

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

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## CONTENTS.

Notes by the Way .....	497	A Feeble Way with the Theo-	503
Significance of Dreams .....	498	sophists .....	503
Science and the Occult .....	499	The Theosophical Society .....	503
Saints and Mediums .....	499	Automatic Writing .....	504
Records of Private Seances .....	501	Of "Magnetism" .....	504
Mrs. Marie Corelli's Confession of	501	Foreign Papers .....	505
Faith .....	501	Letters to the Editor .....	506-8
Colonel Olcott and Stainton Moses ..	502	Society Work .....	508

## NOTES BY THE WAY.

As we have said in another column, the instalment of the Records of Mrs. S. given in this week's issue of "LIGHT," completes the series. It may be doubted whether anything so perfectly unique of its kind has ever appeared. The story is not that of the professional Spiritualist who sits down expectantly, and knows pretty well what he is going to write, but it is an account of what happened in the presence of a medium who was not always so ready to accept what was told him. There were also physical phenomena constantly presenting themselves during the sances, and though phenomena as such may sometimes be valued too much, certain of those which were observed at these sittings are too remarkable to be passed over. The Records must form a text for much philosophical speculation. To Mrs. S. all workers in the field of Psychical Research owe a heavy debt.

A correspondent writes:—

Anent your criticisms of Madame Blavatsky's papers on Elementals which are appearing in "Lucifer," the following extract from a report made to the Physics Section of the British Association is significant. Among other statements made by Madame Blavatsky, in the papers referred to, is the assertion that "The rushing of planets through space *must* create a disturbance in the plastic and attenuated medium of the ether." You pertinently ask, "why?" and object to the use of the word "must" on the ground that it can only be used when a conclusion is absolutely true because of its premises. That you are justified in your opinion is conclusively shown by the results of Professor O. Lodge's experiments. I quote from the report:—

"Ever since Fresnel's time the question had been debated whether (1) the earth carries with it the ether in its immediate neighbourhood, thus causing a disturbance or (2) rushes through it, and it through the ether, each being independent and moving independently. Dr. Lodge has been endeavouring to settle this question by finding out whether a rapidly revolving steel disc (like a circular saw) exercises any drag upon the ether in its immediate neighbourhood. He uses two such discs of tough steel, about a yard in diameter, rotating in parallel planes an inch apart. He is now able to run the discs at the rate of 3,000 revolutions per minute; but even at this high speed no effect is observed which can be attributed to any drag of the ether. He has also replaced the discs by an oblate spheroid of wrought iron with a deep channel or groove cut in it and wound with wire; but the rotation of this transversely magnetised mass (weighing about a ton) does not set the ether in motion."

The Theosophists write and speak of the ether (or rather ethers) in such familiar fashion that one wonders why they do not go a step farther and experimentally demonstrate its existence. Western scientists have, as yet, been unable to accomplish this. To them the ether is a growing necessity—a serviceable hypothesis for the explanation of phenomena—not a demonstrated reality.

Mr. G. A. Sala thus delivers himself with regard to the Hampton Court Ghosts:—

Gossips continue to chatter irresponsible nonsense about the so-called ghosts at Hampton Court Palace. First, Sarah Jane declares that "she felt something come and touch her face in the dark when she was asleep in bed," and to this Maria Ann, sleeping in the next room, adds that it called out to her "to leave off walking about her room." Several visitors to the palace have noticed extraordinary noises in a particular apartment; and only a few months ago, when two ladies were standing talking near this room at about 11.30 p.m. one night, they heard a loud crash and saw a brilliant light flash through the chamber.

There is, I suppose, an official inspector at Hampton Court Palace. The best thing, I apprehend, that this functionary could do would be to lay on a couple of sharp detectives from Scotland Yard, and if the ghost stories are not altogether an imbecile invention of chattermagging maidservants, the police, I should say, would soon be able to trace the phenomenal sights and sounds to the machinations of some scurvy practical joker. In the matter of ghosts, humanity seems to revel in being deceived. The Woodstock imposture, the Drummer of Tedworth, the Cock Lane ghost, and dozens of similar frauds have been exposed over and over again; but a ghost, or a pretended ghost, can always find believers, from Mr. Stead upwards.

The last word has in it a fine touch of delicate sarcasm. How pleasantly, too, does Mr. Sala lump the old stories together. One can imagine him looking at one of his reference books and finding under the word Ghost, "Ghost—Cock Lane, exposed, such and such a date," and so on; and, ignoring, or not knowing anything about, psychical, or for that matter any kind of, research, jotting down the note as a part of those dreary columns which are poured forth weekly for the "Sunday Times." "Dozens of times," too, is so good in the way of round numbers. There was once an old lady "who had seen the Lord Mayor's Show 'hundreds of times.'"

Mrs. Besant has finished the story of her life as told in the "Weekly Sun." These are her concluding words:—

And thus I came through Storm to Peace, not to the peace of an untroubled sea of outer life, which no strong soul can crave, but to an inner peace that outer troubles may not avail to ruffle, a peace which belongs to the eternal, not to the transitory; to the depths, not to the shallows of life. It carried me scatheless through the terrible spring of 1891, when death struck down Charles Bradlaugh in the plenitude of his usefulness, and unlocked the gateway into rest for H. P. Blavatsky. Through anxieties and responsibilities, heavy and numerous, it has borne me; every strain leaves it stronger; every trial makes it serener; every assault makes it more radiant. Quiet confidence has taken the place of doubt; a strong security the place of anxious dread. In life, through death to life, I am but the servant of the Great Brotherhood, and those on whose heads but for a moment the touch of the Master has rested in blessing can never again look upon the world save through eyes made luminous with the Radiance of the Eternal Peace.

One cannot but be gratified that after so much storm and stress Mrs. Besant has at last reached so delightful a goal. But does the Eternal Peace ever come to those who talk about it? And are "rhetoric" and "Occultism" convertible terms?



## THE PSYCHOLOGICAL SIGNIFICANCE OF DREAMS.

The "Religio-Philosophical Journal" continues its very valuable reports of the papers read at the Chicago Congress. In the issue of September 30th there are two of these, one on "The Psychological Significance of Dreams," by Dr. Edmund Montgomery, and another on "The Relation of Consciousness to its Physical Basis," by Professor E. D. Cope. It is with the first of these that we deal this week. Dr. Montgomery begins with a hypothesis. He says, speaking of the "display" of marvels in dreamland:—

To account for it we need not in the first place have recourse to uncanny powers playing preternatural tricks with "Newton's Principia" and wantonly upsetting our common-sense view of things. However grotesquely, insanely at variance with our everyday experience, dream-visions prove to be, we, in our present state of knowledge, feel convinced that we are not being made game of by a set of mischievous sprites. Whatever foolishness comes here to light, whatever unconscionable absurdities we may enact or endure, we take for granted that it all emanates from our own autonomous selves.

This is taking very much indeed for granted: in fact, it is prejudging the whole question. How does Dr. Montgomery "know" that mischievous sprites have nothing to do with the weird "displays" of his own dreams? But this is not all, says Dr. Montgomery:—

To primitive man dream life was well nigh as real as waking life and far more impressive and ominous. It supplied the arena for imaginary and yet actually experienced doings, whence his religion, his reality-transcending conceptions, took their rise.

Again, how is all this known? It is a little too much to begin a philosophical disquisition by asserting the speculations of Spencer or Clifford as ascertained truths. And it is the more regrettable that these assumptions are made, in that Dr. Montgomery, though he hides it under a mass of verbiage, has evidently something to say. If we understand aright, the meaning of the paper is that the ordinary phenomena of life are just as much "dream" as are those evanescent phenomena to which the term "dream" is more particularly applied. But here again we meet with the same sort of "argument":—

Not until Berkeley had proved to the satisfaction of competent thinkers that the world we perceive in waking life is out and out a vision caused by the active play of our own sensations: not till then was it possible fully to realise how wonderfully and fearfully we are made.

It is a considerable step, that of assuming that the Berkeleyan theory is so clear, even to "competent" thinkers. But of idealism the author of the paper says:—

Now it is a fact seriously to be reckoned with, that the purely idealistic conception of what constitutes the real world has captured many of the best intellects of our age; and that under slightly varying forms it constitutes the foundation of most of our rationalised creeds the world over.

The direct communion of individual minds, without the intervention of what are called material means; above all the essential oneness, beyond the illusion of sense-phenomena, of each such mind with a supreme creative mind; this is the burden of the idealistic or spiritualistic philosophy; occidental and oriental, ancient and modern.

Buddhist sages, Eleatic philosophers, Neoplatonic Alexandrians, Christian mystics, Mahomedan Sufis, modern Theosophists, and our numerous college-bred Hegelians are all agreed that the solution of the supreme world-and-life-riddle is to be found in what must rightly be called Spiritualistic Pantheism.

If this well-nigh universal esoteric creed of cultured religionists indeed supplied the true explanation of our mysterious existence, the alleged ways of direct spirit-communication would seem to some extent intelligible. For, then, each individual spirit figuring forth the special world he is perceiving and life he is experiencing in accordance with his closeness of communion with the universal spirit, and all spirits being thus in imminent conjunction with one another, undivided by impenetrable material boundaries, their call for communication might possibly, under such conditions, reach and find response throughout the entire compass of the Spirit-world.

These views, strange as they will appear to the uninitiated, must nowise be deemed idle speculations. They are of the essence of the Spiritualistic philosophy. And physicians and researchers must needs familiarise themselves with them.

Then follows a paragraph, which, as reported, is a little difficult:—

It being, then, undeniable that what we perceive as the world at large, and consequently also what we perceive as our own body, is forming part—not of anything outside our mind—but strictly part of our own mental awareness; how can it be true what common-sense and physiological science so positively assert, namely, that as constituents such purely mental phenomena an outside material world is affecting materially constituted senses? This prevalent material interpretation must, of course, appear unmitigated nonsense to philosophical insight.

Dr. Montgomery proceeds to argue that "as we cannot, under natural conditions, perceive the mental state of other beings, but do actually perceive what we call their body, there must be something non-mental in existence which rigorously compels in the observer the perception of what we call body." Why so? If the term "nature" applies to our ordinary sense-perceptions, and the existence of any other modes of perception is denied, the conclusion possibly follows, but if "psychical research" shows anything, it shows that ordinary sense-perceptions are not the only ones. That "intelligence" is the real creator of the perceptual world is denied on the ground that the phenomena of waking life being in some way "dream," and dreams being often absurd, therefore "intelligence" cannot be the principal factor in the creation of the world as we think we know it:—

The fine fellow who, to my utter shame and consternation, has been displaying in that phantasmal region such superior tact and presence of mind, and has made me seriously believe the most consummate nonsense, must be somehow a product of my own being. For one can hardly believe that universal intelligence is amusing itself in such frivolous ways, nor that such eminently irrelevant and evanescent apparitions, and their elaborate scenic settings, afford actual glimpses into the land of spirits. But from whatever infernal or supernal region that overbearing person with his sardonic grin may have come to make sport of me, I protest against the insinuation that he formed part of what constitutes my particular self-consciousness.

Very well, but who or what was he? He was in some mysterious way the "result" of a "hierarchy of mental faculties, where subordinate hierarchies may, under certain conditions, display their special capacities freed from the spirit control of the supreme hierarchy." Are not the "mischievous sprites" as good as this? A "hierarchy of mental faculties," with "faculty" left undefined!

It is to be feared that Dr. Montgomery has not added very much to our knowledge of dreams. When "conjectures" have to be made in every half-dozen paragraphs not much in the way of certainty is likely to be arrived at. And yet the fact that Unseen intelligences are everywhere about us, makes many things so much easier of comprehension.

SUNDERLAND SPIRITUAL EVIDENCE SOCIETY, CENTRE HOUSE, SILESWORTH-ROW. — *October Special Meetings, 1898* (Sunday services at 6.30. Week nights at 8). — Sunday, October 22nd: Mr. J. J. Carrick, Consett; Monday, 23rd: Mrs. Yeates, South Shields; Friday, 27th: Mrs. White, Sunderland; Sunday, 29th: Miss Berkshire, South Shields; Monday, 30th: Mrs. Baldock, South Shields. — Unity meeting each Sunday at 3 p.m. Musical evening each Thursday at 8 o'clock.

REAL philosophy seeks rather to solve than to deny. While we hear every day the small pretenders to science talk of the absurdities of alchemy and the dream of the Philosopher's Stone, a more erudite knowledge is aware that by alchemists the greatest discoveries in science have been made, and much which still seems abstruse, had we the key to the mystical phraseology they were compelled to adopt, might open the way to yet more noble acquisitions. The Philosopher's Stone itself has seemed no visionary chimera to some of the soundest chemists that even the present century has produced. Man cannot contradict the laws of nature. But are all the laws of nature discovered? — BULWER LYTTON.



## SCIENCE AND THE OCCULT.

With the following, which is from an article in "Lucifer," signed "H.T.E.," on "Science and the Esoteric Philosophy," we are largely in accord. At the same time it must be remembered that Dr. Burdon Sanderson has recently acknowledged the necessity of recognising a sixth sense, and this recognition is a step onwards towards the inevitable result of scientific investigation—namely, the proved existence of spirit:—

The first point which Occultism makes against modern science is that it has no connection with the interests of man's psychic and spiritual progress, and does not make for the increased happiness of the race. As a Master has said, the reason why adepts do not much concern themselves with modern science is that they find it does not inculcate moral perfection as a first principle, and therefore has no claim to associate with a brotherhood whose only object is to help on the spiritual progress of the race. But this is not the only objection to modern science. If it were so it would leave scientists at liberty to reply: "Granted that our province does not include questions concerning the higher side of man's nature and the deeper problems of the universe, and that it is confined to the study of nature as presented to the five external senses; yet at all events we may claim exact knowledge within the limits of that province." But Occultism will not concede to science even this much. For, believing that all parts of the universe are interdependent, both those called material and recognised by the scientist, and those called immaterial and unknown to science, Occultism refuses to allow that investigators who deny the one can gain a true knowledge of the other. In other words, the rejection of planes of existence beyond the physical hopelessly cripples scientists in their study of the physical plane itself. A blind man is not only shut off from all the world that lies beyond the reach of his other senses, but even his knowledge of the world that lies *within* the reach of those other senses is obstructed. A man who denies the existence of clairvoyance not only shuts out the astral world, but cuts off a great part of the physical too. Thus, if a body of investigators decide to neglect the only true science—the science of self-knowledge—and make a speciality of physical nature, they cannot even do thus much if they ignore the existence of other departments of nature. Instances of this fact are so numerous that no one need be at a loss for an example. How often do we find scientists trying to deal with the ideal world, that lies beyond the reach of their senses and their instruments, in terms of the five-sense consciousness itself! Speaking of empty space, atoms and molecules, æther, and the like—none of which things are objects of perception at all, but simply vague imaginings—as if they were governed by the laws of the five-sense world! Endowing space with the three linear dimensions that characterise that concept of physical matter which we derive from the co-operation of our senses of sight and touch, and giving to atoms, which cannot be perceived, those properties peculiar to objects of perception!

The great mistake made by scientists is that when they leave the region of sense-perception and enter that of speculation, they attempt to carry the laws and conditions of the former into the latter, their denial of the subjective part of man's nature blinding them to the fact that matter as they see it is an outcome of the five-sense consciousness, and that consequently the properties of matter, so soon as they cease to be perceived, cease to exist. A physicist should either refrain from talking about atoms and space until he is able to perceive them with his senses, or else he should admit that, being purely ideal, they come under different laws and cannot be spoken of in terms of our five-sense consciousness. Otherwise he will be entangled in a network of absurdities such as have been exposed and derided by Edward Carpenter, Stallo, Butlerof, and others. It is true that much success has been achieved in the field of invention in modern science, but it is at least open to doubt whether this success was achieved in consequence of, independently of, or in spite of, the theorising; or whether it was achieved by *practical* men who *tried* things for themselves and left the theorists to explain how they were done afterwards.

Let that continued prayer, that life of love, which means death to self, spread out from your fixed seasons of prayer as from a centre over whatever you do.

## SAINTS AND MEDIUMS.

By C. A. PARRY, B.A.

## II.

## INCIDENTS IN THE LIVES OF THE SAINTS—ST. ELIZABETH OF HUNGARY.

The reader will have been struck by the unconscious corroboration of many of the Spiritualistic phenomena given by the passages quoted in the preceding article. It may be interesting to treat this in greater detail, by giving some incidents from the lives of canonised persons, not in order to examine their credibility by the usual historical method of sifting and weighing authorities, still less to crow over the infallible incredulity of our times as compared with the presumed "ignorance" and "superstition" of our ancestors; but simply taking them as they stand, and allowing that things which have certainly happened in abundance during the last fifty years may also have happened any time during the last thousand, under conditions in some respects perhaps more favourable than our own.

The materialistic historical sieve has too often the peculiarity of letting the grain through and retaining the chaff. It is easy to talk of "ages of faith" and a "predisposition to credulity" as explanation of the alleged miracles of the past, and the explanation is valid to some extent, but it has certainly been carried too far and made to cover things to which it has no application. It is more reasonable to suppose that human nature has always been much the same as now; that men have always been prone to disbelieve what lay out of the ruts of their experience; and that "common-sense," that god of the materialists, was held in as much esteem by our ancestors as by ourselves. Now that modern research has brought within the domain of the natural so much that a hundred years ago would have been contemptuously thrust aside as unworthy of examination, a gradual mental revolution has come about, and our scientists, who have hitherto made unbelief the mark and the proof of a high culture, are beginning to see that the reverse may also hold—that, in fact, ignorance is often the parent of incredulity. We attribute to the men of the Middle Ages the naïve credulity of the child. But the great defect of the common man has always been, not childishness, but animality; not the tendency to believe too much, but the incapacity of believing enough, the brutal incuriosity of the ox or the sheep. The intellectual man walks among wonders; the common man, concerned almost exclusively with such interests as those of eating and drinking, *believes* little because he *conceives* little. The Spiritualist, if he is acquainted with the scientific basis of his faith, is in a better position to judge the value of such documents as the Lives of the Catholic Saints than the materialist, however much science and analytic keenness the latter may bring to the task. For the one comes with open mind, while the other is chiefly desirous of making clear to his less enlightened fellow-creatures his own luminous conclusions as to the "natural limits of the possible and the impossible."

Let us now turn to some of these records of the past. And first, to that of a saint of the thirteenth century,\* an age rich in great men and great actions.

Elizabeth, daughter of Hermann, Landgraf of Thuringia, was born in 1207. Married very young to Louis, son and heir of Andrew, King of Hungary, a prince whose character consorted well with her own devout nature, she lived a life of humility, self-sacrifice, and secret austerity under the most difficult conditions that can be imagined—namely, at the head of a frivolous Court (the phrase is almost a tautology), in which she was well adapted to shine by her graces of mind and of person. The memory of her sweet disposition and unpretending, boundless self-abnegation lingered like a perfume in the minds of the people, and is quaintly expressed in the many old chronicles of her life, which never mention her but as "the dear saint Elizabeth." Soon after the death of her husband, which occurred in 1227 while he was on the way to Palestine with the crusading host of the Emperor Frederic II., she was expelled from her sovereignty by her brother-in-law, Henry, who pretended that the kingdom could not be governed so long in the name of a helpless infant. The tribulations of her subsequent wanderings have probably been exaggerated, still she had, no doubt, made a certain number of enemies by her very nobleness of character and the singular unqueenliness of her virtues. Always an ascetic, this rude

\* Histoire de Sainte Elizabeth de Hongrie, Duchesse de Thuringe. Par le Comte de Montalembert, Seventeenth Edition, two Vols. (Paris: 1880)



example of the instability of human grandeur gave the finishing touch to a nature so well fitted to receive such lessons, and henceforth, till her death in 1231, she lived but for one object, nearer communication with her God. "While she prayed night and day at the altars," says Montalembert, "happy visions, frequent revelations of the heavenly glory and mercy, came to recreate and refresh her soul. Yvantrude, the best loved of her maids of honour, who never quitted her, and who had desired to share her poverty after having shared her splendour, has recounted to the ecclesiastical judges all her souvenirs of these marvellous consolations. She often remarked that her mistress went into a sort of ecstasy which at first she could not understand. One day, especially, during Lent, the Duchess, having gone to hear Mass, and kneeling, suddenly fell backwards against the wall, and remained a long time, as if absorbed, and raised above temporal things, her eyes motionless and fixed on the altar until the celebration was over. When she came to herself, her face bore the impress of extreme happiness. Yvantrude . . . begged her to reveal the vision which no doubt she had had. Elizabeth, full of joy, replied: 'I have not the right to tell to men that which God has deigned to reveal to me; but I desire not to hide from you that my spirit has been sated with the sweetest joy and that the Lord has permitted me to see admirable secrets by the eyes of the soul.'"

She had many favours of this sort, however which she did not conceal. On one occasion, after having received some cruel affront from one of her persecutors, she was praying for them, when "she heard a voice which said: 'Never hast thou offered prayers which were more agreeable to me than these; they have penetrated my heart. Therefore, I pardon you all the sins you have ever committed.' And the voice then made an enumeration of them, saying, 'I pardon you this and that sin.' Elizabeth, in astonishment, cried: 'Who are you that speak thus?' The voice replied: 'I am he to whom Mary Magdalen came and knelt in the house of Simon the leper.'" She had frequent visions of the Virgin Mary, who consoled her in her sorrows, and guided her in the difficult path of saintship. This long intercourse bears every mark of being, not a hallucination, but something analogous to the "control" with which Spiritualists are so familiar. It began unexpectedly. "One day while the afflicted widow fervently and anxiously sought her Beloved without being able to find him, her thoughts fell on the Flight into Egypt, and she conceived a great desire to be instructed thereon by some holy monk. Suddenly the Holy Virgin appeared to her and said: 'If thou wilt be my pupil, I will be thy teacher; if thou wilt be my servant I will be thy mistress.' Elizabeth said: 'But who are you who demand me for pupil and servant?' Mary replied: 'I am the mother of the living God, and I tell thee that there is no monk who can better instruct thee in this than I.' At these words Elizabeth joined her hands and extended them towards the Merciful Mother, who took them between her own and said: 'If thou wilt be my daughter, I will be thy mother; and when thou art well taught and perfected in obedience, I will give thee into the hands of my Son. Avoid all discussions, and shut thy ears to all insults. Remember that my Son himself fled into Egypt to avoid the snares of Herod.'" Her "control" sometimes expressed opinions that surprised her. On one occasion she said: "I wish to teach thee all the prayers that I made while I was in the temple. . . . I rose in the middle of every night and prostrated myself before the altar, where I demanded of God to observe all the precepts of his law, and prayed Him to accord me the graces I needed to be agreeable to Him. I asked Him especially that I might see the times of that most holy virgin who was to bring forth His son, in order that I might consecrate all my being to serve and venerate her." Here Elizabeth interrupted her, saying, "O, sweet lady! Were you not full of grace and of virtues?" But the Holy Virgin replied, "Be assured that I believed myself as guilty and miserable as thou believed thyself; this is why I asked God to accord me His grace. The Lord," she added, "treated me as a musician treats his harp when he accords it to His will. Thus regulated by His wisdom, I was often carried upwards even to the bosom of God by His angels; and there I received so much joy and consolation that I no longer remembered to have seen the light in this world. I was, moreover, so familiar with God and the angels that I seemed to have lived always in that glorious court. Then, when it pleased God, the angels carried me back to the place where I had knelt in prayer. When I found myself again on the earth and recollected where I had been, this recollection filled me with such love for

God that I kissed the ground, the stones, the trees and every created thing out of affection for their Creator. I wished to be a servant of all the holy women who dwelt in the temple. I desired to be subjected to all creatures out of love for their supreme Father, and this constantly happened to me. Thou shouldst do the same. But thou questionest always, saying, 'Why do such favours come to me, unworthy as I am?' And then thou fallest into a sort of despair and believest not in the beneficence of God. . . . And now," said the celestial teacher, in concluding, "I have come to thee by special grace. I have given myself to thee for this night; question me in all security, I will answer everything." Elizabeth at first did not venture to act on this permission, but on Mary put this question: "Tell me, then, my Lady, why you had so violent a desire to see the virgin who was to bring forth the Son of God?" Then the Holy Virgin told her how, seeking to console herself for the absence of the supernatural graces of which she had just spoken, she had been led to this idea by reading the prophets; how she had resolved to dedicate herself a virgin to God in order to be more worthy to serve this predestined one; and how at last God had revealed to her that this virgin was no other than herself."

The saint died in 1231. Five years later, her body was exhumed on the occasion of her canonisation. "No sooner had they raised the stone which closed the vault, than a delicious perfume exhaled from these sacred remains. The monks found them entire, without a sign of corruption, notwithstanding that they had been underground nearly five years. They said to one another that the reason why this delicate and precious body gave forth no odour of corruption in death was no doubt that, when alive, it had shrunk from no foulness in relieving the poor. Such was the origin of the expression the "odour of sanctity," which has now become a bit of vulgar newspaper slang, of which the real meaning is unknown to all but a very few. Be it only a legend, it is still a beautiful and a touching one.

### "SPIRIT TEACHINGS."

The first Edition of "Spirit Teachings" being quite out of print, the Council of the London Spiritualist Alliance have decided to issue a

#### Memorial Edition

as a token of their loving regard for Mr. W. Stainton Moses, the founder of the Alliance, and its President up to the time of his decease.

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E. DAWSON ROGERS, President.

Subscribers will oblige by withholding remittances until they receive intimation that copies are ready for delivery.

SUFFERING.—Suffering comes to us through and from our whole nature. It cannot be winked out of sight. It cannot be thrust into a subordinate place in the picture of human life. It is the chief burden of history. It is the solemn theme of one of the highest departments of literature, the tragic drama. It gives to fictions their deep interest. It wails through much of our poetry. A large part of human vocations are intended to shut up some of its avenues. It has left traces on every human countenance over which years have passed. It is, to not a few, the most vivid recollection of life.—CHANNING.



## RECORDS OF PRIVATE SEANCES.

FROM NOTES TAKEN AT THE TIME OF EACH SITTING.

No. LXV.

FROM THE RECORDS OF MRS. S

May 2nd, 1880.—The usual circle met this evening. Scent was brought, and Mentor controlled for a short time. Then the control changed, and, slowly and with an effort, but with his own peculiar voice and manner, came a short communication from Benjamin Coleman: "My friends, I wish to say a word (giving his name); when I get the power, I will come again and speak further; I have not got it yet. Since I woke to consciousness I have been much with my friend here, and am delighted to see the work he is doing. I can say no more; give my blessing to Lisette" (Miss Dickens). Being asked where she was, he said that he did not know, but after a pause he added "At Birkenhead." Mr. S. M. was then controlled by a spirit whose name has never been given, who said, "Oh! what a number of spirits, such a lot of them all round; there always are when I come here. I often come to this medium; I like to look at him and see the spirits." Mr. Percival asked, "Cannot you see them without coming here?" "No, only through this medium; I am in the second sphere and can only see those in my own sphere; these are far, far higher, white beautiful spirits. I cannot see the circle, only the medium, but I could if I took the trouble."

Doctor then controlled, saying that the difference might be compared to that between mere conversation and spiritual communion. "We can converse with any one, but we can only communicate spiritually with those who are in the same sphere as ourselves." Imperator then came and spoke hopefully of the progress of Spiritualism. "We see signs," he said, "of increased interest in its religious and philosophical side, and we have especial thankfulness in looking at the last effort, which we have made through this medium." ("The Higher Aspects.") Finally, another spirit (Chom) controlled—he said: "The spirit world looks with awe on the near future. War is probable and everything tends to a great European convulsion. Wars will cease when man is perfect, but that can never be while he is incarnated."

I have now come to the end of the séances at which any notes were properly taken. Other meetings we have since had occasionally, and at times Imperator spoke through Mr. S. M. until within a few months of his decease. Raps were sometimes heard and messages given. Musk and coral were also brought and scattered over the room at several different times. Half that took place could not be recorded, and often the addresses were imperfectly taken down. It is also impossible to give any idea of the impression produced upon the circle by the beauty and refinement of some of the manifestations, or by the power and dignity of Imperator's influence and personality. And now I may say, in concluding what has been to me a most pleasant task, that if a perusal of these personal records of the most interesting experiences I have ever been through should in any way lead inquirers to realise how far more elevating a study the higher aspects of Spiritualism present than the investigation of the mere phenomena with which the subject is usually associated, in this case I shall feel that the preparation and publication of these "Records" will have borne good fruit, and that my work will have not been undertaken in vain.

OUR FATHER'S CHURCH.—Services will be held in Cavendish Rooms, Mortimer-street, on Sunday next, at 11 a.m. and 7 p.m., when addresses will be given by the Rev. W. Birks; in the morning on "Life that is Worth Living," and in the evening on "What and Where is Heaven?" Miss Everitt has kindly consented to sing a solo at the morning service.

GREAT men, said Themistocles, are like the oaks, under the branches of which men are happy in finding a refuge in the time of storm and rain. But when they have to pass a sunny day under them, they take pleasure in cutting the bark and breaking the branches.—GOETHE.

REAL PROGRESS.—All real progress is slow. Sudden jerks give a backward impetus and but little eventual gain. The lessons learned in youth, and seemingly forgotten, bear fruit in maturity. The struggles to do right that seem so hard and so often ineffective are steadily leading to the state where right-doing is a pleasure. The efforts we make for any worthy object may not seem successful to-day or to-morrow, but they are a part of the grand work that is going on slowly but surely, and no one of them can we afford to lose.

## MISS MARIE CORELLI'S CONFESSION OF FAITH.

The author of the "Romance of Two Worlds" has been interviewed, and, among other things, has presented the "Idler" with the following statement respecting her beliefs:—

I am told by an eminent literary authority that critics are "down upon me" because I write about the supernatural. I do not entirely believe the eminent literary authority, inasmuch as I have not always written about the supernatural. Neither "Vendetta," "Thelma," nor "Wormwood" is supernatural. But, says the eminent literary authority, why write at all, at any time, about the supernatural? Why? Because I feel the existence of the supernatural, and feeling it, I must speak of it. I understand that the religion we profess to follow emanates from the supernatural. And I presume that churches exist for the solemn worship of the supernatural. Wherefore, if the supernatural be thus universally acknowledged as a guide for thought and morals, I fail to see why I, and as many others as choose to do so, should not write on the subject. An author has quite as much right to characterise angels and saints in his or her pages as a painter has to depict them on his canvas. And I do not keep my belief in the supernatural as a sort of special mood to be entered into on Sundays only; it accompanies me in my daily round, and helps me along in all my business. But I distinctly wish it to be understood that I am neither a "Spiritualist" nor a "Theosophist." I am not a "strong-minded" woman, with egotistical ideas of a "mission." I have no other supernatural belief save that which is taught by the Founder of our Faith, and this can never be shaken from me or "sneered down." If critics object to my dealing with this in my books they are welcome to do so; their objections will not turn me from what they are pleased to consider the error of my ways. I know that unrelieved naturalism and atheism are much more admired subjects with the critical faculty—but the public differ from this view. The public, being in the main healthy-minded and honest, do not care for positivism and pessimism. They like to believe in something better than themselves; they like to rest on the ennobling idea that there is a great loving Maker of this splendid Universe, and they have no lasting affection for any author whose tendency and teaching is to despise the hope of heaven, and "reason away" the existence of God. It is very clever, no doubt, and very brilliant to deny the Creator; it is as if a monkey should, while being caged and fed by man, deny man's existence. Such a circumstance would make us laugh, of course; we should think it uncommonly "smart" of the monkey. But we should not take his statement for a fact all the same.

## CONSCIENCE AND IMMORTALITY.

It is not presumptuous to say that man could have been better made if he is not to live after death. This one life of earth would be better if his moral nature were emptied of the greater part of its contents, and their place filled by instincts. A round of utilitarian duties, of low prudences and calculations covering the brief span of existence, would be the highest wisdom. If this life is all, we are over-freighted in our moral nature, like a ship with the greater part of its cargo in the bows, ever drenched with the bitter waters of the sea, instead of floating freely and evenly upon them. If this life is all, there is no place for such a faculty as conscience, with its lash of remorse in one hand, and its peace like a river in the other. It is out of proportion to its relations. It is like setting a great engine to propel a pleasure-boat, or like building a great ship to sail across a little lake. A strong well-grounded instinct, that led us to seek the good and avoid the bad as animals avoid noxious food, would be a better endowment than conscience, unless it has some more enduring field than this from which to reap. The step from instinct to freedom and conscience is a step from time to eternity. Conscience is not truly correlated to human life. The ethical implies the eternal.—T. T. MÜNCHER, in "The Freedom of Faith."

MR. ARTHUR LILLIE has just sent to press with Messrs. Swan Sonnenschein and Co., a new book for immediate publication under the title of "Modern Mystics and Modern Magic," containing a full biography of the Rev. William Stainton Moses, together with sketches of Swedenborg, Boehme, Madame Guyon, the Illuminati, the Kabbalists, the Theosophists, the French Spiritists, the Society for Psychical Research, &c.



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

## Light:

EDITED BY "M.A., LOND."

SATURDAY, OCTOBER 21st, 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.

### COLONEL OLCOTT AND STANTON MOSES.

With this week's instalment of the records of Mrs. S., the long history of the séances, Mr. Stainton Moses being the medium, comes to an end. It is too early yet to say what the critical investigator may make of it, but there it stands as a history faithfully transcribed of some of the most remarkable phenomena that have appeared in connection with the modern investigation of the occult. It is not a little curious that just as the publication of these records is completed, there comes from Madras a number of the "Theosophist," in which Colonel Olcott refers at length to the mediumship of the late Editor of "LIGHT." According to Colonel Olcott, the Indian Brahmin would "look with disfavour both upon the phenomena of 'M.A.(Oxon.)' the medium, and those of H.P.B., the thaumaturgist." He then goes on to say:—

"Those who worship (invoke, make *pujá* to) the Devatas (higher elementals) go to them (after death); those who worship the Pitris, go to the Pitris. The worshippers of the Bhútas (here defined by S'ankara as the lowest nature-spirits; but the word is also a synonym of Pisachas, meaning the souls of the dead or astral shells) go to the Bhútas. Only my worshippers (i.e., the devotees of *gnánam*, the highest spiritual knowledge) come to me." To repeat, then, H.P.B. would be respected as possessing *siddhis*, but blamed for showing phenomena; while "M.A. (Oxon.)" would be looked down upon as the medium of Pisachas and Bhútas, gifted as he may have been in mind, highly educated as the University may have made him, pure and unselfish as may have been his motives.

After these somewhat curious remarks the Editor of the "Theosophist" continues:—

So much for the Asiatic view of our case. As for myself, I was through-and-through a Westerner in my way of looking at the wonders of H. P. B. and Stainton Moses. They were to me supremely important as psychical indications and as scientific problems. While I could not solve the riddle of her complex entity, I was convinced that the forces in and behind H. P. B. and her phenomena were skilfully handled by living persons who knew psychology as a science, and by its practice had gained power over the elemental races. In Stainton Moses' case there was an equal obscurity. His rooted idea was that his teachers, "Imperator," "Kabhila" [Kapila?], "Mentor," "Magus," "Sado" [Sadi?], *et al.*, were all disincarnate human spirits; some very ancient, some less so, but all wise and beneficent. They not only permitted but insisted that he should use his reason and work his own way upward; and with tireless patience answered his questions, solved his doubts, helped to develop his spiritual insight, aided him to project his astral body and, by multifarious marvels, proved the nature of matter and force and the possibility of controlling natural phenomena; moreover, they taught him that a system of impartation of knowledge by teacher to pupil existed throughout the Cosmos, in ordained stages of mental and spiritual development, like the classes in a school or college. In all these respects his teachings were identical with my own; and he never could convince me that, if not the same group, at least the same kind of masters were occupying themselves in forming these two reformatory and evolutionary centres of New York and London. What a noble soul animated his body; how pure a heart, how high an aim, how deep a devotion to truth!

Colonel Olcott attempts to show that Stainton Moses was under the influence of certain Oriental teachers, though through his Western way of looking at things he was exposed to dangers he would otherwise have escaped. Referring to the incident of the suicide by means of a steam-roller in Baker-street, and the attachment to Stainton Moses of the suicide's spirit, Colonel Olcott says: "A multitude of cases of possession in India confirm this statement.\* Until 'M.A.(Oxon.)' could be made absolutely insensible, his spiritual progress would be stopped. Wise Spiritualists have always recognised this danger, but for lack of familiarity with Eastern occult science have been powerless to avert it."

Quoting in full "Imperator's" warning as to the danger of encouraging the unseen powers of evil ("the adversaries"), Colonel Olcott, reserving the question as to whether "Imperator" is a disincarnate spirit or a still embodied man, says:—

Imperator's admonitions to the Speer circle and, in fact, those which have been given to all really choice circles of Spiritualistic investigators in all parts of the world, substantially accord with the Eastern rules. In short, the closer these precautions have been observed, the higher and nobler have been the teachings received. The revolting scenes and disgusting language and instructions which have attended so many séances where unprotected and unpurified mediums have given their services to mixed gatherings of foul and impure inquirers, are traceable to neglect of these protective conditions. Gradually, things have been changing for the better within these past seventeen years; physical mediums and physical phenomena are slowly beginning to give place to the higher forms of mediumship and manifestations.

The views of Imperator about the evils of mixed circles were reflected in Stainton Moses' published writings and, if possible, more strongly in his private correspondence. He fully comprehended that the experiences of centuries must have taught the Asiatics this verity, that pure spiritual aura can no more be passed untainted through a vile medium and incongruous circle than the water of a mountain spring be made to run pure through a foul filter. Hence their strict and stern rules for the isolation of the postulant for knowledge from all corrupting influences, and for the thorough purification of his own self. When one sees the blind ignorance and rash confidence with which Western people go themselves and take their sensitive children into the sin-sodden aura of many a séance room, one can feel how thoroughly just is the stricture of "M.A. (Oxon.)'s" chief guide, about the surprising fatuity shown with respect to dealings with the spirits of the departed. The most "orthodox" of the Spiritualist writers are now only, after forty-odd years' experience with mediumistic phenomena, partly realising this truth. Yet these same persons, yielding to a rooted hatred of Theosophy—which they excuse on the score of their detestation of poor H. P. B., as though she and it were one and indivisible—will not hearken to the voice of the ancients nor take the precautions which experience dictates against the perils of the open circle and the public medium. The improvement above noticed is due rather to the general interest created by our literature, and its reflex action upon mediums and circles, than to the direct influence of editors, speakers, and writers. Let us hope that before long the views of the Theosophists respecting elementals and elementaries will be accorded the full attention they merit.

We print this because Colonel Olcott was a fast friend of Stainton Moses (why he calls him "Moseyn" we cannot understand); at the same time is there not a surprising ignorance of what Spiritualists have been doing of late? Surely Colonel Olcott does not take his estimate of the state of psychic knowledge from the emanations of Onset?

### LONDON SPIRITUALIST ALLIANCE.

The fortnightly meetings of the members and friends of the London Spiritualist Alliance will be re-commenced on the evening of Monday next, at 7 p.m., at 2, Duke-street, Adelphi. It is proposed at this the first meeting of the season to invite an expression of opinion on the present and future of Spiritualism in this country, and with that view Mr. J. J. Morse will introduce the question by an address entitled "A Glance Ahead."

\* That about the attachment.—ED. "LIGHT."



## A FEEBLE WAY WITH THE THEOSOPHISTS.

We do not always agree with our Theosophical friends, and we say so. Neither do we always endorse what some of our Spiritualistic friends aver, and we likewise say so. But in both cases, rightly or wrongly, we try to show reasons why we do not agree, and endeavour at any rate to argue from a candid and unprejudiced standpoint. From an article in the "Literary Digest," it seems that one Rev. W. J. Lhamon has been writing about Theosophy in the "Andover Review" of Boston according to a very different method. This is a specimen of the "kind" of work:—

In contrast with Christianity, Theosophy teaches Re-incarnation. It goes without saying that Madame Blavatsky picked up this doctrine in India, and adopted it as fitting naturally into her pantheism and fatalism. In justice to Theosophy, however, we gladly note that the old Hindu doctrine is slightly refined to suit European and American taste. In a country where lizards and cows are not worshipped, it would hardly do to try to proselyte (sic) people to the faith that they and their children may be reborn as lizards, cats, or cows. Theosophy confines Re-incarnation to the human race, for which merciful limitation we should all of us be devoutly thankful. Theosophy declares that "only through Re-incarnation can a knowledge of human life be made exhaustive"; that "Re-incarnation gives occasion for the development of all those faculties which can only be developed during Re-incarnation"; that "only through Re-incarnation is the unsatisfying nature of material life fully demonstrated"; that "the subordination of the lower to the higher nature is made possible by many earth lives"; that Re-incarnation gives scope for exact justice to every man"; and that "Re-incarnation secures variety and copiousness to the discipline we all require." From the Christian standpoint, it would be hard to pronounce dogmas more flabby.

"Flabby," sounds well, and may tickle the groundlings who read the "Andover Review" of Boston, but a low-class adjective is not argument. And in his innocence the Rev. W. J. Lhamon has mixed up Karma and transmigration! Therefore also he goes on:—

Together with the doctrine of Re-incarnation and as a complement to it there goes the doctrine of the (sic) Karma. Mr. Walter Old, in his little book, entitled "What is Theosophy?" says that "the two doctrines are so intimately related that a separate treatment of either is not entirely possible." The doctrine of the Karma is the doctrine of consequences. Mr. R. G. Ingersoll preached it in the United States before we had heard of Madame Blavatsky and Colonel Olcott as Theosophists. It would be becoming in them to tip their hats to him as their forerunner in this branch of pagan teaching. He is their John the Baptist. This doctrine, however, is older than any school that is properly called modern can be. Like the doctrine of Re-incarnation, the Karma has its roots deep down and far back in Brahministic and Buddhist pantheism. Buddha taught it, and to this day scholars are divided as to whether or not Buddha was an Atheist. You are under the non-personal, merciless law of cause and effect. Your present incarnation is the result of your former incarnations, and your next will be the result of this. It is useless to repent, for there is no one to forgive. The "It" from which all things emanate—emanate, notice, for according this system, nothing is created or made, another proof of its pantheism, by the way—and to which all things return, will not, cannot, hear you when you pray, saying, "Father, I have sinned against Heaven and in thy sight, and am no more worthy to be called thy son; make me as one of thy hired servants." No, it is a question of consequences, that is all, and so far as prayer, repentance, and forgiveness are concerned, you might as well pray to Monsieur Renan's "Our Father, the Abyss." Jean Paul Richter's dream has come true; the universe has no Father. Fate, the fate of dead, soulless, grinding law, holds you in its terrible grip. You are what you are, because once you were what you were, and you shall be what you shall be, because you are now what you are. Because you cannot change your condition, you are kindly exhorted to grin and bear it.

This is hardly how we have understood Karma. Karma we have thought to be the direct antithesis of fatalism. But whatever it is, whether it is right or wrong,

we have no words too strong for such silly productions as this. What does it matter whether Buddha was or was not an Atheist? And neither Spiritualist nor Theosophist teaches us that "Fate, the fate of dead, soulless, grinding law, holds us in its terrible grip." This is the sort of "argument" used by the uninstructed instructors of less instructed mankind when they come across anything they do not understand, and which threatens their prerogatives; so here we can make common cause with the Theosophists.

## THE THEOSOPHICAL SOCIETY.

The following is extracted from the last instalment of Mrs. Besant's account of her own "Life" in the "Weekly Sun":—

The lease of 17, Lansdowne-road, expiring in the early summer of 1890, it was decided that 19, Avenue-road should be turned into the headquarters of the Theosophical Society in Europe. A hall was built for the meetings of the Blavatsky Lodge—the Lodge founded by her—and various alterations made. In July her staff of workers were united under one roof; thither came Archibald and Bertram Keightley, who had devoted themselves to her service years before; and the Countess Wachtmeister, who had thrown aside all the luxuries of wealth and of high social rank, to give all to the cause she served and the friend she loved with deep and faithful loyalty; and George Mead, her secretary and earnest disciple, a man of strong brain and strong character, a fine scholar and untiring worker; thither, too, Claude Wright, most lovable of Irishmen, with keen insight underlying a bright and sunny nature, careless on the surface; and Walter Old, dreamy and sensitive, and born psychic, and, like many such, easily swayed by those around him; Emily Kislingbury also, a studious and earnest woman; Isabel Cooper Oakley, intuitional and studious, a rare combination, and a most devoted pupil in occult studies; James Pryse, an American, than whom none is more devoted, bringing practical knowledge to the help of the work, and making possible the large development of our printing department. These, with myself, were at first the resident staff, Miss Cooper and Herbert Burrows, who were also identified with the work, being prevented by other obligations from living always as part of the household.

The rules of the house were—and are—very simple, but H. P. B. insisted on great regularity of life; we breakfasted at eight a.m., worked till lunch (at one), again till dinner (at seven). After dinner the outer work for the society was put aside, and we gathered in H. P. B.'s room, where we would sit talking over plans, receiving instruction, listening to her explanations of knotty points. By twelve midnight all the lights had to be extinguished. My public work took me away for many hours, unfortunately for myself, but such was the regular run of our busy lives. She herself wrote incessantly; always suffering, but of indomitable will, she drove her body through its tasks, merciless to its weaknesses and its pains. Her pupils she treated very variously, adapting herself with nicest accuracy to their differing natures; as a teacher she was marvellously patient, explaining a thing over and over again in different fashions, until sometimes after prolonged failure she would throw herself back despairingly in her chair. "My God!" (the easy "Mon Dieu" of the foreigner) "Am I fool that you can't understand? Here, So-and-so"—to someone on whose countenance a faint gleam of comprehension was discernible—"tell these flap-doodles of the ages what I mean." With vanity, conceit, pretence of knowledge, she was merciless. If the pupil was a promising one, keen shafts of irony would pierce the sham. With some she would get very angry, lashing them out of their lethargy with fiery scorn; and, in truth, she made herself a mere instrument for the training of her pupils, careless what they, or anyone else, thought of her, providing that the resulting benefit to them was secured. And we, who lived around her, who in closest intimacy watched her day after day, we bear witness to the unselfish beauty of her life, the nobility of her character, and we lay at her feet our most reverent gratitude for knowledge gained, lives purified, strength developed. O noble and heroic soul, whom the outside purblind world misjudges, but whom your pupils partly knew, never through lives and deaths shall we repay the debt of gratitude we owe to you!



## AUTOMATIC WRITING.

Mr. B. F. Underwood read a paper on this subject at the Chicago Congress. The paper was good, but left the matter very much where it was. That this writing "so-called" Automatic—to use Mr. Underwood's phrase, is far from uncommon, was at once allowed, but the genesis of it was not explained. Mr. Underwood, nevertheless, gave an able *resumé* of the theories regarding it. He said:—

The two principal theories which are now the subject of discussion are, first, that of a subconscious or subliminal self, and that of a spirit apart from the primary self that once lived in the flesh but is now incarnate.

If these messages that purport to come from extramundane minds are actually expressions of the subconscious or secondary self, certain questions force themselves upon us. Why does the intelligence represent itself at different times as different spirits of varying degrees of intelligence and moral character? Why does it control the hand and write messages and ascribe them to hundreds of persons, distinguished or undistinguished, who are dead? Why does it thus intentionally or unwittingly deceive the principal self? If it possess sanity, knowledge, discrimination, and judgment necessary to write intelligently, to discuss philosophical questions, compose verses, give detailed substantial statements respecting events and scenes, should it not be able to distinguish between this mundane state of being and another, real or imagined, which is supramundane, between itself and other personalities? If the lower self has the power to make these distinctions, why does its writing purport to be directed by many spirits? Why is this lower self thus untruthful and given to deception, when the upper self is as to veracity and trustworthiness beyond suspicion? If the sub-conscious self really imagines that it is at different times all the personalities it claims to be, that its thoughts and feelings and its expressions of them are those of persons as unlike in intellect and character as an Emerson and an American Indian, how shall we reconcile this fact with the average intelligence and reasoning power exhibited in the communications that are given? If the sub-conscious self is half-asleep, dreaming, or undisciplined in thought, or if, from any other cause, it is subject to illusion and hallucination, still the question remains unanswered: How can thoughtful, discriminating statements and reasoned thought come from such a mental source?

Mr. Underwood then points out that while there are people whose character is above suspicion, and whose good faith is undoubted, who write automatically, and in their writing make statements showing knowledge supernormally acquired, nevertheless the frequent assumption of great names, coupled with the common-place utterances purporting to come from the owners of these names, makes the hypothesis of the agency of disincarnate spirits open to considerable doubt. "Yet," says the author:—

That there are communications written as from the spirits, in which the handwriting, characteristic style, including peculiarities of expression of the person whose name is given, all unknown to the medium, are reproduced; those in which detailed statements unknown to the medium and to others present are made, disbelieved, and afterwards shown to be substantially correct; statements of a personal character, apparently sufficient to prove the personality from which the messages purport to come, cannot be denied. Will double consciousness and telepathy explain these facts? They may, but there is as yet no theory that has been verified which shows how this can be done.

That there is a consciousness, subliminal or secondary, is considered by Mr. Underwood to be indubitable, and he gives instances of double consciousness, where the one consciousness seemed to be quite independent of the other. He then proceeds, showing how such double consciousness does not explain automatic writing:—

When automatic writing is going on, the medium's ordinary consciousness may note it, question the directing intelligence, hear all verbal questions, and read and discuss the answers. There is no insensible member, no break in the chain of memories which constitute her ordinary consciousness, no distraction, no absent mindedness, no disturbance of the normal self.

It has been suggested that the thought of an individual, without the aid of external signs, is transmissible to another

individual placed near him or distant from him; that this is possible in different degrees in different persons, and that the transmission acts on the unconscious intelligence, and not on the conscious activity, of the individuals who transmit or perceive the thought. This hypothesis has been mentioned as a possible explanation of the dominance of certain ideas, tendencies, and movements simultaneously in countries far apart, but this, if established as a fact, would not explain the writing of sentences by the hand of a person entirely normal, who is unconscious of any mental or physical effort, either in the composition or in the formation of the letters. According to the statements by Mr. W. T. Stead, recording some of his extraordinary experiences in automatic telepathy, which are supported by other testimonies, the thought transmitted often comes from the unconscious activity of the individual transmitting it, thus the conscious self neither sending nor receiving it.

Still Mr. Underwood does not think this explanation sufficient. Indeed, he considers that the "different hypotheses have only a tentative value." What the value of automatic writing has been in Mr. Underwood's eyes is evident from the following remarks:—

I am satisfied that automatic writing and kindred phenomena, such as are described by Allan Kardec in his work on mediumship, and such as have been observed by many who are now before me, have been important factors in the world's religious history. Men have written, moved, as they have believed, by the Holy Ghost, inspired by supernatural wisdom, and the words thus written have been regarded as revelations from God, and of course authoritative in their character. Those whose hands have written or whose lips have uttered words of wisdom without their conscious effort have been in many cases looked upon as seers and prophets, and the chosen representatives of God to teach religious truth to the world.

The paper is a valuable one, and we are grateful once again to the "Religio-Philosophical Journal."

## OF "MAGNETISM."

The "Progressive Thinker" is one of those polemical Spiritualist papers published in America, which delights in startling head-lines and equally startling stories. However, it dips occasionally into philosophy, and in its issue of September 30th there is a long paper on Magnetism, by Juliet H. Severance, M.D. That it has as a head-line "One Party Fed by Another," is perhaps a necessity of the paper in which it appears. There are some words also that one would like to get rid of in connection with the finer side of our nature, such as "sphere," "plane," "magnetism" and "electricity," and here they are in full force. With the following extract, however, it is impossible to disagree though the analogy of physical magnetism will not do, as like magnetisms repel and unlike attract each other:—

Bring two persons together that are very unlike magnetically, markedly dissimilar in quality and texture, and their spheres will not blend at all; but each stands distinct, separate by itself, as oil and water will separate. They do not like each other; cannot tell why, perhaps, but are instantly repelled, and the more they try to come together, the farther apart they stand. You, all of you, can doubtless recall some instance where you took a dislike to a person at first sight, and could not tell why you did. You knew nothing derogatory to their character, in fact, believed them to be good people, yet nevertheless, could not feel pleasantly in their society, and would shun them if possible. The reason for this was the fact that their magnetism and yours could not mingle, but were repellent to each other; hence there could be no assimilation. On the other hand, you have met persons you were instinctively drawn to, as if by some unseen power,—some charm as it were,—have felt, when you first met, as though you had been long acquainted, and their very presence was to you rest, peace, and satisfaction, and you would feel stronger, happier and better by being in their society—not so much in consequence of the exchange of ideas, as that their very presence seemed a benediction.

This is all right enough, though not very clearly expressed. It is, in fact, the "Dr. Fell" doctrine once more. But then there comes a paragraph which is simply



a statement that Dr. Juliet H. Sovereance does not like smoking:—

Take a person with a diseased body, and filled with impurity, and the magnetism thrown off from that body will be more or less impregnated by the impurity therein; and to a person in health a diseased condition may be induced by coming in contact with the individual. I have, by sitting near persons who were habitual tobacco users, when in a passive receptive condition been so affected by their narcotised tobacco-filled magnetism as to have become nauseated, even to the point of vomiting. In this manner our tobacco-users are filling the atmosphere with this poisonous emanation; and how prostrating it must be to those whom the ties of nature bring in close contact. How very injurious to the delicate absorbent nature of a little child, an infant, must be the magnetism of a tobacco-using father, with which it is in close contact during the whole hours of the night, sucking in poison, which may, perhaps, cause nervous prostration, debility, and various forms of nervous diseases. Think of this, fond, loving parents, and save your little innocents from its baneful effects; save them from the suffering that may come to them in after years from this poisonous influence.

Now, was this caused by "magnetism" or by the stale smell of tobacco? And as to the danger to the child, the domestic arrangements of Chicago would appear to require supervision. Our old friend "law" comes in immediately after, for we learn that:—

It is by this law that contagious diseases are conveyed from one person to another—this law of magnetism. You know in small-pox you need not come very near the person,—only within the radius of his sphere—to take the disease; in fact, an article of clothing kept in the room, never having been in contact with the person of the diseased, will absorb a sufficient quantity of the magnetism to convey the disease to persons coming in contact therewith weeks afterwards; but who among even our learned doctors can tell us of the laws of contagion? And yet they are simple enough, if only sought in the right direction. A diseased person when brought into magnetic relations with one who is not diseased, and whose sphere is not repellent to him, will convey to that person a portion of the diseased magnetism; he will be benefited, the other party injured. This is amply illustrated by the well-known fact that, where a healthy person sleeps with an invalid, the invalid is benefited, while the other party is injured. This is known to be a fact, but its philosophy is but little understood.

If the writer had confined herself to stating that the "magnetism" is capable of producing the conditions necessary for the development of small-pox, she would have been within her rights, but to say that small-pox can be induced by this "magnetism" is about as absurd as asserting that the "magnetism" of a man with a broken leg would induce a broken leg in all within the "sphere" of his magnetism. This is the kind of talk which disgusts so many thinkers, and repels them from the study of that reality which underlies the present seeming.

And yet the principle is undoubtedly right, it is only the way of treating the subject which is so imperfect. Nothing more unfortunate has happened since the revival of interest in the Unseen than the application to spiritual phenomena of terms drawn from other sources. The only resemblance between this spiritual attraction and magnetism is the "attraction" itself. "Gravitation" might quite as well have been used. The evil would not be so great, perhaps, if it ended here, but carrying out the analogy, upon the old and false assumption of a magnetic fluid in physical nature, the existence of a spiritual magnetic fluid is also assumed. No blame, of course, can be attached to anyone for these initial mistakes. Modern science is full of the same sort of thing; for instance, the word "resistance," as applied to the electrical current, even the word "current" itself, started from a similar false analogy, derived from a previous knowledge of mechanics. It would be well, however, to get rid as speedily as may be of the use of terms which are so misleading as this of "magnetism."

## GLEANINGS FROM THE FOREIGN PRESS.

### EXPERIMENTS WITH A HYPNOTIC.

The following incidents are condensed from an article by Gizella Vlahov in the Berlin "Sphinx": "Mrs. G., who stayed here a few days, told me that with some slight movements of her hands she put her servant—a wholly uneducated girl—into a somnambule condition. The girl had been in Mrs. G.'s service only a short time, and had no acquaintance with the family circumstances. My friend had the misfortune three years previously to lose in a horrible manner a beautiful and gifted daughter of sixteen. In spite of all precautions the affecting circumstances of her death were misrepresented, but the actual truth remained a secret even to her relatives. With a few light passes and steady gazing, Mrs. G. put her cook into the hypnotic sleep. In answer to questions as to where she was, and what she saw, the girl replied, after a pause, in broken sentences, but plainly: 'I am far away, in a beautiful shining land, with your Stella. She is so well, so cheerful! She greets you.' When, a short time afterwards, Mrs. G. asked her in detailed fashion regarding the mode of her daughter's enigmatical death, she told every circumstance concerning it strictly in accordance with fact, employing such expressions as, 'Your Stella tells you through me, so and so!' Suddenly the medium seized Mrs. G.'s hand and said, 'Quick! Get pencil and paper. Your Stella will dictate a letter to you. She will tell you where her bracelet is, which you have been searching for since her death.' Mrs. G. had missed this trinket, and could not imagine what had become of it. The medium then dictated the following letter, and assumed the attitude of a person who listened to the whispered words of some third party. 'Dear Madame, as I do not know how you came to have my silver bracelet, may I beg of you not to be angry if I ask you to send this bracelet to my mother as a keepsake!—Stella.' Then followed the full name and address, both of which were quite unknown to Mrs. G., who, instead of sending the document as dictated, wrote in her own name to the individual denoted. Eight days later a sealed packet, containing the bracelet came through the post, but without any accompanying explanation. After this the medium could only at rare intervals get into communication with Stella's spirit, and when asked why it was so, she replied that the spirit was gradually receding farther and farther away from her, and that it was very difficult to follow. Nevertheless, the departed girl frequently sent counsels and warning to her mother, who presently went to Vienna, and while there received a letter from her cook with the information that Stella had one night come requesting that a message might be sent to her mother telling her that she (Stella) was going very far away and that it would be difficult for her to come back, but that she would try to do so if her mother needed her and would call her through a medium."

### MANIFESTATIONS IN BERLIN.

From "Psychische Studien" we cull the following extracts from a report by Dr. Gr. C. Wittig, of Gothenburg, regarding the materialisations in presence of the medium, Mrs. d'Esperance. Herr Wittig attended on behalf of Herr Aksakow, who was through illness unable to be present, and Madame Wittig accompanied her husband. The séances were held in Berlin, the first being on Saturday evening September 16th last. The writer says: "My wife and I were requested to sit before a cabinet lined with dark blue frieze, and hung with black. In addition to the medium I counted some thirty-four ladies and gentlemen, of whom I only knew a few. Opposite us and at the end of the row to the right of the medium sat Mrs. Dr. Egbert Müller." After describing the light, and certain precautions taken by some of the directors, he says: "The medium sat in the middle in front of the cabinet curtain, her face turned to the sitters, and having a bright white cloth spread over her lap. She could be well enough seen in the weak light from a gas lamp veiled in several plies of red paper. My wife and I saw her looming in her chair. After a minute a tall, white figure came quite out from the cabinet, and floated towards my wife, sought her right hand and pressed it gently, she feeling the presence at the same time of a soft, fine sort of muslin cloth. With her left hand my wife at once led my right over to the spirit hand, and I also experienced a warm, living pressure of a hand enclosed in a white gleaming kind of veil which appeared to be worked in flowers. The hand was, in fact, warmer than my own, and I saw it clearly



enough, while I observed between the somewhat opened veil a black arm visible as far as the elbow in addition to the black hand. But I was not able to perceive a face. My wife, however, saw long black hair falling down over the white robe. Then she form withdrew behind the curtain. We always sang during the intervals, and later, a gentleman played very softly and sweetly on a mouth harmonica. The figures which we had thus first of all seen then showed themselves also in the middle, and on the right of the curtain and the medium. This we could gather from the audible remarks of those in that vicinity, as we only now and then caught a glimpse of the apparitions there. During these manifestations little lights played about our side of the curtain. After about five minutes' singing and harmonica playing, my wife and I perceived on the floor, close in front of our feet, a whitish gleam about the size of a plate, which waved slightly backwards and forwards for about twenty seconds, then shot up suddenly before us into a small streak about four inches wide, and developed into a female figure which came quite close to me. The white veil, which lay folded over her breast, opened wide, so that before me stood a dim figure of which I could only discern the outline on the white, gleaming veil, and a portion of the body which was black as ebony. In about six seconds the shape suddenly closed the veil and gave her hand to the lady at my other side. As she stood beside my left hand neighbour for about ten seconds I plainly saw her broad, white-veiled gleaming shoulders, and, much as I longed to touch them, I did not venture to do as I was strictly forbidden. This figure, after shaking hands with the lady next me, slowly withdrew into the cabinet. After another pause of about six minutes, I observed, close at my feet, a large, white, round ball about ten inches in diameter, which slowly rolled backwards and forwards, and then shot up perpendicularly to a figure almost larger than life, but which we could only recognise as such by the outline of its sides. After five seconds, however, it contracted again until it became of child stature. This figure withdrew behind the curtain, and we heard soon after that a child had stepped out on the right side of the medium, and had spoken there, asking to be shown how the mouth harmonica was played. The medium repeated the child's half-understood request to the circle, and the gentleman who blew the instrument came forward and placed it in the little one's hand, at the same time explaining how it was done. The apparition tried it in a bungling fashion, with short blasts, and asked, "Is that right?" While they were explaining the proper way, the child handed back the instrument and withdrew into the cabinet after having been out quite five minutes. In the dim light we could not tell the exact time, but after an interval of singing, a gigantic figure appeared behind the medium, at the middle of the cabinet opening. He was apparently a male, with a long black beard which was relieved against his white shining garment. He wore a frontlet with a sparkling gem on his brow, which, as well as the face, was dark brown, but otherwise unrecognisable. Bowing low to the right and left of the medium, in about fifteen seconds he withdrew behind the curtain, and in another five seconds reappeared to the medium's left, walking out of the cabinet and towards my wife, with whom he shook hands cordially. His hands were large and warm, and he pressed her right hand so hard, and squeezed the fingers together so firmly that she felt the effects for a considerable time after. With his white robe, I could not make out much of him. The figure, when I succeeded in getting a closer view of it, seemed to be wholly brown, as if it were that of a tall negro with a long black beard. Before and after this appearance there were several other forms which approached and shook hands with a lady and gentleman behind us, and from the right side of the medium I saw them almost simultaneously go as far as the middle of the half circle. I counted, as nearly as I could, all these shapes, and there were well-nigh thirty of them within the two hours. Only about eight or ten, however, developed fully. After a little more singing there came to our side from behind the curtain a bright female form who wore a sparkling stone on her brow, and plainly moved with her hands the side of her veil backwards and forwards and up and down, then retiring behind the curtain. I could not catch any clear outline of the gleaming gem on the negro's brow or the sparkling stone on that of the lady. It was merely a glimmering here and there—like a blurred twinkle. This shape also withdrew from us in order to appear on the right side of the medium and the curtain. The lights after this grew weaker and weaker. The shapes momentarily appeared at the curtain

opening but did not advance beyond it, and after two hours the sitting closed at 11.30 p.m. The red light was gradually made stronger, and the medium wrote on her knees, with pencil and sheets of paper, communications in English from which we learnt that a good friend of ours had manifested. Unfortunately we were not able to identify him, and, equally unfortunately, he did not give us his name. Some of the other visitants, however, were recognised by members of the circle.

## 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, You took exception, in your issue of September 2nd, to my remark in an Editorial Notice of "Borderland" ("Theosophist" for August last), that the Society for Psychical Research was an offspring of the Theosophical Society, projected by our own members. You said that "unless the story usually told about the foundation of the Society for Psychical Research is utterly false, the Theosophical Society had about as much to do with its foundation as with the dome of St. Paul's—unless, indeed, Messrs. Sidgwick, Myers, and Podmore were members of that Society, which seems unlikely."

Under correction, I beg to reply that I have always understood that the idea of the Society in question originated with the late Mr. Stainton Moses, was shared with our common friend Mr. C. C. Massey, and that both those gentlemen took an active part in its foundation. Mr. Stainton Moses was one of its first Vice-presidents, and both he and Mr. Massey members of its first Council. Another respected colleague of mine, Dr. George Wyld, was also on the first Council. The project of the Society was discussed between Mr. Stainton Moses and myself in our correspondence, and until you made my innocent remark the subject of your sarcasm I had never had the least reason for doubting that the acorn from which this now sturdy oak had sprung was the brain of that noblest of men and truest of friends, your immediate predecessor.

I have only to add that not only Messrs. Stainton Moses and Massey, but also Dr. Wyld and Mr. Myers, were formerly members of the Theosophical Society; and that the whole field of research since so ably occupied by the Society for Psychical Research is included in the third of the declared objects of the older body, whose President I have the honour to be.

Madras, September 2nd, 1893.

H. S. OLCOTT.

[Colonel Olcott apparently does not see that, because certain gentlemen who "were formerly members of the Theosophical Society" helped to start the Society for Psychical Research, the latter was not, therefore, the offspring of the former. The part taken by Mr. Stainton Moses in the formation of the Psychical Research Society will by this time be known to Colonel Olcott from the letters of Mr. E. Dawson Rogers and Professor Barrett. That Mr. Myers was at one time a member of the Theosophical Society does not help matters much, for it did not hinder his taking part in the Coulomb investigation. Mr. Gurney was also an exceedingly active member of the new Society, so has been Professor Sidgwick, but neither of these appears to have been a member of the Theosophical Society. Anyway, the "sturdy oak" seems to have thriven rather "in spite of" than "because of" the "older" society.—Ed. "Light."]

### Palmistry—The Left Hand Life Line.

SIR,—May I be allowed, through the medium of your paper, to explain to my critic that he has quite mistaken my meaning in the article headed "Experiences in Palmistry"? A broken Life Line in the left hand is accepted by the Chirollogical Society—and, I believe, also by other Palmists—as an indication of weak constitution and inherited illnesses, but when in the right hand the line is clear and unbroken, we take it as a sign that the health will improve. I only instanced the case as confirming this rule, not as a discovery of my own in reading the hand.

Regarding the "Apocryphal Fork," what I intended to imply was, that this indication of untruthfulness being so very, very slight I did not think it worth taking into consideration, and still maintain that the young man in question was not naturally deceitful, the left hand head line being unforked, and other signs favourable. The faint line noticed was only sufficient to



give a little diplomacy to the character, and would prevent him from being too outspoken.

I could give numerous examples, if desired, from my own experience and that of my fellow Palmists, of statements being made first, and afterwards verified, and also concerning total strangers.

R. DARLING, F.C.S.

Mr. Donaldson's Letter in "Light" of October 14th.

SIR,—Perhaps my conceptions of controversial logic are too much influenced by a legal education, so that I did not at once recognise Mr. Donaldson's silence in respect to my replies to his particular objections as a joinder of issue. There are various popular interpretations of silence. The proverb says it consents; it is sometimes meant to be simply contemptuous—but in that case the despicable opponent is usually left alone altogether; more commonly it is held to indicate inability to reply. If Mr. Donaldson thought the answers in question failed to meet the objections in question, I should suppose he could have found little difficulty in pointing out wherein the failure consisted, which, on points so definite, could have been done concisely. But as he pleases.

It seems, however, that he has a *tu quoque*. In "LIGHT" of August 19th he referred to the doctrine of "Buddhistic Re-incarnationists" (which he now identifies with Idealism in general), "of all sensible things being merely Maya or illusion," adding, "If so, then both Incarnation and Re-incarnation are illusions." I did not notice this inference, and so, upon my own contention, I must have had "no exception" to take to it. I might fall back on the observation that as I had not identified myself with "Buddhistic Re-incarnationists," nor conceived the doctrine of Maya as equivalent to Western Idealism, I was not concerned to answer. But waiving that, I have no exception to take to the inference that re-incarnation is an illusion in any sense in which incarnation can be said to be so. Mr. Donaldson may take it from me that Re-incarnationists do not conceive that they will be re-incarnated in any sense more real than that in which they suppose themselves to be incarnate already; nor could they, easily, seeing that they hold their present incarnation to be itself a re-incarnation. In the original statement of this "argument" its bearing on the question at issue was thus not apparent. The statement is now somewhat enlarged. We know only phenomena; therefore, "we are driven to the conclusion that flesh is an illusion of our present sense-condition—and that, from an Idealist point of view, there has never been an incarnation, and, of course, there can never be any re-incarnation." Now we see. There can be no re-incarnation in the sense of the phenomenal experience which is illusion, because there has been no incarnation in the sense of absolute truth or reality transcending experience. The *sophisma dictionis* of the two senses of the "has never been" and the "can never be" is obvious to a logical capacity with which I hope I am safe in crediting the average reader of "LIGHT." "Flesh is an illusion of our present sense condition." Very well. But what is "our present sense condition"? Not the physical organism itself, for that is the illusory "flesh," and cannot be its own illusion. It must, therefore, be a functioning of the individual ego, depending on a particular state of the latter. The Ego suspends this functioning as organic presentation, its suspension being the phenomenon we call death. By what right of logic or experience is it inferred that this suspension of functional activity is the cessation of the subjective condition to which the function as potential activity belongs? Of course all our physiological and other experience of nature is dead against such a supposition; and the only doubt that can be entertained is whether this experience is at all applicable to the question. Now, if Idealism helps us at all, it is by resolving this doubt, by teaching us that the representations of consciousness, in which experience consists, are not "illusions" in the crude sense of a chaotic dream, but an incomplete statement of the order which is rational and real, and therefore uniform.\* That is my

"analogical" argument in a nutshell. It answers in principle those questions which Mr. Donaldson spreads over nearly two columns, ignoring or laboriously misunderstanding what has been said already. Thus, as to the term "state of consciousness," in my use of which, he says, there is "considerable confusion," I had to disentangle it from the confusion or ambiguity of Mr. Donaldson's own proposition, that, "in order that flesh should have a permanent connection with man, man would require to remain in that state of consciousness in which flesh was manifested." If by "state of consciousness" was simply meant the actual objective presentation of "flesh" in consciousness, and by "permanent connection" the unbroken continuity of this active functioning, then, of course, the proposition was merely tautological and signified nothing to the purpose. To give it any sense or application, it must mean that the state of the Ego which is the ground of this active functioning must always be manifest in actual functioning, in order that the principle of the manifestation—which is just the state of the ego itself—should have permanence. That was the proposition, as indicated by my parenthetical emendations in quoting Mr. Donaldson's words (as also by the context of my remarks), which I denied. I hope it is not characteristic of his usual method of controversy that he has ignored both my emendations and the context, and now professes to be "astounded" at my denial, and draws a puerile consequence from it. We speak of our whole earthly organic life as a state of consciousness, including in that term the activity and abeyance of sense functioning, waking and sleep. If one who knew not the earthly life should say that its "state of consciousness" was inconsistent with any abeyance of its objective sense presentations, and another should expose the fallacy involved in the covert substitution of the particular for the general sense of the term "state of consciousness," the latter would, according to Mr. Donaldson, be chargeable with "considerable confusion" in relation to that term.

He says that the change of consciousness at death is "a new mode of perception evolved from within"; that man, without any change of spiritual state (unless this new mode of perception can be so described), "must gravitate into a new state of consciousness at death, that is, into a new way of sensing things." He had before adduced our knowledge of clairvoyance, &c., as the evidence of this. That is no change in the modality of the percept; the representations follow the physical sense-mode, though obtained independently of the external senses. It shows that we should still belong to this particular "world," as modal order of consciousness. It only further proves that, given the necessary rapport, the internal sense, which as yet we know only feebly as imagination, is a true perceptive faculty. But for this the rapport with the object is indispensable. That, for ordinary embodied consciousness, is mediated by the external senses. For the clairvoyant, it is mediated by some induced special direction to the object otherwise than by external sensibility. In a corresponding post-mortem perception, the direction, and consequent rapport, may arise through any strong motive or attraction, as long as this survives in great vivacity. In the absence of stimulation a faculty is in abeyance. The external organism provides the regular stimulations except during its periodical rests within the organic life period. But when the organism has dropped away, what regular stimulation

subordinate sphere of its active life-period (as earthly personality), and within this latter again must be represented the same alternation of states as our waking and sleep; every objective or "waking" state, in each grade of differentiation, representing the grand Manvantara and every subjective or sleeping state the grand Pralaya. The grand, "Reality," thus includes both states, and is not one as opposed to the other. Re-incarnation, so far from being, as Mr. Donaldson imagines, in contradiction to Eastern Idealism in its principal type—and Buddhism is a derivative of Vedantism, not a wholly new doctrine—necessarily belongs to its conception. Experience is conceived as "illusion," not because it does not represent reality, but because it only represents it, in a consciousness not absolute. If the idea of Re-incarnation does not—as of course it does not—yet belong recognisably to our Western Idealism, that is because the problem of the latter has hitherto been to relate thought and consciousness generally to reality, and from its solution of that problem nothing whatever is definitively deduced concerning the course of conscious experience. But already it is seen that every datum of experience "owing to the organic nature of reality, has in it the principle of the whole, and exists only as its manifestation . . . as a datum it contains in it the principle of the whole." See the very able article (attacking Epistemology in the interest of Idealism) by Professor H. Jones, in the current (October) number of *Mind* ("Idealism and Epistemology.") I am of course aware that my present application of the passages quoted would seem to most metaphysicians an utter misconception of them, but on careful consideration I am convinced the application is legitimate, though certainly not intended by the writer. But quite apart from that application, it can be seen how very wide of the philosophical conception of Idealism is Mr. Donaldson's attempted antithesis of conscious experience as "illusion" and "reality."

\* The Eastern and Western Idealisms so far agree that neither conceives the experience (which the former calls Maya) as out of all relation to reality. In the Vedantin idea, Maya is the world-weaving consciousness of Brahman, the Manvantara, or, as it were, the waking life of the one and only Self (though, from the other point of view, it is equally discernible as the "dreaming" consciousness), and is contrasted with the non-conscious state of the impersonal and neuter Brahman (the "night of Brahman"), the Pralaya in which all the "world" is retracted. Now all the differentiations of Brahman in the Manvantara illusively or subordinately repeat or represent within this active period itself the two moments of activity and rest. Thus the individual Ego, as the dreaming self-limitation of the Universal, must exhibit both these moments in the larger sphere of its limitation, in which it transcends and includes the



of consciousness to sense-presentation by an inner faculty remains? If there is to be a continuous objective experience after death, that means *relation* of the subject to a "world" somehow reacted upon and perceived.

Now, another world of consciousness does not mean another system of things, as a mere difference of objects without any change in the modality of their representation. In that case we should be as dependent—no more, no less—upon external organism similar to our present one as before, because the direction of the perceptive faculty could be no otherwise normally provided. Another world means the evolution of a new consciousness of relations, a deeper and more intimate consciousness of the spirituality of universal nature; in other words, it must be that nature itself come to a higher grade of self-consciousness in us. That is the "radical change of interior state" of which I spoke, and the supposition of which, as ensuing upon physical death, Mr. Donaldson now disclaims. But if not that, there is nothing we know of or can imagine answering to his "new mode of perception evolved from within," except just that imperfect potentiality, under exceptional directive impulse, of renewing relations with things or external personalities here.

I am asked if I believe in post-mortem consciousness at all. Why, assuredly. But here again comes in Mr. Donaldson's fallacious use of the term "state of consciousness," in the three alternatives, with their respective consequences, which he offers me. If the "state of consciousness" remains the same, he says, death has no meaning. If it is lower, progress as result of experience is negated. If higher, Re-incarnation is a step back. But, unfortunately for his alternatives, he had just before, in carefully (and quite unnecessarily) shutting the door against my denying any consciousness at all, suggested the answer: "We cannot, there, while resting unconscious, experience the results of the last life." But if I say, as I do, and have done already, that this assimilation of experience, of the results of the last life, is just the useful function of the subjective state, in relation to progress, and in analogy with the organic function of sleep, what becomes of the alternatives? Is not the sophistical sense of the term "same state of consciousness," in the first of them, immediately apparent? It is the same state of consciousness in one sense, but not in the other. It is not the same state of consciousness as active functioning in objective relativity, but it is the same state as mode underlying function, and determining it in the period of activity.

But besides this, the subjective consciousness would come to itself in the suspension of external relativity as it cannot do during its preoccupation as objectified personality.\* The incarnate life may be regarded as a particular energising of the subject, a concentration and narrowing of its total sphere of consciousness for accretion of experience. Its relaxation is conceivable as a period of very real felicity, and its subjective presentations would be analogous to our best dreams, though far more vivid, coherent, continuous, and symbolical. Possibly, even probably, as Du Prel suggests, the unremembered dreams of deep sleep (too cut off from disturbance by the residual consciousness of day life to find in that a link of association for waking memory) may have a truth and beauty approximating to the pure subjective consciousness of the intervals between incarnate lives.

But here I must conclude. I have become increasingly aware from Mr. Donaldson's questions and remarks that he has not bestowed on my letters the careful attention I have given to his own. We are now at the end of the third month of this discussion, and I cannot go on for ever repeating arguments and answers in forms varied to meet various phases of misunderstanding and inattention. If, however, any other reader of "LIGHT" who may have taken the trouble to follow us throughout—and I suspect very few have done so—will call attention to any point on which I either have or seem to have failed to reply adequately or intelligibly to Mr. Donaldson's objections to the analogy I have urged, I will either try to make myself clearer, or will admit the defect and, if I can, supply it.

One word more. The personal and—well, not pertinent—sneer with which Mr. Donaldson's letter concludes is, perhaps, not intended to be offensive. If I find it vexatious, it is because I surmise that it may have been suggested by some recent speculative remarks of mine in "LIGHT" on the subject of religion, and thus possibly others besides Mr. Donaldson may have fancied in them some sort of sanctimonious tendency or disposition. I beg utterly to disclaim anything of the sort. I am a thinker (at least I "think that I think") and pretend

to nothing more. But in thought there is occasionally a moment of imagination which gives a half-tone of foreboding that which is speculatively said. That is very often out of keeping with the practical life and character of the thinker.

C. C. M.

## SOCIETY WORK.

THE STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—Speaker for next Sunday, Mr. J. Allen. Subject: "The Rights of Labour."—J. RAINBOW, Hon. Sec.

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—On Sunday we had a full meeting, many strangers being present. Mr. Mason related some of his Spiritualistic experiences, and followed with very successful clairvoyance. Sunday, at 7 p.m., Mrs. Spring. Tuesday, at 8 p.m., séance, Mrs. Mason. October 20th, Mr. Bradley.—J. H. B., Hon. Sec.

311, CAMBERWELL NEW-ROAD.—We had good meetings on Sunday. During the evening service an appeal to the audience on behalf of the miners' families, suffering through the great lockout, resulted in twelve shillings being sent to the "Sun" fund. A general meeting of the society is called for Sunday, 22nd inst., at 8.30 p.m., for important business. Wednesday, inquirers' meeting at 8.15 p.m.; Sunday, at 11.30 a.m.; spiritual gathering at 7 p.m.—CHARLES M. PAYNE, Secretary.

23, DEVONSHIRE-ROAD, FOREST HILL.—On Thursday the guides of Mrs. Bliss, after a short address upon the Harvest Festival Thanksgiving, held in these rooms on the previous Sunday, gave some wonderful clairvoyant tests to those present, the circle being well attended. Great credit is due to our worthy vice-president (Mr. Elphick) for the suggestion of holding the Harvest Thanksgiving and for the help he so kindly gave to make it a success. On Sunday, Dr. Reynolds after reading the 23rd Psalm dealt with the text from Paul, "If the trumpet give an uncertain sound who shall prepare for the battle?" showing how, by careful reading and the proper exercise of our reason, we may get a much better conception of God. Sunday, at 7 p.m., Mr. Edwards, address. Thursday, at 8 p.m., Mr. Coates, "Psychometry."—J.B.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE, W.—Last Sunday's tea meeting was a great success, over eighty friends sitting down to the repast. After the short business of the quarterly meeting had been gone through and the accounts duly declared correct by the auditors and accepted by the members, a very interesting meeting followed. Miss Smith gave a sweetly rendered solo, "I am the Angel," and then followed short addresses by Miss Rowan Vincent, Mrs. Treadwell, Messrs. T. Everitt, J. Edwards, Wallace (the respected pioneer medium), W. O. Drake, Percy Smyth, and Mr. Audy. The committee desire to heartily thank all friends for their kind assistance in connection with the tea, and Miss Smith for her much appreciated solo. Next Sunday, October 22nd, at 7 p.m., Mr. A. J. Sutton, on "Prayer."—L.H.R.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—America, Mrs. M. R. Palmer, 3101, North Broad-street, Philadelphia; Australia, Mr. H. Junor Brown, "The Grand Hotel," Melbourne; France, P. G. Leymarie, 1, Rue Chabanais, Paris; Germany, E. Schloelauer, 1, Monbijou-platz, Berlin, N.; Holland, F. W. H. Van Straaten, Apeldoorn, Middelland, 682; India, Mr. T. Hatton, State Cotton Mills, Baroda; New Zealand, Mr. Graham, Huntley, Waikato; Norway, B. Torrestonson, Advocate, Christiania; Russia, Etienne Geispitz, Grande Belozerski, No. 7, Lod. 6, St. Petersburg; England, J. Allen, Hon. Sec., 13, Berkley-terrace, White Post-lane, Manor Park, Essex; or, W. C. Robson, French correspondent, 166, Rye Hill, Newcastle-on-Tyne.—The Manor Park branch will hold the following meetings at 13, Berkley-terrace, White Post-lane, Manor Park:—Sundays, 11 a.m., for inquirers and students, and the last Sunday in each month, at 7 p.m., reception for inquirers. Also each Friday, at 9 p.m., prompt, for Spiritualists only, the study of Spiritualism. And at 1, Winifred-road, Manor Park, the first Sunday in each month, at 7 p.m., reception for inquirers. Also each Tuesday, at 7.30 p.m., inquirers' meeting.—J. A.

MRS. SPRING desires to express her sincere thanks to all friends for the very kind sympathy they have shown, and to acknowledge the following amounts, which have helped partly to clear off some of her most pressing liabilities:—Atkinson, 1s.; Northampton, 3s.; Mrs. Trueman, 3s.; Bradford, 2s. 6d.; Weymouth, 2s. 6d.; Brighton, £1; a Spiritualist, 10s.; Mr. L., 10s.; Nottingham, 3s.; C.D., 5s.; Mr. Dales, Dulwich, 5s.; Mr. Dein Hardt, 5s.; by tickets to meeting, £1 10s.; the Marylebone Society, £1 6s. 6d.; Mrs. Bliss, Forest Hill, 12s.; Mr. Champenown, 1s.; Park-street, Islington, 5s. 6d.; N.F.D., £1. Mrs. Spring has the pleasure to announce a lecture by Mr. Dales, at 8, Wilkin-street, on "Planetary Influence on Character," on a Sunday evening, the date of which will be duly advertised.

\* I do not like to quote myself, but cannot much improve on the way I put this point, in relation to the analogy, in my introduction to my translation of Du Prel's "Philosophy of Mysticism": an introduction which the "Athenaeum," in a hostile, and I think unfair, review of the book itself, did me the honour to describe as "lucid and persuasive."