

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.

In "Gleanings from the Foreign Press," there will be found some remarks which call for considerable attention. They are taken from the Dutch "Weekblad," and refer to the hindrance that a strong wish for their appearance has upon the production of phenomena. That this is so has been often observed, and the fact is one of those which should be carefully noted, and wherever possible tabulated, so as to arrive at some notion of the laws underlying the phenomena. There is another fact which appears to be worthy of consideration, namely, that in communications which are intended to be personal, whether prophetic or merely instructive, their effect is likely to be marred by interpretation into the usual channels of material communication. Are the two things in any way connected?

The Bishop of Derry spoke in Westminster Abbey on Thursday, September 21st, on Mashonaland. He said of the Matabele, the cruel conquerors of the Mashonas, that "they have a system of witchcraft in which they believe, but have little or no religion." Now, one would like to know what this system of witchcraft is, which, after all, appears to be accompanied by some kind of religious instinct, possibly akin to the Jehovistic cult, that delighted its rotaries with so much slaughter—for, according to the Bishop, "Dr. Hartmann, the brave and indomitable Jesuit missionary, has found out the meaning of their religious rite." And this religious rite is, besides, described as intricate, dried human flesh being one of the ingredients of a "hell-broth" used in the ceremonial. The Mashonas, also, have little or no religion, yet they have "a worship, if it can be called so, an invocation of ancestral spirits, who are believed to be immortal." The Bishop was told that neither the Matabele nor the Mashonas have "anything that speaks of an external religion—no temple stands upon the hills, no sacrifice smokes upon the altar, no image tells, however roughly and faintly, of an unseen spiritual power; they have not even the caricature of the sacramental principle to be found in the fetish."

This is strange teaching. If these wild South Africans possessed temples and shrines, would there not be a lament over the buildings dedicated to false gods? Or is it that the Bishop of Derry begins to see in these outward and visible signs the evidence of an incipient spiritual life which should be fostered and purified, not cursed, by the tongues of the followers of Christ? Yet the Bishop might be still broader, and try to find out the meaning of the "witchcraft" which takes the place of even an elementary religion—for there, too, perverted, unholy and cruel as it is, are also the germs of a spiritual life.

Even yet (while we write this) in this land of temples and visible signs, there comes the story, not of foul murder in the usual degraded form, but of murder as the outcome of that mad jealousy which is part of a certain form of selfishness, mistakenly called Love. There is no need here to recount the sad tale which has startled London—but, hanging as we ever do on the fringe of the Unseen, we may well ask, Why should these things be? The temples are not on the hill tops, they are not in the gloomy valleys, but they are everywhere in the sight of man, and yet a man kills two other people and then himself because he has lost the chance of fulfilling what he would call the desire of his heart, the fatal wish of his most selfish liking. Does it say much for our special "religion" that such a thing can be? How much better are we than the fetishless Mashonas? For this development of unparalleled selfishness is but the ultimate presentment of what exists always, though the hardihood of proceeding to so vile an issue is, happily, not always there. Yet if men would look into the beyond, into the world outside their small existence, such evils would be seen to be as wicked as they are futile.

More than one volume of hymns and "inspirational" songs has been sent to us. We wish we could give the praise for literary excellence which the purity of their motive would warrant. Are there not plenty of beautiful poems in existence, full of spiritual insight, though not expressly spiritualistic in form, which will serve the purpose of a hymnal, without descending to the contemptible doggerel which is dignified by such names as Hymns and Spiritual Songs? Opening at random one of these collections we find this:—

Soon as the dawn appearing
All nature is awake,
The birds their throats are clearing
Sweet melody to make;
So after nights of sorrow
Are past, their trials o'er,
Fresh songs of praise we borrow
The Father's love adore.

"The birds clearing their throats" is an image drawn from human pathology, which is as unpleasant as it is unbeautiful. Nor is the rest much better. Only one man in a thousand can versify, only one man in twenty thousand is a poet. When will the others understand this?

The Chicago Congress has brought out some out-spoken words about the present state of feeling as to psychic phenomena. The Rev. Minot J. Savage said that "it is no longer a sign of superior intelligence to scoff at psychical phenomena; it only betrays a lack of intelligence, or at any rate a lack of knowledge concerning this particular field." Also Professor Hyslop, writing to Mr. Savage in February of the present year, said, in reference to the proof of the genuineness of even telepathic phenomena, "Copernican astronomy, Newtonian gravitation, spectrum analysis, and evolution are nothing compared with it."

MR. JOHN AUBREY, F.R.S.

I.

It has been more than once urged in "Light" that the term New Spiritualism is misleading. The Neo-Spiritualism is only new in that an attempt has been made to interpret a class of phenomena that have never been absent for long. That an ultra-materialistic age sneered at, and tried to laugh down, the facts it could not honestly deny in no way makes those facts new ones. The Rochester knockings were but repetitions of world-old experiences, though they certainly brought about a revival of interest in occult matters. Before us there lies the second edition of a book by Mr. John Aubrey, one of the earliest Fellows of the Royal Society, called "Miscellanies on the Following Subjects." The subjects are: "Day fatality, Local fatality, Ostenta, Omens, Dreams, Apparitions, Voices, Impulses, Knockings, Blows Invisible, Prophecies, Marvels, Magick, Transportation in the Air, Visions in a Beril, or Glass, Converse with Angels and Spirits, Corps-Candles in Wales, Oracles, Extasie, Glances of Love and Envy, Second-Sighted Persons, The Discovery of Two Murders by an Apparition." As the second edition of these "Miscellanies" was published in 1721, it is evident that two centuries ago the phenomena were pretty well what they are now.

The stories collected by this John Aubrey, F.R.S., have only the common kind of attestation that the person or persons to whom the things happened were honest and solid men and women. There was not much spirit of accurate research two hundred years ago. Such men as Newton and Halley stand out from their contemporaries. So the extracts we propose giving from Aubrey's book must be taken for what they are worth.

Of omen stories there are several:—

The silver cross that was wont to be carried before Cardinal Wolsey fell out of its socket, and was like to have knocked one of the Bishop's Brains out. A very little while after, came in a Messenger, and arrested the Cardinal, before he could get out of the House. (See Stow's "Chronicle.")

"One" of the Bishop's brains is delightful:—

Colonel Sharrington Talbot was at Nottingham when King Charles I. did set up his Standard upon the top of the tower there. He told me that the first Night the Wind blew it so, that it hung down almost Horizontal; which some did take to be an ill-omen.

Our author evidently did not take too much pains as to the quality of his information. Such a wind as this one must have been very peculiar. The next "omen" is more to the point:—

The picture of Archbishop Laud in his Closet fell down (the string broke) the day of the sitting of that [the Long] Parliament. This is mentioned in Canterbury's doom by John Prynne.

And this, too, is curious, if true:—

When the High Court of Justice was voted in the Parliament House, as Berkenhead, the Mace-bearer, took up the Mace to carry it before the Speaker, the top of the Mace fell off. This was avowed to me by an eye-witness then in the House.

The last about Charles is generally asserted:—

The head of King Charles I.'s staff did fall off at his Tryal, this is well known.

The common version of this legend adds that the head, or knob, rolled to the feet of Cromwell.

John Aubrey was very easily exercised in matters only "apparently" curious. Thus he says:—

In February, March, and April two Ravens built their nests on the Weather-cock of the high steeple in Bakewell in Derbyshire.

There is no reason, except for the inconvenience of it, why the ravens should not have built their nests there, and but that the year seems to have been 1688, no reason

for mentioning these ravens at all. Our friend also had very pretty habits as a sightseer, for he tells us this:—

I did see Mr. Charles Love beheaded on Tower Hill, in a delicate clear Day; about half an Hour after his Head was struck off, the Clouds gathered blacker and blacker; and such terrible Claps of Thunder came, that I never heard greater.

He adds:—

'Tis reported that the like happened after the execution of Alderman Cornish in Cheapside, October 23rd, 1685.

Here is another "falling picture" story:—

Sir Walter Long's (of Draycot, in Wilts) Widow did make a solemn Promise to him on his Death-bed, that she would not marry after his Decease. But not long after, one Sir Fox, a very beautiful young Gentleman, did win her Love, so that, notwithstanding her promise aforesaid, she married him. She married at South Wraxhall, where the picture of Sir Walter Long over the Parlour Door, as it doth now at Draycot. As Sir Fox led his Bride by the Hand from the church (which is near to the House) into the Parlour, the string of the Picture brake, and the Picture fell on her Shoulder, and crack'd in the fall (as it was painted on Wood, as the fashion was in those days). This made her Ladyship reflect on her promise, and drew some Tears from her eyes.

Of dreams Mr. Aubrey recounts several; especially he insists on dreams in which remedies for certain diseases have been mentioned—such dreams as that which it is asserted that Sir Christopher Wren dreamt, wherein he was told that dates would cure him, which, Aubrey says, they did. But what is meant by this dream story?—

Mrs. A—, of S—, in the county of S—, had a beloved Daughter, who had been a long time Ill and received no benefit from her Physitians. She dream'd that a friend of hers, deceased, told her that if she gave her Daughter a Drench of Yewgh pounded, that she would recover; she gave her the Drench and it killed her. Whereupon she grew almost Distracted. Her chamber maid to complement her, and mitigate her Grief, said surely that could not kill her, she would adventure to take the same herself; she did so, and died also. This was about the Year 1670, or 1671. I knew the family.

It is odd, yet true, that Aubrey makes no comment. A drench of pounded yew berries!

Of apparitions there are several accounts. As to that of a certain "Laird Boccons," said to have been seen by Lord Middleton in the Tower—Sir William Dugdale told Aubrey about it—it is asserted that "when he had done his Message, he gave a Frisk, and repeated these words:—

Givenni, Givanni, 'tis very strange

In the world to see so sudden a change,

and then gathered up and vanished."

Another spirit which appeared Anno 1670, not far from Cirencester, on being asked whether it was good or bad, "returned no answer, but disappeared with a curious Perfume, and most melodious Twang." This last remark is noticeable, when read in connection with the Records of Mrs. S.

Another apparition:—

T. M., Esq., an old Acquaintance of mine, hath assured me that about a quarter of a Year after his first Wife's death, as he lay in bed awake with his Grandchild, his Wife opened the Closet door, and looked upon him and stooped down and kissed him; her lips were warm; he fancied they would have been cold. He was about to have embraced her, but was afraid it might have done him hurt. When she went from him he asked her when he should see her again. She turned about and smiled, but said nothing. The Closet door striked as it uses to do, both at her coming in and going out. He had every night a great coal fire in his Chamber, which gave a light as clear almost as a candle.

Then Aubrey adds with some quaintness:—

He was Hypochondriacal. He married two Wives since; the latter end of his Life was uneasy.

John Aubrey, F.R.S., however, is interesting enough for another article.

TRIAL BY ORDEAL.

The "Weekly Sun" prints the following:—

The "Times of India" publishes a good story of trial by ordeal. The narrator of it some years ago held charge of a postal division on the western coast, parts of which had seldom, if ever, been visited by a European officer. The people were for the most part simple country folk and very superstitious. One morning the narrator received information that a considerable sum of money, forming part of the contents of the mail from a head to a sub-office, had been stolen on the road. The whole affair was wrapped in mystery. The only clue the police had been able to obtain was that one runner, whom we shall call Rama, had since the theft paid off certain debts in the village which had long pressed upon him; but there were no other suspicious circumstances, and the man had ten years good service. As a last resource it was determined to resort to trial by ordeal, and for this purpose an aged Brahmin, who was supposed to possess occult powers, and to be in daily communion with the gods, was consulted, and readily undertook to discover the thief. All the runners, a goodly array of sturdy Mahratta peasants, were summoned to the office, and under the guidance of a cheyla or disciple of the old Brahmin, we all proceeded to a small deserted temple of Mahadeo, situated at some distance from the village. It was a desolate spot, and bore an evil reputation. The temple, owing to some act of desecration in the past, had been abandoned, and was almost buried among weeds and tangled brushwood.

The hour selected was about six p.m., and the long twilight shadows gave the place a weird, uncanny look. The old Brahmin was awaiting us, and, as we approached, appeared to be busy muttering incantations. The runners all seemed to be more or less under the spell of the hour, but the look of real fright on Rama's face was quite distinct. The Brahmin having finished his incantations rose and, addressing the men, said: "You are about to face the gods; to the innocent the trial will be nothing, but to the guilty much. In the temple a magic wand has been placed on the altar. Each of you must go in by turns, take up the wand and turn round three times, repeating the name of Mahadeo; the wand will stick to the hand of the guilty one." By this time it was nearly dark. I glanced in through the door of the temple. A solitary oil buttee threw a feeble light on the altar, on which an ordinary bamboo stick about two feet long reposed among grains of uncooked rice and cut limes, the whole sprinkled with red powder. A curtain was drawn across the door, and the men entered one at a time. As each one reappeared the Brahmin seized his hands and raised them to his forehead, and then allowed him to pass on and join his fellows. Coming to Rama he went through the same pantomime, but instead of allowing him to pass on, bade him stand aside. When the last man had gone through the ordeal, the Brahmin turned to Rama and said quietly—"Tell the Sahib how you stole the money."

To my utter amazement (continues the writer) Rama fell on his knees, confessed that he was the thief, and offered to show where he had hidden the balance of the money. He had succeeded in opening the mail-bag without seriously disturbing the seals; the postmaster had not really examined them and so their having been manipulated had escaped notice. Needless to say, the Brahmin was rewarded, and poor Rama was sent to repent at leisure in the district gaol. Now, the natural question is, "How was it done?" Very simply. The temple, the lonely glen, the uncanny hour, the incantations, all were merely accessories to appeal to the superstitions of the ignorant peasants. The "magic wand" was thickly smeared with strongly scented sandalwood oil. Rama's guilty conscience had prevented him from touching it, as he firmly believed the wand would stick to his hands, and his, of course, was the only hand that did not smell of the oil.

The explanation looks plausible enough, but how did the writer find out the trick? The Brahmin was very unlikely to tell anyone, even if he had practised such an artifice, and India is not destitute of knowledge as to things occult.

The work God has given me to do is to amend whatever is amiss in my natural disposition—that is what He would have me do; correct my faults, sanctify my desires and longings, become more patient, more meek and lowly of heart. Examine whether you are doing this, and how you are doing it.

RECORDS OF PRIVATE SEANCES.

FROM NOTES TAKEN AT THE TIME OF EACH SITTING.

No. LXII.

FROM THE RECORDS OF MRS. S.

June 1st, 1879.—This evening the home circle sat alone. Scent was very abundant. Many different raps were produced. Rector shook the room. When all was quiet Imperator controlled, saying:—

"Since the last time we met many things have happened, but we are unable now to review them, as the medium is not in a fit state to be much used. His power has been drawn upon greatly, and it will be long before he regains his balance and strength. (He had lately lost his father, and his mother was in very delicate health.) Since our last meeting we have enabled him to chronicle the details attending the departure of a spirit from the body. Sudden death, causing a shock to the spirit, is bad, and leaves the spirit in a weak condition. It is not the normal birth of spirit into new life. Your state of human life is all bad. There is yet little knowledge of true spiritual life, and in consequence the physical portion is not conducted properly. No one raises himself to any position without giving suffering to others. Each one presses upon another selfishly, and often raises himself at the other's expense. Physical life so conducted is detrimental to the spirit. Not those who raise themselves in this world are the most spiritually advanced, and it is here the law of compensation steps in. The elements most favourable to worldly success are those least conducive to the progress of the spirit. This need not be so, but will be until men cultivate the highest part of their nature, as the spiritual element is antagonistic to the world's present ideas. The spiritual world is still in a state of conflict against evil, and it is struggling for the promulgation of truth, but the time is not yet ripe for its full development. It becomes more firmly established every day in the hearts of those who have received it. The second advent is not the advent of a Saviour, either human or divine, but of a new regenerating principle which was enshrined in the life of Christ, and has since illuminated the world. It is not the coming of a judge in the clouds, but a recognition of those principles on which God deals with His children. The true advent of the Christ principle comes when the work of spirits is most associated with the earth. It does not progress in cycles of time, but is measured according to the fitness of man, and if they are not ready for spiritual truth in one age, spirits wait for another. A few receive the truth, and sow the seed which fructifies in the next generation. This fruit will be perfected, and be the harvest associated with the advent of the Redeemer, and of a principle which shall bear fruit unto perfection. This always has been and will be, until God changes His methods of dealing with the world in which you dwell. God deals with immutable principles through immutable laws."

June 8th.—Mr. Percival and Miss B. joined the circle this evening. After the usual manifestation of scent and raps Imperator again controlled, and spoke at length on the unsettled state of men's minds. He said:—

"On the one hand is the Materialist, whose senses tell him nothing of spirit, neither do they tell him anything of matter. In reality, if he used them well they would tell him of spirit rather than of matter. On the other hand is the Idealist, who has a fixed notion on some points, his own particular belief, be he Calvinist, or Baptist, or anything else. Again, there is the Nihilist, who finds nothing in which to believe, or hope, or trust. And what is the outcome of this? The heart of everything is eaten out; in everything is a great *perhaps* which may possibly be solved by a *great guess*. We have universal negation and particular belief, each of which is destructive to spiritual life. So it was before the coming of the Christ, and so now also it will call forth a divine illumination. Spiritualism, or, as we prefer to call it, the voice of the spirit world, is the answer that comes to the cry of many an anxious soul. But the action of spirits in various ways has produced in your world confusion even greater than that it was sent to remedy. Spirits of all kinds meet you in promiscuous circles, and from these you now suffer, for the adversaries are at work and they gladly seize every opportunity. There is in Spiritualism a growing and most fatal influence at work, a spiritual form of materialism which results from the study of phenomena only. Men care only for the force, and refuse to

recognise the various forms of intelligence that underlie it. They find themselves face to face with something that they cannot measure, and finally become incredulous about everything; they turn sceptics, and boast of it. They never grasp the true cause of the phenomenon, and hence the adversaries obtain an easy victory. Others say, 'Yes, there certainly is a force, for we see its operation; it does certain things, moves objects, &c.; a potent force, too, that can be put in evidence if we can only catch it, but giving no sign of its cause that we can lay hold of.' And here they stop, adopting a course convenient for the present, but highly inconvenient for the future. The question of spirit identity is the battle-field; everything must be narrowed down to that, and hence we influenced the medium to draw up a statement of the evidence that has been given to him. Matter is an accident, spirit the reality. All the religious systems of the world rest on a belief in a future life. A man says, 'Yes, it is beautiful to be good, but is it convenient?' Tell him it is necessary, and then self interest comes in. It is only when men have reached the higher spheres where selfishness has no existence that the religion of humanity can really find a place. There are many spokes in the wheel, but spirit identity is the axle.

"Theosophy is a great study, but from it has come to some of our friends the gravest spiritual mischief, because they regard the manifestation of spirit from one point of view which is erroneous. They have no spiritual balance, and cannot safely meddle with such matters. They examine the effects of causes, while they deny the very existence of the causes themselves; they follow after chimeras and evolve theories out of their own consciousness until they are lost in the phantasies that their own brains have created.

"Great danger is to be apprehended from the fact that owing to the materialistic atmosphere around the world there is too great a tendency to smother divine truth under a whole host of phenomena. If people rest content with these only it would have been better for them to have left the subject alone. We hope, however, that many will rise above the phenomenal aspect of the subject, and seek for those higher spiritual truths to which the former have only served as an introduction. Many cannot receive abstract truth, and say they require no religion, no faith, and rest content with the scientific aspect of the subject; but some will cling to the spiritual side, and with these we shall deal. Before our influence reaches them, we shall have to go through a time of tumult and disturbance, as truth only fructifies in times of difficulty and distress."

THOMAS LAKE HARRIS.*

This book is mainly a panegyric of Mr. Harris and his works. It will, nevertheless, be useful to those who wish to become acquainted with the views of one who, after all, is a remarkable person. The lecture given a few months ago by Mr. Allen will be fresh in the minds of our readers, so that there is no need to give a detailed account of the contents of Mr. McCully's book—Mr. Allen's admirable address did that quite well enough. But there is one part of the book which is personal and will be read with considerable interest, namely, the account given of Mr. Harris's relations with the Oliphants. Into that story we cannot enter here, but as the statements generally made are flatly contradicted notice will doubtless be taken of Mr. McCully's assertions by those by whom the statements were made. There seems some risk in practising the two-in-one system of philosophy.

THE MARRIAGE took place, on the 21st inst., at the Unitarian Church, Newcastle, of Captain George Caird Thompson, late of Aberdeen, now of Newcastle, and Miss Lucy Jane Robinson, only daughter of Mr. W. H. Robinson, of the Book Market. The Rev. Frank Walters tied the knot in the presence of a large number of friends of all denominations. The bridesmaids were: Miss K. Thompson, Miss Esta Bain, Aberdeen; and Miss Dora Thompson, Heaton. The best man was Mr. Lionel Edward Robinson. Among those present were: Mr. Wm. Bain, Aberdeen; Mr. W. H. Robinson, jun., Mr. Hugh Brown, Mr. H. Thompson, Sunderland; Mr. Richard Owen, Southport; Mr. J. J. Morse, London; Mr. Dobson, Felling; Mr. R. Cooper, Heaton; Mr. Bevan Harris, Mr. Elliot, Heaton. The bride and bridegroom were saluted with a shower of rice on leaving the church. They afterwards left for the Lake district. The bride has received a large number of presents.—'Newcastle Daily Leader.'

* "The Brotherhood of the New Life and Thomas Lake Harris. A History and Exposition, based upon their Printed Works and other Public Documents." By RICHARD McCULLY. (Glasgow: John Thomson.)

FREE-WILL AND THE HERESY OF SEPARATENESS.

While Oriental Theosophy postulates the unity of all life in its basic source, or Atma, it makes the attainment of conscious union between the instinctual or lower aspect of mind with the soul, or higher manas, dependent on the former; or, in other words, on the striving of the personality.

Similarly, in the Western Theosophy the polarising inwards of all convergent radii by which consciousness is made to focus on a higher plane, and illumination from the soul, or intuition, is attained, is made dependent on the efforts of the personality.

Again, in the Hermetic School, of which Dr. F. Hartmann is an independent interpreter, the freedom of the personal will, to decide whether to climb the mount of initiation or to remain on the lower plane of instinctual life, is strongly insisted upon.

The position of these several schools would apparently be that primordial Being differentiates itself into units, or atoms, each of which contains the potentiality of its original; free will being attributed to original Being, then, according to this position, each unit possesses free-will "in potentia." Finding itself in incarnate conditions, living in the sense-mediated plane of self-consciousness, it may strive, or decide not to strive, to attain union with its higher principles, or to bring the illumination of these higher aspects of its Being into functioning conjointly with the rational-instinctual plane of normal life. This can only be effected, according to these schools, by the instinctual-rational mind reaching up and striving to come into contact with the inner principles.

This is apparently one of those veils which Oriental and ancient systems considered to be necessary, till the student himself learned to tear them asunder. But the retention of this, in face of the teachings of transcendental philosophy, ceases to be reasonable. It is in contradiction with other portions of Theosophic teachings, which condemn the "heresy of separateness" and the "illusion of personal existence." It is untenable in the face of Mr. Maitland's Theosophic teachings, with reference to the centrifugal current in man, which returns from the circumference of Being as centripetal, and which thus infers that reascend is the sequential effect, in continuity, of descent; that evolution is self-inherent in involution; that unfolding is implicit in involving.

To teach that conjunction with the higher principles of consciousness may be effected by the will of the "lower" personality, is to attribute a validity to the personality which Theosophy itself contravenes in its teachings as to the "illusion" of personal existence, and to lose sight of the fact that man is not the former, but the formed, that personality is but the external manifestation of the one self-determining power.

To teach that each atom, or unit, differentiated from original Being possesses free-will, is to imply that they are separated off from original Being, and possess existence in themselves, or to fall into the "heresy of separateness," and to lose sight of the identity of the unit with the Universal; of the self-reference which is implicit in experience, and demonstrates the permanent relation, ever present, which links the unit with its ground of Being: the Universal. To infer that the lower aspects of mind have been separated off from the higher, which are left to dwell in higher states till conjunction and re-integration has been effected by the lower, is to ignore that while aspects of consciousness may be distinguished, they cannot be separated, without denying the Unity of Being.

To imply that instinctual-rational man may develop his own will power, that he may make his own conditions of life, is to arrogate to the external personality the prerogative of disposing of that One self-determining power which manifests through him; of which he is the instrument or agent; the expression; the unfolding. The original plan of the Great Architect cannot be altered by the external manifestations thereof. The successive unfolding of the inner aspects of man's consciousness must be subject to the law of the One determinant which alone knows itself from centre to circumference; as ground and as fulfilment.

The action of the One determining power on the plane of nature illustrates its mode of process. It shows results achieved by a continuous, gradual, consecutive unfolding. The sun builds up vegetable forms from the seed, beginning with root, to stem, bud, blossom, fruit. The uniformity of law, manifesting in correlated modes, in different planes, is a generally accepted occult maxim. So also, therefore, must our internal states be successively unfolded from within, by the rays of our spiritual sun, our centre of life. So also, therefore,

must the recognition of the permanent relation with our ground-Being refer man's will to its central source.

If for effort of the personality we substitute the desire to have ever present recognition within us of the reception of all power from the central source of Being; the desire to be able to permanently associate our lives, in thought, as an external manifestation of the One determining, omnipotent power, and thus relate our actions to the original source of Being, that will probably be much more likely to contribute towards unfoldment from within. PILGRIM.

ELEMENTALS.

Madame Blavatsky's papers on Elementals are continued in "Lucifer." The Elementals treated of are the so-called Nature-spirits. These have no consciousness, as we understand it, so that their acts may be good or bad indifferently. Of course they can manipulate the ether:—

This class is believed to possess but one of the three chief attributes of man. They have neither immortal spirits nor tangible bodies; only astral forms, which partake, to a distinguishing degree, of the element to which they belong and also of the ether. They are a combination of sublimated matter and a rudimentary mind. Some remain throughout several cycles changeless, but still have no separate individuality, acting collectively, so to say. Others, of certain elements and species, change form under a fixed law which Kabalists explain. The most solid of their bodies is ordinarily just immaterial enough to escape perception by our physical eyesight, but not so unsubstantial but that they can be perfectly recognised by the inner or clairvoyant vision. They not only exist and can all live in ether, but can handle and direct it for the production of physical effects, as readily as we can compress air or water for the same purpose by pneumatic and hydraulic apparatus; in which occupation they are readily helped by the "human elementaries," or the "shells." More than this: they can so condense it as to make for themselves tangible bodies, which by their protean powers they can cause to assume such likeness as they choose by taking as their models the portraits they find stamped in the memory of the persons present. It is not necessary that the sitter should be thinking at the moment of the one represented. His image may have faded many years before. The mind receives indelible impression even from chance acquaintances, or persons encountered but once. As a few seconds' exposure of the sensitised photograph plate is all that is requisite to preserve indefinitely the image of the ether, so is it with the mind.

Now, what is this ether with which the "Elementals" can do such things? It is not said that Madame Blavatsky was wrong, but as the ether plays such an important part in all theosophic science, one would like to know if it is the same ether which Western science asserts to be ether—that is, a perfectly elastic solid, or an utterly incompressible fluid.

Madame Blavatsky after some historic deviations says of these Elementals:—

If we will only bear in mind the fact that the rushing of planets through space must create as absolute a disturbance in the plastic and attenuated medium of the ether as the passage of a cannon shot does in the air, or that of a steamer in the water, and on a cosmic scale, we can understand that certain planetary aspects, admitting our premises to be true, may produce much more violent agitation and cause much stronger currents to flow in a given direction than others. We can also see why, by such various aspects of the stars, shoals of friendly or hostile Elementals might be poured in upon our atmosphere, or some particular portion of it, and make the fact appreciable by the effects which ensue. If our Royal Astronomers are able at times to predict cataclysms, such as earthquakes and inundations, the Indian astrologers and mathematicians can do so, and have so done, with far more precision and correctness, though they act on lines which to the modern sceptic appear ridiculously absurd.

Now, here we have one of those assertions which make theosophical science difficult of assimilation. "The rushing of planets through space must create a disturbance in the plastic and attenuated medium of the ether." Why?

"Must" is a word that can only be used when a conclusion is absolutely true because of its premises. And what is a "cosmic scale"? This word "cosmic" is almost as disastrous as "vibration." Both have, indeed, very much to answer for. Again, what "Royal" astronomers have predicted cataclysms such as earthquakes and inundations? Such prophecy is not, and has never been, their business.

But we will leave Madame Blavatsky's very rickety science, and more than rickety facts, and hear what she has to say about certain other "Elementals":—

But there is another and still more dangerous class. In the East they are known as the "Brothers of the Shadow," living men possessed by the earth-bound elementaries; at times their masters, but ever in the long run falling victims to these terrible beings.

Thus there are two classes of these terrible "Brothers of the Shadow"—the *living* and the *dead*. Both cunning, low, vindictive, and seeking to retaliate their sufferings upon humanity, they become, until final annihilation, vampires, ghouls, and prominent actors at *séances*. These are the leading "stars" on the great spiritual stage of "materialisation," which phenomenon they form with the help of the more intelligent of the genuine-born "elemental" creatures, which hover around and welcome them with delight in their own spheres.

Just so. But, then, as Madame Blavatsky's ether is something of the nature of distilled water, may not her "Brothers of the Shadow" be not quite what she makes them out to be?

"THE TIME TO DIE."

"If life be unprofitable, then so is death." This sentence is to be found in an article on "The Time to Die," printed in the "National Observer" for September 23rd. There is a strange paganism about such writing, and yet there is withal the subtle flavour of a delicate despair; a delicate despair that finds its expression in quaintness of utterance, a despair which would never be furious enough to break the blue china to which it is accustomed:—

Assured that his body is perishing fast of incurable disease, a man may well think it time to die; or when, being mature of age and judgment, he sees that earth holds no more chance of happiness. In either case his calculation may probably be exact. But both are individual—are accidents, as we say, from which no general conclusion can be profitably deduced. He also can judge the fitting time whose mind is undistracted by infirmities of body and perils of estate; and such an one has no inclination to death, nor any fear of it.

What does death mean to one who writes like this? A balance at your bankers', ability to enjoy, without fear of pain of body or mind—and death is insignificant! Yet how pathetic it is after all:—

There is one most significant among the signs which tell that man has run his course. The good hour must be at hand when your noonday path is beset by ghosts: ceaselessly rising as you walk the crowded street; summoned by a face, a gesture, an intonation overheard, a trick of bearing or of dress—ghosts of women and men you knew. Here it is one you loved, perhaps, and the heart brightens; here it is one you abhorred or held indifferent, and you look with curiosity. But all are ghosts. The living form is a stranger's; your memory has given it some familiar face long since withdrawn into the world of spirits. These phantoms do not walk by night nor in lonely places. They spring from ambush in a crowd; they startle and glimmer and vanish at high noon. There are those so quick of fancy and so thoughtful of mood, they raise them every few yards; and to such as these an incident of Johnson's death-bed comes home. He was heard talking to himself of early friends; but again and again he stopped, and murmured "and then he died!" One brief sad formula lays these ghosts. "Ah no! He is dead." Sadder still, if it be she! They swarm thicker and thicker as the years roll. And gradually the haunted man will come to think that his place is among them—that he has overstayed his time. His dead friends are a multitude, young and blithe; the living are few and sapless and cold. For him also it is time to die.

"The good hour must be at hand." The "good hour" that brings the relief of oblivion! Is it that? Or after all is there underlying this gentle pessimism a faint, though very faint, expectancy?

OFFICE OF "LIGHT,"
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Light:

EDITED BY "M.A., LOND."

SATURDAY, SEPTEMBER 30th, 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. B. D. Godfrey, 2, Duke-street, Adelphi, London, W.C., and not to the Editor.

SUCCESS.

Such a word at the head of a leading article is apt to be misleading, for the word "success" is generally associated with material advancement, and its presence in "LIGHT" may seem an anomaly. That, however, is not really so, for there is success of more than one kind, and there is a spiritual as well as a material success.

Of these two the latter, or material success, is, as we have said, the one best known and recognised, but even it has an almost infinite variety of developments. The ordinary phrases, "commercial success," "political success," "social success," and so on, are evidence of this. To these we will add "spiritual success," and this again has its various and endless ramifications.

It is usual to say that spiritual and material success are incompatible and antagonistic. Possibly, however, this is an incorrect way of looking at the question. To take an illustration from our ordinary life: a butcher versed in all the methods of the Central Meat Market would hardly be a person prompt to manipulate the delicate machinery in use at Greenwich Observatory. Moreover, according to our standards of perfection, we should hold the butcher to be on a lower level than the Greenwich observer, and quite rightly so. But why rightly so? Because the physicist is in touch, however feebly, with the fringe of the spiritual, and the butcher is not likely to know that the fringe, much less the reality, exists. That the scientific observer denies the spirituality of the things that he notes, has nothing to do with the underlying spirit which elevates him, for, though unknowing, he is in touch with it.

These are, of course, extreme instances drawn from that phase of existence which has been so mistakenly called the "material plane." The butcher may be a successful butcher, and the observer a successful observer, but the butcher is not successful because of the number of oxen and sheep he buys dead or alive, or has slaughtered for his commerce, but because of the money he gets; whereas the observer is successful because of something else, because, indeed, of his observations, the monetary value of which he ought to be the last to appraise. Hence the distinction. The spiritual is nearer to the one than to the other. The advantage of the tradesman, as such, lies in the accumulation of what may help himself or those about him along material lines; so it is of a lower order than the advancement which is along lines where the light of the spirit is beginning, even dimly, to be seen.

With the majority of civilised mankind there is certainly a feeling of differentiation with regard to success. Even the man surrounded with nothing all day long but business and business adjuncts, where the soul gets encased in a shell so hard that scarce a ray of spiritual light can penetrate to it, is apt to acknowledge the superior kind of success won by any who can dominate without the aid of the gold which he feels necessary for himself. The man who believes in the success that comes by gold alone is the scorn of even the society journals.

There, then, appears to be an overlapping of the spiritual and the material which makes the various forms of lower spiritual success not easily distinguishable from the higher forms of material advancement. The presentment of spirit which we call matter has not a well-defined surface, and while some work in the almost complete darkness of the outermost sphere, gathering up the fog which they think to be so precious, there are others who struggle onwards in the purer atmospheres, and now and again win into a light they hardly expected.

And so of spiritual success. The possession of spiritual gifts is brought about differently by different people. There are various successes to be won, the lowest of which are not far off, if away at all, from the material presentment of the spirit.

Spiritual success and material success are antagonistic, then, in this way, that one cannot be won in its best developments at the same time as the other. But as, in the infinite chain of being, loftiness and lowness are only relative terms, the material success which the purer man feels to be so hurtful may after all be a spiritual development for those who have that success. Their generally most evident "lowness" would seem to show that their development has not been great, and their "success" is probably a factor in that development.

Hence the meaning of civilisation. That such a civilisation as that which has subjected Western Europe is not a perfect civilisation is true, but it is better that such a state of living should be brought about by the constant striving for excellence, low as it is, than that men should remain at a dead level of imbecile contentment. It is conceivable that a tradesman who heaps up gold may have developed some small spiritual knowledge in the struggle for the low kind of success which that struggle exemplifies. The cunning which his fight for property has developed, he may have found incompatible with the brutal instincts which he had at first. He has advanced. So that the accumulated property in the funds and the story of his will may mean progress after all. What was the original state of the man is quite another question.

ADELPHI LODGE OF THE THEOSOPHICAL SOCIETY.—The following meetings will be held at the Buckingham Temperance Hotel, 40, Strand, W.C. (entrance in Buckingham-street), on Monday evenings, at 8.30 p.m.:—October 2nd, "Alchemy," Sapere Aude; October 9th, "The Law of Justice," E. Adams; October 16th, "Mexico and Peru," J. M. Pryse; October 23rd, "Occultism, Past and Present," P. W. Bullock; October 30th, "The Action of the 'Lives,'" Dr. A. Keightley; November 6th, "The Meaning of Pain," Bertram Keightley, M.A.; November 13th, "Gnostic Christianity," G. R. S. Mead, B.A.; November 20th, "Astrology," Allan Bennett; November 27th, "Science of the Soul," H. T. Edge, B.A.; December 4th, "Paracelsus," S. G. P. Coryn; December 11th, "Spiritual Evolution," Bertram Keightley, M.A.; December 18th, "Women in Ancient India," J. M. Watkins. Particulars as to membership may be obtained from the Secretary, to whom all inquiries should be addressed at 7, Duke-street, Adelphi, W.C.—FRANK HILLS, Hon. Sec.

OUR FATHER'S CHURCH.—Members, Friends, and Inquirers are invited to Meetings during October at the Cavendish Rooms, Mortimer-street (near Oxford Circus), at eleven and seven each Sunday. Next Sunday Mr. J. Page Hopps will speak on "The Trivial and the Vital Things in Religion," and "The World is Young." All seats free. Voluntary Offerings at the doors to defray expenses. A brotherly invitation is specially offered to those who feel the need of a Religion which shall be at once rational and spiritual.

THOUGHT AND ITS VIBRATIONS.

The paper by Hester B. Poole on the above subject, read at the Chicago Congress, and which was referred to in last week's "LIGHT," is given below. It would be unfair to give extracts, so it is reproduced in full, with the exception of a telepathic story at the end:—

During the half score of years since the Psychical Society began to examine the immense stream of occult phenomena that has poured down the ages—a stream dark and gruesome through admixture of error and superstition—it has sifted out so much truth that its friends anxiously desire to further its efforts for continued investigation. Every effort to elucidate the principles underlying these phenomena must necessarily be posited upon an understanding of the laws governing mentation.

Thought, what is it? Where does it originate? What are its powers, what its limitations?

I must premise a consideration of these inquiries by stating that my brief effort in this direction is written from the standpoint of the intuitionist. Accordingly, if they have any value, my positions must be corroborated and fortified by science.

Intuition on the lowest plane is illustrated by the work of the bee in discovering fields of honey-bearing flowers. Intuition and pure reason, or the normal and innate perception of truth, are synonymous. And, as the subjective and the objective universe are in exact accord, under proper conditions man may, with lightning-like flash, focus the lens of the mind upon those truths and forecast those scientific advancements that are afterwards toilsomely proved by the due procession of events. Someone has termed intuition "the wisdom of the eternal spirit." Emerson declares that "the soul has assurances, by instincts and presentiments, of all power in the direction of its ray."

To begin with, I must, through intuition, assume that there is in each an inmost essence, "the mine of the spirit," in which reside power, wisdom, and volition. It is a portion of that infinite and eternal energy, the life of all correlated forces, that is differentiated from the unpolarised ocean and individualised in every human being. Now, in the vital bridge that connects this ego with that objective garment in which it plays its part in the maturing of the individual we find the origin of nearly all the thoughts of man.

The vital web, connecting the two poles of his nature, I shall designate soul. It is made up of many elements and is distilled, in part, from food, drink and the atmosphere. It is a web that is weaving itself all our lives, and the pattern to be shown hereafter is made from our ruling desires and aspirations, as well as from heredity and environment. Rooted on the one side in that spiritual universe of which the sensuous universe is only a symbolic representation, on the other it is related to the physical senses and organic functions of animal life. Though substance, it is so transcendently refined as to be inappreciable to the senses.

Now, to my apprehension, the dynamics of soul-substance are what we denominate as thought. They differ from soul precisely as waves differ from water. They are not substance, but the motion of substance. They originate either from the spiritual side of nature or from the physical, and between these two sources there is room for all varieties of thought that can be translated into every phase of consciousness.

Like a man, the mind of man must be fed by invisible springs welling up from the depths of universal spirit. Its margin may be likened to man's body and the trees upon its brink to external objects within cognisance. Now, sensuous and selfish thoughts arise from superficial causes, from the animal nature alone; while, more rarely, thoughts bubble up from the ceaselessly flowing fountain of Deific essence. And, according to the depth from which they arise and the clarity of the waters through which they flow, will be the truthfulness of the thinker. That is, the deeper the plane from which these thoughts originate, the profounder will be the truths enunciated. In translating the records made by these wave vibrations of the subliminal consciousness, there may be mistakes, for what translation perfectly announces the meaning of the author?

Whenever the wave-lengths of thought are in unison, or when one is the multiple of the other, telepathy is practicable. Otherwise, if the vibrations are as 4 to 9 or 5 to 7, instead of 4 to 8 or 5 to 10, then there will be no telepathy.

It is not needful for me to allude to those vibrations of the luminous ether that produce colour and sound, nor to that late beautiful discovery that the magic of the potent pencil of the

sunbeam transforms colour into sound. Who will invent that almost infinitely delicate machine that shall register the throbbing of the brain caused by waves of thought, and so record the messages that mind sends, even across vast spaces, to sympathetic mind? What is speech but the outer symbolic form of that vibration by means of which, in a higher mode of existence, soul communicates with soul?

The vibratory motions of the molecules, acting directly upon the elastic ether in which each is islanded, produce such waves as, perhaps, cease not until they impinge upon the shores of another planet, just as are transmitted the radiations of heat, light, and magnetism. And my intuitions are altogether at fault if in the field of mental dynamics the greatest discoveries of the future will not ensue. Experiments made upon two or more good hypnotic subjects thrown at the same moment into that strange slumber in which mind reveals its secrets would, doubtless, be fruitful in results.

The method of procedure should not, in such cases, for obvious reasons, be previously fixed upon. If the hypnotisers themselves are harmonious in character and are free from selfish motives, they might safely leave the special communications to be sent back and forth through the medium of the hypnotised subjects to the spontaneous impulses of the hour. In fact, that would be the only correct method of study.

Whenever especially forceful wave-motion impinges upon the brain of a sensitive, he may come into *rapport* with truths and facts before unknown to him. In such cases it seems as if he had visited distant places, and had acted in far-off scenes. In other instances waves of etherium may transmit the photograph of the sensitive and focus it upon the interior atmosphere in such wise that a second sensitive perceives them as the other's doppel-ganger. Yet in both cases the first sensitive has no more left his body than has the operator of the telegraph or the telephone. His brain is merely the office of a delicate transmitting instrument that antedated those modern inventions that have thrilled with wonder the civilised world.

If these things be so, they rest upon the truth that one infinite and eternal sea of Deific essence fills immensity, and that we, as individuals, while differentiated out of it, yet retain with its limitless, encompassing wisdom a continuous connection. According to the recognition of this reservoir and the desire to draw upon its vitality, will be the unfolding of our intuitive faculties. Through rifts in the enveloping clouds of sensuousness we must be able to catch glimpses of greater truths and to find the "ego" at one with that ethereal ocean that humanity usually pictures as limited to personality and names God. Then we are in *rapport* with whatever truths are unselfishly sought. Then we are conscious of those rhythmic tides that ebb and flow upon the farthest universe.

To my apprehension, telepathy is produced in the following manner:—

Whenever waves of etherium circle from one positive mind, through the medium of its organ, the brain, by a subtle law of harmony similar waves are attracted from the brains of those persons in close mental sympathy with the originator. Just so two instruments, tuned to the same pitch, vibrate in unison when the strings of one are struck.

But there are also cosmic thoughts; radiations from the source of all mind are continually flowing in melodious rhythm. The artist, the poet, the inventor, and the philosopher are those who are keyed more tensely than their kind, and so are unusually sensitive to these harmonious vibrations from the infinite source. These are the world's geniuses. Just as soul responds to soul

"On that dim spot men call earth"

so each receives separately and with much more or less ease waftures from the original centre of motion. In one, these wave-marks are inscribed upon a certain consciousness, and a Shelley revolts against organised stupidity. In another, a Michael Angelo cripples his vast artistic energy in the bonds of an iron-bound Church, and anon a Galileo recants his recantation and flames out with the inspiration "It does move!" In all ages there have been enormous channels for that informing spirit that wells exhaustless below any subliminal consciousness that has yet been sounded or can ever be measured by human plummet.

It is mere self-love to be inconsolable at seeing one's own imperfections; but to stand face to face with them, neither flattering nor tolerating them, this is to desire what is good for its own sake.

GLEANINGS FROM THE FOREIGN PRESS.

MANIFESTATIONS WITHOUT VIOLENCE.

The Dutch "Weekblad" has the following notes concerning the above aspect of Spiritualistic phenomena:—It is pretty generally known that manifestations are not sent in response to the wish of the medium, whether they are of a mental or physical character. This does not refer to manifestations at spontaneous sittings in a circle of novices, &c., but to those during a series of sittings of the same circle with the best results. At times when all conditions are absolutely the same as on previous occasions it often happens that at a following meeting, when it is earnestly desired to have the same phenomena repeated, nothing at all occurs—not even the movement of a table on the floor, or of a pencil in the hand of the medium.

It is not widely known that a strong desire for phenomena hinders their appearance, and if the intelligences who reveal themselves through written manifestations announce that the communications are ready, the pencil stops, or falls from the hand of the medium if the latter is entranced; and the inquiring onlooker may repeat and repeat his question, but the hand will not move again. Even in the case of physical manifestations, if the end is attained, the table remains inert—not a rap, not a movement more. On the other hand, the phenomena are not stopped at the pleasure of the sitters, and still less through violence. If, for example, it is for some reason desired that the sances should end, and an attempt is made to take the pencil from the hand of the entranced medium, that member closes tightly over the pencil and obstinately holds on to it, or, if removed, it persistently seeks to recover it until it is replaced again between the fingers; or the movements of the table, or its raps, will eagerly call for the alphabet, if the sances be considered as already finished. The personal character of the information depends even less on the wish of the medium. People desire nothing more than to establish communication with their dead relatives, and yet this occurs very rarely—when they are not content to remain satisfied with superficial information. The question of spirit-identity is, as is well-known, the stumbling-block of Spiritualism. The writer of the article in the "Weekblad" knew a circle which had been formed by a widower in order to obtain communications from his deceased wife. The circle consisted only of the widower, the son of his late wife, and her sister—three persons who were acquainted with the peculiarities of the loved personality they desired to meet. Notwithstanding all this, that circle, although it had many more or less remarkable communications from spirits giving well-known names, never had the slightest information in the name of the widower's spouse. In another circle formed by the above writer, in the middle of a series of unimportant communications there suddenly intervened a spirit who displayed so much intelligence, such acute and accurate reasoning and depth of thought, that his deliverances became really a mental feast, but to their earnest request to see him often, he rarely and very reluctantly responded. He found fault with them because they did not understand how to converse with him, saying that he lost his time among them, and at last he departed, never to return. The article concludes with a reference to the "Spirit Teachings" of the late Mr. Stainton Moses, which, it says, remained anonymous in spite of the earnest and unceasing efforts of the medium to penetrate the secret of their authorship.

TELEPATHY (?) EXTRAORDINARY.

The following experiment is quoted from "Lux ex Tenebris," by the Spanish paper "Constancia" of Buenos Ayres. Towards the end of 1885, Señor Horacio Catucci was a member of a circle held in the Villa de Papantla in the State of Vera Cruz. He had to leave that place for Jalapa-Enriquez, but continued his studies in magnetism and psychology. One evening at his lodgings, in the presence of a friend of congenial tastes who is called C. G., he remembered that it was the night and about the hour when his old friends in Vera Cruz would be assembled. He determined to try an experiment, and begging his friend not to disturb him for a little, he took a piece of paper, wrote on it a few lines, and endeavored to transmit the words to his old associates. He committed to memory the contents of his message, and shutting his eyes the better to isolate himself from his immediate surroundings, concentrated all his faculties on the accomplishment of his purpose. There was a moment during which he saw in imagination, or by means of psychical vision, the old room, the round table, and the people seated

about it. He approached the president, Señor V. B., and at once seizing the table with both hands, transmitted, bit by bit, letter by letter, the contents of the message referred to. Although this experiment lasted but a few seconds, it left Señor Catucci somewhat exhausted. He confessed to his friend that he had no great hope of any result, as he was quite ignorant of the conditions necessary for such efforts, and in a day or two the circumstance passed from his mind. The president of the old circle was in the habit of sending him weekly an account of the messages they received, and in the one following his attempt was this passage: "All went satisfactorily, but there was one lacking the mystifying spirit, who tried to hoax us by means of a message signed by yourself, a copy of which I enclose, numbered B." This was a faithful reproduction of the message written by Señor Catucci, and he is going to try again.

SOME WISE REMARKS ABOUT SPIRITUALISM.

Mr. Giles B. Stebbins in the course of his address at the Chicago Congress uttered some weighty words. He spoke of the general history of Spiritualism in the United States, and then said:

But were there no shortcomings or mistakes? Certainly, in all things human. They have been so much paraded and distorted that many have heard of nothing else. Measure up movement this way and you make it worse than valueless. Put out all the rascals that have masqueraded under the robes of Methodism, for instance, keeping the knives so near your eyes that no saints can be seen, and you make Methodists a set of knives with a sprinkling of pious idiots. But you ignore John Wesley and Mary Fletcher and the spotless Bishop Kingdon.

There are more persons in insane asylums in this country made crazy by evangelical revivals than by Spiritualism. Does that prove evangelism a school to fit graduates for Babylon? To be fair, we must count, not only the unbalanced temperaments easily shattered, but the larger company of men and women who get truth from the best part of their creeds, and elsewhere, and lead sane and useful lives. Sojourner Truth once said when told of some crazy Spiritualist: "Dat kind don't have to go far to get dere." That covers the ground for all, of whatever name.

As a body, Spiritualists compare well with the rest of mankind. Some are of the best of earth, to whom their experiences have been means of grace. There has been too much marvelling, an unwholesome stimulus that enervates, but never uplifts.

There has been too much attributing of all phenomena to the spirit world, ignoring the wonders of our own psychic life, and failing to discriminate between the work of the spirit within and of spirits above. There are some who talk of exorcism by evil spirits, and of their own lack of power to resist, and so seek to avoid all responsibility for their meanness. In old times the monks exorcised fiends by "bell, book and candle," and men wore amulets as safeguards against evil spirits. A pure heart and firm will are defences sure as a strong fortress against evil powers or persons in this or any other world.

Fleeting fancies and vain imaginings have sometimes been honestly mistaken for heavenly messages, especially when the high aim of interior culture and development has been held at of small account. No great movement, however good, has been wholly without guile. The pretended or deceptive medium and the clergyman preaching what he does not believe are on the same low and immoral level. Heaven pity them and send them a better mind! Let them go their way; the tried and true can honour. These errors of theory and practice have wrought harm to some, but many more have escaped or outgrown them and gone on their upward way rejoicing.

Yes! The gospel of "Get thee behind Me, Satan!" is only too often forgotten, but alas! how hard it is to keep the heart pure and the will firm.

TIME.—Is not our universal method of speaking of time in units of centuries, years, and hours rather too impersonal and misleading to us in our efforts to grasp the idea of lapse of time in our own lives? Should we not rather measure it in pulses, or heart throbs, or life strokes, and would not this then lead us to a more close knowledge of the existence of ourselves in relation to the world and our duties as the days roll by?

ALBERT GRESSWELL, M.D.

A PSYCHIC INDEED!

The "Psychical Review" of Boston does not seem to be too careful in its choice of evidence.

"On February 5th, 1893," says a certain Dr. Leonhardt "I had the pleasure of meeting Professor J. G. Leonard, of Chicago." What he "professed" is not mentioned by Dr. Leonhardt. The Professor professed in a remarkable way, however. There was a running conversation about Spiritualism and such like matters, and the "Professor" was good enough to say there was something in it. "He was certain of a few things, he could do some rather wonderful things in that line himself; in fact, he believed himself able to repeat any test experiment performed by any of the renowned psychics, such as Bishop, Brown, and others." This "Professor" had no theories, he went straight for the experiments "with alacrity."

He assented with alacrity. He began by saying in substance: "Now, you and Mrs. Leonhardt will remain in this room while I go into the other and close the door. As soon as you are satisfied that I can neither see nor hear you, please write upon a slip of paper your name; upon another some question relating to business; upon another the name of some person dead—or your mother's maiden name, for instance; upon another, one or more numbers. Do this while I am in the other room; fold the papers, place them in your pocket, and call me when you have finished." I did as he had directed, folded the little pieces of paper, which were exactly alike and folded alike, placed them in the lower right-hand pocket of my vest, and called him. He had been smoking a cigar and whistling some familiar tune with rather indifferent success, being doubtless a subject of *amnesia*.

Upon entering, he took a seat opposite to me; a common oak centre table was at his right; Mrs. Leonhardt sat immediately to my left, all three of us occupying ordinary rattan rockers. "Now, then," said he, "you will observe that it will not be necessary for me to enter into the so-called trance state become hypnotised, or lose consciousness; I can perform all I undertake without these things."

Looking at me squarely in the face for a few seconds—two or three, perhaps—he said, "Now give me one of the papers, any one—the first one that comes handy." I reached into my pocket, mixed the papers again, although I had no idea of the order in which they had been put away, and handed him one. He took the paper, and, holding it to his forehead a moment, said, "This contains a question, a business question, something in regard to money. Well, it's gone; you will never see the colour of that money again. It also contains a name, M. L. Trester." Unfolding the paper, I read, "Will I get my money back from the lien paid M. L. Trester?" Asking for another paper, I gave a second one to him as carelessly as the first. Holding it to his forehead again for a moment, he said: "This is your name, Dr. Leonhardt. There are two initials before it; they are not very plain to me; wait a moment, I shall name them; they are joined together—J. S.—is that correct?" It was. Of course, he might have seen my name written in this way somewhere, but it has not been my custom for years to write the initials of my Christian name except when signing legal instruments. Giving him the third paper, he subjected it to the same procedure as the others, but held it to his forehead a considerable length of time, after which he returned it and asked for another. I placed the returned paper in my left lower vest pocket, and gave him the remaining one from my right. "This," said he, "is a 'stunner'; it has a lot of numbers on it. Give me a piece of paper, and you put down the figures as I call them off." Paper being on the table at his right, he helped himself to a sheet, and began to name them in the order in which they had been written, and without a single error. The numbers were as follows: 1,234,684, 7,844,0000, 604,001, 1,001,001. He now asked for the other paper. "This is your mother's maiden name; wait a bit." Passing the paper over his forehead a number of times, he passed it back to me, instructing me to hold it in my hand. I did so, keeping it well folded. "I shall not only write the name, but produce an exact imitation of your writing," said he. Taking a sheet of writing paper from the table, he nervously moved his hand, with a pencil in it, over the paper, very much as some writers behave when about to write a capital letter with a

flourish. He made a few parallel marks, wrote a few unintelligible words composed largely of consonants, acting much like one who has for a moment forgotten some familiar thing which he knows will "come to him" in a little while. In an incredibly short period of time he handed me the sheet of paper, having finished the name, and asked me to compare it with what I had written. The name was correct—Wilhelmina Henrietta—and he had produced a *fac-simile* of my writing.

"You may think this is difficult," said he. "Now let me show you something that is difficult." I was to perforate a sheet of common writing-paper with a pin, and he was to find the pinhole while securely blindfolded. I blindfolded him with eight thicknesses of a silk bandanna, stuck the pin through a remote corner of the paper, and placed the sheet so that the hole would not be near his edge of the table. I then conducted him to his chair, seated myself opposite him, as before, wife being at my immediate left, as before. Taking my right hand in his left, and the pin in his right, he began to deeply inhale and slowly exhale his breath, and tremulously to move his hand over the paper. He continued this for perhaps five minutes. A death-like pallor overspread his face; he trembled violently. Placing the fingers of my free hand over the pulse in his left wrist, I found it almost imperceptible. In a paroxysm of extreme agitation, he dropped his hand over the pin-hole, thrust the pin deep into the table, darted up out of his chair, and, dashing the hoodwink aside, exclaimed, "Did I do it?" He had; and so exactly had he struck the hole that the paper could be easily moved up and down the pin without the slightest resistance. His face now was deeply congested, and the veins on his forehead were quite prominent. Being impressed by the singular quality of this intense condition, which he seemed able to induce at will, I asked if he would not repeat the experiment in my study, and allow me to make an observation with my sphygmograph, in order to see graphically what effect, if any, such an ordeal has on the heart and circulation. He consented, but informed me that it was a very exhausting experiment, and that I was the first doctor who had ever had this privilege.

And then come a description of the sphygmograph, and some diagrams. There do not appear to have been any, even the slightest, precautions taken against the possibility of fraud. Nor does the fact that the pulse-rate of Napoleon I. was only forty per minute help us. We want evidence that "Professor" Leonard could not see that pinhole. The convulsions seem unnecessary.

AN ORGANIC PHILOSOPHY.

In the "Humanitarian" for September there is a thoughtful paper with this heading. It is from the pen of E. E. Fournier d'Albe.

Mr. d'Albe endeavours to show that the world "is an organism, the great body of a greater soul," and that therefore philosophy has no right to deal with any part of it as dead "matter," but as a living thing:—

"Dead matter" may be, after all, nothing but a fiction of physical science, adopted to simplify calculation, and to account for the observed obedience to law which seems to deprive "inert matter" of any spontaneous activity. It is at least as reasonable, and, indeed, more natural, to suppose that the atoms, the supposed smallest particles of matter, are nothing else but sentient beings of the lowest and least differentiated type. If life really consists in an inter-action between a being and its surroundings, surely these atoms have a most wonderful life. Darting through space with a velocity of some eighteen miles a minute, constantly meeting and rebounding from other atoms, thrilled by electric and thermal waves, and dancing in the beam of light—what a richness of life for so small a soul!

The address of Dr. Burdon Sanderson at Nottingham certainly points to some such theory of universal vitality as that advocated by Mr. d'Albe. Moreover, some recent researches curiously bear out the significance of the following:—

Is, then, a plant, it may be asked, merely a concourse of minute living beings? Decidedly not. Over and above the living organism there is that which keeps it going, maintains its laws, struggles for its advancement by adapting itself to

surrounding conditions; a blind, groping kind of soul, may be, and yet a soul, bearing the stamp of immateriality and possibly of immortality.

The writer might have further illustrated his theory from the results of chemical research, where the atoms produce one compound when arranged in a particular way, and another compound when arranged in a different way, as if the spirit of the atom had different powers according to its variously co-ordinated arrangements. At the same time it must not be forgotten that though we talk very easily about atoms, molecules, and so forth, the atom is after all a supposititious entity, which, if it exists, may be quite different from what we suppose it to be. Atoms are useful in our present state of knowledge as counters for representing certain results of scientific thought, but the counter is not necessarily the real thing. Mr. d'Albe's paper is nevertheless, though short, extremely suggestive and worthy of attention.

ANOTHER ALCHEMY BOOK.*

This is one more of those sumptuously printed books of which the publishers seem to be making a specialty. Curious indeed they all are, and this is not one of the least curious. The book contains a biographical notice of Edward Kelly, an account of the Philosopher's Stone, The Humid Way, or a Discourse on the Vegetable Menstruum of Saturn, and The Theatre of Terrestrial Astronomy. Yet one would like to know what these books mean, if they have any meaning beyond that of the chemistry of the time wrapped in quaint and strangely symbolic language. What, for instance, does this represent?—

The fixed water is pure water of life, and no tingeing poison is generated without gold and its shadow. Whoever tinges the poison of the Sages with the Sun and its shadow, has attained the highest wisdom.

As to the origin of the Alchemic Art, Edward Kelly writes:—

All sages are agreed that the knowledge of this art was first imparted to Adam by the Holy Spirit, and he prophesied, both before and after the Fall, that the world must be renewed, or, rather, purged with water. Therefore his successors erected two stone tables, on which they engraved a summary of all physical arts, in order that this arcanum might become known to posterity. After the Flood, Noah found one of these tables at the foot of Mount Ararat. Others say that the knowledge of the art was restored by Hermes Trismegistus, whose mind was a treasury of all arts and sciences, and alchemists are still called sons of Hermes. Bernard of Trevisa states that the said Hermes came to the valley of Hebron, and there found seven stone tables, on which a summary of the seven liberal arts had been inscribed before the Flood; for this same Hermes flourished both before and after the Flood, and is identified with Noah. Then this art found its way into Persia, Egypt, and Chaldaea. The Hebrews called it the Cabbala, the Persians *Magia*, and the Egyptians *Sophia*, and it was taught in the schools together with Theology; it was known to Moses, Abraham, Solomon, and the Magi who came to Christ from the East. *Magia* derived its origin from the Divine Ternary and the Trinity of God. For God has stamped and sealed all created things with this character of Trinity, as a kind of hieroglyphical writing, whereby His own nature might be known. For the number 3 and the magic number 4 make up the perfect number 7, the seat of many mysteries. And seeing that the Quarternary rests in the Ternary, it is a number which stands on the horizon of Eternity, and doth exhibit everything bound with God in us, thus including God, men, and all created things, with all their mysterious powers. Adding three, you get ten, which marks the return to unity. In this arcanum is concealed all knowledge of hidden things which God, by His word, has made known to the men of His good pleasure, so that they might have a true conception of Him.

Under this apparently strange jumble of history, legend, and mysticism, what are the facts intended to be represented?

* The Alchemical Writings of Edward Kelly. Translated from the Hanbury Edition of 1676, and Edited with a Biographical Notice. (London: James Elliott and Co.)

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 Origin of the Society for Psychical Research.

SIR,—I desire to thank Professor Barrett for his very courteous reply. Clearly we both had the same project in view, but whereas he had thought that he was the first to mention it to me, I had thought that I was the first to mention it to him. Which it was is of little consequence. It is sufficient that Professor Barrett fully justifies the contention expressed in my letter of the 9th inst., that Colonel Olcott was altogether wrong in describing the S. P. R. as an "offspring" of the Theosophical Society, promoted by that Society's "own members."

E. DAWSON ROCKES.

Forthcoming Articles.

SIR,—Will you allow me to say at once to your correspondents, "Chercheur" and "C.Z.L.," that I have in preparation, and nearly ready, responses to their respective demands? The limits of your space oblige these articles to be postponed to another week. I have read with much interest the appreciative criticisms of "Chercheur," which is likely to promote intelligence on the subject to which it relates, however defective may be my own attempt to satisfy the requirements in it.

The articles on "Idealism" will follow.

C. C. M.

Medicine and the Occult.

SIR,—In your issue of the 16th inst. your abstract from "La Conscience" contains the following: "When medical men begin to study the phenomena of Spiritualism, and especially of obsession, &c., &c." Now, it is impossible to get such studies recorded in many medical journals at the present moment. However, there is one medical journal sufficiently enlightened to print articles on *psycho-physics*, viz., "The Provincial Medical Journal," 11, Adam-street, Adelphi, Strand. During 1891 and 1892 eleven monthly articles appeared dealing with modern science and modern thought in relation to practical medicine, and synopses of several books were embodied in those articles, one of these being "Phantasms of the Living." More evidence having come to my knowledge, these articles have been continued this year by me in the same journal, dealing with "Clairaudience" from a medical point of view. The facts which have been emphasised are these: Sleep, however induced, is a favourable condition for hypnotic and telepathic suggestion, and the community has in the past from various motives practised such induction. The normal faculty of the brain which gives the feeling of secrecy of thought may be replaced by "alertness," and constitutes the first step of clairaudience. All investigations of spirit phenomena, and all medical diagnoses of clairaudience, must take cognisance of the possibility of community, obsession, or causation. Evidence has come from three channels, viz., personal observation and experience, the experience of living qualified and unqualified investigators, and, lastly, from the claims of Theosophic experts. Alterations necessitated by the recognition that wrong thinking and wrong action are caused by the community wilfully and otherwise. July, August, and September numbers deal with "Voices and Depressions, and their Treatment," and October of the same journal will contain a schedule for the study and record of "Clairaudience."

J. BARKER SMITH, L.R.C.P., Lond.

The Magic Ti Tree.

SIR,—“Light” and “Lucifer,” having learned from “The Journal of the Polynesian Society,” as noted in “Light” of September 9th, certain details respecting the magical powers of the leaves of the New Zealand “Ti tree” (*Dracena terminalis*), may be interested in the information that this same tree is now well known in England, and is made use of during the spring and summer as an ornament in the London parks, where it is sometimes called “the club palm,” having a long stem, the leaves growing in a tuft at the top, some say like a Lancer's plume, while some, whose minds are of a pessimist and detractive order, would slanderously compare it to a mop. It is now very commonly seen growing in the open along the Riviera; and, indeed, it thrives on the south-west coast of England in the open also. I have one in my garden, planted in 1886, which is twelve feet high and which blossomed two years ago. The “Polynesian Journal” tells us that its root

is good for food; and this I have heard before from an old journeyman in New Zealand, who also told me that it is very sustaining on journeys. But "the leaves, used as magical wands," surely must not be disregarded. They are, when in a healthy state, stiff and pointed like spears, two feet or more long, and an inch and a half wide. The late Mr. Alfred Donnett, some time Prime Minister of New Zealand, wrote of the Ti tree as "an asphodel," and told us, in the following graceful lines, how—

That strange asphodel,
Amidst the lustre-smitten shades,
With graceful spread and ample swell
And tufts of stiff green bayonet blades,
Great bunches of white bloom upbore,
Like blocks of sea-washed madrepore,
That steeped the noon in fragrance wide,
Till, by the exceeding sweet oppress,
The stately tree-fern leaned aside,
For languor.

T. W.

A Notion of Theosophy.

SIR,—In this month's "Theosophist," just to hand, Colonel (Scott) quite supports my view of Mr. Judge's assertions. The President of the Theosophical Society thus "pitches into" the Vice-President—very properly, I think:—

"What I regard as most unfortunate is the habit which my old friend has fallen into, of hinting that he could, as he would, disclose ultimate mysteries properly veiled from the common people. Examples occur in this book, and, moreover, he unhesitatingly declares (Preface) that his 'bold statements,' i.e., the whole presentation of the subjects treated are 'made upon the knowledge of the writer,' and that he has simply written 'what I (sic) have been taught, and which has been proved to me (sic).' When we consider the stupendous declarations of cosmic and human evolution and order that are made upon our friend's bare authority, it strikes one how much more nobly we would stand before the thinking and aspiring world if Mr. Judge would make good this statement that he has written that only which he 'knows' and which 'has been proven' as true. Or, at least, he might have taken a bit more pains and avoided downright errors in fact and metaphysic. Does he, for example, wish us to believe that it has been proven to him that the Absolute is a septenary principle, and that Charlemagne re-incarnated as Napoleon I., and Clovis of France as the Emperor Frederick III? Proven? I trow not."

But what is Mr. Judge's idea of "proof"? Quite recently three of the leaders of the "movement" protested in the "Theosophist" against the position taken up by Mr. Judge in an article in "Lucifer," that the only proof required is internal conviction. "It is true because I am perfectly certain it is true" will not do nowadays, even in a Woman's Rights' meeting. It is of the priest, priestly.

In the July "Path," Mr. Judge's organ, Theosophy is positively declared to be "a new religion"; and, as birds of a feather flock together, we see Theosophy now hobnobbing with its brethren in the Chicago "Parliament of Religions"—an inside passenger in the stuffy old religious omnibus, wedged in between church and chapel, with a Cardinal conductor to take the fare.

As to your correspondent "J. C. S., F.T.S.," he does not reply to my statement that Mr. Judge should not say that Spiritualists "worship the dead" when they do nothing of the sort; but he ventures a few "bye" assertions of his own, which do not seem to make matters better. What on earth is a "congruous punishment"? How much toothache, for instance, ought to go to a lie? Congruous punishments are simply those which we have become accustomed to inflict. But "J. C. S." must know that one of the fundamental "teachings" of Theosophy is that cause and effect rule everywhere, and that nature deals in consequences, not in punishments calculated according to our feelings of a "just" retaliation. Mr. Judge, without the shadow of a warrant, extends the old Mosaic law of "an eye for an eye" to the Cosmos, and calls it "divine justice."

If it be the same "individuality which formerly sinned and now suffers"—which I certainly did not "forget," as "J. C. S." suggests, because I never knew it—still, by this theory the "personality" changes at each rebirth, and there does not seem to be much "justice" in punishing one person for the "sin" of another person—a sin committed, in ignorance of consequences and of moral responsibility, a thousand or three years ago. We know so little about these hidden things that we cannot deny the possibility of the action of cause and effect in the manner indicated by Theosophy, and now burlesqued by Theosophists—namely, that it is the centre of consciousness, or Ego, that develops

throughout the ages; but in that case "sin" produces "sorrow" through Heredity and Environment, over which neither sinner nor sufferer has any control as regards the past, and hardly any as regards the present or the future. Both we ourselves and our institutions are things of slow growth, the result of all past ages; and even were the world thoroughly convinced of the truth of Re-incarnation to-day it could not do anything else than continue to sin and suffer until those two co-ordinates of human action—character and institutions—slowly changed into conformity to the new ideas. This, however, is an absolutely different thing from the "God Karma" of the Blavatskyites, who runs round with the Mosaic Law of Retaliation in one hand and a scourge in the other; adjusting effects to causes in order to satisfy our human sense of justice, and to make "punishment" congruous in the eyes of the "Inner Circle" in the Theosophical Society.

All this, however, is a side issue. Let "J. C. S." or Mr. Judge come to the point, and honestly own up that they are talking malicious nonsense when they assert that "Spiritualists worship the dead"; or else let them be considered "out of court."

KARMA.

Mr. Donaldson and Re-incarnation.

SIR,—In the absence of any reference in Mr. Donaldson's latest letter to my specific replies to his specific objections to the analogy, I may assume that he has no exception to take to them.

As a clear issue is the first requisite in controversy, it is satisfactory to have his admission that I was perfectly right—at least as far as he is concerned—in saying that anti-re-incarnationists regard connection with "this physical world" as casual and casually determinable. Mr. Donaldson at length understands what I meant by the phrase I used, and therefore why I objected to his substitution of the word "Nature." I did mean by that phrase our present sense-presentation of Nature, and we have it now distinctly that he, a representative Spiritualist who disbelieves in re-incarnation, does consider our connection with this physical world, as thus understood by me, to be "casual and casually determinable." He differs, he says, *in toto* from me if I maintain that it is not, which of course I do, and have done all along. This issue is, only in another form, the issue of re-incarnation itself, but it is a statement of that issue which opponents of re-incarnation will find it increasingly embarrassing to meet, especially from the idealist point of view.

I deny the proposition that in order that "flesh" (I should say the fleshly life-principle) "should have a permanent connection with man" (I prefer to say a relatively enduring connection) "man would require to remain in that state of consciousness in which flesh was manifested." In stating that proposition, Mr. Donaldson entirely ignores all that has been said of the cycle of alternate states, the undeniable fact that life-principles have periods of latency, and, in short, the whole analogical argument. Man has a developing psychical life-principle and an earthly animal life-principle. My position is that the latter is more intimate and interior than the organic manifestation which expresses it, and therefore than its state as active and explicit; that we cannot, consistently with any spiritual philosophy, make the interior state or principle contingent on its external manifestation or expression; that therefore we cannot infer the eradication of the principle from a cessation of its manifestation, since that is subject to external conditions of existence, or follows the law of period prevailing in the region of effects. But where there is no eradication, all reason and natural analogy point to re-growth. Mr. Donaldson seems to suggest some sort of pre-established harmony between change of external conditions by death and change of interior state, for he says that our divergence is due to the refusal of re-incarnationists "to believe that change of condition is in the main contemporaneous with change of consciousness, and that death is but the severing of an alliance no longer possible." In one, the radical and philosophical, sense we do believe that change of condition (external or objective condition) is co-incident with change of consciousness; that is, understanding by "change of consciousness" a radical change of interior state, as distinguished from a periodical abeyance. But who can really believe that the radical change is naturally co-incident with the end of physical life? Is not the supposition arbitrary and violent? Nay, is it not opposed to all our experience of mankind? Is, then, the ignoble old dotard who tumbles into the grave after a life of self-indulgence and indifference to every non-egotistic interest, or are the great herd

