

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

It seems difficult to please "The Present Truth." It calls us heathenish because we said that it is pleasant to know that certain African tribes, hitherto regarded as barbarous idolators or fetish worshipers, are genuine Theists, with a very strong tinge of Spiritualism of a low order. Why not? We like to see the germs of good anywhere, and are very sincerely looking for them in "The Present Truth."

The fourth (children's) edition of "The Lyceum Manual" presents this well-known book in an enlarged form. The compilers say: "In response to the kind encouragement given at the recent Conference at Dewsbury, this work has undergone a complete revision, and has been beneficially enlarged by sixty-eight additional pages. Amongst the additions are ten new Golden Chain recitations, sixteen new musical readings, and forty-seven new Lyceum songs. Reference for the music is given for thirty-six Silver Chain recitations, thus making them available as additional songs, and bringing up the total of those set to music to 191." The number of pieces, hymns, and recitations, is 413, and they are sufficiently varied to suit all tastes and needs. The thousands of Sunday-schools in England, of all "denominations," might learn some valuable lessons from this spirited and sensible manual. Some of the recitations or lessons are remarkably fresh and practical. (Published by H. A. Kersey, Eslington-terrace, Newcastle-on-Tyne.)

We are always glad to be asked questions, and to answer them when we can; but we are sometimes asked to compress a library into a note. Here is a case in point. Would that the reply could be as short as the letter!—"In consequence of having attended some public sêances I should like to know a little more about Spiritualism. Will you, therefore, kindly answer through your paper 'LIGHT' the following questions:—

1. On what foundation in fact is Spiritualism based?
2. What is the strongest evidence Spiritualism can produce in its own defence?
3. What are its purposes?"

We can really do little more than ask our correspondent to get a selection of books on the subject, and carefully study them—such books, for instance, as we have repeatedly named on our last pages. But the following replies may serve as finger-posts:—

1. The foundation fact of Spiritualism is experience. We do not theorise; we experiment.
2. Our strongest evidence is the evidence of the senses.
3. The purposes of Spiritualism are best set forth in the Divine Prayer: "Thy kingdom come, Thy will be done, on earth as it is in Heaven."

We notice in "The Humanitarian" a somewhat painful but very useful article on "The Painless Extinction of Life in the Lower Animals." It is in the form of an interview with Sir B. W. Richardson. In answer to inquiries he said:—

About the early fifties, I began to illustrate the painless mode of death in my garden at Mortlake, and from that time up to 1871 I never allowed the subject to rest. In that year I read a paper upon the subject before the Medical Society of London, and about the same time I suggested to the Society for the Prevention of Cruelty to Animals a mode of painlessly killing dogs and cats that were wounded in the streets. Finally, funds were placed at my disposal by a private donor, Mr. Kennett, and I constructed the first lethal chamber at the Dogs' Home at Battersea. Now, I am told, there are as many as three hundred dogs a week put to death in that chamber. Multiply that by fifty-two and that by ten and you have one hundred and fifty-six thousand. This represents the number of dogs which have been painlessly put to death during the ten years since that chamber was erected.

We are assured that after introduction to the chamber the animals are now usually all asleep in from two to three minutes; and there is no real distress or pain. Then, as "the sense of death is most in apprehension," and as the dog has none, the dog's happy lot may be to know absolutely nothing about death, its terrors and distresses. Happy dogs!

In this same number there is a notable little article by Henry T. Edge on "Higher Powers in Man." It is an impassioned appeal from the scientists to the soul. He says:—

Man cannot seriously accept, or for long thrive on, the idea that his whole nature consists of nothing but a gross tangible body cognisable by the instruments of physical science. Neither will he consent for ever to be dictated to by those who, while acknowledging that he has a soul, undertake to take care of it for him. Man knows he has a soul, and he knows that it is *his* property; he demands that he shall be permitted to care for it himself. What bloody battles he has waged for the freedom of his body, for the right to manage his own chattels! Now he has fought a similar battle for his soul, and is in mortal fear lest he should have rescued it from the priests of religion only to let it fall into the clutches of those of science. May the new century see him freed from the grasp of both!

That is well and bravely put; but a good deal of the "mortal fear," though very real, is unconscious. Poor, "weary and heavy laden" humanity! How it staggers on, in its unrest, and knows not what ails it! How true is this!—

What the race wants at this juncture is new ideals to save it from succumbing entirely to the despair engendered of its threatened decadence. No reviving of worn-out religious superstitions, no cold unsympathetic science of matter, will avail to shake off this despair; nothing but a re-awakening to the fact that man has for all these centuries been mistaking his outer encasement for himself, and imagining himself to be a kind of superior animal. Does this unexpected development of interest in things occult and psychic foreshadow a new birth to self-reliance and belief in the *Divine*, not *animal*, nature of man?

"The Liverpool Daily Post" should really be more careful. Reviewing Mr. Podmore's book, it actually discounts him as a credulous and easily persuaded person! and talks of his "child-like faith"! To the Psychical Research Society it also attributes "child-like faith," and refers to its proceedings as though it were an assemblage of young gentlemen and ladies of a sort of "mutual improvement" turn of mind.

This is really too funny. Has the "Post" ever heard of such simpletons as Professor William Crookes, Professor Henry Sidgwick, Mr. Frederic W. H. Myers, the Right Hon. A. J. Balfour, Professor W. F. Barrett, Dr. Walter Leaf, Professor Oliver J. Lodge? There are some thoughtful onlookers who have regarded these as people with heads on their shoulders, and others who have only found fault with them for being too sceptical and slow. As for Mr. Podmore, it would be as appropriate to talk of the exquisite delicacy of a footpad's feelings as of the "child-like faith" of that terror of mediums.

The "Liverpool Daily Post" simply said what came first: and one scoff was as good as another, on the old principle that any stick will do to beat a detested dog. But the "Post" must not call that criticism, and it would be as well to inquire when it does not know.

On one point, however, we partly agree with the "Post." It speaks rather slightly of the value of scientific testimony on this subject. It actually says:—

May we venture to suggest that experts in natural science are not necessarily the soundest judges of evidence. Their function is to observe facts accurately, and to record their impressions with precision; and, doubtless, a description by them of an occurrence, or of a series of occurrences, would be much more accurate than a description by untrained observers. But when we come to the causes of the occurrences we must remember that the hypothesis of a man of science need not be more authoritative than that of a chimney-sweep.

We have occasionally ventured to timidly suggest something like this when the world has despised our accumulations of evidence, and called for the testimony of men of science; but we never ventured to put it as strongly. We are rather inclined to be grateful to the "Post," after all.

One of the queer facts respecting mind-reading is that so many pictures, thoughts and phrases seem to be fragmentary or purposeless—often as though they had impinged on the brain of the wrong person—suggesting that these pictures, thoughts and phrases are in the air, like waves of sound, only waiting for the ear and brain. And why not? Dr. Heinrich Hensoldt's explanation in "The Arena," though already almost elementary, is very much to the purpose:—

Thought, after all, has its origin in a molecular motion which goes on in the grey matter which lines the innumerable convolutions of the cerebrum. Not that this grey matter produces thought, for the brain is merely the organ of the mind, in the same manner in which a musical instrument is the medium on which the composer expresses his feelings. Now, if thought is a molecular motion (modern science, as we know, reduces everything in nature to motion), then each particular thought must start a wave motion, which is bound to radiate throughout space, and which, of course, must go through all brains. The reason why it affects only a certain brain, so as to produce consciousness, while leaving a thousand others indifferent, is very easily accounted for. Let the reader take a violin into a room where there is a piano and then with his bow strike a certain musical note, say G. Now, if this is performed clearly and distinctly, he will be startled to observe that the same sound is given forth by the G-string of the piano. Why, of all the strings of that inverted harp, does only the G respond? Because its vibrations coincide or harmonise with those produced in the first instance. Similarly, among all the myriad brains of the human species, only the one whose structure or complexity is such that it is capable of receiving impressions, started as wave impulses by a certain other brain, will be able to respond and experience sensations of a certain character.

SPIRITUAL SOLUTIONS OF PRESENT PROBLEMS.

BY J. PAGE HOPPS.

FOLLOWING HARD AFTER GOD.

(Continued from p. 507.)

We talk of "Nature": but what is Nature? The totality of all material things is as evanescent as any one material thing. The filmy web in a hedgerow does not more surely pass away than the objects that seem most enduring. It is only a question of time. The grass in the meadows, the trees in the wood, the clouds in the sky, the river that flows towards the sea, the waves that sigh or sing or thunder on the beach, the beach itself, the very cliffs or mountains hard by, all are passing away. The greatest delusion of all is that we look upon just the world our fathers saw—that we see now what we ourselves saw only a year ago; all is changed; the surface of the whole globe never long the same. The very heavens are passing away. Have we not heard of the evolution of the solar system—the birth, decay, and death of worlds? The Erasmus Darwin of the eighteenth century anticipated only by a little the Charles Darwin of the nineteenth when he sang:—

Roll on, ye stars! exult in youthful prime,
Mark with bright curves the printless steps of Time;
Near, and more near, your beamy cars approach,
And lessening orbs on lessening orbs encroach.

Flowers of the sky! ye too to age must yield,
Frail as your silken sisters of the field:
Star after star from Heaven's high arch shall rush,
Suns sink on suns, and systems systems crush;
Headlong, extinct, to one dark centre fall,
And death, and night, and chaos mingle over all:

Till o'er the wreck, emerging from the storm,
Immortal Nature lifts her changeeful form,
Mounts from her funeral pyre on wings of flame,
And soars and shines; another, yet the same.

All visible things are but "the wing-beats of a restless flight" that never ceases; and those "wing-beats" carry the earnest thinker ever nearer and nearer to the mighty creative energy, the undying purpose, from which, or from whom, all things seem to come. "Like a God-created, fire-breathing spirit-host, we emerge from the Inane," says Carlyle; "haste stormfully across the astonished Earth; then plunge again into the Inane. . . . On the hardest adamant some footprint of us is stamped in. The last Rear of the host will read traces of the earliest Van. But whence? O Heaven, whither? Sense knows not; Faith knows not; only that it is through mystery to mystery, from God to God." So, at "the roaring loom of Time" all work and "weave for God the garment" we know Him by. Nature, then, amid all its changes, is a unity. It is the thought of God, or, rather, the outflashing in Time and Sense of the thought and life of God in Eternity and Spirit. And so, ever are we lifted through Nature up to or into Nature's God, in whom, and by whom, all things live, and move, and have their being; and the soul follows hard after Him. Yes! and the very denier himself may be following hard after God. In the loving study of Nature; in the delight he feels in contemplating the manifold forms of life that fill him with astonishment, and thrill him with awe; in the patient teaching of the mighty processes that never flag and never fail, but reach the goal though it be through myriads of ages, he also follows hard after God though he knows it not.

And what is true of the world of matter is, of course, as true—one might well say, is manifestly truer—of the world of mind. The one transcendent fact of life is Thought. "I am" is the one sure thing I know. Now, thought is, so far as we know, the highest product of Nature; the highest and the most wonderful: for surely a beggar who knows that he is hungry and is trying to alter that, is a higher product than a planet that bears millions

of men upon its bosom, and feeds them, and does not know it. And here we come at once upon the reason why the human mind naturally goes out in quest of mind in the universe. Men do not perhaps reason consciously about it, but they feel that the human mind is not adequate to this wonderful universe: and so the poor finite mind quite naturally goes in quest of the infinite mind. And is this not reasonable? Nature has produced mind. Shall there then be in the little creature that which is not in the Power that creates? Can blind force, that has no mind, working by chance, ever, by any number of unplanned movements, evolve thought? You might as well say that the shaking about of dead leaves by the wind could at last result in the play of the "Midsummer Night's Dream."

Man, then, is in truth the highest product of the thought of God—is, in a sense, the manifestation of God—God, if you like to say so, in human form—God becoming conscious of the plane of Time and Sense.

So once more, the soul presses beyond the world of mind, as before it pressed beyond the world of matter—follows hard after God, and feels that He cannot be far from every one of us. Then it becomes not difficult, but easy, to find in man's own nature a witness to the eternal creative mind, and to hear in his own sighs and prayers and songs the voice of God calling him to higher and better things.

And now, at last, we are brought right home to these words of the old Hebrew prophet, "My soul followeth hard after God." The soul I take to be the inner self, the totality of all that makes the man, apart from that which is but the instrument of the man—the inner self, that thinks, and loves, and aspires, and venerates—the inner self that led Tyndall, in presence of the lovely processes of Nature, to ask whether there must not be some power, being, or thing whose knowledge was greater than his own—whether it is possible that man's knowledge is the greatest knowledge, man's life the highest life. It is that inner self, that soul, which ever follows hard after God, and will not rest. "Religious feeling," said Mr. Tyndall, "is as much a verity as any other part of human consciousness:" ay! and its demands are as imperative, and its decisions are as credible as any other faculty. The sight of the eye is not more natural, or more authoritative, than the consciousness of the soul. The hearing of the ear is not more authentic than the instinct of the spirit. They tell us, for instance, that conscience is the product of countless inherited and transmitted sensations, ranging from brute fear to selfish hope, and so on up to self-reproach, and self-respect, and love of right, and knowledge of wrong. But what if we see in these marvellous stages only the education of man by the creator—what if this process is only the orderly development of a creature who could not have been evolved in any other way? Is conscience any the less the voice of God because we have now discovered the orderly and impressive process by which it became audible? Let us emerge from the superstition that God would be seen in the miracle of a moment while He may be excluded from the orderly process of ages. It was a wise saying, that we should not attempt to "read God in the wrong book." The astronomer, who swept the heavens and found no God there, might have found the surest traces of Him in his own soul. So they who look in vain for a miracle might find Him daily in a homely steadfast law.

Yes, it is the "soul" that follows hard after God; for the soul perceives the harmony within the diversity, the thought behind the phenomenon, the love behind the law. The Materialist clings to his beloved gases, and is learned in oxygen and hydrogen, and he boasts that he is not so foolish as to adore these. He satirises us by saying: "I do not cry, O oxygen, hear me: O hydrogen, have mercy upon me." True, but does he not see a wonderful manipulation and direction of his gases—as though some mighty, persistent power compelled them, ay, and through countless

ages, to do their destined work? Why should we not say, of what lies behind and manipulates these wonderful forces;—O mighty unity of power and purpose, hear us: O infinite order and harmony, have mercy upon us? The Materialist can catch his gases, and analyse them or combine them: but he cannot catch the subtle force that causes them to be. He cannot catch the creative power that was never a greater mystery to scientific knowledge than now. Besides, if he holds up his mechanical contrivances to catch these atoms, may we not hold up our souls to catch (or, as we say, to hold communion with) the mystery, the beauty, the beneficence of Nature? Surely the touch of mind is as real as the touch of matter; surely the tests of the spirit, of the affections, are as authentic as the tests of the laboratory. Is all of Darwin real, and all of Emerson illusory? Is Huxley a discoverer, and Browning only an idle dreamer? Is the atom all, and the life only a passing vapour? Are the senses of the body authoritative, and the senses of the soul illusory? Was Paul wrong in his philosophy as well as in his faith when he said:—

It is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him: but God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

No! The spiritual faculties are trustworthy. In their own domain they are authentic and authoritative; and they report truly concerning the things of the spirit. To millions of the best and wisest and noblest of mankind they have borne witness to the necessity for inferring the existence and activity of some supreme creative Mind; a Mind that seems through countless ages to know what it is doing; a Mind that persists while myriad forms and manifestations of existence come and go, appear and decay; a Mind that never tells the secret of its own being, but that fills the Universe with tokens of its supremacy, wisdom, beneficence, and power; a Mind before which, now as ever, the soul wonders and adores—never attaining, but ever seeking; its cry the same from age to age: "I follow hard after Thee, my God!"

"THE UNKNOWN WORLD."

The third number of "The Unknown World" (James Elliott and Co.) is before us. It maintains the standard of the previous issues, and shows no signs of descending to a more commonplace level, which would command for it, perhaps, a larger, if less select, circle of admirers. Its success hitherto is a remarkable indication of the awakening interest in all that pertains to the so-called esoteric side of life; for we live in bread-and-butter days which, on a surface view, seem anything but favourable to the pursuit of the abstract, or the cultivation of the mystical. Nevertheless, there would appear to be a considerable section of readers for whom the ancient records of Alchemy and Rosicrucianism have a charm, and who find delight in the study of "the occult," which latter term, we are afraid, is too often used to connote a state of general mental obfuscation and verbal entanglement. The opening article in the present number deals in a lucid, if somewhat pretentious, manner with "Asceticism and Mysticism." A hitherto unpublished poem by Thomas Lake Harris, "A Man's Word for Woman," strikes a strong note on the question of the emancipation of woman, and is really a feature in the magazine. An article by the Rev. W. Corbet, somewhat audaciously entitled "The Duty of God and of Man," attracts attention by its new reading of old ideas in relation to Christian doctrines. Other items are: "The Elimination of Evil; or, Philosophical Magic," by G. W. A.; an essay on "The Writings of Thomas Lake Harris"; "Chapters in Exposition of the New Gospel of Interpretation," by E. Maitland; a monograph on "Robert Fludd, the English Mystic" (with illustrations); "The Rosicrucian Mystery"; "Stages in the Cognition of the World," which appears over the well-known signature, "C. C. M."; and an inquiry into the alchemical philosophy under the title of "What is Alchemy?" Taken altogether, the magazine is creditably got up, whilst the names of the leading contributors are a sufficient guarantee of its literary excellence.

OBJECTIVITY OF AURAS.

TRANSLATED FROM THE "ANNALES DES SCIENCES PSYCHIKES."

(Continued from p. 496.)

Second Question.—By what organ is the aura perceived?

All the descriptions by the subjects report the position of the aura at certain well-defined parts of bodies. Sometimes it envelopes the body, sometimes it is localised at its extremities. In all cases it is absolutely conjoined with the appearance and position of the body. This is very clearly seen on the drawings and pictures executed from nature by the subject L— at the time of perception. As the perception of bodies is by way of the retina, one is led to conclude that that of auras takes place in the same manner. Again, the descriptions of what passes in the field of the spectroscope and in that of the two Nicol prisms also demonstrate that it is the eye—then the only organ interested—which receives the impression of the aura. Finally, the subjects have no knowledge of the aura until they have the eyes opened and are attentively regarding the object. It therefore appears to us to be established that the perception of the aura is effected by way of the retina.

Third Question.—How do the different subjects describe the aura?

In the descriptions of aura, given by different subjects, we must distinguish certain common and general characteristics, which are absolutely constant; and others which, variable according to the individuals, may serve to define each one's method of seeing.

(a) *Constant characteristics.*—All the subjects describe the aura as a flame emanating from the body either throughout its whole surface, if it has a rounded form, or, if an elongated one, at its two extremities. In the latter case each subject attributes to the two auras two distinct colours. This flame behaves in two ways which are constant with all the subjects. From certain bodies, such as powerful magnets, whether they are in the bar or horseshoe form, it issues at the prolongations of the limbs, these being horizontal, vertical, or in any other position. The aura from fingers is also always at their terminations. From other bodies the aura is vertical. Its intensity is then also much weaker. An intermediate effect, arising from the combination of these two, can also be obtained, and occurs with auras of medium intensity.

(b) *Variable Characteristics.*—The length and intensity of the aura vary with the subjects. These two qualities depend on the sensitiveness of the subject and may serve to define it. The colour of the aura is also variable. It is conceivable that it may be caused by the perturbation induced by the hypnotic condition in the centre of visual perception and in the intermediary organs which transmit the luminous impression from the eye to that centre. This perturbation depends on the temperament of the individual. But when we say that the colour is variable with different subjects, that does not mean that the variation extends indifferently through all the colours of the spectrum. The majority of subjects perceive especially the blue and the red, more or less pure, and little or none of the intermediate tints. Most frequently they see, in elongated bodies, a blue aura at one of the extremities, and a red one at the other. With a much less numerous class of subjects the red is replaced by yellow or green, and the blue by violet. It must be remarked that these three elements, length, intensity, and colour of a certain aura, vary also with the same subject, within certain limits, according to his temperament, and according to the hypnotic condition in which he is placed. This personal characteristic impression of each subject could be established: First, for the length and intensity of the aura, by means of a constant aura serving as standard, like that of a standard magnet. Second, for the nature of the colours, by means of a spectroscope, which allows analysis of a composite ray, and the determination of the wave-length of each simple ray according to the part of the field where it appears.

As an example we will give the characteristic of the subject L— put into the ordinary hypnotic condition in which he assisted at our experiments.

He attributes to each of the two auras of the large magnet referred to, a length of from eight to twelve inches. This is a very moderate sensitiveness, for other subjects see these two auras projected as far as from four and a-half to between five and six yards. In certain conditions, he sees, at their normal place, the colours of the spectrum of a gas lamp, by projection on a screen, or by direct vision in the spectroscope. The blue and

the red have for him more importance than for us, and he goes farther than we do into the deep red and the ultra-violet. But it also often happens that he reverses the colours of the spectrum, that is, he sees blue and violet in the red, and in blue the orange and the red, the yellow remaining without any sensible modification. We have, moreover, assured ourselves that this phenomenon does not arise from a reversal of the image of the body figuring to L—, at the moment when he inverts the colours, objects of very unsymmetrical appearance. The inversion only extends to colour. In the same way, in certain cases, he attributes: First, a blue colour to the north pole of the large magnet; to the positive pole of the electric machine; to the portion of wire affixed to the positive pole of a battery in a closed circuit, &c.; second, a red colour to opposite poles, &c. Or else he inverts these colours, the preceding blue being changed to red, and the red to blue. But there are luminous impressions where the inversion does not occur in the ordinary hypnotic condition with which only we are at present occupied: they are those which arise from the water colours which L— uses to paint the representations of the auras. This is very remarkable, for we can thus see L—, at a moment when he is inverting, paint the colour in inverse order as he perceives it, of the spectrum which is projected before him on a screen.

THE EFFECT OF MEDIUMSHIP ON PHYSICAL HEALTH.

BY MRS. HARDINGE BRITTEN.

A gentleman, having received the following communication from Mrs. Hardinge Britten, has, with that lady's consent, kindly forwarded it to us for publication:—

In answer to your esteemed favour, requesting me to supply you with my opinion, founded on my long-continued personal experience, concerning the effect of spiritual mediumistic practices upon physical health and strength, I regret to say that I can only offer you a brief statement of my own world-wide experience on this very important subject. Before entering on the results of my own mediumistic career, however, it is proper to state—and worthy to be duly remembered—that from my earliest childhood I was the subject of chest and throat diseases. Notwithstanding this discouraging physical tendency, I was gifted with such a singularly fine and powerful soprano voice that I was trained under the best Italian masters for the profession of an opera singer. Unhappily, at the age of fifteen, my throat difficulties obliged me to submit to the operation of excising the tonsils, a work (performed by a Mr. Yearsley, a throat disease specialist, of London) little likely to promise me the power to lecture as I have done, and still do, to thousands of persons at a time.

After this operation, having lost my power as a vocalist, I spent a few years as an actress and play-writer at the Adelphi Theatre, London. My severe throat and chest difficulties constantly interrupting my profession, I determined, by the advice of my medical attendants, to undertake a sea voyage, and hence accepted an engagement to act and produce some of my own pieces in New York, America. Here—although as a bitter Christian and warmly opposed to the reports concerning Spiritualism—as a writer for the Press, I deemed it my duty to investigate the subject, prior to exposing its fallacies, as I expected to do. It is only necessary now to add that, as the result of my thorough researches into Spiritualism, I became a powerful medium entirely convinced of its truth, beauty, and divine origin, and ultimately devoted myself heart and soul to its propagandism.

Finding that its phenomena fully explained my own wonderful and mysterious seership and occult powers even from infancy, I first devoted myself to the practice of test mediumship, and for nearly two years—being gifted with many phases of mediumistic power—I sat for, and convinced, thousands of the strangers who visited me of the truths of spirit existence and return.

Being compelled by a series of wonderful phenomena to go forth on to the public platform to lecture, I relinquished test medium practices by the stern command of my spirit guides, and devoted myself to platform work entirely—the combination of the two phases above-named being deemed by my spirit guides impossible, if not injurious.

For thirty years, then, I continued to obey these good and over-faithful messengers of the higher life, and this has been my method of service, without cessation, especially during the

necessary respite of the twenty-six ocean voyages which I have made to various lands. I have lectured to invariably large, sometimes overwhelming, audiences every Sunday morning and evening; often speaking (in America), by request of the warders, to prisoners, and in hospitals in the afternoons. I have generally spoken during the weeks intervening, sometimes three, often four, times. Thus I have given upwards of ten thousand lectures during my missionary work. Constitutionally subject to my old tendency of chest and throat diseases, I have often suffered from a recurrence of these troubles, but do not remember more than two occasions (the latter occurring recently from rheumatic fever) in which I have failed to meet and fulfil, I may venture to say satisfactorily, all and every one of my thousands of engagements.

When seemingly prostrate with illness, I have heard my most dear and tender mother—and other familiar friends—say: “Dress her; put her in the carriage and upon the platform, and she will be all right.” And this result has been invariably obtained. Apologies have been made for me, and they have always proved needless. My lectures have been always equally strong, and I have invariably returned from them benefited in mental and physical power. For many years, and even up to the last Sunday at Newcastle—whence I have just returned—the audience have been invited to give me the subjects of my lectures, in order to prove the fact that they were spiritually inspired and not prepared; and these improvisations have not only been the most powerful in point of philosophic matter, but also the most valuable to myself as health restoratives.

I have been called upon unnumbered times to open up new places in America, Canada, New Zealand, Australasia, &c., &c., and that in defiance of the threats of mobbing, lynching, and other horrors. Always obedient to the divine command and the assurance from the spirit world that “if a park of artillery were brought against me it could not harm me,” I have gone forward, with mortal fear and anguish, to do my work, and this has been invariably crowned with success, benefit, triumph, and healthful results. I am now advanced in life and suffering most severely from colds and rheumatism; yet I am humbly, but reverently, permitted to say that my last lectures in Newcastle this October in which I am writing were pronounced to be amongst my most powerful efforts, whilst I have returned to my home (as usual during the last thirty years) benefited alike physically and mentally.

My entire life has been a long succession of phenomenal marvels and proofs of supernal, I may say angelic, guidance and protection. But I dare not enter upon it in this communication any farther. I must add here, however, that I believe the strong and powerful magnetic forces which spirits can beneficially use in some cases, cannot be applied in some other instances without depleting, not to say injuring, those individuals who are not normally inspired with mediumistic gifts.

I also believe—nay, know—that in this new and unprecedented movement many reckless frauds have forced themselves into the ranks, on the same principle as the forger generally counterfeits the notes of the best banks. I believe, also, that physical fatigue, excitement, and the temptations presented by injudicious associates have betrayed many poor, unthinking mediums into habits of intemperance, excess, and a too free use of their powers, thus proving either their moral or physical destruction.

On my own behalf, however, and on that of hosts of my former associates and fellow-workers I solemnly affirm that spirit influence is beneficial, healthful, and exalting; whilst spirit-guidance and direction, when judged by the laws of right, and practised under the restrictions of common-sense, and the remembrance of every soul's personal responsibility, is inspiring, holy, and divine, and helps to lay the foundation of the Kingdom of Heaven upon earth.

AGENTS FOR “LIGHT.”—We shall be grateful if our friends will kindly supply us with the names and addresses of any new-vendors or others, whether in London or the country, who either keep “LIGHT” for sale, or are willing to do so.

THE CONDUCT OF CIRCLES.—We have printed, in a convenient form, suitable for enclosure in letters or for distribution at public meetings, “M.A. (Oxon.’s)” “Advice to Inquirers, for the Conduct of Circles.” We shall be pleased to supply copies free to all friends who will undertake to make good use of them. The only charge will be for postage—25, 4d.; 50, 1d.; 100, 2d.; 200, 3d.; 400, 4½d.; 600, 6d., &c.

THE TESTIMONY OF WILLIAM HOWITT.

I send an extract from a letter by Mr. William Howitt, which I think is as applicable to Mr. Podmore's telepathy and thought-transference as the odic force of a generation ago. Mr. Howitt's letter was written in 1862. It is rather lengthy, but I have only copied the essential part. It was written in reply to the Rev. Asa Mahan, first president of Cleveland, O. College, America, who wrote a book to account for Spiritualism on some other than the Spiritual hypothesis. Curiously, Mr. Mahan came to reside in Eastbourne several years ago, and took up his residence almost next door to me. He died some five or six years ago. His death was recorded in “LIGHT.” Eastbourne.

ROBERT COOPER.

Whilst others speculate about odic force and an action on the brain, we cut the matter short and say, “There stand the spirits themselves, seen, heard, felt, and conversed with.”

More than six years ago I began to examine the phenomena of Spiritualism. I did not go to paid or even public mediums. I sat down at my own table with members of my own family, or with friends, persons of high character, and serious as myself in the inquiry. I saw tables move, rock to and fro, and raised repeatedly into the air.

I heard the raps (sometimes a hundred at once) in every imaginable part of the table, in all keys, and of various degrees of loudness. I examined the phenomena thoroughly. Silly but playful spirits came frequently. I heard accordions play wonderful music as they were held in one hand, often by a person who could not play at all. I heard and saw hand-bells carried about the room in the air; put first into one person's hand, and then into another's; taken away again by a strong pull, though you could not see the hand touching them. I saw dining and drawing room tables of great weight, not only raised in the air, but when placed in a particular direction, perseveringly remove themselves, and place themselves quite differently. I saw other tables answer questions, as they were suspended in the air, by moving up and down with a marvellous softness. I heard, sometimes, blows, apparently enough to split the table, when no one could have struck them without observation; and I breathed perfumes the most delicate. I saw light stream from the fingers of persons, or while mesmerising some one. As for communications professedly from spirits, they were of daily occurrence, and often something wonderful. Our previous theological opinions were resisted and condemned when I and my wife were alone.

Many persons whom we know, draw, paint, or write under spiritual agency, and without any effort or action of their minds whatever; some of them even having never learned to draw. I wrote a whole volume without any action of my own mind; the process being purely mechanical on my part. A series of drawings in circles, filled up with patterns, every one different from the other, were given through my hand—one each evening. The circles were struck off as correctly as Giotto, or a pair of compasses, could have done them; yet they were simply made with a pencil. Artists who saw them were astonished, and, as is generally the case in such matters, suggested that some new faculty was developed in me; when, lo! the power was entirely taken away, as if to show that it did not belong to me. The drawings, however, remain; but I could not copy one of them in the same way if my life depended on it. A member of my family drew very extraordinary and beautiful things, often with written explanations, but exactly in the same mechanical, involuntary manner. In fact, most of these drawings are accompanied by explanations spiritually given, showing that every line is full of meaning.

I may add that I have never visited paid mediums, but I have seen most of the phenomena exhibited through Mr. Home, Mr. Squire, and others. I have seen spirit-hands moving about; I have felt them again and again. I have seen writing done by spirits when I laid a pencil and paper in the middle of the floor, and very good sense, too. I have heard things announced as about to come to pass, and they have come to pass, though appearing very improbable at the moment. I have seen persons often, in clairvoyant trances, entering into communication with the dead, of whom they have seen nothing, and giving those who had known them the most living descriptions of them, as well as messages from them.

Now, it is idle to talk of odic force in the face of facts like these, which are occurring all over America and in various parts of Europe, and which accord with the attestations of men of the highest character in all ages and nations. In Greece, Plato, Socrates, Pythagoras, and numbers of others asserted this spirit-action; in Rome, India, Egypt, Scandinavia, and aboriginal America, as well as in Judea, and amongst the most eminent fathers of the Church, the leading minds of every age but this have but one voice on the subject. It is the last vain clutching at shadows to avoid coming to the substance, which makes those educated in the anti-spiritual theories of the past century seize so eagerly on the odic force as their forlorn hope. It will be torn by advancing truth from their grasp. The cry that all is imagination is gone already; odic force is the present stage, and it must go too.

WILLIAM HOWITT.

[November 3, 1894.]

OFFICE OF "LIGHT," 2, DUKE STREET, ADELPHI,
LONDON, W.C.
SATURDAY, NOVEMBER 3rd, 1894.EDITOR ... E. DAWSON ROGERS,
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MOVING ON!

A very notable occasion it was, last week, at the General Meeting of the Psychical Research Society, when Dr. Oliver J. Lodge reported the results of his experiments, in the South of France, with the remarkable medium, Eusapia Paladino. Long before the appointed hour an eager throng filled and overflowed the commodious and rather pretty Council Chamber of the Westminster Town Hall, and, in spite of the excessive crowding and the bad air, remained to the end of a somewhat long meeting.

To a seasoned Spiritualist, the proceedings might well have seemed tiresome but for the touch of solemn humour over the whole scene. We use the word "solemn" advisedly; and what "humour" there was was entirely unconscious. There was a kind of hushed awe or amaze over the assembly, as though standing (or very comfortably seated) before some great discovery: and if anybody realised that this brilliant and accomplished audience seemed to be assisting at the comedy of *The Day after the Fair*, this was not shown, except perhaps at the very end.

We have really profound respect for Dr. Lodge, and would use a stronger word if we could find one. We admire his superb courage, his beautiful simplicity, his splendid ardour—and we know his fate. He will have to pay for the luxury of truth seeking; but it would be paying him, and the like of him, a poor compliment if we thanked him and them too ardently for being honest and thorough. Is it so rare a thing, then, that a man of science should be that? Why should we thank a man for being truthful and steadfast? as though it were really something we hardly expected of him.

But having said that, we are bound to confess that the whole thing, as we said, has its humorous side. It really is very funny to see these fine hundred-ton guns rolling up to take the fort which was long ago captured by the drummer boys and the nurses. It reminds us of the ever-refreshing story of the gorgeous fisherman, with his latest London tackle and flies and leggings, taking a whole day to capture a trout, while the village blacksmith can tickle half-a-dozen into his pockets just before going to bed.

We are not wishful to depreciate Dr. Lodge's story; we want to strengthen it, and we are extremely glad to have it, but we had better say at once that his experiences have long been "familiar in our mouths as household words." It is, however, of very great importance that Dr. Lodge should tell of moving tables, bulging curtains, floating musical boxes, dancing chairs, tapping or pushing hands, and all the rest of it. Common people have been telling that story for forty years, and they have been called—well, we will not rake up old grievances, but perhaps the very clever people who think they know everything, including all "the laws of nature" and all the limits of the "possible," will begin to reflect. At all events, on Friday week "there was silence in (the Psychical Researchers') heaven about the space of half an hour." (See Rev. viii. 1.)

We gladly admit, however, that the experiments of Dr. Lodge and Mr. Myers were conducted under very special test conditions, and hence have a really special value. An accomplished man of science in France invited these gentlemen to a special series of séances with Madame Paladino, under perfect conditions. The place of meeting was a small island, owned by the learned Professor, whose sole inhabitants were the lighthouse keeper and his family. The party consisted of the Professor, a scientific friend of his, Dr. Lodge, Mr. Myers, and a reporter. A large number of séances were held at night, and night after night. The room was arranged entirely by Dr. Lodge, and the medium's wrists were held by Dr. Lodge and Mr. Myers during the whole time when anything happened of which a record was made, and clever arrangements were made for guarding her feet; and yet the phenomena which Spiritualists are well acquainted happened, until both Dr. Lodge and Mr. Myers were convinced that what was done was not the result of any trickery. Dr. Lodge seemed to be anxious to lay emphasis upon the fact that the medium appeared to be straining to do what was done, as though, beyond her normal arms and fingers, there were other and abnormal arms and fingers, and he very emphatically noted that, while holding the medium's hands, other hands, and objects like hands, and hard or hairy somethings, seemed all about them, and that arms, other than the medium's normal two, seemed to be coming from her body or shoulders.

While telling this, there appeared to be a disposition to take refuge in some physical explanation. "These things, if believed, will be regarded by some as upsetting the laws of physics," he said, "but I don't believe it." And there was, for the first time, a little sigh of relief and a little gurgle of applause which sounded to us like the half-frightened, half-exultant little squeak of the mouse that had just dodged the cat's paw and grazed itself into its hole. Anything to escape the idea of spirits!

The speaker's concluding words seemed to hammer in this consoling thought: "Certain things usually considered abnormal belong to the order of nature." By all means; and, as we are dealing with Dr. Lodge and not with Mr. Barkworth, we will give him the fullest benefit of the doubt, and say that his words are capable of the scientific explanation that there is no supernatural—that all is natural—Heaven and earth, mediums and angels, God and man.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the members and friends of the London Spiritualist Alliance will be held at 2, Duke-street, Adelphi, at seven o'clock, on the evening of *Monday next*, when Mr. J. J. Morse will deliver a trance address dealing with the question of "Spirit Manifestations," distinguishing between those which are really such and those which are only such apparently.

MRS. M. E. WILLIAMS, OF NEW YORK.

We stop the press for insertion of the following telegram, which reaches us from a reliable correspondent in Paris, where Mrs. Williams has been giving séances:—

BEWARE OF MRS. WILLIAMS.**MEDIUM FRAUDULENT.**

EXPOSED YESTERDAY BY MONS. LEYMARIE (Editor of *La Revue Spirite*).

DOLLS AND WIGS SEIZED.**WARN OTHERS.****LETTER FOLLOWS.**

LIFE, OR VITALITY, AS REALITY.

BY "QUESTOR VITÆ."

I beg to thank "C.C.M." for his valuable criticism of my letter on the above question, with much of which I would concur, had I not myself considered the triune signification of life as indivisible.

The schools which present consciousness as the ground and reality of being, select one of these triune significations inherent in life, to the belittlement of the two others, which thereby become qualified as relatively unreal. Consequently some of these schools tell us that unconscious matter is non-being, and immanent ground is nothingness. Self only is real for them.

Metaphysic, which only deals with consciousness, which it abstracts from life, deals, therefore, with abstractions, and can only present us with abstract theories, which remain barren to the mind. It postulates the universal consciousness in order to formulate a logical theory of the universe, free from self-contradictions; but this remains a logical inference, an abstraction. It shows that all manifestation implies determination as its logical *prius*, and that the universal element must be self-determining. But its one Determinator and its self-determining still remain abstractions. It can present us with no conception with regard to the process implied in self-determination. This remains a logical inference.

But I say that there is no such thing as abstract thought apart from life. There is no such thing in the universe as abstract determination or idea. I say that it is the real and actual which is true to us, and not the abstract, which remains negative and indefinite.

In substituting life—i.e., vitality—to consciousness as ground and reality, we get over these difficulties, it will be seen, as life includes its triune significations in an indivisible synthesis, and remains real while in process, even though temporarily passing through states of gestation and apparent unconsciousness, and descending from, to us, immanent or noumenal states. Life is the reality of, and in, process, and process is but life manifesting. By substituting life to consciousness as ground and reality, it will be seen that both self (i.e., relative self; I will refer to absolute later) and not-self become real.

The process of self-integration is not the result of a merely abstract determination, but implies a concrete or life process as well, which metaphysic ignores, confining itself, as it does, to the analysis of thought processes. But man does not consist of thought alone, but of life, or vitality, as well. The mode by which sentient life becomes integrated into selfhood, with the awareness of self-distinction and self-reference, cannot be solved by the analysis of thought processes solely.

There is in the Universal manifesting a process by which life, unindividuate and etherial, becomes substantial, and evolves again inwards, re-becoming etherial; unfolding the psychical property of sentience in its course. There is another subsequent and parallel process by which such etherial, unindividuate, sentient life is integrated into self-distinguishing and self-referring selfhood.

We can scarcely define the psychical properties unfolded by life in the first of these processes as consciousness. Consequently, though life carries psychical significance inherently, yet this only "becomes" consciousness by a process entailing states of relative obscuration and gestation.

This process is effected by the reaction of life upon itself, by the action of life individuate upon life unindividuate, or self upon not-self. Therefore it may be said to be the universal in process, and as universal there is no priority; there can only be logical distinction between the ground and its significations. That is so; but as absolute neither can there be any process, consequently no accomplishing or realising, as only by differentiation can you have process. Scant satisfaction, therefore,

does logic afford us. Process, I say, is reality manifesting, and your relative self is reality realising itself. Yet in process life has actual and temporal priority as ground and condition of the properties or manifestations of its significations, which evolve and "become." And I will show that the psychical property evolves as much as the substantial property, and is, therefore, variable as compared with its permanent ground: life.

But our respective definitions of these triune significations inherent in life differ, and hence arises our difference in position. "C.C.M." defines these as "the immanent, the manifesting energy, and manifestation." I define life as carrying consciousness implicitly, and appearance (or form) explicitly. But, perhaps, it would be more clear if put as follows: life as ground and reality carries psychical and substantial significations which unfold in correlated modes, according to the degree of becoming of the life manifesting.

It is life which is itself the universal undifferentiate, self-subsistent, substantive element in being; it remains ever the unifying background in cognition; it is immediacy. It is "the whole of feeling given without relation" from which feelings are detached in detail, and "become" objects of thought: ideas. Life is sentience, is feeling, as ground; yet it carries inherent and inseparable energy, positive and negative, which entails polarity or differentiation on the surface or in appearance. But this differentiation is only an appearance, as it is inseparable from its ground. This inherent energy entails manifestation; it cannot remain immanent; therefore "Pralaya" is impossible. Further, its positive and negative energies entail relation, or mediacy, and thereby constitute quality, or character, or idea, and thus entail what logicians call reality. Its inseparable relating energies thus produce diversity within itself (or unity). This diversity, or manifestation in immediate oneness, or identity, must again include both psychical property and appearance. Its positive energy flows out as will, desire; and returns negative, having absorbed quality in relation, or interaction, or mediacy, which it presents to the sentient background, against which perception takes place, and in which such quality "becomes" idea.

While life *per se* is self-subsistent unity, its inherent polarity entails its manifestation as atomic. Hence it is unknowable *per se*, but is knowable in its qualities, which ever accompany it; from which it cannot be separated, no more than quality can exist apart from life, or reality. Therefore, all appearances are real, and all existence is real, as they cannot be but for the presence of life, viz., reality. All appearance, or mediacy, or experience implies the presence of life or immediacy. (But empirical cognition is only relative or adjectival and not complete, or direct, or immediate.) Therefore, all existence is real; there is no "maya," or illusion, except in imperfect, incomplete, adjectival perception. And even perception (though variable), I would say, is real and actual with regard to its particular plane.

The positive or will current of energy emanating from every atom of life, reflects its inherent quality, and may, therefore, be said to carry psychical signification (which, as such, is not idea, but "becomes" idea in the determined recipient and percipient self acted upon), while the returning negative current absorbs properties in relation with the not-self or otherness, and presents these to its sentient ground, against which perception takes place, and quality becomes converted into idea; or ideas become generated by interaction of life with itself. This returning current may, therefore, be said to carry substantial signification. The outflowing positive energy of life is spirit; while the returning, absorbing, negative current entails substance, or is substantial. Thus life, itself immanent ground, manifests by spirit in substance; an inseparable trinity in unity. The positive outflowing energy is manifested in electricity; the negative energy manifests in magnetism.

These energies manifest in every atom of life, whether un-

individuate or individuate, whether self or not-self. They assume various modes of expression in different spheres of manifestation. In the cosmos, or life unindividuate, they manifest as electricity and magnetism, as attraction and repulsion, as centripetal and centrifugal, as gravitation and levitation, as heat and light, as quality and appearance. In life individuate, or integrated into self, they manifest as masculine and feminine, as wisdom and love, as will and as thought. Thus every atom of life is a centre or focus of energy, radiating these two forces, which constitute its field, or spectrum, or relating power. But both self and not-self, though distinguishable, are inseparable, and are only different aspects of the one Universal Life. And every atom when evolved into its fulfilment (as a celestial self) will become a centre whose circumference is nowhere (by means of "induced" radiation or relationing).

Life remains the universal, unifying, sentient background, which can never be brought before its own percipience as an object of thought. Yet its inherent energy or polarity entails differentiation and relation, and thereby qualities which, by interaction, become ideas in self. It presents its qualities engendered in manifestation to its sentient self; the interaction of which is perceived as ideas, by which the quality or character of reality may be said to be realised into existence, or actuality. Thus quality in the not-self becomes idea in the self; but idea again re-becomes quality as it flows out on the life-circuit into the not-self. And life is thus eternally transmitted from self, through not-self to self again, and so on, *ad infinitum*. As it flows from one self to the other its quality determines idea in the recipient; thus every self stands as determined by its prius in the life chain and as determiner towards its successor. Thus every self stands as a unit or detail in the whole, the totality of which are in harmonious inter-relation.

This is further confirmed and rendered immutable by the fact that while transmitting quality by the positive out-flowing current, the determiner also absorbs the quality of the determined self by the action of his own returning negative current. Thus the whole is interlinked into a unity and solidarity of which "the man in the street" has not the faintest glimmering of a conception. And let it not be forgotten here that the one determiner in action is "Life" itself, of which ideas are effects or reflects in self. All ideas, therefore, are relatives, moments, manifestations; and are not determiners *per se*, as is usually taught in the schools.

It has been stated that "all processes are necessarily present in the Universal as ideas." This is but an incomplete statement and but a partial truth. Processes are the effect of qualities present in the universal life, which become reflected in selves as ideas. Nor is it the idea, therefore, that entails change, activity, expansion, as taught in the same school. The activity (energy) is inherent in life itself, and is as much an effect or manifestation as idea is. The idea is a derivative consequently, and is confined to the relational, or the universal "become" self. It is not logically correct, therefore, to say that the end of a process is present in the beginning as idea; it is present as quality, of which idea is a "becoming" and varies in mode as it is reflected from plane to plane by the life manifesting.

Equally is consciousness an effect; a manifestation of life, in inter-relation and not the ground of being, or ultimate reality conceivable. Life is conscious, inasmuch as it is sentient; it gives the background against which relation is perceived, or perception occurs. But consciousness is the effect of inter-relation. It may be logically distinguished from its ground. It is as much for life and in life as time, space, and conditions are for and in consciousness. It is life, therefore, which is the ground of consciousness and ultimate reality of being.

As consciousness contains time, and as consciousness is contained in life, it will be seen that life is eternal. It has been said that the self ever transcends its limits by activity, and that this expansion is of the self against the not-self. That is true, because inflowing thought or relation implies an accretion of life. Experience is really constituted by the integration of life (carrying quality) by the self. Thus the self ever expands and relates more of the not-self unto itself, and remains permanent and eternal, ever "becoming." In this sense also the Universal self (or the aggregation of all selves) is ever becoming; or, again, the Universal Life ever becomes from not-self to selves.

Life is eternal *per se*, but every state unfolded, of which it

is the ground, has a beginning. The ultimate to which we can ascend in conception is to trace the association of life unindividuate back to its primal integration into this solar system. But even there life was prior to the determination of its integration. Similarly is it the *prius* of every determination, the quality of which it carries and reflects from state to state; from a proximate anterior and transcendent state to a relatively external or circumferential state, by which it proceeds from etherial modes to ultimatum in states of density or matter.

There we find life impelled to the very circumference of being and apparently unconscious. The term consciousness can certainly not be applied in relation to such states. Apparently the quality carried expends itself in the state of matter, as the negative pole of being and manifestation would apparently cease were this life not re-endowed with new psychical qualities, or re-determined inwards, in which process man becomes one of the instruments.

There is no such thing as abstract determination or idea. Every determination is the effect of the quality inherent in life, reflected as idea as it flows through selves. The appearance is that the self generates ideas, and thereby determines their realisation in actuality. In reality the apparent determining self is determined. The One Universal Life is the only conception we can form, therefore, with regard to the One Determiner, or of the "Divine Self-manifesting Idea." This is the only conception which will carry any meaning to us with regard to the Universal, the Absolute, the Omnipresent, and in this conception both self and not-self, or life integrated and life unindividuate, are real.

The only Absolute is the one conscious life, the one substantive ground in and behind all selves. But as absolute it cannot think, as that implies relation. It thinks *through* all its selves, or relationings, which remain inseparable from it; in which it remains the undifferentiate, sentient background, and apart from which are no selves. While the absolute or universal life is conscious, yet the term consciousness can only be applied to it as thinking, or to life in process as selves. Consequently it cannot be said that there is such a thing as an absolute idea, or absolute idealism, as ideas are only relatives; are an attribute, a quality, a reflection, a manifestation, an effect, of life. Or can it be said that there is such a thing as a universal self; the truth being the presence of the universal life in all selves. As unifying ground therein, it may be said to hold all experience in unity, and thus to contain and unite all selves with their manifold contents. But this is a distinction in logic only and not in actual fact, as relationing (or selves) can no more be detached from its ground than the ground can be separated from its qualities. There is a tendency in some schools to convert this absolute ground, or life, into an absolute experience, an absolute individual, an absolute idea, in which all possible content may be held in unity. This misconception arises from metaphysic postulating an abstraction as its ground (consciousness *per se*). The relative experiences must persist in their ground, but identified in selves, which are reality realising itself.

Metaphysic, in ignoring the process of becoming, jumps at one leap from the universal to the individual, and then proceeds to analyse discursive thought as exhibited in this circumferential mode, ignoring the intervening process, with its intermediate degrees of life and consciousness, as also the fact that intermediate degrees of self-consciousness imply related planes of life; as there is no such thing as self-consciousness without relation. Yet modern psychology is beginning to realise that there are subliminal or intra-normal strata of consciousness in man, which in itself demonstrates that there must be related or intermediate planes of being in the universe.

The converse of this metaphysical position naturally would entail that at death the consciousness communicated to or through man would re-become universal or be re-absorbed into the absolute, entailing the annihilation of individuality. In order to get over this drawback they tend to exalt the absolute into individuality. But this is self-contradictory, and self-destructive, as experience entails particulars or relations, while absolute implies freedom from relation.

As consciousness contains time, the experience of self-consciously identified individuality must persist permanently. As consciousness is contained in life, the synthesising of experience is equivalent to the integration of life into a concrete unit, holding the manifold of experience in a conscious identity, which re-identifies itself with its source. Such a

concrete unit of life must also entail permanent form. The self is thus essentially real; is reality realising itself, and is indestructible and eternal.

I necessarily agree with "C.C.M." that the temporality of the process of self-integration does not constitute the process. The reality of the process is life manifesting. Both time and conditions are *for* consciousness, and are of logical distinction, and equally is consciousness *for* life, and of logical distinction. Yet the process of self-integration entails stages and states cognisable to the self, and states only cognisable to the determiners; while the life integrated has existed in stages which we must call apparently unconscious, yet real, though to some logicians such states are non-being.

This aspect of the integration of self implies a life process of involution entailing a return circuit, which we see partly illustrated in evolution. What has led "C.C.M." to misconceive my position is, I think, that I distinguish *two* processes as associated with self-integration. One by which thought-carrying, but unindividuate life, determines itself from transcendent subjective, or noumenal states into states of density or matter, where the determining quality is expended (apparently) in ultimatum; and a return circuit, if I may so say, by which such relatively unconscious life is re-determined inwards by new impartation of quality, and evolves up gradually from stage to stage, on successively higher levels, towards ethereal or relatively subjective transcendent states.

The descending current, or current proceeding outwards, carries subjective significance pre-eminently. This is illustrated in its being a subjective or central process within the selves through whom it passes. My illustration quoted by "C.C.M." referred to this: "The mode by which thought wells up from discrete and subjective states into superficial cognition may illustrate the process by which the Universal particularises itself." Received from transcendent strata, it becomes an object of thought. But this illustrates the universal process by which life unindividuate passes from strata to strata, through selves, carrying determined quality, till ultimated in matter. It is also illustrated in human birth, in which the transcendent germ of the self descends from celestial noumenal spheres into ultimatum in matter.

In the return circuit the objective signification becomes prominent. The explicit appearance assumes prominence, and is more palpable than the implicit psychical property of which it is the reflection. This is expressed also in the function it assumes, as it goes to constitute the sentient *forms* of the selves, whose thought presentation is supplied by the descending current. This return circuit passes from without inwards to successively higher levels. It is illustrated in the organism by the food taken, in physical states, from without, where it is converted into chyle and poured into the blood, in the inner part of the organism. In the blood it meets the descending vitality inbreathed from the atmosphere, and is raised in quality thereby.

We absorb and accrete the vitality from the food that we digest, and throw off the husks or lower modes of each atom, as refuse; even as our physical body is left and disintegrates when the unitary principle or permanent spectrum of the self indraws after death. The vitality in molecular atoms thus rises in state or plane (called transmutation) by being accreted into the self; as the self does when dying to its body, or when indrawing from the body at death. This being integrated into the self may, therefore, be said to constitute a rising in the planes of being, as regards the vitality of the atoms absorbed into the self, which stands to such atoms of life as a macrocosm, while being itself a microcosm which is proceeding on a circuit of becoming within the solar macrocosm. Thus the self ever relates and takes the not-self into itself; thus the self ever expands over and against the not-self. Thus the not-self ever becomes self and the Universal becomes selves. The microcosmic self must be a minor representation of the macrocosm and, in accord with universal law, include within it a re-presentation of the macrocosmic planes of being, through which each several atom of vitality accreted probably rises in state and degree, even as the microcosmic self rises in the planes of the solar macrocosm. Possibly such atoms, after circulating through the minor universe of the microcosmic self, may return on the negative returning circuit, connecting man with his *prius*, in whom their quality, reflecting idea, will thus re-present man's state to his transcendent *prius*, who will thus be aware of what is transpiring on external earth.

Thus the whole process of determination and of manifesta-

tion occurs through selves, and man being the universal in process, it is illustrated in man; man being one of the links in the chain of determination and standing as determiner to the plane below, or external to him, while being equally determined by his proximate *prius*, in the plane within, or transcendent to him.

Only when life unindividuate has completed this circuit of becoming, having unfolded sentience and re-become ethereal, is it nucleated or polarised into embryonic selves, who then proceed on a similar but not identic circuit of becoming and integration, passing through selves in each descending plane, in a mode of which conception and birth on this plane is an external correspondential illustration; even as the thought-process in man is an external illustration of universal law, with regard to the determination and radiation of induced, unindividuate life. Remaining in a circuit of determination they then become vehicles, or foci, through which descending thought-bearing, unindividuate life radiates, or proceeds into objectivity; and attaining the power when become into their fulfilment (or into the image of their makers) of nucleating life unindividuate into self-integration. And so on *ad infinitum*; the universal life particularises and individuates itself in an ever expanding circuit.

This reception from a transcendent source or relative *prius*, by all selves in every sphere, of a permanently in-flowing life-current of determination, which, again, radiates outwards, as reflected idea, into successively lower modes or external planes, constitutes the occult nature-mode of what would otherwise be but an abstract conception of unity. It is this life-current which links every self with its proximate *prius*, and constitutes the mode by which the self, though differentiated, yet remains unified, in fact as well as in logic. And this again illustrates how the self, though relative logically, is real actually, is a link in a universal chain through which the reality realises itself.

This in-flowing and out-flowing life-current is also the basis of many of the phenomena of Spiritualism and of Occultism such as intuition, telepathy, thought-forms, doubles, hypnotic suggestion, curative mesmerism, psychometry, &c., with which I hope to deal on a subsequent occasion. It is also the basis of the thought-influences poured into the astral plane by man, often referred to by Mr. Sinnett and Mrs. Besant, who, however, forget to connect man with his relative *prius*, and thereby make him into the originator of the idea and thus abstract him from his source, and make him apart or separate, and destroy the unity of the universe.

This out-flowing radiation of life-energy is described by Denton. It is illustrated by the experiments of Colonel de Rochas, described on p. 429. It comes in confirmation of Professor Barrett's theory as given in "LIGHT," p. 441, "of an invisible radiant energy associated with conscious life, this energy being a simulacrum of the innermost recesses of the mind of the individual whence it emanates." But it must be noted that there can be no outflow without a previous inflow, no more than there can be evolution without prior involution, or conception without inception, whether with regard to mental or physiological conception. Inasmuch as this outflow is permanent it follows that its *prius*, or in-flowing life-stream, is equally permanent.

It will be found that this eternal, thought-carrying life-stream, flowing from plane to plane through all selves (and radiating induced currents through each self) and thus interrelating every plane and every self, is the ultimate Determiner conceivable. But the quality entailing determination, conveyed to each several self, is (apparently) imparted by the proximate *prius* of that self, or preceding link in the chain, so that each self may be said to be apparently determined by an antecedent host of selves, while itself determining a succeeding host of manifestations external to it. Further, the determination imparted by each proximate *prius*, is the resultant of the reaction in that self of the life-stream descending to, through and from it, with the return circuit, or life-stream re-ascending from lower modes, or relative succedents in the eternal chain.

This life-stream is atomic in manifestation, hence, apparently differentiate, or conditioned. In that sense it is not free. The selves interlinked by this stream of determination are also determined, or conditioned. We have to face the fact, then, that while life as immanent ground is self-determining, yet as manifest it is not free. But this distinction can only be made in logic, and not in fact, as its inherent positive and negative energies condition it, and are inseparable from it. Hence, it is self-conditioned and not free. The unknowable, immanent

life, the "thing in itself" is logically free, but not actually. By interaction of life individuate and life unindividuate, of self with not-self, it determines itself into process, and accomplishes and realises itself. But both apparent determiners and determined are not free; they are conditioned. Only the immanifest ground: Life, is free, and Universal Life is the sole determinator.

The Universal Life presents itself as life accomplishing itself in process; in which the process is its mode of realising itself, by integration into Selves; entailing the becoming of the universal reality into the actually real. We must, therefore, in this consideration, as regards the whole of the manifested Universe, replace the conception of freedom by that of universal law and all pervading order.

It is evident that the term consciousness cannot be applied in association with the primitive psychical properties of chemical affinity and crystallisation which accompany the states of density of life as matter. We see that the form of such atoms of life cannot be said to be within their own consciousness. Therefore, says metaphysic, they have no form or existence for themselves, and only exist as symbols to self-consciousness. But I show that matter, though apparently unconscious, is life densified, and consequently, being, or real in itself.

With regard to self-integration, therefore, the life integrated is prior to its nucleation; while the determiners, or nucleators, of the self are the *prims* of the idea reflected, with which the life nucleated is impregnated and selfhood constituted. Both are the universal life, and as universal, there is no priority, either as determining idea or as life determined; while as self-integration, or as reality realising itself, there is actual priority in the life nucleated; and process becomes not obscuration, but reality accomplishing itself.

In this respect we must, therefore, again substitute life to consciousness, as the reality eternally accomplishing itself, through its inherent and indivisible, but logically distinguishable properties, which it unfolds in successively varying modes, remaining itself the permanent ground and reality.

I must, consequently, disagree with the schools who, finding the self here as a logical thinker, turn round to its source, the life (whether considered in its impersonal etherial mode in space, or as physical matter) from and of which it is constituted, and say, thou not-self art no-ground, non-being, non-real, nothingness; I thinking self (though integrated from you) alone am real.

"C.C.M." says that the conditioning and distinguishable moments entailed by the process of becoming, "belong to a logic which fulfils itself without interval." I show that it is not logic, but life, which fulfils itself, and though process entails obscuration, yet it is reality realising itself.

"C.C.M." would confine the use of the term reality to the consciousness of related co-existence, as related parts in the coherent whole, as this is in divine consciousness, in the divine self-manifestation of the idea. But I would say he there refers to one stage in the eternal process, from which the prior stages are inseparable, and all are equally real, though realisation "becomes."

Again, he refers to life in the stage of becoming "of which the idea is incomplete, as therefore (regarded as a discrete moment of absolute being) not even real, far less reality." But you could not have any fulfilment without these prior stages of the process; and all stages are real, though the realisation unfolds and accomplishes itself. Absolute life or being, divested of its qualities and of the process thereby entailed, is a mere barren abstraction, and has no existence. As absolute *per se*, you can have no process and no becoming or fulfilment, or, indeed, is there such a thing as absolute being apart from its relationings, or selves, which constitute its realisation and accomplishment. As the absolute constitutes the ground of all selves, and they are inseparable therefrom, they are the absolute in relation; in process of accomplishment. Hence all moments of logic, of dialectic, of consciousness, though relative, are real, with regard to their particular plane. It is only through selves that the absolute can think.

The process of becoming entails temporary obscuration and the appearance of separation, but this gives way in the dawn of fulfilment, in which the self re-identifies itself with its source, as a part of the whole, and in which its percipience comes to include the whole in which it is a part, and thus "brings the world finally at one with intelligence."

But if we may use the popular term God in association with this state, then God would rather appear to become such than to have been so in all states; to have become such from what was primarily not-self, or life unindividuate, or real independent unit atoms of life in essential relation and inter-integration. But as law is universal and we have seen that the not-self "becomes" selves, then there must be, not one God, but an infinity of Gods, who share in participant unity or corporate union.

In presenting Universal Life (vitality) as the ground and reality of all being, I present a term which is palpably comprehensible, in preference to the absolute, which is a metaphysical abstraction and carries no concrete suggestion to the mind; I argue that self-integration, and the coming of the self into divine consciousness, is the fulfilment of life or the realisation of reality. Further, that the determining of life from diffuse to concrete, and of the whole process of manifestation, including both phenomena and self-integration, is effected through Selves, constituted of reality, and realising reality, and not by a mere unseizable abstraction.

I have shown that the psychical property of life unindividuate "becomes" through states of gestation, and a process entailing temporary obscuration or apparent unconsciousness even, the property here of awareness or self-reference. But even this varies in mode. It is now acknowledged (Myers; James) that the self includes several strata of consciousness (and that, I would add, is according to the degree of becoming of the life constituting, or integrated in the self.) It is also acknowledged that our perception is variable, adjectival only. Facts or relations presented by human mediacy are capable of alteration by enlarged experience. The appearances presented vary according to the successive modes of perception unfolded in the self. The field of perception expands as the self ascends in the circuit of becoming; its field of relation expands in ratio with the "intensity" of the life-energy flowing through it, until there is an identification or sharing on the part of each with the proximate whole of which it is an organic part. Or, as "C.C.M." so well puts it, "the growth of their self-consciousness is to knowledge of integral relation, as it is for the total unitary consciousness of that whole to which the partial soul belongs."

But in all these varying modes of consciousness the life manifesting remains permanent. It is the ground and reality of the ever-changing manifestations of its significations.

The position I assumed was that consciousness was as much an effect of manifestation as are phenomena, and equally "becomes." It is a property or quality inherent in its ground: life, which produces both of these in manifesting itself. It is, in fact, a manifestation and not the ground. But I could not infer that these properties are divisible; they cannot be abstracted from each other. They would cease to be but for their ground, the life manifesting them, which would equally cease to be if without properties. But though indivisible they are distinguishable, and in that sense only, the logical priority must be accorded to the ground, the reality which eternally accomplishes itself through these, its inherent properties, and that which has logical priority, we call reality.

When we speak of the "eternal consciousness of the Universal" we speak of the subjectivity of the universal element, to the exclusion of its inseparable nature-mode, and fall into the limitations of which I accuse metaphysic. The barrenness of metaphysic results from the fact that it deals only with one of the aspects of reality; it abstracts one of its triune significations, and consequently presents only abstractions to us; leaving out the vitalising element. Physical science, on the other hand, deals with two other of its significations, i.e., its concrete property, or form, or appearance, and energy, or force, while not identifying these with life. Generally, it ignores the psychical property, or subjectivity. When it does deal with this, it makes matter which, as it knows it, is but an appearance, into its ground or reality and converts both life and consciousness into derivatives of this one signification which it has separated from the others. The science which will deal with its triune significations simultaneously or concurrently, alone will be fruitful, and that has still to arise. Men will cease to be satisfied with abstract, negative truth; they will ask for living, vitalising truth. The question of the future will become, not what is truth, but what is life.

THE MYSTERIES OF MEDIUMSHIP.

DAVID DUGUID.

SPECIALLY WRITTEN FOR "LIGHT" BY MR. JAMES ROBERTSON.

(Continued from page 512.)

One or two examples may be given of the methods adopted by Mr. Hay Nisbet and his friends to test the veracity of the controls. One day Mr. Nisbet and a friend came across a picture by Jan Steen in the Hunterian Museum, Glasgow, entitled "A Boy Showing His Drawing Book." The room being dark and the picture hung very high, it was difficult to see all the details, but so far as could be observed it consisted of a group of four children round a table. Mr. Duguid was quite ignorant of the visit to the Museum or of the existence of the picture. At the next sitting when Steen controlled he was asked if he could give a detailed description of any one of his paintings from a hint of its leading features. "Oh," he exclaimed, "I am not wanting anything particular about it; just give me the merest spot, and if able I will give you details." Mr. Nisbet only said, "A picture book opened," when Steen at once said, "It is mine, 'A Boy Showing His Drawing Book,'" and then proceeded as follows: "There are five figures in the picture, if I remember aright. The boy wears a cape, and has a slouch hat on his head. He has the book standing on the edge of the table before him. In the foreground there is another boy having a red dress, leaning on the table and looking at the book, while on the other side are two figures—one of them a little girl, I think. But I am strongly impressed that there is a fifth, thrown into the shade somewhere behind the boy with the slouched hat." Mr. Nisbet said he could only make out four figures, but that otherwise the description was correct. Steen was asked if he remembered where the light came in on the group. "Oh, yes," he said, "it comes from the left. Wait now, just a little, till I think. No, I was wrong, it is neither right nor left, but between the two, coming somewhat down on the table from a window behind the group. Did you not see a table-cover?" Mr. Nisbet admitted that he had seen this, and the friend with him had remarked at the time how well this detail was done. Steen enlarged his description of the painting in question, particularising an old door with panelling thrown into the shade, which they had not observed. On the following day, Mr. Nisbet, accompanied by two friends, again visited the Museum, and gaining an elevation, got a closer view of the picture, and then saw, as had been described through Mr. Duguid in trance, the fifth figure in the shade behind the boy with the book. The tint of time had obscured the door and panelling, but all the other points as indicated by Steen were duly made out. They noticed that the light came in from the left, striking in between two of the figures at the table. They also noticed what had escaped their observation on the first visit, viz., that the boy with the book had on a slouch hat and a cape, and that a corner of the table-cover was turned up, forming one of the finest effects in the picture. Many tests of a similar kind connected with pictures by Steen and Ruysdael were obtained in those early years, placing it beyond doubt that the Intelligences controlling the medium and governing the séances were the Dutch artists aforesaid. The appendix to the volume "Hafed" contains several similar test references to other pictures in public galleries by Steen and Ruysdael, and their authentication, as well as the means adopted thereto—all most interesting reading. I am, of course, aware that we are living in an age of very minute and finical criticism concerning matters psychological and spiritual, and minds that could haggle over the experiences of a Stainton Moses might well be expected to find fault with Mr. Duguid's trance and direct paintings on the score that their artistic qualities are not creditable to their reputed authors. But the question to be considered is: Are they at all characteristic of the painters from whom the inspiration is alleged to have emanated? Many professional men have vouched that they are. It has also to be borne in mind that those early works were done in darkness; or when gas was used the medium's eyes were sealed with bandages. Some of the best work was done when only Mr. Nisbet or someone in close sympathy was present, the crudest when there was a crowd looking on, the explanation given by Ruysdael being that the medium was surrounded by an aura or halo, and so long as the circle remained unbroken by mortal bodies the spirits could use him, but when broken in upon by cross influences then the work could neither proceed so well

nor so quickly. J. W. Jackson, a singularly clever man, whom some of the older Spiritualists will remember for his able contributions to "Human Nature" on subjects which were much more recondite in his day than now, was in the habit, before he accepted the Spiritual hypothesis, of combating the conclusions of the Duguid circle and endeavouring to explain their tests away. He said that when in trance Mr. Duguid was clairvoyant, and that when he was told where a picture was he was there in spirit, saw the picture clearly, and at once gave full details. He admitted that it was a spirit communication, but he could not get further than that it was the work of the spirit of the medium. J. W. Jackson moved much faster in his search than many Psychological Researchers in later times, for a fuller investigation enabled him to see clearly, and fully to appreciate, the supreme importance of the new Spiritual revelations.

THE DIRECT PAINTINGS.

Satisfactory as were Mr. Duguid's paintings in trance, there were soon to come further developments. For a considerable time he continued at work on the large pictures, but towards 1869 there commenced the development of a new phase of the painting phenomena. At each sitting smaller paintings were executed; sometimes in full light and sometimes with the gas turned down, but always with light sufficient to enable the medium to be seen working. Some ten minutes usually sufficed to produce a prettily finished landscape with several colours. When Mr. Duguid was in a trance the sitters were told that pictures could be done in still less time if total darkness were provided, and then equally good pictures were produced in from one to three minutes. At one sitting a landscape was done in thirty-five seconds! When those present expressed themselves sceptical as to the medium's power to produce such results by manual dexterity, they were told that the pictures were the *direct* work of the spirit painters, the medium merely supplying the requisite magnetism. And thus were begun the most important and striking phenomena associated with the name of David Duguid. Month after month these marvellous productions were produced, to the astonishment and delight of hundreds, who carried them away as genuine and permanent manifestations of spirit power. What an amount of missionary work these Duguid direct paintings have done, bearing the message of the Spirit world in interesting and beautiful forms everywhere over the civilised world!

Needless to say, these "Direct Paintings" were produced under test conditions. In obedience to the wish of an inquirer, the medium would be bound hand and foot after the most intricate and elaborate manner that could be devised, and yet the results were as satisfactory as when the inquirer contented himself with the initial difficulty of the darkness alone. I have been present when such test conditions were observed, and can bear personal testimony to the validity of the results, not pictures only, but frequently writings in various languages, Hebrew, Greek, Latin, and English. The volume "Hafed" contains some copies of Egyptian hieroglyphs, all of which were produced under the same conditions. Very few of the older Spiritualists visiting Glasgow, but have witnessed these phenomena. The process has been frequently described. After being entranced, David takes from his pocket a bundle of cards, usually of carte de visite size, which he carries on his person in order that they may be saturated with his personal magnetism. Two or three, as a rule, are selected, duly marked for purposes of identification, and placed on the palette in front of the medium (once it was a common practice to put penny pieces over each of the medium's eyes, and cover them with cotton wool, but these tiresome and superfluous precautions have been wisely discarded). The light is put out, and it may be that perfumes are almost immediately sensed by the sitters, not by all at once, but now by one, now by another; lights may be seen in different parts of the room, and in front of the medium tiny sparks for a second or two; knocks are then heard which mean a summons for light; and now, in the full glare of gaslight, are discovered the cartes, spread promiscuously on the table, each with a little painting in several colours, and of diverse artistic quality, the paint still glistening wet upon their surfaces. The finishing touch to each is given by the medium (still unrelieved of the control) *breathing* upon them, to "fix" their colours. I had the good fortune for several years to possess one of these direct paintings, which, I think, must have been produced under exceptionally favourable conditions, for I, and many others to whom I showed it, considered it an artistic gem. The time consumed in the production of these

paintings varies considerably. I have several times been present when two really artistic landscapes and a card with pencilings in Greek and Hebrew were executed within two minutes. At other times we have waited six minutes for two pictures. It would be absolutely impossible for any one to do, in the dark, work of this class, while the time consumed would not admit of the swiftest craftsman doing the paintings in a good light. For twenty-five years this work has gone on, and several of the sitters have been in continuous attendance at the sances for sixteen to thirty years. Clairvoyants who have been present say the paints are transferred instantaneously from the brushes to the card, as if by an electrical process. The controls say that a hand is materialised for the work, that only one brush is used for the entire process, and that when the tiny sparks are seen in front of the medium that is the moment when the work is done. Very rarely have I seen the sparks beyond a second or two. I have been privileged to get pictures done on my own business cards, under the same test conditions, but these were far removed in quality from those done on the cards carried on the medium's person.

"HAFED" AND "HERMES."

Mr. Duguid is perhaps more widely known through the volumes which bear these titles than by his physical mediumship. The story as told by Mr. Hay Nisbet is that in August, 1869, Mr. Duguid became subject to the control of a spirit professing to be a Persian, who lived in the body some 1,900 years ago. He had been, he said, a Chief, or Prince, of Persia, a warrior, afterwards Head of the Magi, and finally, in his old age, a preacher of the Christian faith, for his adherence to which he suffered martyrdom. When Mr. Duguid was brought into contact with this control the effect on him was very striking. He appeared awe-struck, and bent forward with hands clasped in an attitude of the deepest reverence. Remaining for a minute in this position, he raised his head and made the salutation, "My greeting unto you!" Ever since, when subject to this control, the medium performs the same gestures. The Persian expressed a desire to give to the world a narrative of personal experiences in the first century of the Christian era. At first Mr. Nisbet alone was allowed to sit, but gradually this condition was relaxed, and other friends interested in the work were permitted to join the séance. Under this control Mr. Duguid attained to a much greater fluency of expression than when under the influence of his artist friends alone. Mr. Nisbet having no knowledge of shorthand was at great disadvantage in taking down what fell from the medium's lips, as at times, in giving expression to strong feelings, the control would burst into an uncontrollable flow of speech, little of which could be transferred to paper. But the control went carefully over the manuscript after it had been written, and made the necessary corrections in the narrative, and thus was laboriously compiled the large volume of nearly six hundred pages.

"Hafed," which has now been published over eighteen years, caused a considerable amount of commotion and controversy. Mr. S. C. Hall wrote an elaborate article eulogistic of its marvellous story in the pages of the defunct "St. James's Magazine"; Hudson Tattle criticised it with much thought; William Howitt, though he had the most perfect confidence in its spiritual origin, was opposed to its teachings. I will not seek to estimate the value of the volume, nor enter into any controversy as to whether it be actual mundane history or not. The control calling himself Hafed strenuously maintains that the events are no product of the imagination, but facts of his personal life when on earth. The article in "St. James's Magazine" above alluded to says: "The book is full of pure thought, of lofty motive, and suggestive only of universal goodness. If not literally true, it suggests so much that is sweet and lovely to the imagination of the pious soul, that it may, under any circumstances, be made a profitable study. . . . Whatever the source from which the book has come, its thoughts are so pure, its incidents are so thrilling, that all may read it with delight, and with a profitable stimulation of the highest emotions. But if, as we are asked to believe, the real actors who have projected these lovely pictures of the life and times of the Man Christ Jesus on the brain of the Glasgow carpenter were indeed contemporaries and companions of Christ—then this book is a peerless gem."

One thing may be safely said, that these utterances in trance by David Duguid are amongst the most marvellous things in literature. I have been closely associated with him in business for many years, day by day; I have sounded his mental constitution, and to the full know its extent, and I know that his

normal capacities are utterly inadequate to the production of such a work. As Dr. Sexton said in the review published in the "Spiritual Magazine" for February, 1876: "Even had he at his command large libraries of books, with some experienced scholar to point out to him the volumes that he required to consult, it would still be a matter of impossibility that he could have stored his mind sufficiently with facts to enable him to respond to the questions detailed in its pages." But David Duguid, the normal man, has read few or no books, has certainly no literary gifts, nor any special bias for the subjects which are treated in these volumes. True, he has a smattering of geology and astronomy, but it is seldom he reads anything beyond the daily paper. He has not even read the book in full of which he is the external author, having simply glimpsed at a chapter here and there. He would rather work hard for hours as a mechanic than be forced to write a letter, and in doing the latter he would not shine over brilliantly. Mediums like J. J. Morse, E. W. Wallis, and others, have ripened externally, and would now be fair critics of their own trance utterances. Andrew Jackson Davis is another example of the same kind of mental growth, through the "superior condition" becoming, in his case, largely externalised. But it is scarcely so in the case of Mr. Duguid, who shows little or no signs of intellectual growth as a result of his mediumship. Hafed says: "I had to do my work with an inferior instrument—a medium not of the finest culture—finding it difficult at times to transmit my thoughts"; and Mr. Duguid is to-day the same ordinary simple-minded, unpretentious working man that I knew eighteen years ago.

(To be continued.)

IN MEMORIAM OF OUR BELOVED FRIEND AND FELLOW-WORKER, LUTHER COLBY.

We, Emma H. Britten and William Britten, do not for one moment suppose it is necessary for us to add a single word of tribute either to the noble memory which our ascended friend, Luther Colby, has left behind him, or to the many plain, but no less striking, reviews of his life and work, which accompany the brief announcement of his departure to the higher spheres of being, contained in the paper which he did so much to found nearly forty years ago, and to which during all that long term of years he so fearlessly and peacefully devoted his editorial experience, fine and ever present mediumistic powers, and unceasing efforts.

To every Spiritualist throughout the world "The Banner of Light" has in some measure brought comfort, warning, instruction, and good cheer—but it is only to such long-tried, personal friends as the writers of this article that the human and personal worth of Luther Colby as a judicious friend, adviser—we might almost say "a Father in Israel"—was truly known. We not only send after him, but desire to register in this paper—so appropriately denominated "LIGHT"—how earnestly and tenderly our loving remembrance follows him; recalling all the terrible experience of the raging destruction of the Boston fires, and the still more abhorrent persecutions from friends and foes of our own household; and during all of which, good, honest, brave-hearted Luther Colby steered the mighty ship of Spiritualism bravely and faithfully through all the shoals and reefs of internal, as well as external, storm and tempest into triumph and glory. We, the writers, both unite in the fervent wish that we had a hundred more Luther Colbys in our ranks; while we send after him our fervent blessings and the confident assurance that in a few brief and transitory years of time we shall all meet again in

The spacious grand plantation,
where there will be

No more desperate endeavours,
No more separating evers,
No more desolating nevers,
Over there.

EMMA H. AND WM. BRITTEN.

"SCIENCE AND SPIRITUALISM."

WE shall give in our next issue the first instalment of a full report of the address recently delivered by Professor W. F. Barrett, F.R.S.E., to the members and friends of the London Spiritualist Alliance, on "Science and Spiritualism."

THE man who gives his life for a principle has done more for his kind than he who discovers a new metal or names a new gas; for the great motors of the race are moral, not intellectual, and their force lies ready to the use of the poorest and weakest of us all.—LOWELL.

THE SOCIETY FOR PSYCHICAL RESEARCH.

A STEP IN ADVANCE.

I have just returned from a meeting under the auspices of the above Society, at which Professor Oliver Lodge recounted his and Mr. Myers' experiences, *en séance* with Eusapia Paladino.

The sittings were held on an island in the Mediterranean, where—

Calm and shut out

From all the strife that shakes a jarring world,

they had a fine time of it.

The precautions they there took to secure the medium, by means of electric tell-tales, supplemented by their own feet and hands, and continuous observation, were enough—more than enough—to satisfy them that what phenomena occurred were real; and yet what happened seemed to us, old Spiritualists, as a playing only with the very alphabet of psychical phenomena.

It was hard to keep a grave face as the lucid narrative of the simple movements of physical objects by occult means, and the hypotheses started to explain them, went on. I was forcibly reminded of a pretty little bit of the description of Pete's wonderful baby, in that charming book, the "Manxman." Here it is:—

Pete put the child to stand with its back to the chair, and then leaned towards it with his arms outspread. The child staggered a step in the sea of one yard's space that lay between them, looked back at the irrecoverable chair, looked down on the distant ground, and then plunged forward with a nervous laugh, and fell into Pete's arms.

"Bravo! Wasn't that nice, Phil? Ever see anything prettier than a child's first step!"

"I laff, I dew; I laff," as Mark Twain puts it! To think of going all the way to the Mediterranean to see that which is going on under their noses here! But perhaps I am hard on them there! It was, no doubt, a delightful holiday; and the easy diversion in the A. B. C. of spiritual phenomena, commented upon in German, Italian, French, and English, must have been exceedingly entertaining. And yet they can hardly believe it all now that they have returned to the fogs of England, and are puzzling their heads to account for it.

I did not gather that they had even taken the trouble to inquire of the occult force, whose name was "John," what the power used in turning over a table on to its side really was. Rather than adopt this simple course, it seemed to me they were still speculating as to whether a physical body covered unseen forces, or whether there were unseen arms and legs which they could not hold.

If they had asked "John" who or what he was, it seems to me they would have, at least, a working hypothesis for them to test.

It also struck me that one conclusion as to the movement of material objects (*i.e.*, if they *were* moved, and the investigators were not *hypnotised* to imagine it!) was a little hastily formed. They found that movements could be secured at a distance of five feet—certainly not over six—from the medium. I presume this gave rise to the suggestion of long psychical arms not seen!

My wife and I smole heavily! Of course we could bowl that theory over at once. We remembered, for example, a heavy trunk and a heavy bath, both having been packed at the top of the house, when two weak (*bodily* weak only) females were in the house alone preparing for a long journey. They were both down in the kitchen waiting for a good-natured tradesman to come and help to carry down the luggage, or for the charwoman to come with her stalwart arms and help to ease it down two flights of stairs. But "psychical" arms came to the rescue, as they often did, carried down the two heavy packages, and landed them in the hall.

The distance from the medium in this case was three flights of stairs; the height of each stair was about seven inches. We get the exact distance by multiplying 48 (the number of stairs) by 7 = 336 inches = 28 feet. *Q.E.D.*

We could add a dozen equally interesting sums, which would place the power exerted by the medium (supposing it comes from her) at a very impossible distance for even psychical arms. In a record I have given elsewhere miles enter into the calculation, and not feet.

It is dangerous to assume that any one medium is a register of the distance at which the "force" can be exercised; unless we can imagine that with certain people present, and certain conflicting conditions also, they regulate the power or the distance.

It is really very entertaining, however, to watch a baby's first steps. We are only a little impatient when the baby will not take its father's or mother's hand, but persists in ignoring the loving help offered to it.

I was smiling as I left the room—chuckling, I am afraid, at a sense of superior knowledge—when a friend met me and said, "We are moving on!" "Yes," I replied, "but very slowly." Possibly they are right in trying to exhaust every conceivable theory which might help to account for the marvels which, for so many years, they contemptuously ignored altogether! But it seems to me the simpler plan would be to take the father's hand, the Spiritualist's theory—I might say "knowledge"—and let that be a working hypothesis.

The suspicion that everybody is fraudulent has gone far enough—too far; it is played out, for it has shut them off from the very best phenomena. It banished Eglinton, one of the best public mediums we ever had; and has resurrected (to use an Americanism) old laws which they ought to have helped us to remove from the Statute-book. Until these laws are so removed mediumship for the public is not available.

Remembering this, one remark in the end cheered me. It came from the level head of Mr. Myers, and was to the effect that it was quite possible that Eusapia might occasionally be hereafter detected in fraud to supplement her undoubted gift; but even if so detected, it could never destroy the evidence now recorded of phenomena obtained through her mediumship. Good; though rather late to have discovered that mediums are mortals, and that our own powers of observation are competent to overcome fraudulent presentments. I don't think the best way to do that is to be always under the table!

October 26th.

MORELL THEOBALD.

THEOSOPHY AND SPIRITUALISM.

IS AN APPROACHMENT POSSIBLE?

By "QUESTOR VITE."

(Continued from page 509.)

Mr. Williams says that "the astral plane is the formative plane, where all that manifests on the physical plane is planned and furnished with a definite scheme of correlated laws." Will he allow me to say that this is but a partial truth? The astral plane (*Kama-loca*) is relatively noumenal to the physical plane; but it is phenomenal in regard to the psychical plane (*Devachan*); to which the soular plane (*Nirvana*?) again stands as noumenal, and behind that again as further noumenon stands the plane of identification or unification; in which each self becomes a conscious sharer in the whole; including the proximate whole in its induced life radiation entailing percipience.

But even that plane is determined by its "prius"; by that celestial hierarchy which determined this solar system, and all that it contains and will unfold into manifestation.

In this respect Bradley says that any state is forced by its content to transcend itself backwards, in a regress *without limit*. The end of a process, the result or effect, seems part of the nature of the thing in the beginning, and must be regarded as the thing's character, from the first to the last; thus somehow it was before it happened. The idea determines change in the self, and so produces its own realisation. The end of a process is, therefore, present in the beginning or conception of it. It may be said that manifesting is the externalising of idea already present in conception. But change implies activity or expansion. The thing is, therefore, carried beyond, or transcends its actual limits. But to deal with the origin of ideas would go beyond the subject of this paper.

With regard to Mr. Sinnett's question as to "how long as a rule they will be able to communicate with man," I would say that ex-human selves retain the power of projecting thought-currents to man and thus communing with him, up to the highest of the above planes and yet beyond (through living relays, as suggested in my letter to Mr. Maitland, by which the "intensity" of the current is converted down in successive octaves till it reaches that of the responsiveness unfolded in man). Only when passing through the process of reconstitution, or re-relating with successive degrees of life, is this communing suspended. But the power of initiating these life-currents used for such communion pertains only to the plane of equilibration, I believe (that of the dual re-united *Horus*), or self-identification. No self on the personal planes (this one, astral and psychical) can originate this power; it is

lent, or communicated, to them from above, in spite of the appearance of self-will. The disrelationing entailed by the disaggregation of the physical body, or sense-relations, entails dissociation or discretion from earth, and temporary obliteration of earth memories. Many psychical selves are now as unaware of the existence of a physical plane as men are of the existence of a psychical plane, and as men also are of their prior states in the descending circuit of becoming. When a psychical self does commune with earth-states, it is impelled to do so from within, from the to it noumenal plane, and it may be for a purpose with which it is not acquainted; and it may be as unaware of such experiences, as regards its normal consciousness, as a medium is of his trance communications, or as a hypnotised subject is of the contents of his secondary memory-chain. No self, on whatever plane, can project a thought-current into a, to him, noumenal plane, unless the power so to do is communicated to him (unseen) from that inner plane.

It is by the projection of these thought-bearing life-currents from one plane to the other that the veils of discreted planes, or discreted degrees, will be, and are being, broken through, and the universe connected into a conscious unity. But this is a new development, a result of the evolution of the aggregate solar system, the grand Solar Angel, the soular Hierarchy, in harmony with universal law.

While there is much in the above remarks which diverges from Theosophical teachings, yet, as Mr. Sinnett says, there still remains considerable "common ground." But as long as Theosophists defer to the teachings of H. P. B., or of certain adepts, as constituting absolute authority, and refuse and condemn all attempts to place themselves in relation with the selves who have evolved inwards into inner transcendent spheres; so long will their position be open to the implication of one-sidedness, of narrowness, of limitation. I regret to say that I fail to see the possibility under those circumstances of formulating a statement of beliefs which may be acceptable all round, though I have urged such an effort myself several times in these columns, and few people would derive more satisfaction, probably, from such a *rapprochement* than myself. I would call Mr. Sinnett's attention to my letter on June 30th, concerning this. As long as Theosophists maintain the attitude expressed in Mr. Sinnett's sentence, "In nothing I am about to say shall I attempt to soften or disguise the outlines of any Theosophic doctrine that may conflict with the views generally entertained by Spiritualists," which infers that Theosophic doctrine is complete in itself, and can only teach and not learn,—so long will the establishment of a common ground be impossible, in which Spiritualism and Theosophy can stand together; inasmuch as Spiritualism is ever a fluid system, which has no pretension but that of seeking to learn and to adjust itself to what knowledge it may acquire from within.

One most curious feature in the above position is that Theosophy claims for its teachers, or adepts, the very faculty which it forbids to, and condemns in, Spiritualism. It claims that its adepts are in relation with Nirmanakayas, or guardian angels; that is, ex-human adepts who have passed through death into inner spheres, and commune thence with their living human adepts or teachers. Now, what is this but what Spiritualists call communion with spirits? And if so, how can such communion be advantageous on the part of "adepts" and yet condemnable on the part of Spiritualists?

Further, why do Theosophists give so much prominence to the phenomenal aspect of Spiritualism and persistently ignore its higher aspect, viz., the noumenal or subjective communion? Is this from non-acquaintance with what is involved, or because they choose to ignore the fact that beings occupying transcendent spheres or states can, and do, project thought-currents to man, and that man can actually thus be taught by beings occupying these inner states, as well as (and perhaps better than) by human adepts? In this connection I would refer Mr. Sinnett to my letter on "Control, Communion, and Illumination," on p. 321.

Mr. Sinnett's question as to whether "they will have equal opportunities of fathoming the mysteries of spiritual nature while carrying on such communications," appears to infer that spirits only live for selfish purposes on the one hand, and on the other that communion is not effected by a thought-carrying life-current, but in some cumbersome mode, entailing impediments to the progress of the telepather in the inner spheres.

Certainly "Theosophy and Spiritualism (but I would include Kabbalism and the Western Theosophy, or Hermeticism,

of Mr. Maitland) do stand on a totally different platform from all who deny the possibility of such intercourse, and are more in agreement, therefore, than either can be with the rest of the world;" and I, for one, would "welcome the possibility of a more friendly interchange of ideas between them than has been usual in the past," and hence my present effort in that direction.

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.]

Mysticism.

SIR,—My letters on the subject of Mysticism were written primarily, to ask questions and promote a discussion on a subject of great interest to me and, no doubt, to the readers of "LIGHT" generally, and not to put forward any views of my own, for which, indeed, I am scarcely qualified. I count myself fortunate in this, that answers have come from the very quarter I could most have desired. "C.C.M.'s" letters are before me, and I have profited by the study of them. There is, however, a misunderstanding which I am reluctant to pass by without notice. A faulty expression of my thought in my letter has, I think, led "C.C.M." to take my remark as to the "metaphysical obstacles to the division made between the empirical and the noumenal self" in a sense the opposite of that I intended. Read as he reads it, it was precisely this division, the necessity for which I recognised, that seemed to me to constitute the strong point of the objection to Mysticism, that in disregarding it, its method is one of abstraction. But the division I had in mind at the moment of writing was the division that, for our objector, the mystic makes in seeking to realise a spiritual life in abstraction from a factor which is essential to it. In the objection that the mystic seeks to realise in isolation a life whose essential characteristic is community, he is taken as one who regards the empirical relation as something non-essential and external, and as aiming at making the division absolute. With this reference I spoke of a conflict with a metaphysical principle. To Mr. Warren I would suggest that mystical homelessness is an *inward* disposition.

C. Y. L.

Persistence of the Spirit Form.

SIR,—In reply to Mr. J. H. Simpson's question, I will venture to present a suggestion as a possible solution.

The spirit form in the organism is constituted of spirit—i.e., life. The "strength" exhibited is the result of electro-magnetic energy inherent in life—i.e., attraction and repulsion, or polarity.

We know that the spirit body persists, as clairvoyants see it indraw from the physical body at death. The energy inherent in it as life must consequently also persist.

The permanent reality within us would appear to consist in an electro-magnetic etherial spectrum of induced energy, or induction, radiated from a focal point or prism, or nucleation of sentient life, which carries positive and negative energy. The positive energy entails a repulsive or radiating force; the negative gives an attracting, integrating force. These entail a circuit of relation, or magnetic sphere of sensation, the circumference of which is visible to clairvoyants as the aura surrounding men.

Logic shows that time is for, or in, consciousness; equally is consciousness for, or in, life. Consequently a concrete unit of life, or self, once integrated, must persist eternally. Life is reality, and self is life or reality realising itself.

DER REINE THOR.

Mr. Newton Crosland and his Criticisms.

SIR,—Mr. Newton Crosland has long since so entirely forfeited all claim to recognition from me, by his indecent attacks on my late colleague and our work, that I am only astonished at his again challenging my attention in your columns. I shall, therefore, content myself with pointing out that he has, as his manner is, disingenuously ascribed to me an expression which I did not use in representing me as speaking of "disintegrating souls" when what I did speak of is "the disintegrating *débris* of souls passed on." The distinction is of vital importance, though with that "plentiful lack" of intelligence which distinguishes Mr. Crosland, he fails to recognise it, and proceeds to show that he has so little knowledge of the prin-

principles which compose the human system, as to confound the soul with the phantom, and to imagine that the former remains for ever in prison of its astral envelope, instead of shedding this on the accomplishment of the purgatorial process whereby the soul becomes emancipated from the lower planes of consciousness represented by the material and the astral, preparatory either to its ascent to its ultimate divine condition, or to its return into the earth-life, in pursuance of the regeneration whereby it acquires, by means of its experiences of matter, the knowledge and power requisite to enable it finally to overcome the limitations of matter.

As that which I am saying is based upon manifold actual experience, and represents no mere opinion but positive ascertained knowledge, and is moreover in perfect agreement with the doctrine which, from the world's spiritual beginning, has been that of all its sacred mysteries, Scriptures and religions, —I am in a position to affirm, and do affirm, without fear of confutation—a very different thing from contradiction—that the "Spiritualist" who does not know it has yet to come into relations with the true souls of the departed, and therefore with his own true soul. For "like attracts like," and only by being in open conditions with one's own true soul can one, by any possibility, be in open conditions with the true souls of those who have passed away. To fail to do this is to be "of the astral, astral," and wholly disqualified—as Mr. Crosland shows himself so eminently to be, both mentally and temperamentally—for the appreciation of things belonging to the celestial.

EDWARD MAITLAND.

Spiritualism and Theosophy.

SIR,—There may be some truth in the claims of "Quæstor Vitæ" and "A Practical Spiritualist" that human beings of a low type who die have their consciousness and memory re-awakened by being brought back to earth. Theosophy adds that there is a danger of their desires and passions being re-awakened also. But, one is tempted to ask, what became of these unfortunate beings before the advent of modern Spiritualism, when there were no séances? Surely they evolved somehow; and, if so, this argument in favour of attracting them to séances is not so important as it looks.

"Quæstor Vitæ's" argument respecting "shells" seems to me hardly in accordance with analogy. When changing from one state (sphere or plane) to another there must be something left behind, unless the consciousness and its veils (bodies) are already fully attuned to the state about to be entered upon. But this latter condition would presuppose that the Ego had already traversed the ground he is going over, had already evolved once before into the more progressed sphere; and we are not now discussing such a case. When a being changes from one state to another, whether from physical to astral, or from astral to psychic, it must leave something of its previous vehicle behind it, except, as I have just said, in cases of extreme spiritual advancement. The Ego dies from the physical and leaves behind it a physical body, which takes a long time to disintegrate. Why should it not leave behind it an astral corpse when passing from the astral to the psychic plane? The suggestion does not seem unreasonable. I know many Spiritualistic mediums have actually affirmed that it is so, only I believe they add that this astral corpse disintegrates very rapidly; though why it should be so I cannot quite see; analogy does not favour the idea. "Quæstor Vitæ," taking birth rather than death as the analogy, of course fails to find any reason for the "shell" or astral corpse cohering together at all after its psychic tenant has left it. But birth seems to me a very unsatisfactory analogy, for the reason that we know next to nothing of the process of incarnation of the child's Ego. How can your correspondent be sure that there are no *reliquiæ* cohering in the sphere from which the Ego comes? The teaching of Dr. Anna Kingsford and Mr. Maitland that these cast-off vestures can endure for an enormous length of time seems to me as unreasonable as the opposite theory that they disperse almost instantly. A mean seems to be required. Those who think over this subject will see that Theosophists and Spiritualists are not so far apart here as many might imagine.

With regard to elementals, is it not held that there is an almost infinite variety of them, from semi-intelligent forces of nature up to those that build and inhabit man's own body? Your correspondent argues that they are noumenal to physical man, and therefore the latter cannot control them. But on his own showing, they are impersonal and less evolved than man, and belong to a prior state of evolution. If this is so, I see no

reason why man as the "higher" should not coerce and control these forces or intelligences that are "lower" than he is (to employ the terms that have been used by "Quæstor Vitæ").

In conclusion, may I express my surprise that Mr. Sinnett, in his article, did not dwell more upon the possibilities of communion between the ex-carnate Ego in Devachan and the incarnated on earth? This aspect of the subject seems to me of great importance.

H. S. G.

"Quæstor Vitæ" on "Self-Identification versus Mysticism."

SIR,—Surely the strangest objection ever brought against the application of Universal process to the facts of the religious consciousness is that it does not concede origination to the Universal! Yet that is the gist of "Quæstor Vitæ's" criticism ("LIGHT," October 20th) of my letter in response to "C.Y.L." To anyone who understood that I was endeavouring to show the necessity of the moment of self-negation (and whatever that involves) it must have been evident that I could not have conceived it as originating "circumferentially" or in any self-generated impulse. But I was considering what the impulse essentially is on the scene of its operation, i.e., at the particular individual centre,* where it has the character of a *re-action* upon the divine universal action. In this sense, and only in this sense, is it attributable to the individual as such. We do not generate our own consciousness, but the character of our consciousness depends entirely on which active principle or stimulus it is we re-act upon. As, giving our attention to one person, we do not hear another speaking to us at the same time, so, if the interest of consciousness is in the external, we hear not the ever-speaking, or immanent, word within, which would realise or manifest itself in a responsive apprehension. But of course this raises the radical question, what determines the choice of attention? An arbitrary liberty of choice, a choice not determined by an already evolving constitution of the subject, seems to me not merely unintelligible, but positive nonsense. I conceive the matter thus: The individual is born into the world at a certain stage of spiritual development *within* the discrete degree which finds its innumerable "continuous" degrees in or as mankind here. The particular development is the constitution of what we call the soul, determining preferential affinities. The world subserves development up to the point at which that becomes proximate to the next discrete degree. Then there is a great struggle, which is at once a death-pang and a birth-pang, to throw it off. The soul is still attached to it, as in physical dying the body is still attached to the soul. And, as in the latter case a physical agony is the rule (though often well got over before the actual departure), so in the former the Cross. The genuine religious consciousness cannot but assume the cross; in one aspect it *is* the cross. In physical dying it is the body that separates itself from the soul; in the religious crisis it is the soul that separates itself from the body, that is, from all the inferior relation to the world which the body signifies as the condition of incarnation. How little adequate, as an account of this process, is the "reflection" or "self-introspection" which "Quæstor Vitæ" supposes to be my conception of it —(though I did not once use these terms)—will be apparent. "Introspection," indeed, it may be called in the very comprehensive sense of reversing the direction of our attention, but herein the soul is distinctly and essentially *recipient*, and all its "functioning" is silencing distraction, and submission to the re-constitutive action of the Divine.

In the letter criticised I was meeting the objection that detachment from the world meant repudiation of relation, by the proposition that such detachment, if true, is the finding of relation in a higher spiritual degree. I am at a loss to imagine how anyone could have supposed me to mean that "union with God," is attainable by, or dependent on, human effort," if by "human effort" is implied a denial of divine origination. My whole conception was the very reverse, because if, as I tried to show, the course pursued belongs to the necessary logic of divine manifestation in consciousness, the centrality of the impulse is of the very essence of that conception. That "human effort is but the sequential effect resulting from noumenal action, or action from the centre," is precisely the idea conveyed, if only we remember that the "sequential effect" is just *re-action*.

* Since writing this letter, I have seen that of "H.S.G.," in "LIGHT," October 27th—a valuable contribution to the discussion. "H.S.G." very aptly supplies the omission in "Quæstor Vitæ's" statement, that "the circumference is nowhere"—"true, but the centre is everywhere."

Reading on in his letter, however, it appears that what "Questor Vitæ" really means to deny is the logic itself of the divine manifestation, as conceived in the philosophy I was representing, but in the mode of the denial is betrayed a failure truly to perceive what is signified. This failure is further evidenced by the extraordinary phraseology employed, and in the statement of the conclusion at which he supposes me to have arrived. Thus, I am told that "cognition in the state of absolute idealism is not possible to man here, who is a relative cogniser." I do not know what the "state" of absolute idealism, or cognition in that "state," can possibly mean. "Absolute idealism" is a system of philosophy which expounds a certain logical-vital dialectic, and I described the higher relating which is true detachment as belonging to the final moment of that dialectic. But that third or final moment is not to be regarded *only* as the grand consummation of self-conscious spirit. That it is; but as the dialectic is the very pulse or rhythm of life-movement, it is repeated totally in subordination at every stage of its own vast process, and in every particular. Thus on the stage of spirit there is repeated, as progressive elevations, the same moment by which that stage itself is attained. Conscious mind emerges from nature at once as detachment from nature and as finding nature in its truth as organic expression. And so mind or spirit advances to higher self-consciousness by successive solutions of the lower. The first form of relation is mere externality or otherness—itsself a negation by the abstracting or self-secluding personality, which says only, thou art *not me*, and would, if it could, set up "solipsism" in the out and out declaration, thou art *not*. I said that this sort of "isolation" represents, on the stage of spirit, the speculative attempt to overcome dualism which subjective idealism makes in reducing the object to mere sensibility of the subject, as between spirit and nature. And then reference was made to another tendency on the plane of externality, the reverse of the solipsist, and representing practically and ethically the speculative attempt of materialism to get rid of dualism by denying spiritual subjectivity. That tendency is the false abandonment of individuality by subjection, on the one hand to the merely animal life, on the other to the dominating social spirit with which, in sentiments, opinions, and practice, we identify ourselves, without suspecting that it is not really our own, or that in this way no true discrete progress is to be had. The environment here is everything, and seeks to absorb individuality on its own level. Next comes Absolute Idealism, recognising the one-sidedness alike of materialism and subjective idealism, and the hopelessness of resolving dualism by bringing to an issue the mere conflict of opposed terms. It sees the necessity of negating the negation which is otherness, not by annihilating one of the opposites on behalf of the other, but by "suppressing" the abstract self-assertion of each in a higher unity which upholds them as essentially related factors. The highest ideal of man is not to cease to be a "relative cogniser," if that means transcending relation altogether, but to know true relation in vital community or spiritual integration. The physical order affords us the type of this integration in the organism, which is built up and maintained by the self-surrender of independent substantiality to the convertive organic action. In the physical order this self-surrender is, appropriately to that order, only passivity to the force which decomposes that it may re-integrate—the *solve et coagula* of the alchemical formula. But in every higher order the same process or problem of the lower reappears with an added factor, and all attempts to solve the problem by simply ignoring that factor, and working with the unreformed conception of the lower stage, are doomed to failure. Self-surrender in the spiritual order is not the mere passivity which it seems in the physical, nor do we make it intelligible in that way by just substituting divine force, as such, for animal or vegetative. And it fares no better with the bald "self-identification" which roundly asserts that "we are God," opposing that proposition to the fine discrimination of St. Martin's aphorism. Self-identification is only possible from the ground of distinction. As we are only self-conscious at all in the recoil from the object, and the object is the very fulcrum of the self, so, when the process comes to repetition in the higher order of spiritual evolution, the self becomes this fulcrum object for emergence of the higher consciousness, which is identification with the divine. Resting in the mere difference of the self from God, we have not yet made self the object which it becomes in that act or moment of detachment which is the negating of the difference. But that negating of difference is not self-identification with God in the

sense which destroys relation; it is a conversion to consciousness of essential relation, and relation upholds distinction. That which was first the obstacle to divine manifestation is through its negation reaffirmed as the necessary means, or basis of re-action. For action only manifests by reaction, as the sun enlightens only by reflection from an object. *Deus nos personat*. Were "self-identification" coincident in extent, so to speak, with the universal, all relation would be absorbed in return to blank identity; the Universal would cease to be such, for there would be no universe. But if not that, then St. Martin's conception of man as thought and word and act of God remains the only possible. Human individuality is like a single word in a sentence. If the word could set up for itself, insisting on a significance apart from the context in and for which it is—the system of related words making the one great "word" or objectification of the thought—it would have a false self-consciousness such as ours is. If, on the other hand, recognising its failure to attach to itself independent significance, it should deny its own essentiality, proclaiming that the thought alone is of value, then it would deny the manifestation of thought. It must, therefore, re-find itself in relative significance, and that it can only do by sinking into the thought which expressed it, thereby gaining re-expression in conscious relativity. There is "expansion" enough here! For the word finds itself in the whole sentence, and the sentence in itself, without absorbing or being absorbed.

"Questor Vitæ's" letter, which, if it means anything against mine, is a denial of the Cross, curiously adduces the life of Christ in the world to show that withdrawal from the world is a false or unnecessary method. I having said that *only* the already saintly can be in the world yet not of it, am refuted by the example of the supremely Sanctified! "We do not make the conditions in which illumination enters," says my critic. But the question is, not whether we make the conditions, but whether we know them. Nor was I speaking specifically of "illumination," which may be, indeed certainly often is, "only a temporary intromission." But of the illumination which belongs to a realised life-principle I believe it to be true: "Non aliter dabitur quam cruce, luce frui." C. C. M.

RECEIVED.

- "Theosophist" for October. (Adyar: Madras, India. 2s.)
- "Lucifer" for October. (London: 7, Duke-street, Adelphi, W.C. 1s. 6d.)
- "Theosophical Siftings." No. 9. (London: 7, Duke-street, Adelphi, W.C. 3d.)
- "The Astrologer's Magazine" for November. (London: 12, Lugard-road, Peckham, S.E. 6d.)
- "The Humanitarian" for November. (London: Hutchinson and Co., 34, Paternoster-row, E.C. 1s.)
- "The Unknown World" for October. (London: Elliott and Co., Temple-chambers, Falcon-court, Fleet-street, E.C. 6d.)
- "Windfall and Waterdrift." By HON. AUBERON HERBERT. (London: Williams and Norgate, 14, Henrietta-street, Covent Garden, W.C.)
- "The Human Flower: A Simple Statement of the Physiology of Birth and the Relation of the Sexes." (To be had from Mrs. Wolstenholme Elmy, Buxton House, Congleton. 1s. and postage 1d.)
- "Æsch Mezareph, or Purifying Fire," being Vol. IV. of the "Collectanea Hermetica." By SAPIERE AUDE. (London: Theosophical Publishing Society, 7, Duke-street, Adelphi, W.C. 2s. 6d. net.)

TO CORRESPONDENTS.

SEVERAL letters are necessarily omitted because they relate to questions which we think have already been sufficiently discussed—for the present.

B.W.—The matter is certainly not in abeyance, as you suggest. The committee are carefully completing arrangements, which will be publicly announced in due time.

"THE SIN OF WITCHCRAFT."—A correspondent sends us a copy of this pamphlet. We dealt with it in our leading article, in "LIGHT" of June 30th, and do not think that it calls for further notice.

W.R.T.—Seeing that controversies on the right interpretation of Scripture passages are seldom satisfactory, we should prefer not to open a discussion on the subject of your letter, unless we have a clear indication from our readers that they desire it. Meanwhile we hold your letter in reserve.

Is it so bad to be misunderstood? Pythagoras was misunderstood, and Socrates, and Jesus, and Luther, and Copernicus and Galileo, and Newton, and every pure and wise spirit that ever took flesh. To be great is to be misunderstood.—EMERSON