

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

NOTES BY THE WAY.

Contributed by "M. A. (Oxon.)"

THE GOD-IDEA: A REJOINDER.

I am sorry that the correspondence evoked by my Notes on "The God-idea" passed by without the possibility of my following it. Thoughts that might have been called forth at the moment it is now too late to put forward. It is plain to me on reading my own Notes in connection with these comments that most of those who notice them have regarded them as the expression of personal opinion, and not, as they in fact were, as a speculative embodiment of what finds a voice and utterance in various ways all round us. That which has hitherto been accepted as matter of faith is no longer so treated. What was regarded as unquestionable truth is widely questioned, and conclusions hitherto held to be beyond the reach of argument are freely discussed in language of exceeding boldness. Especially is this the case with respect to man's future and his relations with the Supreme Being. Paper upon paper in the leading magazines, such as that on the state "After Death" to which I adverted last week: volume upon volume, such as the fascinating speculations of the author of "Ecce Homo," issue from the press, and attract a large share of attention. It seemed to me not out of place to inquire what Spiritualism had to say to these various speculations. Under that loose appellation are included some schools of thought which by no means ignore such questions. What have they to say? Spiritualists are professedly in communication with those who may be assumed to know more about such matters than we do. They have gone some distance, at any rate, towards solving the "great perhaps." They have cast a strong light on the one great problem of man's immediate future. Have they any light to cast on the life in which they find themselves and on the God in Whom they and we "move and have our being"?

Such were the queries that I ventured to propound. It may be that they transcend human knowledge, and are outside of the profitable limits of discussion. But people are discussing them; writers who find ready entrance to magazines which are nothing if not popular, are discussing them; and surely the one class of men who claim to approach such questions from a platform of experience and knowledge may fairly have their say—if only to say that they know nothing about the matter. So much will, doubtless, be conceded. But a broad ventilation for the purpose of eliciting opinion is a very different thing from "teachings" to which

"Theis" finds it necessary to supply an antidote from King's College. I did not presume to teach any thing or any body on such a profound subject. I hoped to be instructed myself, and to learn whether the distinguished author of "Ecce Homo," whose name commands respect *ubique et ab omnibus*, had not said something worthy of comment and criticism, if not of appreciation and acquiescence.

I wished also to discover whether among Spiritualists, who include among them representatives of the most divergent beliefs and negations in respect of religion, there was any strong consensus of opinion touching the subject which I ventured to open for discussion. I sufficiently indicated my own belief in the ideal of a Personal God revealed in the life and teaching of Jesus the Christ (I am obliged to the writer of the letter signed "A. E. Major" for pointing out that it would be unfair to me to charge me with any denial of those Christian doctrines)—but I wished to learn whether that view was or was not generally held by Spiritualists. We have, on the one side, very able and powerful thinkers, like Mr. Norman Pearson, who hold such a view in a modified form, who are "firmly convinced of the existence of a Deity," but who "see nothing in the least immoral in an opposite belief." * Among Spiritualists are many advanced thinkers; men who are not afraid to look facts in the face, and who have learned to value an argument solely for what it is worth. How does this view strike such men? What have they to say?

I am far from underrating the value of the letters which have instructed me in various ways when I say that the comments are not of the character that I anticipated. Two of my critics express the view of what I may call mystical Christianity. Two or three confound and confuse me with the old question of personality and individuality. The others do not raise any questions with which at this distance of time I need deal. The question of the personality of the Supreme Being is not one that can be discussed beyond a certain point. My correspondents are anxious to point out that I am confusing the ideas of personality and individuality. Perhaps so; perhaps no. But the point I was careful to draw attention to was that the average, ordinary, popular conception of God current amongst us is that of a man whose powers have been raised to the *nth*. What I or my critics may conceive, is another matter. The vulgar conception is what I was dealing with. Mrs. Penny can, as I well know, cast a halo of refined and spiritualised beauty round the Christian ideal. It is sublime; it is pure; it is grand; *but it is not the ideal of popular Christianity*. "J.W.F."—initials that seem to me imperfectly to hide the individuality (is it?) of one who is well able to expound the mysteries of Esoteric Christianity—states "the true faith of a Christian" in an attractive guise.† He frankly admits, however, that the ordinary Christian idea of God is that which I stated it to be, and he regards that as the highest ideal. That is matter of opinion. I, myself, think that it is, at

After Death," *Nineteenth Century*, p. 283.

† "J. W. F.'s" letter suffers somewhat from the fact that it was written before he had seen the conclusion of my arguments. I am more in accord, even verbally, with what he sets forth than he probably thought I was. At the same time, his letter offers me points of divergent thought which are both interesting and instructive. A similar remark applies to the letter, signed "W. D. Avenue." I frankly admit that the ideal he puts forward under the name of Father is that which most commends itself to the heart. But I was dealing with the next science has no heart in such matters.

least, open to argument whether such an ideal is not the product of the state in which we now find ourselves, and whether incarnation under quite different conditions would not have given us a quite different ideal. But that is not important, except in so far as men regard it as terrible to discuss such matters at all, or, still worse, are disposed to import into the argument a certain smack of theological dogmatism.

We shall not forget, I am sure, that we know nothing of a surety about these high matters, and that metaphysical interpretations of the esoteric meaning of individuality, personality, and the like, are beside the point. The conceptions of Heaven and hell, of God and the devil, current among average Christians, are crude enough, material enough, and it was with such that I was, and am, concerned. So that metaphysical niceties do not enlighten me *ad hoc*. I am by no means sure that I am not able to adore and worship that phenomenal manifestation of Supreme Power which is called Nature. I can at least conceive of such worship; and I see nothing at all irreverent in any mind that refuses to embody his God in any form, and "ignorantly worships" what he challenges more presumptuous minds to declare to him more circumstantially. It is, perhaps, a little difficult to import into such discussions the method of severe logic; nor is it necessary to quarrel with any who refuses so to deal with matters that he shrinks from handling by such work-a-day methods. Only a prolonged course of thought, that does not fear the directest handling of that which it most concerns man to know, can enable the mind to deal fairly, and yet reverentially with subjects that are encircled with a halo of prescriptive reverence where they are not enveloped in mists of prejudice and superstition.

I cannot agree with Mr. Haughton that it is of any importance to anyone to learn what are my private opinions on these matters. He will see from what I have now written that I was acting as the mouthpiece of current ideas rather than expressing any of my own. But if it be of interest to him to know it, I will frankly say that it seems to me that the earliest conceptions of Deity are the most crudely defined; and that the tendency to this rigid definition is less manifest as the race develops and thought grows. I am disposed personally to think this a gain and not a loss: but I can understand full well that to some minds it would be the very reverse. They need an embodied ideal, and they frame it, some of them objectively as an object of veneration if not of worship; and some of them as a realised conception of the mind. To talk to such as many very reverent and devout minds talk to-day would be to shock and startle them, and to extort such a cry as that which was wrung from a very loving heart by the discovery of the removal of the dead body of Jesus—"They have taken away my Lord, and I know not where they have laid Him." But they had *not* taken away the Lord: they had but removed His human body. I am not sure that they who realise what I have called a spiritualised Pantheism are not doing the same. I will not discuss the question of Personality. Mr. Haughton's view is not that current among ordinary persons who talk of "a Personal God" any more than Mrs. Penny's Christianity is that of the average Catholic or Protestant. Mr. Haughton's is a far more exact conception; and Mrs. Penny's is a far nobler faith. But I repeat, I was concerned with the popular voice, with the vulgar conceptions that are current, and not with these deep subtleties.

I have more than once alluded to Mr. Norman Pearson's attempt—bold and yet entirely reverent—to apply to the life after death the knowledge gained in this state of existence. The article is eminently worth serious consideration if only for this, that it shews the working of a clear and honest mind on the lines of its best convictions.

Mr. Pearson is an exponent of the Darwinian teaching, and he has the moral courage to apply its principles to the life beyond the grave. Incidentally he analyses with remorseless candour the popular conceptions of Heaven and hell, and shews how they are repulsive to his mind—earth-born and crude as they are in conception and detail. The orthodox view and the materialistic negation of a future life repel him equally. Whether mystical Christianity might attract him I cannot say. He is concerned, as I have been throughout, with the popular ideal, and it is profoundly unattractive in his eyes. The doctrine of evolution has familiarised him with the conception of a perpetual progress as the law of cosmic development; and this has led him to regard this present life as one of (possibly) many stages in our career. In elaborating this idea he treads curiously near to many of the lines of thought familiar to the Spiritualist. He looks forward to perpetual progress, to an increasing development of spirituality. He finds in sin its own inevitable punishment, and scouts the notion of hell as a "place of punishment devised for offenders against a code of Divine ordinance," or as a "torture-house where Divine vindictiveness may enjoy the agonies of some misguided heretics." Heaven to him is "the name for that complete harmony with our environment" which can alone bring perfect happiness, and which the most orthodox Christian may well regard as attainable only when the pure spirit reaches the presence-chamber of its God.

The singular flaw in a remarkable paper is conspicuous when the writer shews his absolute ignorance of things spiritual. He cannot conceive of happiness apart from material surroundings, although he somewhat inconsistently admits that the progress of the race in after-states must be towards pure spirituality. Some personal experience of what Spiritualism reveals would be to him a revelation indeed. But, short of that, he illuminates a number of problems that now vex men's minds, and handles all that he touches with a reverence and a directness of thought only too rare in the treatment of such subjects.

In discussing these matters it has been obviously proper that they should be dealt with broadly and speculatively as questions which intimately concern all men. To import (for example) any reference to revelation would be to open at once other abstruse questions as to the possibility and limits of a Divine revelation of unknown truths which man could not evolve for himself. All this must be avoided in a journal such as this, as indeed it usually is in such papers as that of Mr. Pearson's and others that find entrance into secular magazines. Hence I have refrained from any reference to the light that is thrown in the Bible or by the Church, on the questions under discussion. We are sufficiently acquainted with the orthodox ideas. What is wanted is to ascertain those of thinkers who are not orthodox. The light shed will be found, however, to be very small. The veil that hides the future state from our gaze is hardly lifted at all, and the relations of the Great Spirit to us are symbolised chiefly under those of Father and children. But, were this the place, it would be instructive to trace to the present time the growth of the God-idea from the earliest conception among primitive races, and in the oldest sacred books, until by long ages of development always in the direction of a less rigidly defined ideal, anthropomorphic conceptions fade away and are largely lost.

"M.A." (Oxon.)

THE CIRCULATION OF "LIGHT."—We are prepared to send specimen copies of "LIGHT" to addresses where it is likely to be of interest. This has always proved a very effectual method of extending the circulation of Spiritual papers, and friends and subscribers will be doing us a real service if they will forward the names and addresses of likely readers.

ASTROLOGY:

By G. C. M.

I am reminded by your correspondent "S." in *LIGHT*, of September 8th, of my undertaking, some years ago, to communicate the results of an inquiry I was then contemplating, into the principles and rules of astrology. This subject has engaged my attention, more or less, ever since the year 1877; and I heartily wish I could interest others more competent than myself in its pursuit. In this, as in other departments of the "Occult," my endeavour has been, in the first instance, to verify the alleged facts, being well aware that if true their explanation must be quite beyond the range of modern science. That, however, is not the order in which truth is made acceptable to the world, which usually demands that a fact shall be intelligible—that is, be referable to familiar principles, before or at the time that it is proved. Now I have no theory to offer in relation to astrology. As I wrote four years ago, "It is certain that any real explanation of celestial influences on the constitution, disposition, and affairs of mundane beings, would carry us into a very deep philosophy, and one which could only rightly be appreciated in connection with still higher truths." But the authorities on astrology (and there are great names among them) lay down very definite rules, and promise very definite results. I had made it my business to study, as far as I conveniently could, the literature of the subject from the "Tetrabiblos" of Claudius Ptolemy to the latest treatises of our contemporary Zadkiels and Raphaels. I found many positive statements, much disagreement on points which one would have thought that experience should have placed beyond controversy, and a very faint appreciation, where any at all, of the principles of scientific verification. Yet it should be possible, assuming only a modicum of truth in the propositions with which text books on the subject abound, to establish some of them by a sufficient induction. It seemed only necessary to collect sufficient statistics to render the verdict on some of the main principles of the so-called science, a mere matter of calculation. Certain definite casualties have appropriate astrological indications. The *chance* of one of these latter appearing in any horoscope whatever is easily ascertained, and consequently, also, the *average* recurrence of them in any given number of horoscopes—say 100—is deducible *a priori*. Now, if there is a real connection between the event and the alleged astrological indications, it follows that in a given number of cases where the event has happened, any selected one or more of the appropriate indications should occur in a proportion of the horoscopes *exceeding* the natural average which would be given by the doctrine of probabilities. No one or more could be expected *constantly*, for a reason which I beg may be borne in mind in appreciating the result actually arrived at in the case I shall immediately refer to. The alternative causes alleged in astrology are too numerous to be all taken into account in such an inquiry. To apply the doctrine of probabilities in relation to them all, would require an unobtainable number of cases. I had to restrict myself to a workable probability, and even then I found the affair less simple and easy than I had at first expected, though not beyond my very elementary mathematical powers.

Take the case of insanity. In the *University Magazine* for March, 1880, appeared an article by Mr. A. G. Trent entitled "The Soul and the Stars." The writer there gave the birthdays of nineteen royal and celebrated persons who had become insane, and in sixteen of those cases Mercury, one of the signifiers of mind, was on those days zodiacally "afflicted" by one or other of the three "infortunes." In the *Spiritualist* of April 30th, 1880, I shewed that the approximate natural average would be seven in nineteen. But while commenting on this remarkable result, I observed, "I must again premise, by way of caution,

that this collection of cases is only valuable on the assumption that the writer in the *University Magazine* has given *all* the cases he can obtain of distinguished individuals so afflicted, whose birthdays are known, and has not merely made a selection of such as are conformable to astrological rules.* A fallacy which would imply ignorance or neglect of the most elementary principles of induction and common sense is not probable in a disinterested writer apparently of education and intelligence: it is, however, a pity that he has not explicitly stated that his list is exhaustive. I speak rather feelingly on this subject, having been constantly irritated in my astrological studies by 'illustrative cases' which are of course absolutely worthless when what is wanted is a valid induction." I concluded my letter as follows:—

"Suppose, now, I could be supplied with the birthdays of ten persons who have become insane to the knowledge of any of your readers (I should request an assurance that the dates were sent without previous consultation of an ephemeris, and therefore without any intention either to confirm or to discredit the astrological rule), if the results found by the writer in the *University Magazine* are accidental, I should expect that of the ten new cases in only three or four would Mercury be zodiacally afflicted. If, on the other hand, there is a true connection between insanity and those positions, I should expect to find the proportion shewn in the above cases to be maintained in the new ones, which should yield eight cases of affliction." There I went too far: I had not at that time appreciated all the conditions of the problem. But I set to work collecting cases; and partly through private sources, chiefly, however, by the kindness of one of the Commissioners in Lunacy, I got together eighty-one new cases.† I had soon reason to congratulate myself on the caution which prevented my accepting Mr. Trent's results as conclusive. Nothing like his proportion was maintained in my new cases. The actual excess of affliction over the natural probability was only five per cent.

But it was that; and though a figure so little imposing cannot be expected to make any impression on the public, it is in reality about what should be expected on the assumption of a true connection between this event and this astrological indication of it. The zodiacal affliction of Mercury within the arbitrary limit I took (5° on either side of the exact aspect—some astrologers take 7° or even more), is only one of the many recognised indications. There are the mundane aspects and parallels, the parallels of declination, affliction by retrogradation, sign, and position in the figure, and especially the afflictions of the moon (not considered by me in these cases), these testimonies all depending for their force on a complex view of the whole figure. Of course any single "testimony" (such as that which I selected for the experiment) is only one element in *predictive* judgment. I ought, indeed, to have suspected Mr. Trent's results from the first, just because of the great improbability that any single indication would be found with such remarkable constancy. A bad aspect of one of the malefics to Mercury will, I believe, always appropriately affect the mental disposition; but without concurring causes and particular occasions, there will only be an excess of some evil or unhappy quality, not amounting to a tendency to insanity, otherwise than as all such excess may be remotely conducive to it. Such indications are sometimes found in nativities denoting, on the whole, fortunate lives and powerful characters. But five per cent. may be conceived as fairly representing the extra probabilities of insanity arising from intellectual causes, such as are denoted by the astrological indications in question. Had I included Mr. Trent's cases, I should have at once raised the excess to fourteen per cent. But I had to assume that these had been specially selected, seeing how

* The writer considered *all* his cases so conformable. I considered *three* of them not to be so.

† And I shall be very much obliged to anyone who will send me others.

far short my own indifferently taken ones fell of his results.* Now, if I could be supplied with 100 more cases, and could shew about a similar excess in these, it is plain that some advance would be made towards a satisfactory inductive proof, though with so small a percentage, the experiment would have to be further verified in larger numbers.

Now I think this is the way to go to work in order to bring the truth of astrological principles home to the public mind. Of course verified predictions are for the moment more impressive, and I could adduce scores of them from my own experience. But the failures which would have to be set off against them are truly formidable in number; and nothing but a plodding systematic induction where the average natural probability is ascertainable, (which it is not in such cases), can silence the suggestion that these fulfilments are only what must be expected from the chapter of accidents. I have given the case of insanity only as an instance of my method of proceeding. In like manner I collected numerous times of birth of children who have died in infancy, and I am still in quest of further cases. That it is a far more troublesome task. I hope before long to publish the results, of which I cannot speak definitely at present. I have also attempted to test the doctrine of Solar Revolutions, and other rules on which astrologers have long relied. The general result is rather tantalising. In nearly every head of inquiry I have found, I believe, a slight balance of evidence tending to establish an induction, but nothing as yet to justify a confident judgment. Of the fact of correspondence between planetary positions and the character and fortunes of nations and individuals, I have myself no doubt. But my conviction is founded on a multitude of considerations and on some personal experience which might have no probative force for other minds.

I have rather closely observed the predictions in the astrological almanacs during the last few years. So also have writers in the newspapers, who have usually contrived to extract material for public amusement from the failure of the prophets. No doubt these are very palpable. But in many cases that is only to the discredit of the professor who tries to give a definite character to true, but vague, indications by interpreting them according to his own conception of what is probable or "on the cards," and sometimes according to his political predilections.

An interesting question, however, arises, as to the evidential value of correct, but not very specific forecasts, satisfied by an event not in itself probable, a limited period—as a month—being given within which it is to fall. I could give many instances of this, did space permit. What, for instance, is the value of the two following predictions, which appeared in one of the almanacs for 1878 (published in the preceding autumn)? For January: "Victor Emmanuel's nativity is afflicted. Let him beware." The King died on the 9th of that month, "after a severe and sudden illness of only a few days' duration." (Annual Register for 1878.) For December: "Saturn's transits are evil for the Princess Alice of Hesse. Illness or death in the family." Her two children pre-deceased her in that month, she herself dying on the 14th.

I suspect that if any one were to make fifty such predictions at haphazard for a particular month in a particular year, the chances would be against his being once right. Now, astrologers can reckon a far greater proportion of successes than this, though I am not prepared to say what the proportion is. I have said nothing of horary, or divinatory astrology, the truth of which I have repeatedly verified to my own satisfaction. The essential condition of success is a genuine and deep anxiety at the time for which the figure is erected.

*That I got just eighty-one cases (this making a total of 100 with Mr. Trent's nineteen) was a mere accident. I included all I could obtain.

Another mode of testing celestial influence is by judging from personal appearance what sign was rising at birth, and consequently—given only the month and day of month of birth—at what time of the day or night, within about two hours, the birth took place. Each sign ascending gives certain characteristics of face and build; but this test can only be attempted with confidence when the physical traits are in marked correspondence with any sign. Every planet in, or throwing a close aspect to, the ascendent, infuses its own quality, and modifies the influence of the sign rising, making judgment of the latter extremely hazardous in most cases. The odds against success, as a mere matter of chance, are on the average 11 to 1. I have myself been right, I think, oftener than not. With some signs, as Cancer, Sagittarius, Libra, and Scorpio, I am almost uniformly successful. Nothing has more tended to convince me of these influences than that experiment.

I should like to advert to one plausible and popular objection—to many a conclusive one—which is very unsatisfactorily answered, when noticed at all, by astrological writers. Catastrophes, such as fires, explosions in mines, shipwrecks, earthquakes, battles, and epidemics, will kill hundreds and thousands at the same place on the same day. It is too much to suppose such a coincidence as that all the victims thus brought together have similar fatal directions in their nativities falling due at the same time. The objection is usually evaded as if it related to the fact of so many persons dying at the same time instead of to the coincidence of so many with fatal directions then due coming together at that time to the same place to die. The true answer, I conceive, relates to the superiority of mundane over genethliacal astrology, to the subordination of individuals as parts of a greater whole. If I enter with my small circle of influences into a larger circle, I am carried round with the latter, and am swept into its fatal vortices, however harmless my own influences may be apart from the greater danger.

I imagine this to be what Ptolemy means, when he says, "For the cause of Universals is chief, and so powerful that it overcomes the particular events of every man, happening according to the property of nature, the knowledge of which particular events we call the Doctrine of Nativities," &c. Thus the horoscope may determine a main fact in a person's life, and the particular results of that fact, though perhaps the most important of all need not be the subject of separate directions. The nativity may shew a propensity to a military or seafaring life, and that is necessarily common to a great number. That many of these should come together in a battle and be killed is a natural consequence of this fact. Possibly an accomplished astrologer might select the most likely victims on the eve of a battle by comparing their nativities with the transits, &c., then occurring. But he would not do it by "directing." So of accidents, I should esteem it the height of absurdity, for instance, to look for fatal directions in the case of all those poor children who were crushed on the staircase of a theatre the other day. Places have their ruling influences like persons, and the natives are exposed to local dangers according to circumstances.

I will conclude this letter with another appeal to your readers for statistics. What I chiefly want now are the times and places of birth of children who have died in infancy—that is, within four or five years from birth. The times should be as nearly as possible exact, but, for my present purpose, to get them within even an hour would in many cases not be useless.

September 18th.

THE "THEOSOPHIST."—With the August issue this periodical enters upon its fifth year of publication. The current number is fully up to, if indeed it is not above, the average of merit, the standard being in itself a high one.

PSYCHOLOGY AND BIOGRAPHY.*

Frascati, June 20th, 1817. "I have spent yesterday and last night in thinking of my Milly," (his dead wife) "and this day, too, is sacred to these recollections" (it was her birthday). "I saw her a few nights ago in a dream. She seemed as if returning to me after a long separation. I felt uncertain as one so often does in dreams, whether she was still living on this earth, or only appeared on it for a transient visit; she greeted me as if after a long absence, asked hastily after the child, and took it in her arms. Happy are those who can cherish such a hallowing remembrance as that of the departure of my Milly, with pious faith, trusting for a brighter and eternal spring. Such a faith cannot be acquired by one's own efforts. Oh! that it may one day be my portion! Not that I am a materialist; you know that no one can be further from that than I am; but the possibility of an existence, of which we can form no distinct conception, is not enough for me, does not help me; other and opposite possibilities always present themselves. I well know what is that faith which deserves the name, and recognise it as the highest good. But it would only be possible to me to attain it through supernatural communication, or wonders or signs beheld with my own eyes: it is one thing to respect and not to reject, quite another really to believe, as in one's own existence.

"Brandis is still undecided as to his plans . . . His father's book upon 'Magnetism' is on the way. One hears nothing of such subjects here. An extraordinary case of miraculous cure, which happened during the early part of my stay here, made a great noise. Perhaps we ought not to attempt to give a philosophical account of such occurrences, but to content ourselves with observing them and attempting to form a general conjecture as to the direction of the forces which produce them. An absolute denial of so many instances, still seems to me unwarrantable."—Vol. II. p. 122.

In another place Niebuhr speaks of having been peculiarly susceptible to the influence of *spiritual magnetism*. One wishes that either he or his biographer had been more explicit on the subject. Baron Bunsen, in writing to his friend, Professor Brandis, upon the receipt of the news of the death of his revered and tenderly beloved friend, and for many years coadjutor, Niebuhr, thus writes:—"Rome, January 22nd, 1831. Your terrible intelligence of the death of Niebuhr struck me like lightning from a blue sky. At the first mention of Niebuhr's name I was seized with anguish, for ever since the receipt of his last letter I had been conscious of an inexplicable sadness, which I endeavoured to explain by the melancholy tone of the letter, and of its prophetic utterances, and (what to you only I would mention) by my having not long since awakened from a dream about Niebuhr, in tears and agitation—a thing which never happened to me before. My soul must have felt that a portion of its life was about to be torn away. . . . Could a father do more for a son than Niebuhr did for me? Whom have I to thank for my household happiness, for the blessing of home never sufficiently to be estimated and acknowledged? Whom to thank for a position in the country, towards which, in the days of common misfortune, my strongest wishes had been directed? And, if these personal bonds of gratitude were not enough to attach me for ever to that great man's memory, who is there that I have honoured and admired like him, as the pattern of excellence, and dignity of soul? . . . The Pharos has perished in the storm and I cannot yet learn to steer without it."—"Memoirs of Baron Bunsen," Vol. I. p. 366.

THE "HARBINGER OF LIGHT."—This Australian Spiritual magazine so ably edited by Mr. W. H. Terry of Melbourne, now reaches our office regularly. Copies are therefore obtainable without delay.

* From the "Life and Letters of Barthold George Niebuhr." 2 vols. Chapman and Hall, 1852.

THE SPREAD OF SPIRITUALISM IN AMERICA.

The belief in mediumship has become so prevalent that the churches have been forced to a liberal policy with members, the deacons and elders simply tolerating that which they cannot root out without material damage to the numerical strength of their congregations. A quarter of a century ago, an attendance at sances was a signal for a member's expulsion, as such a practice was held to be at total variance with the orthodox duties of a Christian. Speaking to our reporter, a leading member of the Pilgrim Congregational Church said:—"It may seem strange, and I do not believe the preachers are aware of it, but it is a fact, that Spiritualism has taken a decided hold upon the evangelical congregations, and it is not extraordinary either, after the facts are known. There are at least 100 mediums in this city, more ministers than can be found representing any particular creed. They are actively at work all the time, not only asserting and preaching their faith, but proving it by demonstration. Up to a year ago my mind revolted at the idea of belief in such a thing, and I would have preferred being detected at a variety show rather than a sance. On a certain occasion, I was shocked to learn that a member of our congregation had been attending circles. I asked him about it, and to my astonishment he did not deny it. He said he had received great comfort at them, and had seen his dead wife. He asked me to go with him. I at first refused, but after several urgent requests, consented to go just one time. I saw my dead mother—I will swear to it. After that, every time I found something to confirm the belief. I wouldn't make myself obnoxious in the matter, or cause trouble in my church by an open avowal, but that does not change my opinion at all. I could name scores of church people who are in the same boat with me." Our reporter then called upon the Rev. Dr. Snyder, the well known Unitarian pastor. When told that most of the Protestant ministers denied that Spiritualism had permeated their congregations to any appreciable degree the doctor said:—"Well, if they say that, they don't know what they are talking about. If they were to investigate the subject they would find that the avowed believers in Spiritualism now number millions, and are increasing every day, and that there is not a community in Christendom that is not strongly affected by it. There is not a congregation in this city a considerable percentage of which does not believe in Spiritualism, or is not earnestly investigating the phenomena." Dr. Snyder said he had attended a dozen sances himself and had observed many intelligent people there. A member of St. George's Episcopal Church told our reporter that he could put his finger on nearly 100 members of the flock who go to sances, and believe wholly or partly in the genuineness of the manifestations. In pursuing his investigations, our reporter called upon Dr. G. Walker, a leading physician of St. Louis. He said it was absurd to deny that the Protestant churches were all of them tinctured with Spiritualism, and it would be a low estimate to say that one-third of them believed in it. In the early days of Spiritualism, Protestant organisations would severely discipline members who had the slightest affiliation with Spiritualists, but now the faith had gathered such strength, that the church leaders were forced to a conciliating policy.—*Globe Democrat* (St. Louis).

SPIRITUAL LITERATURE IN SOUTHAMPTON.—Those of our readers who reside in, or near Southampton will confer a favour if they will order their copies of "LIGHT," or other spiritual literature, of Mr. J. F. Rayner, Bookseller, Stationer, &c., 180, High-street, Southampton, with whom we have made satisfactory arrangements for its supply.

The *Herald of Progress* of the 21st inst. again contains statements with reference to the C.A.S., which are entirely misleading, and without the slightest foundation in fact. We had hoped that under the recent new departure, our contemporary would not have stained its columns by a continuance of the misrepresentation which so disgraced its former management, and we cannot but think that the present editor is unaware of the unreliable nature of most of the paragraphs which have appeared under the heading of "Notes and Comments." The writer of these paragraphs having two weeks running signally failed to confine his utterances within the limit of strict veracity, any further communications from the same source will doubtless, in the natural order of things, be regarded with distrust, and corroboration sought from official sources before passing the editorial chair.

TEMPORARY OFFICES OF "LIGHT,"

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BLOOMSBURY, W.C.

(Entrance in Woburn Street.)

TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their sêances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return postage.

SUBSCRIPTION RATES.

The Annual Subscription for "LIGHT," post free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office in advance.

ADVERTISEMENT CHARGES.

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NOTICE TO THE PUBLIC.

"LIGHT" may be obtained direct from our Office, and also from F. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

Light:

SATURDAY, SEPTEMBER 29TH, 1883.

NOTICE TO CORRESPONDENTS.

The Editor of "LIGHT" will esteem it a favour if readers and subscribers will make a point of introducing this journal to the notice of those who are interested in the subject discussed herein from week to week.

THOUGHT-TRANSFERENCE.

From the "Harbinger of Light."

The subject of "Thought-transference" and Mind reading is one that is attracting considerable attention in England, and the systematic experiments of the Society for Psychological Research are helping materially to substantiate the fact surmised by many, and known to a few, that thoughts and emotions are transferable by impression without the aid of voice or pen. The discovery of this fact opens out a wide field for psychological experiment, and reveals the existence of a force which, wisely used, might be made to exercise a powerful influence in the moral elevation of society. What we have more particularly to do with at present is the establishment of the fact, which is as yet far from being a generally accepted one. Those who have attended the exhibitions of itinerant Electro Biologists will have observed how uniformly they succeed in bringing those who have proved susceptible to their influence on the first nights to their subsequent meetings. In these cases there is a sort of artificial sympathy established, by the magnetiser having charged their brains with his influence and brought them for the time into sympathetic relationship with himself, the consciousness that he has done so giving him the impulse to exercise his will to bring them to him. In natural sympathy the individuals are rarely conscious of the power and hence *wish* or *desire* takes the place of *will*, and though less potent, is sometimes adequate to attract the person wished for. Incidentally we have had many instances of Thought-transference, and the influence of mind over mind, but unfortunately we have not tabulated them; some few, however, are distinct in our memory, and these will probably suffice. In one instance a friend, with whom we were in close sympathetic relations, used frequently to ask us "were we thinking of them, or what were we thinking of at a certain hour?" and whenever we could recall the

time we found they were correct in their impressions, no matter what distance intervened. On one occasion, with a sensitive in the magnetic sleep who lucidly read the thoughts of the operator and any person they were put *en rapport* with, we asked, Can you read any sentence literally that I may impress upon my mind? The reply was, I will try. We accordingly thought distinctly a sentence of about eight words, and the subject gave them *verbatim*.

An instance in our experience of the transference of sympathy was published in the *Lyceum Miniature*, about three years since, of which the following is a condensation: We had directed the attention of a magnetised subject to a lady friend residing some miles away, with the view of obtaining some information on her behalf. The sensitive said she was unable to see clearly, as there seemed like a dark cloud hanging over the person which obscured the clairvoyance vision. We urged her to try as the lady was very anxious to get the information; she had seen much trouble, and we felt a deep sympathy for her. These last words were heartfelt, as the thought of our friend's troubles awakened our sympathy. Presently the sensitive said, "I saw like a light come from you when you spoke, and it seemed to flow into that dark cloud that surrounded her, gradually dissipating it, so that now I can see clearly." She then, having obtained the desired information, relapsed into silence for about five minutes, and then turning to me said, "I have learned a lesson; it is that no sympathetic thought is ever lost. When you spoke it was the sympathy which accompanied your words that flowed like a light to your friend, and dissipated the darkness that surrounded her. It is so always; you cannot think kindly of anyone without their being benefited more or less according to the intensity of the thought." This is a beautiful idea, but we must not lose sight of the fact that it cuts both ways, and that a malignant thought will be as likely to cause pain to those who are vulnerable to it.

The rudimentary phases of "Thought-reading" are easily evolved. We were present some two years since at an impromptu experiment, with the following results: There were about twelve persons present, and one being requested to leave the room and retire to a distance from the door, one of those remaining pointed at some object which it was understood all present should think of, but none look at. The outsider was then recalled, met at the door by one of the party, who rested a hand on her shoulder, and with very little hesitation she walked up to the table and placed her hand upon an apple in a plate of fruit standing thereon, which was the object thought of. The same results were obtained where the object was hidden; and in further experiment, where all present thought of a word, the sensitive being directed to speak the first word she thought of when she entered the room, promptly said the word which was in the minds of those in the room. Of six persons who were tested on this occasion, four were more or less successful in indicating the objects thought of, though some were hidden in most out of the way places. The large proportion in this instance was probably due to there being several known sensitives present; but we are inclined to think that out of a mixed company at least one in six could read thoughts with more or less facility.

The few incidents we have given are illustrative of the fact that words and ideas may be transferred from mind to mind wherever there is a sympathetic connection. When our experience in this direction enlarges, we shall have more to say about it; in the meantime we would advise any of our readers who are curious in the matter to try the simple experiment alluded to in the course of this article.

The Metropolitan Spiritual Lyceum is successfully continuing its Sunday Services at Cavendish Rooms. Next Sunday the platform will be occupied by Mr. J. J. Morse, who will deliver an address on "Prayers to the Living." Full details will be found in our advertisement columns. See page v.

ON CONDITIONS OF MEDIUMSHIP.

The Moniteur Spirite et Magnétique (Brussels), for the instruction of Belgian investigators, summarises the experience of a veteran Spiritualist, printed in the *Banner of Light*, as follows:—

Atmospheric influences affect mediumship. A clear atmosphere and a well-ventilated séance-room are generally found to favour the action of spirits in manifesting themselves. But I have met with many exceptions to this rule, and have witnessed most satisfactory manifestations under conditions the very opposite.

Personal influences have effect. Some inquirers with a given medium, obtain satisfactory results, while others, with the same medium and apparently under the same conditions, may obtain results vague and unsatisfactory, or none at all.

The faculty of some mediums seems to be paralysed by the presence of denying antagonists—whether the antagonism be expressed or not, while antagonism does not affect others.

With some mediums satisfactory results are obtained in a public or crowded room, while with others they can only be obtained in a private circle; the best results—with a few mediums—come in the presence of one sitter only.

The communications throughout are stamped with the medium's characteristics. This is comprehensible if we reflect that the medium is not a lifeless organism, but one whose latent powers may be excited by the action of the spirit in the process of impressing his thoughts and feelings. Some spirits, however, know more than others, how to control a medium and to almost efface his or her individuality.

Through some mediums, spirits easily give their former baptismal names, others their family names; some seem to forget names and identify themselves otherwise.

The most generally good condition, in my experience, for a medium has been that he or she should be in good health bodily, and mentally; but even this has been subject to exceptions. It has been observed especially in the case of mediums for spirit-photographs.

The study of the conditions of mediumship is only yet in its early stage.

BELL RINGING.

On Christmas Day, 1873, a family party was assembled at a country house in Hampshire, where, during the evening, three of the sisters left the drawing-room, and were chatting together round the hall fire, when one of them—a young widow, whose husband died five months previously, made the remark, "*If poor H—(her late husband) were with us he would ring the bells in the house—his usual custom in the evening on Christmas Day, though I never knew why he did so.*"

Within a few minutes, while they were still talking of him, the handle of the bell was seen to move, as if some hand drew it down. The bell rang instantly, and loudly, and was answered by a servant who found the sisters standing in mute astonishment at the ringing which they heard as well as the servants, yet no one was in the hall but themselves.

The widow has also heard the voice of her late husband speaking to her.—*In a letter from a friend to A. M. H. W.*

SENOR CASTELAR A SPIRITUALIST.—We understand that Senor Castelar, one of the most prominent figures in the political arena of Spain, is a Spiritualist. He is an advanced thinker, a man of wonderful eloquence, and one who possesses in no unmarked degree the esteem and confidence of his countrymen. Senor Castelar has on several occasions publicly testified to the reality of the phenomena of Spiritualism.

SPIRIT TEACHINGS.

SECOND SERIES.

This series of Spirit-Teachings, like the former, is made up of selections from a great mass which have been automatically written during a series of years. They are selected on no other principle than that of printing what has been valuable to the person for whom they were originally given, in so far as this can be done without trenching on what is merely of personal and private application. The latter consideration excludes a great mass of what would otherwise be interesting and valuable matter. The phraseology has been preserved, as far as possible, intact, names only being omitted. The series follows directly on the first, from which, indeed, it is separated only by the accident of its publication in another journal, and after some considerable interval of time. The publication is resumed in deference to many repeated requests.

M.A. (OXON.)

No. XLI.

I have thought this over and talked it over, and I confess it seems to me "a new departure." If these elementaries have the power you say, and if they do beset people, as you say, it seems that it ought to be known, and one cannot help thinking that a fact which is so fundamental, and so underlies the whole theory of spirit-communication, ought to have been frankly stated at first. That many would be deterred by knowing it from going into Spiritualism at all is nothing to the point. Better that they had nothing to do with it, than that they should be made the sport of these elementaries, and follow a mere "ignis fatuus." According to your account most Spiritualists are deluded. What then to them is the good? and if so important a piece of information has been so long kept back, how are we to know that others equally important are not suppressed? This is subversive of confidence. Before one is led into an investigation fraught with such consequences the whole case should be put before one. It is an open question in my mind whether, considering what I know, I should recommend anyone to go into the question at all. Assuming the literal truth of all you say, the question is whether any meddling with the world beyond is not perilous to us, if not positively wrong. I do not value at much the orthodox objections about necromancy and the devil; and I personally think it worth while to penetrate as far as I can, but I am increasingly inclined to think that to the vast majority of men the game is a very dangerous one, and not worth the candle. Very few understand at all the issues at stake, and fewer still are fitted to face the difficulties. Those of you who ought to be able to give us a chart of the unknown land do not help us, and something very like a false chart is laid down now and then, as in the case of these elementaries. These are points that rise in my mind, and I put them as they occur.

When you consider more deeply, you will find for yourself a ready answer to all that you have said. We do not feel it necessary to enter at length into the points you have raised. You know that we have never disguised the existence of the undeveloped spirits whom Magus calls Elementaries. We have always warned you of their power: and, if we did not minutely describe their nature, it was because we were more concerned with their work than with their extraction and source. When you are more instructed you will see that the elementary spirits of whom you now hear for the first time, are only a portion of the undeveloped who include within their ranks those also who have passed through your world without progress. We would remind you, good friend, that you are the better, not the worse for knowing of the truth. You will not be more vexed for that you know the truth, but less. You will not be perplexed as you might be by contradictory messages from other circles. It will enable you to discriminate. And as to the time we choose for giving you instruction, it must rest with us. Review the past, and you will see that we have done wisely. We must use our own discretion in the matter. If we had judged it right and necessary to tell you of this before, we should have done so. We did not so consider. It is not within your power to decide such matters. What you say as to the risks and promises of intercourse with our world, may be left to another time. We have always impressed on you caution: and there may be unstable souls who should not meddle, as indeed there are. We do not dwell on the matter now. For yourself, you know that beyond the present trouble and perplexity there is promise of full development of man's highest faculties, which will more than atone for any risk or toil. In no other way can the heights be scaled. Peace, and seek patience and repose. The Supreme guard you.

You have not answered my question at all. You have simply walked round it. I am driven to the conclusion that I am right in my opinion. As to the danger that accrues round the whole subject, I fancy that thinking men increasingly see it. So long as men are concerned with the mere phenomena the danger is not apparent, though I know now that those who sit in promiscuous circles incur a very real danger. It is when the subject is looked at in its deeper bearings that the risk is seen. When sitting ceases to

be a mere amusement, when the wonder ceases and phenomena are accepted as objective facts, then comes the time when every inquiring mind asks what does all this mean? That men are ignorant of some laws, and misinformed about others is conceivable. That spirits have power over matter which to us seems miraculous is quite conceivable. What to me is inconceivable is that they should be able to tell us (comparatively) so little of their land, their life, their conditions (I refer now to the general mass of spirit-communications), and that their statements should be so contradictory. The whole subject is perplexing, and the further I penetrate the more I am bewildered. If we are, as you seem to think, in many cases the sport of deceiving spirits with no means of knowing it, then was it an evil day when the gates were set ajar. But we are no fair judges of truth, and all I want to be sure of is that I am not following a mere delusion.

It is not always well to answer your questions fully. What you have said is partly true, and has all the fallacious verisimilitude of a half-truth. Substantially, you are right in the assumption that much risk accompanies a curious prying into futurity. But you have omitted to take account of what we have frequently said, namely, that there is an authorised and wise investigation and search after lawful knowledge as well as an unholy curiosity. Not to all it is given, as you know, to tread the heights of scientific research, or to dip down deep in the wells of human knowledge. But that which would be fraught with risk to mankind at large, becomes in the hand of the pioneer of knowledge a mighty engine for the enlightenment of his race. So it is with the special branch of knowledge which concerns the future of your race in its spiritual aspects. Those who pry, and peep, and meddle with the dwellers on the threshold, as the ancient sages called the elementaries, are in risk of deception and bewilderment. They are already befooled, and you exaggerate the danger that will beset them. The impure and unholy in heart and life do run more grievous risk in proportion as they open the avenues to spirit-influence. They are already possessed of evil, and the evil of their spirits attracts round them congenial companions from our world, who can and do drive them on to deeper depths of sin. It may be that such anticipate their ruin. You must not blame us and communion with us for that: or if you will, you must set against that the comfort and consolation, the enlightenment that we have been the means of conferring upon the sorrowing and yearning souls who found no rest for themselves on earth.

Why dwell on the evil and ignore the good? Between these two classes there is a great class of men for whom communion with us is neither matter of curiosity nor vehicle of temptation. Some of them are the world's pioneers, whose receptive minds drink in new knowledge with avidity, and who see in the truths we teach an advance on previous revelation; no less than in the fact of communion with us, a vast and portentous phenomenon. If such are to be debarred from seeking, then do you crush the aspirations of spirit, and make it the bond-slave of earth. Nor are these all. There are those who have realised for themselves, from evidence which we have been able to furnish, the fact of an existence external to the body, and an intimation of their own immortality. If any have been so convinced will you dare to say that the work is not a noble one? Is it nothing to rescue even one soul from despair, and to quicken into life the slumbering soul that was sleeping the sleep of death? You do scant justice to this aspect of the question. If you needed not the evidence yourself, remember, we pray you, that vast numbers do, and that such evidence as we can give must precede any wide acceptance by those external to Churches of the fact of immortality. Nor is it right for you to ignore those also who have found a ministry of consolation in communion with their lost ones. You are careful to dwell on the fact that personating spirits may and do deceive weak and credulous men and women, who find for themselves the evidence they desire; but you forget to dwell on the cases where anguish has been soothed, and a blessed hope restored by intercourse with the friends whom you call dead. Such are not all machinations of the undeveloped.

But it is fruitless to go further. We do but desire to point out to you that you ignore a vast amount of blessing and benefit that has already come to man from the angel world. Having pointed out this we are prepared to acquiesce in a modified statement of your views as to the risks which accompany the investigation of this matter. We desire that they should be understood. We have no disposition to cloke them, no desire to slur them over. But let it be understood that they proceed more especially from man's perverse ignorance, and from his refusal to learn the simple conditions under which it is safe for him to deal with spirits. When he learns what he may

and may not do respecting the medicine, the circle, and the general conditions of communication, we promise him such a diminution of risk and deception as will practically enable him to ignore them both.

But so long as mediums are unguarded, and are held to be fair subjects for scorn and suspicion: so long as circles are composed as they are: and simple precautions are neglected, so long will you have risk from the undeveloped, and folly and mischief, and falsehood and deceit. But blame yourselves, not us. Cease, on your own principle, to use knives because they cut, and to eat because gluttons abound, and men have thereby brought sickness and death upon themselves. That men, eminent in your world as pioneers of truth in connection with communion with us, have not grasped the whole subject, is no argument against us. There are departments in which good work may be done, and all are not philosophers; nor are all so constituted intellectually as to grasp the philosophy of a new and deep subject. Be content. Some break up the strong ground and remove the weeds and rubbish. Some sow and some trim the hedgerows and repair the fences. Some study what may best advance the crop, and some busy themselves with the scientific theories on which the crops are sown. Some again go deeper still and study the hidden working of the laws by which seed springs and grows to maturity: or the habits of the fly which blights its leaf: or the causes of decadence in the fruit. Be content. There is room for all. And you may leave to the future the apportionment of praise or blame for work done.

And now, good friend, leave this outer aspect of the matter, and look forward. You know in your own heart that through the mist and vapour which befores your human gaze, there is looming the light of truth. You know that though there be much that is rude and shocking to a cultivated and refined taste in the surroundings of popular search into communion with us, that there is in it, despite of all, the nucleus of the greatest truth that ever blessed humanity. You yourself would be the first to rebuke anyone who should sneer at the instrument, or charge on science or art the follies of its professors. We pray you what are the materials whereby your great artists draw forth the harmonies of the spheres and embody them for earth? Is it the music that is base, or is it not the base materials born of your world which are the necessary pre-requisites for what we may call its materialisation? If you should gaze at one of your telegraphic instruments, not knowing its intent, you might laugh to scorn the aimless clicking: but you would be wise enough to think otherwise when you knew that those to you unmeaning sounds were the vehicles of thought that spans your world, and unites in articulate communication peoples whom space has separated far as pole from pole. In truth, good friend, that which is susceptible of easy ridicule is not the spiritual but the material part of that which you discuss. It is not chargeable to us but to you. If you are wise you will ponder this. May the Supreme guard and bless you.

+ IMPERATOR.

"SPIRIT TEACHINGS."—The following estimate of "M.A. (Oxon's)" "Spirit Teachings," by a representative American Spiritualist, has just come to hand. Dr. Crowell is one among many who have expressed themselves in similar terms, but his position as an old and tried Spiritualist, and his large acquaintance with the literature of the subject, give additional value to his words:—"I have just finished a careful perusal of 'Spirit Teachings,' and cannot speak too highly of its great, and I may say, its unrivalled merits. The Teachings are in the highest degree moral and religious, in the sense in which religion is now understood by the most intelligent Spiritualists. The effect of this book on the minds of all earnest and intelligent readers must be refining and elevating, both morally and spiritually; and it will be evident to all such minds that the Teachings could emanate only from a high order of intelligence. And not only are our moral and religious obligations clearly defined and explained in these Teachings, but they also embody a system of spiritual and moral philosophy which leaves little to be said on these vital subjects. The analysis of the Bible and theological beliefs on pages 60 to 71 is masterly in its clearness and force. There is also a moral grandeur in these Teachings which has not been surpassed, if it has been equalled in any communications given through mediums since the advent of Modern Spiritualism. Their full import can be perceived only by receptive and spiritually unfolded natures that intuitively recognise the truth, and have learned lessons of wisdom while earnestly striving to elevate themselves and others."—(Signed) EUGENE CROWELL, Brooklyn, N.Y., U.S.A., September 10th, 1883.

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good aith.]

Parallel Passages.

To the Editor of "LIGHT."

SIR,—Referring to Mr. Sinnett's letter in your paper of today, in reply to Mr. Kiddle's, three weeks previously, I venture to express the opinion that the question which has been raised is not one which can be set aside as "out of date" or dismissed as a "ridiculous incident that seems to repel confidence." No scholar would thus treat parallel passages similar to those which have been quoted, occurring in ancient books or manuscripts, either in sacred or profane literature.

On examining the context in the "Occult World" I find that Mr. Sinnett does not give any information how the particular letter, from which the passage in question is quoted, came into his hands. It would be both important and interesting to know if he is in possession of evidence as to this letter similar to that which he places before the reader in regard to other letters from which he quotes. The evidence he adduces seems to present almost absolute proof that some of the letters were transmitted by occult agency, and is also very strong in favour of the writing itself having, in some instances, been produced by means of which we can form no conception.

Mr. Sinnett's testimony is clear on one point. He says:—"I now most unequivocally affirm that I shall in no case alter one syllable of the passages actually quoted. It is important to make this declaration very emphatically, because the more my readers may be acquainted with India, the less they will be willing to believe, except on the most positive testimony, that the letters from Koot Hoomi, as I now publish them, have been written by a native of India. That such is the fact, however, is beyond dispute." (p. 100, first edition.)

It may be worth noting that the passage quoted by Mr. Kiddle is to be found on pages 149 and 150 in the first edition of the "Occult World."

It is, I think, clear, that the parallel passages placed side by side in your issue of the 1st inst., present either a deeply interesting psychological problem, or that they would lead us to seek a solution in quite another direction. In either case it seems to me that the matter is of sufficient interest and importance to deserve and to demand exhaustive investigation.

A STUDENT.

September 22nd, 1883.

Christian Symbolism.

To the Editor of "LIGHT."

SIR,—Encouraged by the kind reception my first three letters have received, I will offer a few remarks on the doctrine of the Trinity, which, indeed, I should have placed first, had I contemplated writing a series, as I have done. In this case, before showing its esoteric significance, I shall have to amend the expression of the doctrine in the formulary at present used. As at present stated, the Christian Trinity appears to consist of two Persons and an influence of an undefined nature. I once heard a class of children taught in the North country. The vicar began, "Well, my dear children, what is the subject we meditate on this day?" "The Trinity, sir," said a little boy. "And what is the Trinity?" said the vicar. "God one Substance in Three Persons." "What are they, my child?" The first boy said, "The Father, sir." "Right," said the vicar. "And the second?" "The Son, sir," said a little girl. "And the third?" A pause. "The daughter, sir!" "Oh no, my child, you forget. What do you say?" turning to the next. "The mother, sir." Worse and worse. "Oh, my child, what are you thinking of? It is the Holy Ghost. Now let me hear you again. What is the Third Person in the Holy Trinity?" "A ghost, sir!" The vicar, who was a worthy Scot of the town of Aberdeen, indulged in the national resource under difficulties, "Hum! hum!" and the more freely as the dreadful answer came forth. I went home with the vicar that evening and supped with him; he was very absorbed; two or three times in the course of the evening, he exclaimed, "That child! that child!"

But that child had his hand on a truth and there it was; the vicar had asked for three persons to be named and three persons did the child name, not two and an influence! In a Church paper of a few weeks ago an Anglican clergyman complained that "the personality of the Holy Ghost is very much lost sight of and very vaguely apprehended." No marvel! seeing that in the

generally-received formula the Third Person has no personality at all given to Him!! The first and the second have, while the third is only "a ghost," a Spirit, which title is equally applicable to all three. Nor will the doctrine be any the more intelligently comprehended till it is properly expressed. "Glory be to the Father, and to the Son, and to the Spouse." Here we have at once the true and correct formula. For God is ever the FATHER of Regenerate Humanity (which is the true Maria), ever the SON of Man being ever conceived, and brought forth by this divine Maria; ever the SPOUSE of perfected Humanity, ever lifting up to Himself His Bride. And these Three Persons are One God, even as the one man unites in himself the three personalities of father as regards his son, of son as regards his father and of spouse as regards his bride. As above, so below, and thus it is below only because it is so above. And as God is perfect in three persons, so also each man and each woman must be perfect in having within themselves the Sacred Three. For each must bring forth God within, each must himself be the Daughter, the Mother, and the Bride of God, being united, at-oned with God, and so in each must be manifested Divine Fatherhood, Sonship and Spouseship; and this is the esoteric teaching of the doctrine of the Trinity, as truly stated, and no Catholic authority can controvert the formula as I have revised it, as it is the teaching of all Catholic manuals that "Mary is the Daughter of the Eternal Father, the Mother of the Blessed Son, and the Bride of the Holy Spouse (Holy Spirit)"; also Maria is called the "Complement of the Trinity," not in the sense of being a fourth person (which would be absurd) but in the sense of being the type of the feminine side of the Godhead; and this is what is expressed in the symbol, so common but so seldom understood, of two equilateral triangles interlacing each other—the erect one symbolising the masculine Trinity of Father, Son, and Spouse, the inverted one the feminine Trinity of Mother, Maid, and Bride. As God made man in His own image, male and female, so in God is male and female—Father-Mother—Son-Daughter—Spouse-Bride—and these could not exist in the material if they did not exist in the spiritual. I may end by quoting from a certain manual before me these lines:

"Glory to Father, Son, and Spouse,
Glory to Mother, Maid, and Bride,
Who, Two in One and each in Three,
From age to age One God abide."

More I would quote from the same source, but fear to weary your readers with what would be almost a repetition of the same ideas I have just expressed.—Yours,

A CATHOLIC PRIEST.

P.S.—Will the readers of my last letter, which the Editor has most kindly reproduced, correct two errors in it: for "materialistic" read *material*, for "interest" read *intent*.

Exeter Free Spiritual Church.

An Appeal.

To the Editor of "LIGHT."

SIR,—Will you kindly permit me to make the following appeal to the readers of your valuable paper?

At the end of twelve months of hard self-denying work, and severe conflict in the promotion of Spiritualism in this city and neighbourhood, I find myself involved in a pecuniary liability of about £10. As there are many of your readers who follow with kindly appreciation and sympathy, every distinctive pioneer work in this movement, I appeal confidently to those friends to render me a little assistance at this juncture.

I am glad to say that we are realising good success in our efforts; and that our cause is winning for itself an excellent position in the locality.

With the removal of the above-named obstacle, we shall commence the second year under very encouraging auspices.

If those who feel impressed to respond to this appeal will kindly send remittances to the address below, I will acknowledge them in "LIGHT"—either by name or in whatever way they prefer.—I remain, sir, truly yours,

C. WARE.

11, West View-terrace,

St. David's, Exeter,

September 24th, 1883.

[We very willingly give publicity to Mr. Ware's appeal, and hope a few friends will assist in freeing the Exeter Society from debt. We have known of Mr. Ware's work from the commencement, and believe it to be in every way worthy of support.—Ed. of "LIGHT."]

SPIRITUALISM IN THE PROVINCES.

THE GLASGOW TRANCE-PAINTING MEDIUM.

PRESENTATION OF A TESTIMONIAL.

A social meeting was held under the auspices of the Glasgow Spiritualists' Association, on the evening of the 11th September, on the occasion of presenting Mr. David Duguid with a testimonial, in acknowledgment of his long and valuable services on behalf of Spiritualism. The meeting was held in the Carlton-place Hall, and was attended by a goodly number of sympathisers with the object of the gathering. Mr. J. J. Morse occupied the chair, while on his right and left sat Mr. Robinson, President of the Association; Mr. Duguid, Mr. H. Nisbet, and Mr. Robert Harper, of Birmingham.

In opening the proceedings, the Chairman, in eloquent terms, alluded to the occasion of their meeting. He was younger in the movement, he said, than some of those on the platform, yet he would yield to none in the respect and admiration he entertained for Mr. David Duguid as a man and a medium. None knew so well what it was to fight the battle of mediumship as those who had passed through it. How often was it the case that the very life of the sensitive medium was eaten out of him by the querulous remark, or the suspicious glance, of a conceited onlooker. All mediums had more or less of this to endure; and Mr. Duguid knew better than anyone the sore trials he has had to bear for now nigh twenty years. But it was satisfactory to know that his name had gone abroad over the world, as a man and medium of the strictest integrity.

Mr. Harper, in very eulogistic language, alluded to the career of Mr. Duguid, and said that whatever else might be said in praise of him, he was doubtless an honest man. Notwithstanding the cold criticism of a too smart world, there is in the book called "Hafed," the clear potential elements of honesty all through—a wonderful book, when we know the man and read the book. Though many mediums will stand high in the history of Spiritualism, the name of the painting medium of Glasgow will take no hindmost place. I have sat (said Mr. Harper) in his circle over a score times, and paid nothing; and while I have paid considerably to sit with other mediums, and have been sometimes more than doubtful of the things I saw, I have carried away with me from Glasgow rare gems done, through Mr. Duguid's mediumship, without contact of human hands. I have exhibited these, stating the conditions under which they were done, and these little card-paintings and drawings told a powerful tale at many a public debate in Birmingham, and were looked upon by many as big facts. I have seen these card pictures done in light, good enough to perceive the card lying on the table—the torn-off corner being in possession of my wife all the time—the gas was turned up, and on the card was a picture in oil-colours that was not there a minute before. I have seen this and a hundred other manifestations. These direct card pictures, given freely to visitors, have been carried away to all parts of the world. Mr. Nisbet, who has stuck to this thing with a marvellous persistency, peculiarly British—especially North British—holds on by his gifted friend, and they don't mean to give up. Hundreds of people all over the country have, through the ministry of Mr. Duguid, been made to realise the great fact of a soul-world—people who never had had the fact brought home to them under the ministry of men who assume to be spiritual guides.

The Chairman, in a few pithy and humorous remarks, then called on

Mr. Nisbet, who said that he felt bound to say something on the present occasion, notwithstanding his well-known habit of evading platform duty. He said that, after such addresses as they had listened to, he saw no necessity for him to give more than a brief statement of facts in connection with the rise and progress of Mr. David Duguid as a medium. Some time (said Mr. Nisbet) in 1865, I, along with our friend, witnessed some spiritual manifestations in the house of Mr. Whittaker, chief designer in Messrs. Wylie and Lochhead's, which resulted in our trying the thing for ourselves at my own fire-side. We had not long to wait, for at the first sitting we had very striking evidence that there was "something in it." We continued night after night, and in a few weeks we had two full-fledged mediums developed—first, one of my daughters, and then Mr. Duguid. The one helped the other, as will be seen in the account given in my introduction to the volume, "Hafed Prince of Persia." The first painting seance open to visitors took place in my house on the 8th June, 1866, and from that date onwards, the sittings were continued twice a-week, till February, 1868; and on reference to my first volume of MS. Records, I find we had admitted 660 visitors to witness Mr. Duguid painting in trance. At times we felt the pressure rather great, and occasionally we had to turn visitors from the door. Then, to the great disgust of the medium, a war of words got up in the newspapers, which had the effect of increasing the requests for admission. Our friend here did not at all relish the appearance of his name in the papers—even when accompanied by warm eulogium. Thereafter we restricted visitors to once a-week. These were from all classes in society. We have had peers of the realm, magistrates, ministers, lawyers, doctors of medicine, professors of universities, artists and actors, merchants, and indeed people of every grade, not only in Glasgow, but from every quarter of the world. I calculate that not fewer than 4,000 persons have, during these 17 years, been freely

admitted to witness Mr. Duguid at work in the abnormal state. In addition to the scores of large and small pictures painted in trance, about 900 direct paintings and drawings have been executed and given away to visitors, so that, being shewn to others, they might be the means of creating thoughtful inquiry into Spiritualism. This was the end purposed when the direct cards were first given to us by the spirit artists. At an early period of the medium's development I was told by our spirit friends that all kinds of phenomena could be produced through him, and that in due time we might look for such. That promise has been fulfilled in the production, now and again, of a variety of spirit-manifestations; but we were told, at the same time, that they would not continue to use the medium except for trance-painting and communications in trance, which are the chief features in Mr. Duguid's mediumship. About fourteen or fifteen years ago he was controlled by the spirit of an ancient Persian—"Hafed Prince of Persia," who, up to the present time, has given a multitude of communications. Other spirits have also controlled, and contributed their quota. The communications have been for six or seven years regularly reported by Mr. Garriock, and would now form two or three volumes, such as that already issued to the public—I mean the book entitled "Hafed Prince of Persia." These records comprise a vast number of answers to questions—Addresses on a variety of subjects—A History of Persia, given by spirits living on the earth in prehistoric times, through Hafed—The Missionary travels of Hermes and his band of evangelists in Abyssinia, Arabia, Northern Persia, and Asia Minor—The Life of "White Star," an ancient American, who lived 5,000 years ago—The Story of "Little Bear," a Red Indian—The Life and Missionary Travels of the Brahmin (who was brought back to life by Jesus) in India, Tartary, China, Japan, &c.—The Evangelistic labours of the Two Brethren sent out by Hafed from the Church in Persia—The Story of a Scottish Priest, living in the reign of James III.—Life of Sir John Hawkins, the contemporary of Drake—Ghost Stories given by the spirit of an English Chemist of the 18th century—The experiences and persecution of a French Huguenot—Earth-experiences of Ruisdal and Jan Steen, the Dutch Painters, &c., &c. By this enumeration, you will be able to conceive the amount of labour Mr. Duguid has gone through during these years, and on behalf of the cause with which we are identified. It was in consideration of this that a zealous friend of the movement suggested the getting up of a testimonial to Mr. Duguid. The appeal was made by circular to a number of friends, but became public by certain of these getting it inserted in our weekly Spiritualist papers free of charge. Notwithstanding, the response to the appeal has not been up to our expectations. And now, Mr. Duguid, I have very great pleasure in handing you this cheque for thirty pounds, as a small acknowledgment, on the part of the subscribers, of their indebtedness to you for your lengthened and unwearyed work on behalf of our noble movement. Before sitting down, I have to say that, in order to secure the presence of Messrs. Morse and Harper, as a representation of English friends on this occasion, the meeting was announced before receiving all the subscriptions promised, and that I expect to have the pleasure of adding to the cheque four or five pounds.

Mr. Duguid said he did not know how to express, as he should do, the feelings of his heart, for all that had been said of him, and done for him. He felt, as it were, tongue-tied, and could only express his deepest thanks for this mark of approbation.

Mr. Thomas Garriock, in a few pithy sentences, added his testimony to the genuine character of Mr. Duguid as a man and as a medium. He had been a member of the circle which met in Mr. Duguid's house for eight years, and he was in a position to say that he had never come across a man so unselfish, so obliging, so unassuming, so thoroughly to be trusted, as Mr. Duguid. Time would not permit to tell a hundredth part of what he had seen. He then briefly referred to the direct voice, the materialised forms, &c., and concluded by paying a high compliment to Mrs. Duguid for her courtesy and kindness to visitors.

Mr. Morse was then controlled by "The Strolling Player," who, in his usual pungent and pithy style, gave good and wise counsel to all and sundry. Thereafter, Mr. James Robertson alluded, in appropriate terms, to the kindness of Messrs. Harper and Morse on this and other occasions, and the proceedings (which had been greatly enlivened by songs and recitations from Messrs. Barker, Munro, Harper, Donald, and J. R. Nisbet) were brought to a close.—From the *Spiritual Record* for October.

A SPIRITUAL TEMPERANCE MOVEMENT.—Mr. James Burns has been holding some open-air temperance meetings on Clerkenwell Green on Sunday mornings, and reports that he was listened to with marked attention. This is practical work, and of a kind which we wish were more frequently and systematically attempted by Spiritualists.

Professor Lankester, of Bow-street notoriety in connection with the case of Dr. Slade, pleads for "the Endowment of Research," which appears to be that he and such as he should be subsidised by the State, such people being generally understood to be in search of knowledge, but not bound to teach it, or to produce results! But Professor Lankester was always very modest!

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