaps accounted for Psychical Research difficulties. Whatever constituted a medium, it was certain that mediumship must depend upon subtle conditions which probably required very delicate treatment. Worrying and teasing tests would naturally disturb the conditions, and might make a medium comparatively useless for the time. A paragraph in the "Daily Chronicle," on a subject that seems absolutely different, may nevertheless throw considerable light upon what we may call the Dr. Ray Lankester method of experimenting by bullying:—"The report on milking trials at the Essex Agricultural Society's show, by Dr. Bernard Dyer and Mr. Edward Rosling, contains good hints for farmers and their stockmen. Cows should not be worried, and in consequence of the excitement of the show-yard, five animals in capital condition, which ought to have yielded rich milk, disappointed their exhibitors by giving milk of abnormally poor quality. At the same show last year one of the cows which was restless refused to yield the whole of her milk, and what she did yield contained less than two per cent. of butter fat. The same cow, having recovered her peace of mind on the following day, yielded excellent milk with nearly 3½ per cent. of fat." If a cow, why not a medium!

It is daily life that tests us—the manner of men we are. It is not our prayers, it is not our profession; but it is the tone of daily intercourse and conduct that decides how we stand.



## STORY OF A SOMNAMBULIST.

In the "Agnostic Journal" "Haladin" prints and signs the following story:—

As a man, I am an insomniac; as a boy, I was a somnambulist. When about thirteen years of age, in one of my walks under the guidance of Morpheus, I rose from bed, undid the bolt and lock of my room to get out, and undid the bolt and lock of George Grier's room to get in. Grier was a lonely and diminutive little bachelor, advanced in years and saturated with what may too frequently be referred to disparagingly as "superstition." In his "burr," without a "ben," he, in an old-fashioned Scottish "burr," slept with a big grey tom-cat in his arms; but with no human creature near him. I, the boy-somnambulist, with my head, struck the end of the box-bed. I was awakened by a shriek such as I had never heard before, and such as I hope never to hear again. For a moment I felt dazed. But, next moment, I beheld the star-light peep in through Grier's well-known window, and I heard the slow and solemn tick-tack of his old-fashioned eight-day clock. I recognised where I was, and what I must have done. I retreated as noiselessly as I presume I had advanced, closed the door behind me, and returned to bed without my absence having been detected by anyone. Wondering what Grier would say in the morning, I fell asleep.

In the morning Grier was reported ill. I called to see him, and found him deadly pale and more than half mad. He told me with a morbid impressiveness I shall never forget:—

"My brother Tam's deid. I was lyin' in my bed last night thinkin' on lang syne an' my deid faither and mither—God bless them!—when the vera warnin' was rappit on the end o' the bed that was rappit on it the night my brother Wull dee'd o' fiver at Bombay. I took a note o' the time exactly, an' when the latter cam' tellin' us o' pair Wull's daith I found he had dee'd at the exact minute that the warnin' rap cam' to the end o' this vera same bed."

"And who do you think rappit at the end of the bed?" asked I.

"Think—think? I dinna think at a'. I ken it was the deil; an' frae the way he rappit on that vera bed when Wull dee'd I ken that Tam's deid was," and the little man looked inexhaustible conviction and inexpressible misery. I had intended to tell him that it was I, in my somnambulism, who, with my head, had rappit on the end of his bed; but he looked so terrible that I was afraid to tell him; besides, from what I saw, I felt convinced that, if I did tell him, I should not be believed, and should be accused of trying to make sport of his misery.

"Tam's deid," he said, sobbingly; "he dee'd at three o'clock this mornin'." When the rap cam' I got up and stoppit the clock to make sure o' the exact time."

I looked up, and, sure enough the old brass-faced clock was mute, and the hands marked the hour of three; and it seemed to me that the "Old Father Time" pointed on the upper part of the dial never before shown out so distinctly, and that his scythe had never previously looked so formidable and sharp. I left Grier, and resolved to wait and see what would turn up. When, thought I, in the course of time, the poor little man finds out that his brother Tam is still living he will believe, if I tell him, that it was I, and not the arch-fiend, that rappit on the end of his bed.

But the strangest and the saddest is yet to be told. A week or two after a copy of the "Scotsman" reached the lonely edge of the Craig Wood, where Grier lived. The vessel in which Tam Grier had sailed—like the other brother, Wull, he had been a sailor—had been wrecked, and Tam was among the drowned; and the disaster to the ship had happened in the exact night and hour in which I, not the devil, had, in my sleep, rappit on the end of the bed at Craig Wood.

I commit myself to no more than relating this incident, and alleging that, in every respect, it is true to fact. The rest I leave to students of the Occult. When the end of the bed was rappit to give warning of the death of Wull I had not yet seen Grier, or heard of him. Who or what gave the preliminary rap on that occasion? How, on the second occasion, was I roused up in my sleep, sent off into another man's house to act inchoerently, and unknowingly, as the herald of the Angel of Death?

That "Haladin" ventures for the accuracy of this account is ample evidence for its truth, and, it being a true tale, it is indeed suggestive. Is it easier or more reasonable to

suppose that "Haladin" knew of Tam's death in his liminal consciousness than that Tam found "Haladin" in his somnambulant state the readiest and easiest instrument for delivering the message he wished to communicate to his brother? If the former is the right solution, it opens a wide field for investigation. But a very large number of people are sensitives, if not absolutely mediumistic, and there seems no reason why intelligences should not try to communicate through them, and in the attempt but too often produce that discomfort and malaise which is an effective removal as it is of explanation. "Haladin" has done well to give us this history.

## 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.]

## The Laws of Nature.

Sir,—I should like to submit some observations on the article under the above heading which appeared in "Light" August 12th.

Understanding by natural law in general a constant causation, I fail to see the objection to the term. With what is said in the article referred to, of the inconsequence of people who oppose the conception of law to the recognition of fact, doubtless all your readers will agree. That inconsequence has been our most invariable complaint. It does not, however, therefore follow that the conception of natural law as such is at fault, but much rather that the conception is not sufficiently comprehensive. Every cause has its "law"—that is to say, all the known regularity of nature is formulated with implicit reference to the constancy of causation. Now, the people who say that a law of nature would be broken if such or such alleged phenomena were facts do not err in their steadfast insistence on the constancy of the cause they refer to, in refusing the testimony of fact to another cause, and consequently another "law" in occasional conflict with the first. They will not have the fact because they cannot conceive the cause; otherwise they would no more talk, for instance, of a "violation" of the law of gravitation by the phenomenon of levitation than of a violation whenever they lift a hand or a foot. But I must submit that it is equally inaccurate to say, with reference to this phenomenon, that "the law of gravitation is simply shown not to be true under certain conditions," or that "the Newtonian precept, that all matter attracts all other matter in the universe, is shown not to be a precept of universal application." For natural law denotes uniformity of action, and the cause of a cause does not cease when and because its effect is suspended by the operation of another cause. I have seen several vague theories of levitation, but never before one that assumed a cessation of the force of attraction. To suggest that cessation is to suggest the non-existence of natural causes, and is not that to play into the hands of those who declare occult phenomena to be inconsistent with the necessary presuppositions of science? The "law," the constant action of the cause according to the unaltered formula, exists and continues; it is not "suspended," but the suspension which is not predicable of the law is predicable of the effect, in the sense, and only in the sense, in which suspension is predicable in every other case of *vis major*.

Civil law, as a rule of obligation, is supposed to be defined with reference to all the conditions of the obligation, and may be "broken" only because the will of the individual is not always identical with that of the law-giving authority; in other words, because there is no true unity, and, therefore, no true autonomy. But the autonomy of nature is absolute, and if speaking of her "law," we were to regard appearance of effect, and not merely the constancy of causal action, then we should have to define the law with reference to all the conditions of operation. With that exact and full definition—were it possible—the suspensions of effect, due to the intervention of other causes, would have been already taken into account in the formulation of the law, which formulation would thus have validity as absolute as the law of civil obligation, and that without out the liability to "violation." It is, of course, the business of science so to formulate its particular laws as to exclude all circumstances which would otherwise make results appear as deviations. This function of science is exactly that of the law.



August 26, 1893.]

## LIGHT.

of a law-book, whose task, as every lawyer knows, is often little less difficult, so difficult, indeed, that often the effect of the law for the particular instance cannot be predicted, but depends on the authoritative interpretation of judicial decision. But neither in the one case nor in the other are we therefore to deny the existence or application of the "law." If, for instance, we knew the *rationale* of levitation, we should see that, so far from the law of gravitation being neglected in it, it is taken into account just as much as a mechanic takes it into account in calculating a weight to be lifted by the forces at his command. The principle, that only the effect of a cause can be suspended (or made non-apparent), not the cause itself (and thus not the law of its operation), becomes of great importance when we speak of the "universality" of a law of nature. Uniformity is one thing, universality is another. Every cause has a uniform action, and on this depends (or rather this is) the principle of the uniformity of nature. But the spheres of operation are different. To assert the universality of a law of nature is to say that some cause of known effect acts upon all things—that it has a universal sphere of operation. Now, we are really much safer in formulating universal laws than particular ones, because of the greater simplicity of the formula, and the less liability to disturbances in a total result on a large scale. This is exemplified in the Law of Averages, which in very large quantities and times is verified with astonishing exactitude. So we are quite safe in saying that mortality (eventual disintegration) is a law of all terrestrial organisms. I have lately been insisting in "LIGHT" on a similar universality of the "law" of Periodicity, of alternations of states. I cannot see the objection to stating this universal fact as a law, since it must be referable to a universal cause. We do not know the universal cause, though we partially know the particular or subordinate causes, as between themselves very different, which give effect to the superior or universal cause. Thus the astronomer can give an account of the two revolutions of the earth, resulting in the phenomena of alternations of state depending on presence, or withdrawal, of light and heat. On the particular and proximate cause of sleep, on the other hand, I believe there is as yet no general scientific agreement. But the periodicity of it remains a fact, and this fact, and similar facts not referable to the astronomical explanation, taken in connection with those which are so referable, seem to me to point to a superior or universal cause, of which the several particular causes are merely executive in different spheres of administration. Otherwise stated, I conceive that ultimately it is the same grand cause that regulates, on the same grand plan, life and the revolutions of the heavens. The further conception from which I infer Re-incarnation also refers to a fact which seems universal as far as we can trace it; namely, that every cyclic, or formative, action in nature repeats itself on the smaller and the larger scale. I anticipated criticism of my facts and opposition to my reasoning; but I have yet to learn that the latter is irritated by any misuse of the term natural "law" or by any misconception of its meaning.

C.C.M.

### The Visit to Uranus.

Sir,—I concur in your estimate of the value, or rather want of value, of the communication on the visit to Uranus, published in the "Banner of Light," but I by no means follow your line of criticism whereby you see reason to condemn it. "The mean distance of Uranus from the sun," you say, "is about 1,790 millions of miles, that is, about eighteen times the mean distance of the sun from us. It follows, therefore [does it?], that the sun's heat, the intensity of which at any point in space varies inversely as the square of its distance from the centre of the sun, would be about a four-hundredth of that which we experience, a heat quite incompatible, &c., &c."

In this sentence you endorse the common, venerable, scientifically orthodox, and accepted theory of the sun as a centre of heat radiating the same throughout space, scorching those in proximity, and leaving its outside planets to shiver.

In my opinion this venerable theory has no existence in cosmical fact. It may appear paradoxical to aver that although we, in common with the other planets of this solar system, are dependent on the sun for our heat, yet it is equally true to say we receive no heat from the sun. What we receive from the sun is electricity. Light and heat are not substances, nor have they any existence in themselves. They are effects, resultants of the action of some substance we term electricity acting on our atmosphere.

It is the friction of the passage of the ray through the atmosphere that sets up the electrical action of which we see the result. The snow never melts on Mount Everest being too rarefied at that height (26,000 feet) to afford a resisting medium for the creation of heat. Absence of heat. Depend upon it, the ether of space is at a temperature far below our means of registration with instruments at our present disposal. If the publication of my theory of mine should, on my devoted head, bring down the ridicule of the scientific world, it will not escape the attention of the practical occultist. The latter knows something of the nature of the danger to physical life associated with communion with the inhabitants of space, and is no stranger to "icy temperature," experienced when the invisible make themselves visible, that instantly arrests the action of the heart.

But I am treading on dangerous ground, and forgetting "the truths of Asia are the dreams of Europe."

J. H. MITCHNER, F.R.A.S.

### Mr. Maitland's "Theories" and "Opinions."

Sir,—Please allow me space briefly to thank Mr. Hutchinson, of Cape Town, for his kindly expressions in regard to myself, and at the same time to correct his serious misconceptions respecting the nature and source of the teaching represented by me. Had he read carefully the writings to which he refers, he would have found that they emphatically disclaim being either "theories" or "opinions"—"fixed" or otherwise—or derived from "intercourse with the so-called dead." It is true that he cites as mine some books of which I fail to recognise the titles; and he also specifies certain other books of which I fail to recognise the authority and soundness, among them being the well known work of Dupuis on Solar Worship, which, however valuable for its exposition of the correspondences between Christianity and the Solar phenomena, totally ignores the fact that the sun itself is regarded in all religious symbology but as a symbol of the soul, and therein of the divine in man. This, however, by the way. What I seek to impress upon my critic is the fact that the teaching he impugns—such as the doctrine of re-incarnation, which he particularly specifies—so far from being due to any of the sources enumerated by him, and which alone he seems to recognise as the sources of doctrine, is due to positive knowledge, obtained by actual experience acquired in past states of existence both in the body and out of the body, of which knowledge, experience, and states the propounders of it have been enabled to recover the recollection in their latest incarnation. This is a fact in view of which his regret that I have failed to prove re-incarnation to the satisfaction of "many advanced thinkers" reads somewhat grotesquely, since the appeal on its behalf is not to "advanced thinkers," but to advanced, because mature, souls, who have in themselves the witness to it, which mere thinkers cannot have, however advanced, as witness Professor Huxley, Herbert Spencer, and other representatives of the science and philosophy so-called of the day. The reason why they cannot have it being that they restrict themselves to one mode only of the mind, its intellective and centrifugal mode, which lands them in the material and phenomenal and there leaves them stranded, instead of supplementing and complementing this by the mind's other mode, the intuitive and centripetal, whereby it gains access to the spiritual and substantial, and comes into possession of the knowledges which the soul has acquired and stored up through the long ages of its past as an individuated entity, having learned them by experience in and between its earthly lives.

But while I disclaim and repudiate "intercourse with the so-called dead" as the source of the teaching represented by me, I have none the less a considerable experience of such intercourse. And in all cases, without exception, reincarnation has been insisted on by them, and this even before I myself had any belief in or leaning towards it; and they have declared it to be not merely "necessary for most embodied souls," but absolutely indispensable for all souls whatever, as the condition of the soul's evolution, education, and unfoldment, until such time as it has acquired the strength and wisdom to fit it for higher conditions. And this occurs only when, by manifold experiences of the body, the soul has become able to subdue and surmount the body. For the soul's emancipation from the body is achieved by conquest and not by flight.

So far, then, from accepting the doctrine of reincarnation from the spirits of the "so-called dead," I make their know-



ledge of that doctrine the test of their own order and condition, and hold the spirit who denies it to be either a mere astral reflect and no real soul at all, or else a soul "in prison" of the astral envelope and still ignorant of its own nature, history and destiny. And so far, also, from seeking to extraneous sources, whether the so-called dead or any other, whether there or here, such as those to which your correspondent directs me, for knowledge on this transcendent subject, I rely on the sources described in that (to me) sublimest and soundest of all utterances in respect to it, the "Instruction concerning Inspiration and Prophesying" contained both in "The Perfect Way" and in "Clothed with the Sun"—in the following verses:

"There is no enlightenment from without; the secret of things is revealed from within.

From without cometh no divine revelation; but the spirit within beareth witness.

None is a prophet save he who knoweth: the instructor of the people is a man of many lives.

Inborn knowledge and the perception of things; these are the sources of revelation: the soul of the man instructeth him, having already learned by experience.

Intuition is inborn experience; that which the soul knoweth of old and of former years."

And it is by means of divine illumination that man is enabled effectually to exercise this faculty; the condition of such illumination and of its effectual exercise being the earnest and intense direction of the mind inwards and upwards towards its own centre, and its corresponding withdrawal, therefore, from the extraneous, whether spiritual or other. For we do not know anything by merely being told it; but only by our own perception or recollection of it as a necessary truth or an actual fact. And this is the source of the teaching represented by me, and neither "theory," "opinion," nor the "so-called dead." And the reason why Spiritualists fall into so many and terrible mistakes, and differ so widely from each other even on fundamental matters, is precisely because they mistake for knowledge what is only their own opinion or that of the extraneous spirits they converse with, and do not seek inwards to their own indwelling spirits, and strive by unfolding these to obtain the knowledge stored up in their own souls. The loss they suffer thereby is incalculable. For not only do they lose the benefit of their own inborn experience; they deprive themselves of the power to understand and recognise truth when put before them, by failing to make themselves instruments of perception; and they attract to themselves a far lower order of souls from the spheres beyond than would come to them if only they themselves were higher. For the sphere to which man is accessible in the universal system depends upon the sphere to which he has penetrated in his own system, because "Like attracts like."

Permit me to say, in response to Mrs. Boole's plaintive appeal, that in speaking as I have done of the astral, I speak descriptively only, and not "contemptuously." As an indispensable element in the fourfold kosmos the astral has its uses as well as the material. But being exterior and inferior to the divine dualism of the soul and spirit, and constituting the seat of the bodily affections and lower reason, it is incapable of originating ideas or cognising truth. It can at best but reflect or transmit these. And to compel it to do this without distortion, inversion, or obscuration, is one of the most arduous and important tasks which the candidate for adeptship in spiritual science has to accomplish. The mere clairvoyant or sensitive cannot distinguish the trueray from the reflection. And if Mrs. Boole has really obtained access to a "Heaven of motive and inspiration," she must have transcended the astral to do so, and ought to call it by another name. But, as I have said above, to transcend the astral belongs only to the intuition. For "Psyche is within and before Æther." Hermes, as the "Spirit of Understanding," enables her to do this, and is said therefore to "slay Argus," who represents the illusion of the astral.

EDWARD MAITLAND.

Madame Blavatsky.

SIR,—I must apologise for trespassing on the valuable space in your paper; but, being deeply interested in the subject, I should like to ask either you or any of your readers, and especially "R. C.; F. T. S.," whether it is a fact that two ladies drove through, or about, or round London in a hansom cab, with the cremated remains of Madame Blavatsky in an urn upon their knees. And if they did so, then why?

GILDED COACH.

Mrs. Besant and the Spiritualists.

SIR,—Mrs. Besant has written an article in "Lucifer," which article contains the following paragraph:—

"Persons who have led an evil life, who have gratified and stimulated their animal passions, and have full fed the body of desires, while they have starved even the lower mind—these remain for long denizens of Kāma Loka, and are filled with yearnings for the earth life they have left, and for the animal delights that they can no longer—in the absence of the physical body directly taste. These gather round the medium and sensitive, endeavouring to utilise them for their own gratification, and these are among the more dangerous of the forces so rashly affronted in their ignorance by the thoughtless and curious."

Upon the latter part of this paragraph I should like to make a few observations. These Kāma Loka spirits\* are said to "gather round mediums and sensitives, endeavouring to utilise them for their own gratification." If we admit this—and it may possibly be true—what follows? All persons are more or less sensitive and mediumistic. Therefore, we are all more or less subject to be beset by these Kāma Loka spirits. Shutting our eyes to this fact and denying its existence will not scare them away. Is it not, then, better for us to at once take cognisance of and make the best use we can of it? How is this to be done? Has anything better been suggested than the mode adopted by Spiritualists—I speak of Spiritualists in the higher sense of that word and not of mere phenomenon hunters? By a circle of earnest, honest, truth-loving and truth-seeking people sitting *en séance* they give the aforesaid Kāma Loka spirits an opportunity of visiting them without the liability of their being looked upon as unwelcome intruders. From such a circle these unfortunate or unhappy restless spirits would doubtless receive such good counsel and advice as would probably lead them to take some steps in an upward and onward direction towards the superior spheres: and they would thus be considerably helped rather than hindered in their progress; and this without any ill effects being produced upon the circle. I have known several instances of this kind, and the same spirits have, after a time of greater or less duration, come again to thank the circle for the progress they had made and the great benefit they had derived from their visits to it.

By what law has it been ordained, or what reason have we to conclude, that only the lower order of spirits can or will come to séances? If Jesus said, "Where two or three are gathered together in My name, there am I in the midst of them," it cannot be derogatory to the higher spirits—though of an inferior grade to Jesus—to follow His example. That they would not be permitted or would have no desire to do so is simply an unfounded assertion without a shadow of proof.

What opinion must we necessarily form of an omnipotent controlling power which permits evil spirits to torment us and seduce us from "the strait and narrow way," and lead us into the broad road to destruction; and yet forbids good and holy spirits to counteract the evil designs of the erring ones?

Surely the good spirits can in their communications instruct as to the uplifting power of righteous and loving deeds and aspirations; and the grievously erring ones can warn us of the deplorable consequences and fruits of the seed which they have sown in their earth-lives; and experience proves that they do this. Whether the communicating spirits be those of our friends and loved ones gone before, or whether we can or cannot prove their identity, appears to me to be of little consequence from a psychical point of view. The important question is, do we derive any instruction and benefit from such communications, and can we aid in the progress of the unhappy ones? Are they calculated to remove that dread of death which haunts even the "orthodox" Christian? Do their teachings tend to promote a more righteous, loving, and truly Christian life? Do they tend to make men and women more truly happy in this earthly life? If so, that surely cannot be a bad preparation for the life to follow.

That the higher Spiritualism—which all should strive to attain—has this effect is, I believe, fully endorsed by all experienced Spiritualists; although they would not by any means claim that their lives are in all respects commensurate with their aspirations. Few men have devoted so much time and brought to the inquiry so much learning and experience as

\* Why Kama Loka? Have we no English equivalent for these two words?



the late Judge Edmonds, of the Supreme Court, U.S.A., who, after many years of study, thus testified :—

"There is that (in Spiritualism) which comforts the mourner and binds up the broken-hearted ; that which smooths the passage to the grave, and robs death of its terrors ; which enlightens the Atheist, and cannot but reform the vicious ; that which cheers and encourages the virtuous amid all the trials and vicissitudes of life, and that which demonstrates to man his duty and his destiny, leaving it no longer uncertain."

The testimony of Judge Edmonds is confirmed by that of many other eminent persons. I will here merely quote the words of two such. The late much beloved Editor of "LIGHT" in his Presidential Address in 1886 told his hearers that :—

"He did not remember the time when he did not think, but he knew that the best thoughts, the most inspiring, the broadest, widest, and most elevating, had been those which had come to him with Spiritualism. It had given him more elevated views of God and more kindly views of man. It had led him to a more consistent and elevated philosophy of existence, broadening his mind and enlarging his sympathies. There must be many present who could say the same in kind, if not in degree—who could trace to Spiritualism much for which they had to be thankful, higher ideals, purer aims, worthier aspirations. . . . These were the higher aspects of Spiritualism—the fine gold that they had reached by digging down below the superficial mud which alone was familiar to the ordinary observer."

The Rev. Minot J. Savage asks :—If this higher Spiritualism should ever be universally accepted, what would follow ? and he thus answers the query :—

"It would abolish death. It would make you know that the loved are not lost, though they have gone before you. It would make any human life here, whatever its poverty, disease, or sorrow, worth while, because of the grand possibility of the outlook. It would give victory over sorrow, over heart-break, over tears. It would make man master not only of death but of life. It would make him feel sure that he was building up, day by day here, the character that he was to carry with him on to that next level of the ascent that is never to cease, but to eternally come nearer and nearer to God."

If this higher Spiritualism is capable of producing, has produced, and still continues to produce — notwithstanding all "affronts to spooks," or doubts, dangers, or possible delusions attendant on *incantations* inquirers—such very desirable results, I most humbly submit that the universal acceptance of its teachings is a consummation most devoutly to be wished. Whither we flee to be out of the reach of both good and bad influences, and would it be well for us if we could ? Are they not a necessary part of our schooling here as the best preparation for or transition there ?

ARCANUS.

#### The Divine Feminine and Esoteric Catholicism.

SIR,—I think I may venture to assume that neither your correspondent "Y.Z.," who comments upon my letter, nor your other correspondent signing himself "A Catholic Priest," belongs to the Roman Catholic Church. They can therefore, perhaps, hardly realise the shrinking felt by a Roman Catholic from expressions implying the "Divinity" of the ever-blessed Mother of God, who, as Cardinal Vaughan earnestly and authoritatively informed your correspondent, Mr. Barry, is "neither a deity, nor any part of a deity," but simply "a creature," although the most exalted amongst creatures. Between her and her Divine Son there is an infinite distance and difference in dignity—the distance and difference between the Creator and the creature, greater immeasurably even than that existing between her (notwithstanding her immaculate conception and her sinless life) and her fellow-mortals, born in sin, and actual sinners.

I regret that "Y. Z." did not quote the passage from Newman's "Development," to which he refers. I have not the work at hand, but every Roman Catholic who has understandingly learnt his Catechism must feel assured that "Y. Z." has failed to apprehend the Cardinal's meaning, the doctrine specified by him as having Newman's approval being entirely opposed to Catholic teaching and to Catholic instincts.

"Y. Z." quotes accurately the titles given to the Blessed Virgin in the Litany of Loreto (not "of Lourdes"), concerning which I can but echo the words of a good priest, "those only can object to these titles who do not fully, truly, and rightly

hold the Incarnation of the Second Person of the Ever-Blessed Trinity." With much truth, "Y.Z." observes that "it needs little discernment to see in the title 'Mirror of Justice' the reflector of the Divine." Undoubtedly Our Lady is that ; but she is not herself Divine. No other created being has ever reflected, or can ever so perfectly reflect, the "Sun of Justice." Still she is the "Mirror," and not the "Sun."

Profound and poetic as are the symbolic significations which cluster about the name of Mary, in her intimate connection with the mighty mystery of the Incarnation, the pure *creaturehood* of the Mother of God is never lost sight of in the Catholic and Roman Church.

When "Y. Z." exclaims, "Surely the Cardinal (Vaughan) does not mean to deny the occult knowledge of the Order of Jesuits," and adds, "More than this, I am not at liberty to say," one cannot help wishing to inquire what he precisely intends to convey by the words "occult knowledge," and why and by whom his liberty of utterance is restrained. If by the term "occult knowledge" "Y. Z." implies teachings withheld from the laity, not only Cardinal Vaughan, but all Bishops and Cardinals and the Pope himself, would unquestionably deny that the Jesuits or any other Order, sanctioned by the Church, are possessed of hidden principles and practices. The holding and the inculcation of such principles and practices within their own circle exclusively would constitute them "a secret society," the existence of which is, as I said in my previous letter, absolutely prohibited in the Church.

In his letter of August 5th, "Y. Z." appears to regard the Vatican as the seat of secret wisdom. Does he mean by "the Vatican" the Pope himself, or the College of Cardinals, or does he merely mean to say that there are rare and priceless books and manuscripts in the Vatican library to which the general public has not access ? That is doubtless the case, but it is necessarily the same with most valuable libraries.

Let us, however, for a moment suppose a person to whom the mystical lore of East and West of all the ages lay open without let or hindrance ; one so capable of its intellectual comprehension and acceptance that he might, to some extent and in some sense, be styled an "adept" or an "initiate," in consequence of his abstruse, severe, and successful studies. What then ?

Does "Y. Z." take it for granted that such a man would be certainly more truly spiritual, necessarily nearer to God ? Does he suppose that such a man would be inevitably enabled to work miracles, and be endowed with any of the "spiritual gifts" enumerated by the Apostle ? Does he imagine the Catholic canonised Saints, whose lives and deeds were specially marvellous—saints such as Francis of Assisi, Catherine of Siena, John of the Cross, Theresa, &c.—to have been students of occult literature and initiated into processes whereby apparently amazing results could be produced, as is, and has always been, the case with mystics on the merely *natural plane* ?

The Catholic mystical saints possessed indeed "a hidden wisdom," but it was the Divine wisdom infused by the Holy Ghost. Some of them were simple and unlettered individuals, while others were men and women of genius and of learning, but they were all alike in this, that they drew nigh to God, and God drew nigh to them. Close union with God was the secret of the "science of the saints." It was the ceaseless search for that Divine union as for the "supreme good," in deep humility of heart ; it was this, and not human research—scientific, philosophic, or occult—that enabled them to work wonders, to see the world invisible, and to become victors over this world, and the flesh and the devil.

VERA.

#### In Reply to Mr. Donaldson.

SIR,—There is so much agreement on principles between Mr. Donaldson and myself that I could hardly wish for a better statement, as far as it goes, than he has given in his letter in "LIGHT," August 19th, of human progress as a successive unfolding of states of consciousness.

But that he should present that view as an "alternative" to a belief in Re-incarnation makes me again doubt if he has thought out his subjects quite so clearly as is requisite. Generally, indeed, this doubt may be entertained when a "lengthened argument" is "dismissed" with little more than a repetition of objections which are carefully met therein, or with rather irritable, though not irritating, suggestions of the "self-appreciating attitude" of a whole class of opponents.

"It is," says Mr. Donaldson, "this feeling that only in connection with one manifestation and one consciousness can



man progress that is so repulsive to true Spiritualists in the Re-incarnation dogma." Then the sooner the true Spiritualists get rid of a "feeling" which is solely a misinterpretation of their own, the better it will be for their right understanding of the question. For no Re-incarnationist, I suppose, imagines anything of the kind. The doctrine that "the present sense-aspect of existence" has a natural psychological cause and a consequent psychological purpose, and is not finally terminated till the cause ceases and the purpose is answered, does not deny, but rather suggests, the scheme of progress so well formulated by Mr. Donaldson. If I say that a schoolboy must pass through all the forms or classes of the school he is at, I do not, therefore, deny other schools, or universities beyond schools, or the great field of life-discipline beyond universities. "All states of consciousness deal with the same facts and principles of experience." Certainly; but with very different aspects for different states of consciousness. Our state of consciousness makes our "place." We are associated in this particular "world" because of the association of our states, which makes this world just such, and such an experience, as it is for us. Consciousness develops through the objectivity of its states. It is by an ever-progressive self-opposition to its partial expressions that the life of spirit unfolds, and by no other process can it obtain a new and higher expression. This is the relation of nature to spirit, and the reason why nature has another aspect for every degree of spiritual unfoldment. To conceive spiritual evolution as independent of the objectivity of states is to deny the use of experience, nay, the whole significance of "nature."

I said that Mr. Donaldson had misconceived analogy. It now seems that he has also misconceived the position of Re-incarnationists. And what wonder, seeing that he even reads what we say with so little care as to make me attribute to Spiritualists "the conception that the connection with nature is casual and casually determinable"? He never knew a Spiritualist who thought so. Nor did I. I did not say "nature"; I said "this physical world"—a single phenomenal aspect of nature. This is no slip of the pen, for Mr. Donaldson proceeds to expound the idealistic conception of nature, a conception with which I, of course, as an old Idealist, am so entirely in accord that it does seem scarcely tolerable that the words I used should be changed so as to give colour (I do not say for the purpose of giving colour) to a suggestion that I had confused "nature" with one of its objective modes. As it happens, in the very article before my critic as he wrote, I had remarked, "for the physical is not the limit of nature, but only a mode of manifestation."

After this, it is less surprising to find Mr. Donaldson professing to put my argument "in a single sentence," which begins by making me admit that "one universal law of periodicity is not fairly traceable in nature." I supposed myself to have been urging that such an universal law is not only "fairly," but actually, obviously, and unmistakeably "traceable." But perhaps Mr. Donaldson is again confounding periodicity with period. He thinks my analogy breaks down because man does not share the yearly rest of the vegetable world. Now, if man did share that annual rest, there would be no ground or occasion for the analogical inference that the second "rest" of man, corresponding to the annual rest of vegetation, is the period introduced by physical death. How this inference, this suggestion, that the law of the year is a type of periodicity to which man conforms in his own proper cycle, "begs the whole question," Mr. Donaldson does not explain. It does not beg the question; it raises it. He says, "Why should man conform to the first and last rests (sleep and physical extinction) and not to the second?" (the annual). The conformity is here wrongly stated, to the prejudice of my argument. The end of the existence of a thing is not a "rest" of that individual thing which has ceased altogether to exist. I show two rests in the vegetable world, not three, and I contend that what seems to be the extinction of man's physical-organic principle is not really such, but is just the second "rest" of that principle, answering, in a larger cycle of organic manifestation, in the case of the tree. If man conformed to the annual "rest" of the tree, that would mean that his annual term of existence would be the year, for to drop his organic manifestation, in analogy with the deciduous phase in vegetation, is for man physical death, as far as that particular physical-organic manifestation is concerned. C. C. M.

Doing nothing for others is the undoing of oneself. We do much good to ourselves when doing much for others.—H. MASS.

## SOCIETY WORK.

THE STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—Meetings free, every Sunday at 7 p.m. Speaker for Sunday next, Mr. W. O. Drake.—J. RAINBOW, Hon. Secretary.

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—On Sunday last, Mrs. Mason's guides answered numerous questions, and used their healing powers with great success, much to the surprise of the strangers present.—Sunday next, at 7 p.m., Mr. H. Towns; Tuesday, at 8 p.m., séance, Mrs. Mason.—J. H. B., Hon. Secretary.

SOUTH LONDON SPIRITUALISTS' SOCIETY, 311, CAMBERWELL NEW-ROAD.—Good meetings on Sunday. The subjects dealt with were: "Mediums: What are they?" in the morning; and "Jesus" in the evening. Both subjects were ably dealt with and the audiences were greatly interested. Wednesday, inquirers' meeting, at 8.15 p.m. Sunday, "Mediums: How to become one," at 11.30 a.m.; "Spirit Teachings," at 7 p.m. C. W. PAYNE.

PECKHAM RYE.—On Sunday afternoon Mr. R. J. Lees took as his subject "Painful Influences of Sacerdotalism." He dwelt with emphasis on both the Biblical and historical evidences as to the general tendency of the priesthood to ally themselves with the throne, and gradually to establish it as a Cult with superior powers of a Divine character, to the exclusion of all others outside the charmed circle. Those who from conscientious scruples ventured to differ from them, they invariably used all their powers to destroy, and have ever been ready to follow the lead of the ruling monarch of the day.—P. C.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE, W.—On Sunday evening last "Theosophy: its Facts and Fallacies" was the subject of the third of the series of lectures delivered through the mediumship of Mr. J. J. Morse. From first to last the audience followed the lecturer with keen and appreciative interest. The illogical position which the Theosophists take up was clearly demonstrated. The foundations of Theosophy were "weighed in the balance" and found wanting. Next Sunday, 27th, Mr. J. J. Morse, "Spiritualism: its Limitations and Suggestion."—H. R.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—America, Mrs. M. R. Palmer, 3101, North Broad-street, Philadelphia; Australia, Mr. H. Junor Brown, "The Grand Hotel," Melbourne, Victoria; France, P. G. Leymarie, 1, Rue Chabanais, Paris; Germany, E. Schlochau, 1, Monbijou-place, Berlin, N.; Holland, F. W. H. Van Straten, Apeldoorn, Middelhaan, 682; India, Mr. T. Hatton, State Cotton Mills, Baroda; New Zealand, Mr. Graham, Huntley, Waikato; Sweden, B. Fortenson, Ade, Christiania; Russia, Etienne Geispitz, Grande Belozerski, No. 7, Lod. 6, St. Petersburg; England, J. Allen, Hon. Sec., 14, Berkley-terrace, White Post-lane, Manor Park, Essex; or, W. C. Robson, French correspondent, 166, Regent Hill, Newcastle-on-Tyne.—The Manor Park branch will hold the following meetings at 14, Berkley-terrace, White Post-lane, Manor Park:—The last Sunday in each month, at 7 p.m., reception for inquirers. Also each Friday, at 8 p.m. prompt, for Spiritualists only, the study of Spiritualism. And at 1, Winifred-road, Manor Park, the first Sunday in each month, at 7 p.m., reception for inquirers. Also each Tuesday, at 7.30 p.m., inquirers' meeting.—J. A.

SPIRITUALISM.—The astonishing quickening of public thought on this subject has stimulated the writer to "hoist" another sail to catch the wind of the spirit now blowing from all quarters. Not for those who believe, but for those who do not, he is preparing an exhibition of works of spirit art, consisting of photographs of direct spirit paintings, drawing, writing, portraits of eminent Spiritualists living and dead. All will be shown on an enormous screen illuminated by a powerful lime-light lantern, with a descriptive lecture. He anticipates being ready by the first week in November, and hopes to be kept going through the winter, the object being to afford pictorial evidence of the truth of spirit communion to those unable or unwilling to make personal investigation. B. H. appeals with confidence to the many friends of truth to assist in this effort: 1. By lending suitable pictures or photographs (to copy); 2. By securing halls, schoolrooms, or churches for the exhibition; 3. By naming it to friends and interested people in their district. Terms for the lectures will be made known on application. As this is not a commercial speculation, the net profit over necessary expenses will be divided between the Lyceum movement and the anticipated "School of Prophets."—BEVAN HARRIS, Newcastle-on-Tyne and Nottingham.

## TO CORRESPONDENTS.

H. C. (Forest Gate).—We wrote to you, but the letter—though bearing the address you gave us—has been returned to us marked "not known."