

# Light:

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

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

"LIGHT! MORE LIGHT!"—Goethe.

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[The Editor will be absent from England and beyond the reach of the Post during the present month. He expects to be back by the 1st of May, and till that time begs the consideration of his correspondents.]

## NOTES BY THE WAY.

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

### SPIRIT IDENTITY.

Mr. Kiddle tries his hand at a definition. "Spirit is a human being, minus the physical body." Well, when the being who is *man* on earth gets rid of his physical body is he any longer properly described as a *human being*? He is a being who has once been *man*, but I take it that the *humanity* is an accident of the spirit. The spirit *was* before the man was born, and *is* after he is dead. We call him a *man* here: a spirit he is wherever he is. This being so, is it logical to deny the existence, as a matter of hypothesis if not of knowledge, of spiritual beings below us on the plane of progression? We know that there are beings above us who guide and instruct us; we find ourselves in this world on various planes of progression, a fact pointing to antecedent developments; we find also that some beings who communicate with earth are on a lower plane of progression than our best men: is it reasonable to deny that there may come at times within our cognisance beings who are working up to incarnation as well as beings who have passed through that phase of education without deriving benefit from their experience? Should we not rather expect to find the complete cycle? Angels and demons of ancient orthodoxy we somewhat discount, no doubt. The angel who has never been incarnated rarely visits us. The demon we have, like the poor, always with us; but, I take it, he has been a man like unto ourselves. Mr. Kiddle is right, so far as my experience goes, in saying that in the vast majority of cases communicating spirits profess to be "the surviving spirits of deceased human beings." I have had two or three cases to the contrary, but they are exceptions that may be held to prove the rule.

It is curious to trace this general belief in the intervention of spirit, and to note how largely it has been connected with another belief that these "spirits" are "souls of the departed." Mr. Kiddle notes that Burton, the celebrated author of the *Anatomy of Melancholy* (published in 1621), in his remarkable chapter on the "Nature of Devils," writes:—

"There is a foolish opinion which some hold that they [the spirits] are the souls of men departed. The good and more noble were defiled, the baser grovelled on the ground or in the lower parts, and were devils."

He mentions as entertaining this opinion Tertullian, Porphyry, and Tryrius (†), and quotes the latter as saying:—

"These spirits, which we call angels and devils, are nought but the souls of men departed, which either through love and pity of their friends yet living, help and assist them, or else persecute their enemies, whom they hated."

This "foolish opinion," he adds, is now the positive belief of many millions of persons among all the most enlightened nations of the globe. This being so, what constitutes a proof of the identity of a spirit with the being whom he claims to be? Hard as it is for a man to prove his identity, it is far harder for a spirit. For we must rule out so much, we must insist on such narrow limitations, and we are met with such captious objections, that the task must be admitted to be one of portentous difficulty.

Mr. Kiddle attacks the problem by differentiating between *individuality* and *personality*. The distinction is an old one with me. Individuality is the self, the Ego: personality is the mask that it wears. Mr. Kiddle puts the matter more at length:—

"Personality may be defined as the aggregate of all the external characteristics that serve to distinguish one human being from another. These characteristics are of four kinds: physical, intellectual, moral, and spiritual. They are, also, either accidental and temporary or essential and immutable. The terms *personality* and *personal identity* are, in common parlance, loosely employed, as equivalent to individuality or conscious sameness of individuality; but there is a distinction in the signification of these terms which should be strictly observed. Individuality has exclusive reference to what is inward, essential, and enduring; personality properly refers to that which is outward, accidental, and changeable. The *dramatis personæ* is the part which the actor assumes for the time being—his temporary professional personality, beneath which is his ordinary personality as a man, and beneath that, again, his unchangeable individuality. Our personality is only the part which we play for the time being, whether in this or the next life; for not only is it true that

'All the world's a stage,

And all the men and women merely players,'

but the drama does not end with the falling of the curtain at the end of our earthly lives, but is resumed, on a different stage, with different scenes, in the life succeeding this; and we go on, for a while at least, playing the same part with new incidents."

Man, therefore, is not always the same *person*, but always the same *individual*, only developed as the oak from the acorn. The external personality may change, and does change; but

"Ordinarily we recognise our friends and acquaintances by these traits—characteristics of form, expression of countenance, complexion, and general appearance; but quite often these do not suffice. 'Mistaken identity' is no uncommon occurrence, as the trial of causes in our courts frequently shows. Besides, most persons have had experiences similar to those so extravagantly represented by Shakespeare in the *Comedy of Errors*. Physical traits constitute an extremely variable factor in human personality; and the recognition of a person whom we have not met for fifteen or twenty years always occasions surprise; indeed, these traits may still remain, and the actual personality be totally changed, as in such cases as the 'Watseka Wonder,' and other instances of what has been called 'Double Consciousness,' which, in one of the reports of the proceedings of the London Psychical Research Society, is designated 'Multiplex Personality.' Such instances of a loss of personality, more or less durable, are not extremely infrequent, as is shown by Dr. Ham-

mond in an article in the *Forum*, some time ago, entitled 'Mysterious Disappearances.' The phenomenon is, in fact, almost identical with that so often observed in trance mediumship, when a spirit represents his earthly personality through the medium so clearly as to be easily recognised by all who knew him in the earth-life. In this way we may very often quite readily establish the personal identity of the spirit that entrances or controls the medium; for here we have mental as well as physical characteristics clearly displayed."

But, after all, it is the individuality—the traits of spirit—that helps to make recognisable the personality. A spirit will often identify itself on its return to earth by reproducing peculiarities of physique, of gesture, of expression, of terms of speech which have been familiar accidents of its existence on earth. But this is a temporary effort, usually the result of a desire to establish a *rapproch* with a friend in the most available and striking way. I have known spirits show a very marked physical peculiarity in order to attract attention. I have seen them act in pantomimic presentation the incidents of their death. I have seen the very dress and bandages of the deathbed reproduced. I have known them to struggle to get out words that, when heard, were ample evidence of identity. These are matters of the personality. To what extent individuality, with all its distinguishing characteristics, is affected by death we cannot exactly say. The mode of expression is more limited: some of the strings of the harp have broken; but probably the man is what the man was, only adapted to other environment, and deprived of the full power of manifestation here by the loss of his body. Even the finest artist could not produce his effects on a piano the strings of which were severed. Do we not expect too much of those who revisit us under changed conditions, and are forced to use an instrument inadequate perhaps, and, at any rate, unfamiliar? What are the essential qualities of the spirit, what the accidents of its presentation or embodiment on earth?

Mr. Kiddle discusses this, illustrating his remarks from a case (not quite closely quoted) that I myself recorded in my *Spirit Identity* :—

"There are intellectual endowments, not so much concerned with our external personality, but belonging rather to our permanent individuality, or selfhood. Of these memory is an example, since, memory being the retention in consciousness of past impressions and experiences, without this faculty there could be no such thing as a self-conscious *ego*, and an inextinguishable individuality. No two individuals have or can have exactly the same series of experiences, and hence the recollection of those experiences may be, and usually is, an important element in personal identity. Indeed, most of the identifications of spirits depend upon this principle, especially in the case of relatives and intimate acquaintances. It is the same method that is resorted to in the recognition of persons on this side of life. Through the lapse of time all the characteristics of outer personality may have been changed, and reminiscences of the past alone remain to establish individual identity. The case of Charlotte Buckworth, related by 'M.A. (Oxon.)' in his monograph on *Spirit Identity*, will illustrate this. This spirit, in 1874, communicated by raps the fact that in 1773—December 5th—at a Dr. Baker's house, in Jermyn-street, London, at a party of pleasure, from disease of the heart, she suddenly dropped down dead while dancing. No one present knew any such person, or any of the incidents which were said to have occurred 100 years before; nor did any means of verification suggest itself. Some time afterward, however, it occurred to 'M.A. (Oxon.)' to look for the case in the *Annual Register* for 1773, and a full narration of the facts was there found. Here were *ten* circumstances given, all of which were unknown to those, including the medium, who were present when the communication was made. Admitting this, are we entitled to believe that the spirit of Charlotte Buckworth was present and made the statement? Let us see. First it proves the presence of intelligence, of memory, and hence of mind—the chief element of individuality; secondly, if not the mind of any mortal present, then that of Charlotte Buckworth, or someone else cognisant of the facts; thirdly, as this intelligence says of itself, I am Charlotte Buckworth, and there is no reason to disbelieve that statement, or to believe that the facts were known to others, we have strong presumptive evidence, at least, that the spirit was the person it purported to be. Test clairvoyants and clairaudients give not only incidents such as these, but describe the outward traits of physical personality which a spirit seems to have the power to present at will for the purpose of being identified, but which are by no means to be considered as belonging to spirit individuality."

## BUDHISM—(ENLIGHTENMENT.)

### WHAT IT HAS BEEN AND NOW IS.

Notes from a lecture delivered at St. Andrew's Hall, London, by Captain Pfoundes.

OM MANI PADMI HUM.

Budhism, as Occidentals term the great creed of the Extreme Orient, numbers amongst its followers the majority of the people of the far East, admitted to be numerically superior to any other ancient or modern faith, even Christianity: and as it is much older, and was more successful twenty-two or twenty-three centuries ago, it has been moderately estimated that probably twice, at least, as many human units have lived and died Buddhists as there have been Christians.

A creed that could hold sway over so large a portion of humanity, and that, too, the most highly civilised, demands respectful consideration, deserves careful examination.

To understand clearly what Budhism now is, we must approach it with knowledge of the history of the religions of each country, say of Ceylon, Tibet, Burma, Siam, China—North and South—Corea, Japan, &c., what existed before its introduction, by what channels, and at what periods it was introduced, and especially what influences in transit modified the earlier, purer, higher tenets of pure Budhism.

To comprehend what Budhism was, we must inform ourselves as to the foundation of this edifice of spiritual enlightenment. The conventions that assembled under the protection of King Asoka—midway between the days of the Budha best known to us, and the dawn of Christianity,—laid down certain definite lines; but we must go back further, even to remote periods, before Gautama, Sakhya Muni, whom we must recognise as a successful leader of the revolt against Brahmanical domination and sacerdotal monopoly.

The slow development of human intellect, within historic times, illustrates the remoteness of the earlier phases. We know there was a high standard of spiritual belief and ethical culture in the valley of the Lower Nile many thousands of years ago that was not indigenous, or the exclusive possession of the earliest Egyptians of whom we have knowledge. Asia Minor, the valleys of the Tigris and Euphrates, later of the Ganges, and between these in certain favoured localities—again in China—an entirely distinct and very ancient civilisation is known to have existed. That there was some interchange from east to west is undoubted—there was the echo and re-echo of intellectual progress, religious and otherwise.

We cannot pause to discuss here the scant material, above all suspicion of having been tampered with, that has come down to us, or the probable stages in the waves of progress and retrogression from age to age.

The Aryan, an intellectually superior race, the ancestors of the Brahmins, had acquired all the knowledge of ancient times, and kept it, unwritten, to themselves, as a secret, sacred trust; their domination became an unbearable burden on the other and far more numerous sections of the population.

From time to time reformers appeared, transmitters of the transcendental doctrine, but none were so successful as he that is best known to us as the Light of Asia, five and a half centuries before Christianity.

A high-born youth, with every advantage, moved to pity by the sight of poverty, sickness, and human misery, disgusted with the selfish and frivolous gay life of his class, by the spectacle of decrepid, senile old age, and horrified by death, he was induced to turn his attention to higher studies. Then and there speculative thought was not in its zenith; but there were possessors, and transmitters, of the Wisdom of the Ages said to exist, and he set out, alone, to seek them.

Long, weary, toilsome years of suffering in search of Adhi Bhuta, and self-inflicted torture was ultimately abandoned, as worse than useless. Then came the struggle with self, and in time the inner consciousness was developed, and in it came Budh-knowledge. Speculative thought was more in fashion than it is with our busy, aggressive, materialistic, self-seeking men and women, who do not even give themselves time to think. Intellectuality demanded solution of problems we of to-day, at least some few, still devote ourselves to solving—

What amid? What is it all? Whence came it? Whither do we go? And this longing after immortality is as old as the development of the innate higher instincts and mental faculties. Beatification of the deceased, dearly loved in life, hopes of renewed existence, and once more, perhaps, re-union.

The ancients had an ethical code, and, moreover, appeared to have reached a very high practical standard. All the virtues were extolled, and put in force; all the vices condemned, and, as far as possible, suppressed by public opinion; certainly respect for life, property, and liberty of opinion; above all, a high position for women—equal, if, indeed, not always superior. The ancients tell us:—

"All sleep, laid low together; is it not, therefore, foolish to injure each other?"

"Eternal happiness is found by the wise."

"A myriad of sufferings are endured by the foolish in the pursuit of riches."

"The bread of the poor is more excellent than that of the rich, sweetened by hunger as it is."

"The human body is but as the sea foam, life is like the flight of a bird."

"All things pass away, but only deeds good and evil—they remain for ever."

"The body is perishable, the soul eternal."

On one of the most ancient tombs, of which the inscriptions have been deciphered, we read of the departed one—

"Not a little child was ill-treated,

Not a widow wronged—

But even as a father was he.

"Not a humble toiler was oppressed

No mendicant left to starve

But ploughed, sowed, reaped, and fed all."

Again we read:—

"Just and true, without malice, doing no wrong, guilty of no crime—ever striving for good with kindness."

And again:—

"Bread to the hungry; water to the thirsty; clothes to the naked; boats for the shipwrecked; rites for the deceased; oblations to the gods."

Whilst in the far East, across to the other side of Asia, we find:

"Benevolence; righteousness; propriety; wisdom; sincerity,"

as the five fundamental maxims of mankind, high and low, ruler and ruled; and that:—

"Investigation of all things; perfection of knowledge; sincerity of heart; righteousness of conduct; cultivation of person (useful accomplishments); regulation of family (domestic duties); Government of State (patriotism and statesmanship)"

together with good example—are the paths to perfection and happiness, of one and all.

Mark you, this is ancient pagan morality, beyond all suspicion of modern or Christian leaven.

Aryan metaphysics (Indian) grew apace. Turanian (Chinese) philosophy was no laggard. The classical literature teems with noble sentiment—wisdom—far above modern thought.

In the ancient Chinese classics we are told—

"to illustrate illustrious virtue; renovate the people; rest only in highest excellence."

And

"What the celestial universe created—

That is nature;

In accord with this—

Is the path of duty;

This path is instruction."

The Golden Rule was universally taught eons before the Nazarene preached it—nay, more, the founder of Taoism 600 years before taught as "an ancient maxim, that it was good to return good for evil."

In the Eastern Asiatic philosophy, the basis of the Brahmin Archaic teachings, we read their ideas of the beginning:—

"Nor aught, nor nought existed.

Yon bright sky was not.

Nor heaven's broad roof

Outstretched above.

What covered all?

What sheltered?

What concealed?

Was it the waters

Fathomless abyss!

There was no line

Between the day and night.

Darkness there was,

And all was veiled,

In gloom profound.

The germ,

That still lay dormant,

Then burst forth.

One nature

From the fervent heat.

Comes this spark

From earth,

Or else from heaven?

Seeds were sown,

Mighty powers arose,

Nature below.

"Power and will above

Who knows the secret?

Who can proclaim it here?

Whence came it?

\* \* \* \*

The gods came later."

In testimony of the high position of women we quote the great Indian Epic, *Maha Barata* 1.3020:—

"A wife is half the man, his truest friend; a loving wife is a perpetual spring of virtue, pleasure, wealth; a faithful wife is his best aid in seeking heavenly bliss; a sweetly-speaking wife is a companion in solitude, a father in advice; a mother in all seasons of distress; a rest in travelling through life's wilderness."

Once more we quote the ideal of a good wife, from another ancient source:—

"She should keep her husband's secrets, never revealing the amount of his wealth; she should strive to excel all other women in grace (attractiveness and amiability), and in attention to her husband; she should have knowledge of cookery; she should be clever in ruling servants, exercising hospitality, thrift (economy); and in adapting her expenditure to her husband's income; she should co-operate with her husband, and share with him in ethical merit, in the enjoyment of wealth, and in rational pleasures—recreation, above all things, not to be neglected; she should be lotus like, a useful, attractive, perfect flower."

With infinite tact the great teacher adapted his instruction to the capacity of his pupils—having a powerful Theocracy, its caste exclusiveness, and sacerdotal influences, to contend against.

But priestcraft was never before or since dealt such stalwart blows—in the cause of humanity—to strike off the fetters that enthral men morally and intellectually. He revolted against the domination of a religious caste; he refused to conform to traditional monopoly of knowledge, and the canons and basis of the religious rites and tenets, but gave them forth in the vulgar tongue to all; he ignored the idea of a personal deity, such as the Semitic Jehovah, the Hindu cruel Devas, and others that demanded propitiation. He denied the existence of super-human or super-mundane powers for good or evil, who swayed human destinies here and hereafter. He, the Bhagavat (Blessed One), struck the key-note of the religious freedom of myriads of human souls then and since, breaking through mysticism, ritual, and caste tyranny; he the Tathagata (Messiah) taught "man to know himself," to "achieve his own salvation," not to look to other men, but do all for one's self. The Gautama, Sakhyia Muni, revived the pure doctrine of predecessors, developed in the long past ages, "That suffering was the heritage of humanity; but its ills were caused by mankind chiefly, and mankind alone could remedy this."

The universal hope, common to all ages and every people, savage or civilised—the deliverance from woe and travail—naturally crop out in the strata of all religious reform, but the vital principles of Buddhism, as well as the minor, have been so often grossly—sometimes wilfully—misstated, that a protest must be entered against the perpetuation of altogether misleading arguments.

Later phases of Buddhism, any more than the innumerable modern sects of Christians, do not represent the original true doctrine, in its purity.

A path of deliverance was offered to all, was shown to be in the hands of each one for himself.

Antagonistic in its fundamental principles to the Nazarene teaching that is the salient feature in Christianity, Buddhism is not—as is so often stated—on parallel lines; the doctrine of sacrifice, of the redemption, and the perpetuation of the great sacrament of the Church, of the Romish especially, is altogether abhorrent in conception and detail to Buddhism.

Buddhism is no soulless seeking after nothingness, as it is so often stated to be by detractors or uninformed parrot-like repeaters of stock phraseology.

The great teacher indeed, as many other great men of all times, refused the direct yea or nay to certain questions, but the Gautama Budha gave a reason for his reticence.

Those that desire and need hope are not prohibited from hoping; those who have attained a higher plane of enlightenment need no such incentive.

A personal salvation that appeals to the mind on the lower plane is absolutely dispensable to those who have attained the far higher, much less selfish transcendental truth—Buddh.

Buddhism can hardly be called a religion in the stricter sense, yet it is religious; but later sects have adopted religious observances, and with some religious ideas similar to those of other religions, the common property of humanity, appeals to the lower self.

Well might a popular writer claim for Buddhism, that,

"We have inherent in its truths,  
The eternity of a universal hope,  
The immortality of a boundless love,  
The indestructible elements  
Of a belief in a final good,"

and that "Buddhism is the grandest, proudest assertion of human freedom" in every sense, intellectual and moral.

The great teacher, taking a handful of dried leaves, addressed his followers thus :—

"Which are few and which are many,  
The leaves in my hand, or those of the forest?"

They replied—

"The leaves held by the great teacher are few, those of the forest are uncountable."

Then the master replied—

"So are my words as the leaves in my hand, the teachings you know not of yet are as the leaves of the forest."

Budhism never was the helpless hopeless pessimism it has been represented. The future of the true Buddhist was a joyous victory to be won, by man himself, by rational means, out of a world of sorrow to rise to an eternity of useful joyous existence.

Boundless compassion for suffering the great motor, there was no gross material paradise of certain other creeds, it is true, nor was this life a mere ante-chamber where bigotry should make all humanity simply miserable with selfish aims in view.

Not atheistic or agnostic, although denying the personal God, with so many human weaknesses, which as Robert Burns said—

"Sends one to heaven, ten to hell,  
All for thy\* glory;  
Not for good or ill done  
Afore thee."

Budhism looks heroically into the deep questions that have appalled the orthodox, baffled the shallow reasoner.

Southward, Eastward, Northward, rolled the overwhelming tide of Budhism; a fraternity was established for propaganda, and once more a Theocracy was erected, that has done as such in all time, superimposed a vast mass of complex doctrine, garbage that entirely hides, in some countries and in some sects, the grand principles.

As is ever the case with a sacerdotal exclusive class, demoralisation of higher ethics, leavening of pure doctrine, enslaving the people.

It is for the Archaic Budhism that attention is claimed.

Here is the idea of an instructor of that school, quoting Vedanta-sara :—

"The true teacher is a man who is familiar with every virtue, who with the sword of wisdom has lopped off all the branches, and cut through all the roots, of the tree of evil; and with the light of reason has dispelled all the darkness by which he is enveloped; who, though seated on a mountain of passions, meets all assaults with a heart as firm as a diamond; who conducts himself with dignity and independence; who has the bowels (of compassion) of a father for all his disciples, who makes no distinction between his friends and his enemies; whom he treats with equal kindness and consideration; who looks upon gold and jewels with as much indifference as if scraps of iron or potsherds, without caring for one more than the other; and who tries with the greatest care to remove the dense darkness of ignorance in which humanity is enveloped."

Now that it is the fashion, outside of orthodox circles, to talk of these matters, we may hope for more general attention to other ideas than those of our own time and country; the thoughtful are not satisfied, groping for light; to stumble in the darkness is but to be expected.

These dried leaves are as to those of the forest; the rough pebbles may be worked into brilliant gems, the crude ore become precious metal wherewith to construct a fitting setting; to those who can hear it shall be told, to those who can see it shall be shown.

There are no puzzles to join together, no riddles to solve, no mysteries to reveal to those who seek earnestly; the teacher can alone give the facts, but cannot bestow the higher intellectual faculties to perceive—can offer the banquet but cannot add the appetite.

To those whose intuition permits of assimilation of the transcendental truths, wondrous fields and pastures new, paths strewn with gems, bordered with choice flowers are opened up.

"Contemplate the within; consider the infinity of the universe; meditate deeply; essay to acquire true knowledge."

To the worthy it will come, Knowledge, Bodhi, Enlightenment.

NAMU AMITABHA BUDHA.

Mr. C. J. BARKER (1, Egerton-street, Sheffield) has published a leaflet commendatory of *The Perfect Way*. This seems to us a very useful way of making our readers acquainted with what they may possibly not yet be acquainted with. It would be well if readers of "LIGHT" would use this means of advertisement. If the postal regulations allowed, we would send out with the paper a specimen of this leaflet.

\* The Semitic Jehovah or Personified Deity. Is this a God of Love?

## "FATHER! ARE YOU DEAD?"

"OBSERVER" IN THE *Banner of Light*.

"My father was very ill, and he sent for me to go and see him. He lived a long journey from my home in Chicago. He believed just as you do, in the return of the spirit after death, but he could never make me think it could be so. When I reached him he said he was glad I had come, for he had only a short time to remain on earth."

"Why, father," I said, "do you really think you are going to die?"

"No," he replied, "I shall not die, but I shall leave my mortal body. I am going to the spiritual world, and I shall there be clothed in my spiritual body, and I wanted you to come to me that you might give me a promise. When I pass to the other side I shall come to you; I will show myself to you; now promise me when you see me as a spirit, and know me, will you believe that spirits can return, and acknowledge it?"

"I said, 'Yes, father, but don't speak of dying; perhaps you can yet be well, and live a long time.'"

"I tell you I shall not die," he said, "I shall live, but you will never see me in my earthly form after you leave me. Now do not forget your promise."

"When I left him he was comfortable, but assured me he should soon pass to the spirit-world, and that he would come to me."

"I had been at my own home about ten days, and, as I heard no bad news from my father, I decided to give a lunch-party, long talked of, to a dozen of my friends, all members of Dr. Thomas's church. I had passed a busy day, and retired full of thoughts of the preparation for the morrow. I soon fell into a sound sleep, when, in a moment, I was wide awake. There was no interval of arousing myself, as was usual when I awakened from sound sleep. Every sense seemed wide awake. I looked about to confirm myself in the thought that something had awakened me, and I saw in the further end of the room a bright light. It was about as large in appearance as my folded hands. I looked at it keenly; there was no chance for any outside light to shine there. It was a soft, white light, like moonlight, but it had a waving motion, and it quivered as if alive. Soon it came towards me, all the time growing larger. It seemed to be in motion from within, and at the same time it advanced. When it was near me it gradually expanded and revealed the face of my father. Soon his whole bust appeared, and then his whole form. As he stood there I could plainly behold every feature. Nothing about him was changed, except his face was younger and less wearied than when I saw him last, and his form was more erect. Then he spoke to me, and, oh! how natural was his voice. He said, while a sweet smile spread over his face: 'You remember my promise; I have come to you as I said I would.' I replied: 'Father, are you dead?'

"He answered, 'No, I am not dead, but truly alive; but I have left my natural body, and now I am clothed in my spiritual body. I am at peace. You must not forget your promise.' I don't know why I asked the question, but I said: 'Father, what time is it?' He replied: 'It is just four minutes past twelve.' 'And did you die to-night?' I asked. He replied: 'I repeat I am not dead, but wholly alive, and I want you to keep your promise and believe that the spirits of those you love can visit you on earth.' He then bade me good-bye, and his form seemed to be absorbed in the light and to gradually disappear as it had appeared. It seemed to fade away into the darkness."

"In the morning I decided to tell the whole family what I had seen, and I did so, but, as I received no telegram, I was ready to think with the rest that I had had only a vision. Exactly what a vision is, I do not know. I know I was wide awake and was not dreaming."

"So I entered into preparations for the reception of my guests, but at every sound of the bell I thought first of a message from my home. When my guests had arrived and were seated at the table, as they were all good Methodists, I thought I would tell them what had transpired in the night. Some said 'it is a warning, your father will not live long,' and all of them received what I said as some sort of a revelation. While we still sat at the table the door-bell rang. A telegram was received with the words, 'Father died last night at midnight.' This is all just as I tell you. I feel sure I saw him, but that is not like being controlled. I don't understand that."

"We are of different opinions at different hours, but we always may be said to be at heart on the side of Truth."—EMERSON

## JOTTINGS.

A good testimony from the *Pall Mall Gazette* to a striking novel :—

## "A Dreamer of Dreams."

"Many and awful examples may be found in the fashionable literature of the day of an indiscreet admixture of fiction and psychology. But in *A Dreamer of Dreams* by the author of *Thoth* (Blackwood), the combination is unmistakably delightful; and even the well-worn device of putting the best incidents into a sick man's vision, from which he awakes to find them unreal, is handled with such skill and delicacy that the imagination is seized and held captive without a struggle. A young Cambridge don, in his passion to enjoy life in its fulness, has tried opium :—

'On honeydew bath fed,  
And drunk the milk of Paradise.'

Demoralised by the drug and tempted by a fortune, he hovers on the verge of crime; and then sees all the consequences in a dream, in which a modern and most gentlemanly devil plays the chief part. The wit and philosophy and poetry of the book are no less striking than the grace and charm of the author's style. An undercurrent of love-makings runs through it all, and though the creator of *Una* Armitage allows himself no other female character, she, at any rate, is the incarnation of perfect womanhood. Tired as one is of reading about the ordinary heroine's eyes, it is difficult to help lingering over the description of *Una*'s. 'Surely long ago the mothers of her race, as their restless lords wandered on the deep, must have watched the sea with love and hate, with longing and resolve, until their eyes had blended every shade that ocean wears on its everchanging face.'

This should be interesting. We quote from the *Western Daily Mercury* :—

"A work will shortly appear on *Sir John Franklin's Fate*, claiming to show that its discovery was through a revelation made to a little child seven years of age, to whom was made known the locality where the ships would be found, and how they could be reached; and that after the great expeditions of the Government, extending over a period of seven years, had proved fruitless, the efforts of Lady Franklin, guided solely by the revelation of the little child, were crowned with complete success, and a problem that had defied the combined efforts of the Old World and the New was thus solved. After forty years' silence this secret is now made public. The narrative, which is a very striking one, details all the circumstances, and the facts are vouched for by what appears to be indisputable evidence. The work will be published by Messrs. Bemrose and Son."

Worth pondering. The writer is W. H. Holcombe :—

"A dead church never knows it is dead, for after the soul has left it, its clergy struggle with desperate energy to save the machine and to galvanise it into vitality. It may exhibit an immense external activity and render itself exceedingly useful in a social and educational way, and produce members who are prodigies of earning and piety, and yet from a spiritual standpoint it may be a defunct institution whose presence is a vast obstruction to the descent of the true light and life of Heaven."

The Hampshire Psychical Society held its general meeting at Southampton on April 2nd, at 7 p.m., at the Board schools, Bridge-road. Papers read : 1. "Notes on some of the Dangers in the Practice of Hypnotism," Part II. by H. Venman. 2. "A Dream presumably Telepathic." (Communicated). 3. "An Episode in Automatic Writing," by H. Venman. 4. "Appearances following Death considered Inductively," by E. Westlake.

Yet one more dream-story of a race. There must be something in the excitement that a race sets up to account for these dreams. We quote from the *Daily Telegraph* :—

"We commend to the attention of the Society for Psychical Research the latest dream-story in connection with racing. A well-known ex-military sportsman for some weeks past had made up his mind that he would 'try and dream the winner of the Lincoln Handicap.' This ingenious idea of his he announced to several of his friends, who naturally smiled somewhat sceptically at the would-be seer. However, on Monday night five times in succession he dreamt that 'No. 13' had won the race. As there was no horse of that name the sportsman in question came to the conclusion that his vision must refer to the number on the card. He made no secret of his belief, and yesterday morning he sent a messenger to King's-Cross to get the card and back his dream-number. There were no cards to be had at the station. Accordingly he wired to Messrs. W. H. Smith and Son's bookstall at Lincoln for 'the name of No. 13 on to-day's card for the Handicap.' The answer came back promptly, 'Wise Man.' The resolute dreamer immediately backed the horse, with the happy result that all wise racing men now wot of. Every detail of this singular story is absolutely true, and there are many who can testify to having heard the prophecy of 'No. 13' delivered on Tuesday afternoon."

Right good gospel this. Mr. Page Hopps is the prophet :—

"Out of the clash of varying minds, the truth will come. Let us not mind differences of opinion; let us only condemn the evil spirit of

uncharity and inhumanity. God speed the prophets everywhere! say I."

Charles Dawbarn in the *Carrier Dove* gives a very interesting paper on "Lessons from Nature," which he properly describes as "broader than pulpit essays, or than scientific teaching that gropes through matter in a hopeless quest for the secret of life." One of his stories from Mr. Alfred Russel Wallace's books is very impressive as illustrating some of the finer qualities of our "poor relations" :—

"He tells us that in one of those eastern isles amid which he wandered so long, very much damage is done by bands of baboons, who make night attacks upon the orchards. Of course, the inhabitants declare war, and the marauders when attacked retreat to their forest homes.

"On one occasion, during a very hurried retreat, a young baboon sought shelter on an isolated clump of rocks, from which he could be attacked on all sides. His companions soon missed him, and a stalwart warrior instantly faced the foe, all armed as they were with deadly weapons. With calm courage and unhurried step he returned, till grasping the poor frightened refugee he led him coolly and deliberately out of danger. He scorned to run, and it was not until the woods were reached that with a bound he and his companion disappeared in the forest. I need hardly say that not a gun was raised, not a shot fired by his foes, who stood astonished at such bravery."

## WISDOM.

"Once in the busy streets  
Did Wisdom cry aloud;  
And then she perished, 'mid the scoffs  
Of the misguided crowd.

Once in the quiet grove  
Did Wisdom's accents charm;  
And then she perished by the blows  
Of conquest's iron arm.

In Palestine and Greece  
Thus Wisdom's voice was hushed;  
Yet echo oft the sound renewed,  
Though Wisdom's sons were crushed.

But ever, in the skies,  
In earth, and sea, and air,  
Does Wisdom teach the human heart,  
And none can crush her there.

Systems and teachers change,  
They flourish and decay;  
But ne'er from Nature's truth and love  
Shall Wisdom pass away." W. J. FOX.

## BOOKS, MAGAZINES, AND PAMPHLETS RECEIVED.

[Any acknowledgment of books received in this column neither precludes nor promises further notice.]

*Psycho-Therapeutics: or, Treatment by Sleep and Suggestion.* By LLOYD TUCKER. (Balliere, Tindall, and Cox.) A valuable little book of less than 100 pages, dealing with Hypnotism as a curative process. We shall recur to this work.

*John Bright: a Study of Character and of Characteristics.* By JOHN PAGE HOPPS. (11, Paternoster-buildings.) Price 1s. A short pamphlet full of Mr. Page Hopps's keen and incisive criticism. Advance sheets: but the book is now ready.

*Theosophical Siftings.* (Vol. II. of the Theosophical Publishing Company, 7, Duke-street, Adelphi, W.C.) Price 3d. Contains "The Possibilities of Scientific Prophecy," by SILVESTER BAXTER; and "The Five Enemies" by ALEXANDER FULLERTON.

"THINK truly, and thy thoughts  
Shall the world's famine feed;  
Speak truly, and each word of thine  
Shall be a fruitful seed;  
Live truly, and thy life shall be  
A great and noble creed."

—HORATIO BONAR.

"The only way to shine, even in this false world, is to be modest and unassuming. Falsehood may be a thick crust, but, in the course of time, truth will find a place to break through." —BRYANT.

"THE blessed word 'health' once literally meant 'holiness,' and that means wholeness; for disease and sin alike are fractional conditions—one of the body, the other largely through the body, of the soul."

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

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## Light:

EDITED BY "M.A. (OXON.)"

SATURDAY, APRIL 6th, 1889.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects, good and desirable. Letters should be confined to the space of half a column to ensure insertion.

Business communications should in all cases be addressed to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, W.C., and not to the Editor.

## MR. CROOKES, F.R.S., ON THE "ELEMENTS."

It may at first sight seem hardly within the purview of this journal to take cognisance of so profoundly scientific a matter as the presidential address of Mr. Crookes at the annual meeting of the Chemical Society, but it should be remembered, and remembered with all seriousness, that if it has been proved that one single "rap" has been produced by an unseen intelligence, or that one single vision has affected the optical nerves of our bodily system, then a nexus has been established between what is called spirit and what is called matter, and that all investigation throwing light on this nexus is therefore of the deepest import. And some of this light is assuredly thrown when the ordinary conception of "matter" is shown to be wrong, for it leads irresistibly to the conclusion that the ordinary conception of spirit is equally wrong.

The demonstration that the "supernatural" is but the not understood "natural" must follow in due course.

The ancient four elements, "earth, air, fire, and water," have long since been deposited in the limbo of lost illusions, except when resuscitated by a would-be fine writer calling fire the "devouring element," or, finding himself incapable of otherwise describing a Channel storm, talking of the "raging elements." But the successors of the mystic four, the long column of seventy odd, with their numerical values, like so many tickets placed at their side, must go now, must pass into the shades with their predecessors. Not immediately, perhaps; one does not overthrow elements as one overthrows ministries or monarchies, but, as the years of quiet laboratory work go on, their doom approaches. And when the piece of iron, so solid to the uninstructed mind, even now so utterly unsolid to the scientific conception, turns out to be but a compound of certain other things, these other things, in their turn, being but forms of motion, the notion of matter must be so modified that this substantial earth of ours will be to the world at large, as it is to the few even now, substantial only in its unsubstantiality.

Mr. Crookes has been working laboriously with the spectroscope, an instrument whose name does not come into conversation, as a rule, with the same immediately understood meaning as do the telescope and microscope,

but of which Mr. Crookes says: "In the extent of its grasp, and the varied character of its applicability, it surpasses the telescope, and at least rivals the microscope. It enables the astronomer to defy immeasurable distance, and to study the physical condition and the chemical composition of the sun and the stars as if they were within touch, and even to ascertain the direction of their movements." Aided by this instrument, in the tranquillity of his own laboratory, after years of patient work, Mr. Crookes arrives at the conclusion, certainly as to the rare earths, yttrium, didymium, and so forth, and—as his reference to alumina seems to show—by implication as to other substances, that what are called elements can no longer be considered as such, and that these hitherto supposed primitive structures must be put back a stage further; they are compound substances.

How far Mr. Crookes has pushed back the threshold of the unconscious may be gathered from this. "Besides compounds," he says, "we have hitherto recognised merely ultimate atoms or the aggregations of such atoms into simple molecules. But it becomes more and more probable that between the atom and the compound we have a gradation of molecules of different ranks, which may pass for simple elementary bodies." This means development, and development means life, and life means spirit.

## JOHN PAGE HOPPS ON JOHN BRIGHT.

By "M.A. (OXON.)"

Mr. Page Hopps, whose political activities are great and with whose politics we have nothing to do here, has put forth a very opportune study of the great man just removed from amongst us. It is of interest enough to warrant some extended notice from the point of view of a psychologist.

Mr. Hopps begins with a simple and very dignified tribute to "the strong, brave, resolute, useful Englishman who has just ended his remarkable career," whom all men of all parties unite in acknowledging as a commanding political power, and whom all regard as one of the most honest in the use of the influence that he had acquired.

Mr. Bright's sincerity of mind had made him—it is an open secret to those who know him—acquainted with, and a believer in, the phenomena of Spiritualism. He did not go far in his study, for, Quaker as he was, he was a Spiritualist already, and needed no external aid to buttress up his faith. Sturdy in frame, he was just as sturdy in his faith. He was, in his essential characteristics, as unchangeable as the "unchangeable Eastern Church." In early life he became possessed with ideas which he translated into action, and carried into legislative effect. These he never changed. In this respect Mr. Hopps contrasts him with very forcible effect with Mr. Gladstone: "The one has always been on a voyage of discovery. . . the other has stood on a watch-tower, or fought his good fight from the battlements of a fortress which he entered at the outset, and never left for long."

Here is an interesting piece of personal criticism:—

"In his old militant days, it was the fashion to sneer at this man as a mere demagogue, a stump orator, a rough and noisy stirrer-up of 'the lower orders': and many who have lately lauded him with curious adulation once held and said it. But it was never true. It was my good fortune to work with him thirty years ago, and, though he was my leader, who got nearly all my hero-worship, I formed the judgment, even then, that he was essentially, and in the best sense of the word, an aristocrat, and even somewhat of an autocrat—self-centred and self-sustained. So far from being the blustering demagogue or the vulgar declaimer which 'society' imagined him to be, pandering to popular prejudices, and fond of having 'the lower orders' at his heels, he was really exceptionally dignified and reserved—almost courtly in manner, and with a style of speech of exquisite taste and superb grandeur, and yet of supreme purity and simplicity."

And in this passage we have as good an example of Mr. Hopps's powers of analysis, of criticism, and of appreciative estimate of that which presents worthy aspects as can be found :—

"He shines out as a superb example of personal fidelity, of political purity, of moral elevation, of singular courage, of rare tenacity, of beautiful self-denial. In truth, if people would only understand the word, it would be right to call him a modern prophet, not unlike the ancient prophets of Israel :—in his best days, a genuine prophet, with all the prophet's characteristics. For the prophet is not the infallible revealer of supernatural truth : he is rather an example of a style of man. He is not a fortune-teller on a great scale—telling the fortunes of kings and nations instead of the fortunes of common people. He is really an outspeaker, a forthteller—an exponent of eternal law or of eternal right.

"In this great sense, the prophet belongs especially to no one people, race, or time. He is a perennial gift to the sons of men, to tell us what we ought to do ; to grasp great principles and proclaim the steadfast laws which none can violate with impunity ; to lift up a voice for the eternally true, amid the clamours of self-interest or the cries of fear."

Mr. Page Hopps goes on to notice what he conceives to be the distinguishing characteristics of this very strongly marked personality, and he classes them as Individuality, Sympathy, Insight, Courage, Fervour, Reverence, Moral Earnestness, and Confidence. The first gave originality, and informed the personality of the man. Sympathy enabled him to enter into the woes of others in a way that none but a really broad and great mind can. Insight gave him his statesmanlike grasp of principles. Courage gave him his power to stand *Athanasius contra mundum*. Fervour, Reverence, Moral Earnestness gave that burning zeal, that lofty dignity of thought, feeling and expression which were the moving cause of his magnificent eloquence and his commanding influence among his fellows.

Perhaps I may add to this enumeration of Mr. Hopps's the quality of Pure Sincerity. John Bright always knew what he wanted, and went direct to his end, scorning evasion and all roundabout methods, going as direct as a rogue elephant across country. If in any excursion of this kind he came across a fence that barred his path he knocked it down. If a friend withstood him, he brushed him aside. If an opponent got in the way it was awkward for that opponent.

I believe the direct sincerity of John Bright's mind was his most distinguishing characteristic. The direct way in which he saw things—I do not say whether his point of view was, in any given case, right or wrong—and the direct way in which he went for his goal and did his work are qualities as admirable as they are unfortunately rare. He never "bowed himself in the house of Rimmon." He never paltered with a conviction ; and, what is more, he never had any doubt as to his convictions. No halter between two opinions he, but a sturdy man, who might be right or might be wrong, but whom one always knew where to find.

One thing in him—consistent all through his career—I bow to with unqualified admiration. He hated war. He would have done away with that method of settling a dispute which consists in a monarch getting a number of men, hired for the purpose, to cut the throats or destroy the lives of a certain number of opponents, also hired for the purpose. Mr. Hopps puts it thus :—

"He was always for getting rid of 'bloody traditions,' and fusty precedents, and diplomatic complications. 'Be true to yourself : judge according to the facts as they appear to you : then speak your mind.' This was his simple programme of statesmanship. Its adoption might have its disadvantages but it was always worth trying."

He had no liking either for that organised system of deceiving your neighbour, which is called diplomacy. He would have no burdens laid on the feeble back. He thought, as I think, that there is a very unequal disposition

of the necessary burdens of existence. Here is a fine passage from one of his speeches. I know nothing more noble :—

"What are the taxes of a whole village, and what do they mean ? They mean bareness of furniture, of clothing, and of the table in many a cottage in Lancashire, in Suffolk, and in Dorsetshire. They mean an absence of medical attendance for a sick wife, an absence of the school pence of three or four little children—hopeless toil to the father of a family, penury through his life, a cheerless old age, and, if I may quote the language of a poet of humble life, at last—'the little bell tolled hastily for the pauper's funeral.' That is what taxes mean."

And here are words of Mr. Page Hopps's not unworthy to stand beside them :—

"The rich, the mighty, can take care of themselves ; and they have many defences : but the poor man who, because of his poverty, is apt to be helpless and unfriended, should be first considered by any Government worthy of the name. Here is a truth which will one day be the inspiration of a system of government unlike any that the world has ever known."

I find it impossible to conceive that, as the world slowly emerges from that survival of barbarism which is its inheritance, the principles that animated John Bright will not be the recognised principles of Government. He was a statesman in advance of his age ; a man (as Mr. Hopps puts it well) "whose intense conviction, fervour, and inner glow fused all he uttered into an indescribable whole that was as unlike oratory as sunshine is unlike gaslight."

Finally, as a trait in the character of this commanding personality, Mr. Hopps says :—

"One of the characteristics of John Bright's speeches, even in the House of Commons, was the grave and reverent undercurrent of reference to a Supreme Being, to a real King of the nation, to some one who had a right to rule,—Who was not Prime Minister, or Cabinet, or Queen—Who was above all,—the rightful King of all.

\* \* \* \* \*

"Once, when speaking of persecution for the sake of opinion, he appeared to deprecate this appeal to religion, but, even in doing so, he touched the very deepest chord. 'This House,' he said, 'is not the place for religious questions. But, reflecting on the deep mysteries of religion, on my own doubts and frailties, on the shortness of the present time, and on the awful and unknown future, I ask : What am I that I should judge another in religious things, and condemn him to exclusion and persecution ?' What a reverential and really religious reason for not doing ill to your neighbour,—that both you and he are rapidly passing on to the *real* Judge!—and what a grand prophetic spirit this—that could lift up a debate in the House of Commons to such a level ! In a similar spirit he once spoke in Glasgow, in a glowing appeal to ministers of religion, to help on the cause of Parliamentary Reform."

To curtail what might well be said did space permit, I close with one more quotation and a final word of appreciative acknowledgment to Mr. Hopps :—

"There spoke the prophet, proclaiming the sublime eternal law, the law of righteousness. Again and again this moral earnestness upheld him. Once he founded an argument entirely upon this assertion : 'I believe in the moral government of the world.' On another occasion he swept away criticism by saying : 'What though I have not been there. One thing is clear : what is just is just everywhere, and the great Creator has implanted within us the knowledge and the love of justice.' And on yet another occasion, when speaking of Ireland, he lifted a House of Commons debate out of the dust with these noble words :—

"I imagine that there will come a time in the history of the world when men will be astonished that Catholics and Protestants have had so much animosity against and suspicion of each other. I accept the belief in a grand passage which I once met with in the writings of the illustrious founder of the colony of Pennsylvania. He says that 'The humble, meek, merciful, just, pious, and devout souls are everywhere of one religion, and when death has taken off the mask they will know one another, though the divers liveries they wear here make them strangers.' Now may I ask the House to act in this spirit, and then our work will be easy ? The noble lord, towards the con-

clusion of his speech, spoke of the cloud which rests at present over Ireland. It is a dark and heavy cloud, and its darkness extends over the feelings of men in all parts of the British Empire. But there is a consolation which we may all take to ourselves. An inspired king and bard and prophet has left us words which are not only the expression of a fact, but which we may take as the utterance of a prophecy. He says, "To the upright there ariseth light in the darkness." Let us try in this matter to be upright. Let us try to be just. That cloud will be dispelled. The dangers which surround us will vanish, and we may yet have the happiness of leaving to our children the heritage of an honourable citizenship in a united and prosperous Empire."

#### LONDON SPIRITUALIST ALLIANCE.

The Assembly at 2, Duke-street, Adelphi, on Tuesday evening next, will be addressed by Madame de Steiger, on "Spiritualists and Public Worship." The Alliance is very fortunate in the variety of the subjects which are introduced by speakers eminently qualified to handle them. We trust that there will be a large attendance.

#### THE DISCERNMENT OF SPIRITS.

"Some men, when they hear of living spiritual works, conceive the idea of communicating with spirits, or what is commonly called seeing ghosts.

"With those who believe in the possibility of such a thing, this idea often excites nothing but fright; with those who are not sure of its impossibility, it gives rise only to curiosity; with those who deny or reject all about it, it produces only scorn and contempt, as well for the opinions themselves as for those who hold them.

"I think myself obliged, therefore, to say to all such, that a man may go on for ever in living spiritual works, and attain a high rank amongst the Lord's workmen, without seeing spirits. I ought further to tell him who, in the spiritual career, would seek to communicate with spirits, that, supposing him to succeed, not only would he not thereby fulfil the chief object of his work, but he might be very far from deserving to be classed with the Lord's workmen. For, if he think so much of communicating with spirits, he ought to suppose the possibility of meeting with bad ones as well as good. Thus, to be safe, it would not suffice that he should communicate with spirits, he should also be able to discern from whence they came, and for what purpose, and whether their errand were laudable, or unlawful, useful or mischievous; and, supposing them to be of the purest and most perfect class, he should, before all, examine whether he would himself be in condition to perform the works they might give him to undertake in their Master's service.

"The privilege or satisfaction of seeing spirits can never be otherwise than quite accessory to man's real object in the way of living, spiritual, divine work, and his admission amongst the Lord's workmen, and he who aspires to this sublime ministry would not be worthy of it if he were drawn to it by the puerile curiosity of conversing with spirits; especially if, to obtain these secondary evidences, he depended upon the uncertain aid of his fellow creatures with usurped, or partial, or even corrupt powers."—ST. MARTIN, *Le Philosophie Inconnue* (Penny's translation).

MR. DAVEY'S *Illustrated Practical Mesmerist* has reached a sixth edition. Commencing as a student of phrenology, the author passed to mesmerism with "a deep conviction of the reality and paramount importance of these sciences to the health and happiness of mankind. . . . The result of accumulated evidence, so overwhelming and satisfactory, that I felt constrained to devote my life to the cause which seemed to be struggling for a fair and honourable existence." As an elementary manual the little book may serve, but it has been left far behind by recent researches. Many of the letters appended bear strong testimony to Mr. Davey's power as a mesmerist. Some of his "mesmerizees" (the word is not ours) underwent operations usually painful without any sensation of pain. There is an illustration of a gentleman with a pleased expression of surprise and astonishment on his face at the removal of a tooth under local mesmerism. The book has been placed in the London Spiritualist Alliance Library.

#### SACRIFICE.

[SECOND ARTICLE.]

BY MRS. A. J. PENNY.

"We may not doubt that the traditions of every people regarding sacrificial offerings of blood—even when perverted and disfigured—witnesses to its original and two-fold object and use, which was no other than that of bringing near to man good reactions from invisible agents; and distancing those which are bad; and that this had to be transacted in a way which could leave men in no doubt as to its reality, i.e., its efficacy."—FRANZ BAADER'S *Third Lecture on A Theory of Sacrifice* (p. 25.)

"The inscrutable will of the Almighty, that without shedding of blood there is no remission of sin, appears embedded in the ancient Aryan tradition of our ancestors." . . . "No literature contains so many vocables relating to sacrificial ceremonies as Sanscrit."—*The Hindoos as they are*, by SHIB. CHUNDER BOSE. (p. 104.)

For the sake of their characters who refuse belief in the Divine origin of the Levitical law, because of its supposed cruelty, we will hope that the fact given above is not known to them; otherwise it would be most dishonest to attach the stigma of cruelty to that law as its peculiar characteristic, and would prove a very shallow reach of thought; for any religious usage so universal must have some cause deeply rooted in Spiritual life. Some glimpses of this cause seem to me constructively given in several recent publications. First, Mr. Sinnett, and now his great instructress, has told the English world of the evolutionary passage of every maturing life, through the sevenfold chain of worlds, in a regularly recurrent series of cycles from states antecedent to the mineral, in every phase of existence dying to live, and with every seeming retrogression of spiral uplift still advancing to god-like perfectness—with infinite potentialities beyond.

Mr. Oxley's instructors in *Angelic Revelations* give many germs of thought, all tending to the same sublime lesson: if obscure in some parts, as to this they are emphatically clear, that on every plane of nature the death of one vehicle of life contributes means of life to another; here, for example, in Vol. III., p. 144:—

"The external forms taking life [or as it is expressed in your external word by putting to death] means that they were the instruments for diffusing life."

Again at p. 284:—

"Remember that the grain of seed in every state has to die, and though the seed be gathered time after time, nevertheless in each and every state must it die, and the accompanying result is ever and always a diffusion of life."

These angelic teachers say also that our whole earth has been clothed as to herbage, and stocked as to animal life, by successive developments of the output of the human soul.

"We affirm now, as we have affirmed in the past, that all things are the outcome of humanity (we are now speaking of the external state or world); the animal, vegetable, and mineral kingdoms come forth from that wondrous fabric, the human soul."

And the re-assumption of that outcome is announced in the sentence which immediately follows:—

"Every individual form of life coming forth from the great fountain-head has the power to attract to itself and to assume the many forms and degrees which are called soul, but so minute in every particle that even it can be condensed into a certain sphere or state, yet working wonderfully around and through every object which it must ultimate."—Vol. III., p. 134.

Surely here in the case of a human "form of life," we find in miniature a beautiful picture of just what "The Life" does with every outbreathed spark of being. The Life Giver puts them forth, rays of Deific fire, from the parental home for a while, that they may go down and gather up the dispersed of former Æons by their attractive soul force, their portion of the omnipotent magnet, but He will draw them all after Him and re-assume those human souls, clothing Himself with their lives for personal manifestation, precisely as I understand these high teachers to say that we take into our soulish domain, and build up our bodily form with the fires of souls released from minuter limitations before we drew them in. Oken, referring to tangible nature, states the same law when saying, "every superior proceeds from that which is immediately subjacent," while

\* Madame Blavatsky's words on the same subject seem to be in agreement. "Our human forms have existed in the Eternity as astral or ethereal prototypes. . . . When the basic mould was ready, the natural terrestrial forces began to work on those supersensuous moulds which contained, besides their own, the elements of all the past vegetable and future animal forms of this globe in them. Therefore man's outward shell passed through every vegetable and animal body before it assumed the human shape."—*Secret Doctrine*; Vol. III., p. 282.

being itself the means of advance to the life thus utilised,\* "in conformity with the developmental progress of the whole of nature, namely, that of always separating further its chaotically mingled parts, individualising, and yet forming them with the other into a whole."† This last sentence gives, I think the rationale of the incessant sacrifice of life which the maintenance of every life necessitates. In truth the critics of the Levitical Law have as much, nay, far more, ground for complaining of the laws of Nature, which cause myriads to be born, in order that by death they may be re-embodied in the life of higher organisations. F. Baader has admirable enlargements on this point, when comparing eating with the physical death.

"It is," he says, "though generally prevailing, a very coarse concept of the process of alimention which leads us to think of it, not as a peculiar *intus susceptio*, that corresponds to an *extra productio*, but as merely a juxtaposition, i.e., one which does not oblige thought to rise above matter, and which prevents us from perceiving that practically a disembodiment—a de-materialisation—of the food has already taken place (in nourishment), so that this, having become free of its husk, can as an inmost enter into the inner soulful principle of the body nourished."—*Fifteenth Lecture on Theory of Sacrifice*.

Those who feel what I do when thoughts of sheep and lambs in a meadow, and joints of mutton in our larders, come into apposition, may dwell thankfully on this aspect of meat-eating. The vegetarian, too, who slays his thousands in every dinner of herbs, should share the same gratitude; for it is only optical limits that delude him into the belief that his diet is less sacrificial than that of the carnivorous. Above all, it should help the melancholy doubter to see through the phenomenal cruelties of Nature, enabling him

"Who trusted God was love indeed,  
And love creation's final law,"

still to believe that utterly;

"Though Nature red in tooth and claw  
With rapine shrieked against his creed."‡

It is evident that had such knowledge of benefits resulting from sacrifice been obtained in earlier times, when man was less of a tamed savage than he is now, terrible and murderous transactions would have been justified to his conscience, and hence we can discern adorable mercy in the permission of a belief that sacrifices were ordained to appease an angry God, until man's mind was better prepared for a thinner veiling again of truths it cannot yet receive. May not the same heavenly love be recognised in its present dealings with human perversity? Just when irreverence and contempt of Divine commands has reached a pass which makes the *thou shalt not* of our Bible ineffective among a large class of educated people, occult learning begins to explain and justify its prohibitions. When the child has grown, so to speak, too self-confident to believe in parental wisdom, he has been allowed to find out a little,—ah, how little—of the sufferings he was to be spared by implicit obedience. Let us take an example. Nothing is more impressively forbidden in the Old Testament (a command carefully reiterated by the Apostles in the New) than eating the blood of any animal. Yet only five years ago a writer in the *Theosophist* told us:—

"The physicians at Paris prescribe at present fresh blood to cure the anæmic conditions of chlorosis and other cases of loss of blood. It is a strange sight to witness every day the rush of a great number of people for the slaughter-houses, where young women and girls drink the warm blood of butchered animals. It is all the rage, it is the fashion. Nevertheless, it is certain that the blood in all its parts does not assimilate with the human system. It is difficult to digest, and produces horrid nightmares; but, it is the fashion.

"We hope that science, which is ignorant of the effects of blood-drinking, will soon cease to advise people to drink blood of animals. I have had a young lady under treatment who became insane in consequence of visions which horrified her. Having drunk blood on three occasions, she saw after the third time enraged oxen and sheep rush upon her. Two more cases were mentioned to me by a friend, a physician. From these observations we must conclude that blood can produce dangerous results, especially when the patients have the gift of clairvoyance. I knew an executioner at Alençon who was sick before each execution. He saw phantoms throwing themselves upon the blood of the guillotine, and the most terrible thing was that amongst them he recognised his deceased friends and parents. I have attempted to obtain information amongst the butchers. Amongst fifty whom I interrogated four had been forced to quit their occupation of killing animals. They, too, saw phantoms come to gorge themselves with blood. Although the exuberant healthy look of butchers is usually said to be due to the vapours of blood, butchers do not usually reach an old age."§

From a concluding string of quotations, some ideas of why blood attracts errant souls, will, I think, be supplied.

\* Oken's *Elements of Physiophilosophy*, 1, 170.

† *Ibid*, 1, 087.

‡ Tennyson's *In Memoriam*. Section 55.

§ Dr. Fortin "On Vampires," *Theosophist*, April, 1884.

## THE NEED OF SPIRITUALISM.

By THE EDITOR OF *Neue Spiritualistische Blätter*.

TRANSLATED BY "V."

In an earlier article we remarked that we looked upon Spiritualism as the only way of redemption from the bog of superstition, unbelief, egotism, and materialism, and now we will try to prove that, looked at as a whole, as teachings from the spirit and from spiritual beings, it is a necessity; and, as with all Divine ordinances of the world, that it comes into being just at the right time.

The spirit of the age presses in the direction of freedom; political, social, and mental freedom; and bears the stamp of earnest inquiry and earnest striving after knowledge, but at the same time of scepticism and negation. The darkness of the past has more and more light thrown upon it; the problems of the development of nations, their culture and forms of opinion, become solved one by one; and the present begins to learn something about the past. In looking at what is, man now asks what formerly happened and how, where, and why everything occurred, and is no longer contented with what he hears laid down by hitherto recognised authorities. The necessity, at the present time, is that freedom on all subjects of discussion should be governed by wisdom and knowledge, and should not sink into unbridled license.

Let us leave the social and political aspects alone, as not suited to these pages, and turn to that of religion, in regard to which no attentive inquirer can fail to see that men have at last discovered how much they have been misled in the past by their religious teachers, or at least how wrongly they have been taught, as proved by the science of to-day; and the effect of this is that from a state of blind belief they have fallen into the contrary error, that of equally blind unbelief. An attitude of indifference and stagnation, the worst enemies of progress, not only in religion but in all other domains, is become the fashion and is considered *bon ton*, and any one who has not quite lost belief in God and immortality is looked upon as a hypocrite and is afraid of mentioning such subjects in cultured circles. Indifference in matters of religion is the natural result of blind belief supported by fear in the past. Constrained belief in times past has brought forth the religious anarchy and materialism of to-day.

The religion of Hottentots or negroes cannot be that of civilised beings, but equally little can a religion which was suited to the capacities of men, living two, six, or ten thousand years ago, be that of men of to-day. Religion cannot be a fixed, unalterable thing, but it must always be closely connected with progressive knowledge, and with more enlightened views of God, Divine beings, spirit, soul, and nature, if it is to retain its hold upon humanity. When the Mosaic doctrines were no longer suited to the progression of the times, the religion of Jesus took its place; and as neither does the Christian theology make any efforts to bring the Church and its teachings into accord with the positive discoveries of science, so it too has outlived its day and lost its influence with mankind. The time of blind obedience and belief is for ever past; men demand science, knowledge, and certainty in lieu of blind belief in antiquated dogmas and promises of eternal life, without the Church being able to give any information as to the "how." It is from the demands of the Church for childish belief, and from the fact of her forbidding men to explore for themselves what are looked upon as Divine mysteries, that many men of learning have come to the conclusion that, as they have explored the secrets of the universe, and have everywhere found it governed by unchanging laws, there is no room for a God, and yet people wonder that with belief man has lost at the same time the feeling for religion. The Church hitherto—forgetting that in the strife of knowledge with faith, knowledge must, according to the Divine ordinance, always be the victor—has fought against all scientific discoveries, if they seemed in the least to oppose an antiquated assertion or form of belief of the Church, and has by so doing lowered herself in the eyes of all thinking people.

Man is progressive, ever pressing onward, and so must his religion be a progressive one and adapt itself to new views. Professor Christlieb, as far as twelve years back, affirmed that theology did not keep pace with human knowledge, in these words: "Theology has ceased to be a science," and it will have to adapt itself to the progress of science. A similar dictum was pronounced by an English theologian, the Rev. W. D.

Ground, last November, at the Conference at Newcastle-on-Tyne, when he said, "Scepticism is getting the upper hand, because the Church has not perceived that she ought to keep pace with the discoveries of science, but holds fast to antiquated dogmas. The mass of intelligence is to be found to-day outside of theology and the Church, for nearly all highly cultivated men and *savants* have become agnostics. Christianity can no longer hold human reason in leading strings, and this sad state things will—if it continues—bring about the fall of Christianity and of its influence over man."

Are not sentences like these, uttered by theologians, sufficient to prove that we are in the right when we say that it is owing to the stagnation in the Church that men turn away from religion and fall into a state of crass materialism? But must it then be necessary that religion should fall with the Church? We think not! The Christian religion in its original purity and radiant splendour can very well exist without the dogmas with which men have overlaid it; the fault lies in the fact that men have always looked upon religion and the Church as signifying the same thing, and to-day as formerly they understand by religion the belief in the doctrines of the Church. What, for instance, has theology to say about the question of spiritual existence? Nothing beyond the assertion that man lives beyond the grave, because it is so written; but as to the how? the where? and the why? she has no answer to give, which can now be looked upon as satisfactory, and knows nothing whatever concerning the natural process of dying or of the close connection between the two states of being. But man is an inquisitive being and will ask questions. Theology, always fighting against inquiry as to the mode of resurrection, tells him he must rest contented, in regard to a spiritual existence, with looking through a dark glass, and must believe what the Church teaches him; all beyond are Divine mysteries, into which he with his reason has no right to inquire, since God has hidden them from mankind. But we know that God has endowed man with reason in order that he may search out all secrets, and that nothing remains a mystery after man has penetrated the secret by means of his mental powers of inquiry. We insist that the glass through which we look should be made clear, so that it may disperse the darkness, lighten the way, and enable us to solve the riddle. We will not wait till death frees us from the body to know all about spiritual existence. In the name of the Almighty God, we now make use of every means He has placed at our disposal, to explore the regions of spirit and to communicate with our departed friends. Religion is made for man and not man for religion, and so we look upon it as our inalienable right that we should have a religion which satisfies the claims of our progressive times.

Theology and the Church cannot retard the decline of belief, and equally little are they in a position to bring back faith which is lost. A religion or faith which can pass away could not be a right one, for belief, founded on knowledge, can never be lost, as it grows up with the spirit and soul of man, proceeding as it does from them and their aspirations.

When we, therefore, see that the Church and theology are not in a position to keep men from falling into unbelief and immorality, we neither will nor ought to sit idle with our hands in our laps, but we should make use of every means in our power to bring before our fellow men the teachings of the spirit, and of that Spiritualism which rests upon pure Christianity, and by what we can tell them place them on their own feet and teach them that they must themselves, of their own free will, appropriate the truths of religion and morality. Spiritualism is called into being by the guidance of the higher powers just at the right time, in order to free mankind by its convincing power both from ancient superstitions and from modern unbelief, and to give them the proof that immortality is no empty fancy, but that spiritual existence is capable of being proved, and is, perhaps, even a more real fact than that of earthly life.

Now is the time that we should press forward boldly, and since we have proved that Spiritualism is a necessity for the redemption of mankind, we should try with all our powers to spread abroad its teachings. Spiritualism alone can give evidence concerning spiritual existence; it alone affords the certainty of life after death, because it can give experimental proof of it; it alone can set knowledge in the place of belief; and it alone shows the personal responsibility of man for all his thoughts and actions, since it proves that it is not faith but only one's own deeds that can bring a man to a state of blessedness. If the teachings of Spiritualism are spread abroad, then will superstition, unbelief, drunkenness, immortality, murder, and suicide,

which have lately so terribly increased, again disappear, for Spiritualism shows that the condition in the future life depends entirely on conduct in this, and that the effects of all our thoughts and actions reach beyond the grave, and can neither be wiped away nor annulled by death.

## CORRESPONDENCE.

### Musical Mediumship.

To the Editor of "LIGHT."

SIR,—As I have recently brought out with great success, at a concert at Cavendish Rooms, a musical work, composed under spirit influence, it might be interesting if I were to briefly state how music is composed through me by spirits. There is often a certain vagueness in the term "under spirit influence" which leaves a doubt in the mind as to how far any foreign spiritual agency has been operative, and whether the result is not merely the effect of an exaltation of the medium's own powers under some curious mesmeric influence.

I was first convinced of Spiritualism through experiments with a small table in the light. Through this means I obtained information unknown to me. From this I advanced to obtaining messages in writing. In one of these messages I was asked if I should like the help of a spirit musician. I may say here that, though a fair performer on the piano, I had no talent for composition. I had, however, a great wish to succeed in the art. I had often tried, and could produce nothing but the merest rubbish.

This spirit musician came and wrote a number of letters to me, in which he explained the rudiments of harmony. He told me he had been a German and a soldier in the Austrian army about 300 years ago. I have often seen him clairvoyantly, and he once drew his portrait in pencil. Music was written through me in the following manner. I was told to sit down to the piano, and I then used to go into a semi-trance, sometimes with eyes closed, but at others with my eyes open. My hands were then violently moved over the keys. The first melody I ever obtained was the first part of the song, "The Maid has placed a Magic Ring," since incorporated in my operetta, *The Village Festival*. It was played slowly, with mere chords for a bass, and several times over, till I could remember it. I well remember how surprised and delighted I was when I heard it. I then felt that my great desire to be a composer would be realised. I had a few crude fragments of a waltz which I had been vainly trying to put together. All these were next altered and made quite new. At one particular part where I had often tried to get a good melody I was told to go to the piano, and at once there was played through me the melody on pages five and six of the "Clara Waltz," which by critics is always considered the best part. The spirits went on in this manner to compose a great deal of music through me. It must not be imagined that this was the effect of study. I did not study. I sat down, held a pen over the music-paper, or sat at the piano, and without my volition the information I needed was given, and the problems that perplexed me were solved. While in the semi-trance condition I clairvoyantly saw the spirits of several of our composers; Mendelssohn, who (I was told) wrote the soprano air, "The Life in Dream," also Mozart and Handel. I do not ask the intelligent readers of "LIGHT" to believe necessarily that these composers stood by my side in their own proper persons. It may be that my spirit ascended to the sphere of these musical spirits, and becoming in touch with that sphere, a stream of influence descended which inspired these melodies and also impressed on my mind symbolical representations of the inhabitants of that musical sphere. This is the occultist explanation, and I should like to set forth my views on the difficult question of alleged communications from high spirits hereafter, as I have had great experience in this matter. The descriptions of clairvoyants do not always prove that the spirits are really present, but are often a symbolical picture, and the number of mediums (neither foolish nor fraudulent) who are supposed to be under the control of Biblical personages, many of whom probably never existed, bid us look to more occult explanations than the surface ones of delusion and deceptive spirits by which these problems are usually solved.

In the way above described, the Operetta was written, also a Cantata, *The Worship of the Image*, which I hope to soon bring out. Much of this music was written far away from the piano,

without my knowing whether I was writing rubbish or not. One of the purest examples of this was a hymn (words and music written together) beginning "In the endless spheres of being." I have found that these compositions were produced by a regular course of spiritual evolution, i.e., they were first produced as described, then I would be told to put them aside, and, if I wished to publish them, I found such difficulties in the way that I had to desist. Then after a while the spirits would begin to revise, and so they have done over and over again, so that when at length perfected, the original plan would be quite altered, and the final result would be what I had never conceived at first. This in itself is a proof of a foreign intelligence. Sometimes I would fancy the spirits intended this or that, and would try to complete the song or whatever it was they were composing, but unless it was part of their plan I could get nothing but rubbish, my mind would seem a blank and my fingers leaden. These works have been given me in fragments, yet all the fragments, like pieces in a puzzle, have been found to fit into one harmonious whole. This cannot be explained by telepathy or self-mesmerism. If it can I will ask one question. If I try patiently and in vain for a melody, and yet the moment I go under the control of one of my musical spirits I get the same, can this by any mind-racking theory come from myself?

If they answer that it comes from my higher self, or from my soul in an exalted condition, then why cannot I get these melodies at any time? I might at this moment wish for a song, sit and go into a semi-trance, but when in that condition I may get a communication in direct opposition to what I desire. This fact I maintain is the crowning proof that unseen intelligences are about us and commune with us, and this fact is the proof of Spiritualism, as Spiritualism is the proof of a future life.

A. F. TINDALL.

God without Passions.  
To the Editor of "LIGHT."

SIR,—Again a much honoured, learned correspondent of yours and of your predecessors has come down, Boehme in hand, as ever, like Mercurius with his caduceus and Queen Elizabeth with her sceptre, to set in order, with firm yet kindly hand, "the well satisfied total ignorance of most laymen and clerics," who may differ from her in details concerning the great and momentous testimony which that lady and these ignoramuses mutually support.

As Mercury was a special messenger for Jove's behests, and Queen Elizabeth "Defender of the Faith," I am glad to believe that our beneficent mentor has neither the charge nor the desire of the former, "to conduct unhappy souls to the infernal regions," but only to improve them; while I believe I could safely leave thirty-eight of the Articles of the Church of England in her benign keeping so long as she will leave me the first. Queen Elizabeth managed to beguile her Parliament and to insert the two first short clauses of the twentieth Article into their place; and she tried hard, though ineffectually, to knock over with her sceptre the whole of the twenty-ninth. She was, however, too sensible a woman to touch the first Article, which is the great premiss, the exordium, the pivot on which all the rest hang, to which all the rest are subordinated, and by which they all must be interpreted.

The first Article of the Church of England is the logical and inevitable sequence of reason over prejudice, the early result of the knowledge of the Copernican system promulgated by the great innovator, Copernicus, a canon of the Church of Rome, about the year 1530, under the patronage of the enlightened Pope Leo. X.; but it was repudiated by the infallible Pope Paul V., in 1616, when Galileo suffered imprisonment for asserting it, and proving it true by his telescope.

This inestimable discovery of Copernicus, I say, teaches us that there is something higher than a God who can be angry, who can be jealous of other gods, though at the same time laying down a moral law which is above price, not least because it is, or ought to be, a natural law. Nay, this first Article, the result of this great discovery, teaches us that there can be something higher even than a merciful God, viz., a God without passions of any kind; an idea which had not entered into the conception of men before, except it might have been formerly held by Pythagoras and his followers, but which was afterwards lost to the limited belief in the mazes of the world's whirlings; for Pythagoras is said to have understood what we now call the Copernican system.

This first Article, founded on the Copernican system, teaches us how to be at once orthodox and rational, and, if you will, scientific, not to say "boldly judgmental;" and, like the teaching of Jesus and His disciples, it does away with much of the force of ancient lore which your earnest correspondent would still have us hug to our hearts for our soul's health, while we must admit, I think, that the knowledge and also even the disappointments which accrue through the study of Spiritualism stimulate, nay, compel us to criticism beyond the pale of ordinary mortals, however "boldly judgmental" they too may be.

I, for one, am quite willing to concede that Solomon, the wise, was right when he said: "Great is our God above all gods," if only because the God of Abraham was the first to put down human sacrifice. But though "in unity" with the one living and true God, the God of Abraham was not the one living and true God of the universe. And the Jews were to have none other God. But this assumption does not hinder the Christian from offering his chief prayers to the passionless God, as "Our Father Which art in Heaven," as God of the universe.

That "the dark places of the earth are full of the habitations of cruelty," the travelling powers of the present day have fully authenticated. That "without shedding of blood there is no remission," travelling research has shown to be still the belief of the inhabitants of these dark places; but surely we Christians need not dwell passionately on the fact itself now, nor on what we may consider was the cause of it, any more than did the primitive Christians themselves, when they had got rid of it "once for all," keeping not the memory of the blood of bulls and of goats by a sacrament, but sanctifying the sacrifice that got rid of it "once for all" by a sacrament.

That "the law was our schoolmaster," we may likewise fully acknowledge and accept; ours, indeed, in some sense, more cogently by acceptance, than theirs for whom it was originally designed; for the Jews, do not they still remain, as of yore, in the lower form? Are they not, though still largely increasing in every portion of the globe, still, as they ever were, unbelieving Sadducees and intractable Pharisees; still, in the eyes of the just Master, a "generation of sinners"?

Mr. Gladstone, in his criticisms of *Robert Elsmere*, marvels that the real victory of Christianity was over those who were without the law, those who never had been under the schoolmaster, even the proud, reprobate, sarcastic, luxurious Greeks and Romans; a victory brought about by a few utterly despised converts of a down-trodden race. As he remarks: "Nor has there ever probably been a case of a contest so unequal as far as the powers of this world are concerned." And this brings me to Mrs. Penny's observations, which imply that except for such opinions as it is her desire to stifle in "LIGHT," *Robert Elsmere* could never have been written. Let me, however, remind that earnest lady that the object for which that book was written is the very reverse of the object of those who come under her displeasure. Mr. Gladstone shows this when he says: "Mrs. Ward's aim is to expel the preternatural element from Christianity." How, then, can Mrs. Penny bring that specified blame on Spiritualists, when the preternatural is the grand element on which they hang their faith? I use the term "preternatural" in the way usually interpreted. Mr. Gladstone further asserts the following, to the same effect: "I have neither space nor capacity at command for the adequate discussion of the questions which shattered the faith of Robert Elsmere, whether miracles can happen." Nevertheless, Mr. Gladstone gives ample testimony, in the same article, of his belief that miracles can happen, from testimony both sacred and profane; indeed, all his arguments (so far as throwing over the atheism of "the Squire" of that book goes) are thoroughly Spiritualistic, and would be thoroughly appropriate in "LIGHT" itself. I showed, sir, in your pages, at the time of Mr. Gladstone's séance with Mr. Eglington, that Mr. Gladstone has been a student of Spiritualism, as was also the late lamented Mr. John Bright.

Then, as regards Mrs. Penny's stricture on meat gourmandizing. I think, if that lady mixed among Spiritualists, she would find more vegetarians among them than in any other class; arising not only from conviction as to its propriety, but, in some cases, from what amounts to a positive dislike for it among some of them, the cause for which aversion Mrs. Penny may be able to elucidate better than I can. Our late visitors, the interesting negroes from Matabele, seem to have been almost as much shocked at the general over-feeding of the richer English as the Hindoos are at our butchers' shops. I must say I think that our caterers, who are generally the rulers of our households, have

much in their power to ameliorate the present order of things in the right direction, both by precept and by example.

If my words here and elsewhere breathe pessimism, it is from an abiding sense that our souls cannot attain perfection so long as we remain denizens of this planet, either in fluidic life or in earth life. This conclusion arises from an abiding consideration of the truth of the apophthegm of Jesus, when He tells us, in terms which are shirked by our translators, I believe, because of their deep significance: "He that hateth his soul (την ψυχην) in this world, shall keep it unto life eternal" (John xii. 25.) Or, as St. James puts it: "Wisdom that is not from above is earthly, psychical (ψυχικη), devilish." (Jas. iii. 15.) I do think there is something better prepared for humanity, in the long run of the future, than anything that can be obtained in and around the very material planet, as astronomy has shown it to be; and it is the study of Spiritualism alone, guided by these Scripture disclosures of the real character of the soul of man, which has given me this abiding hope of progress.

T. W.

#### Clairvoyance.

To the Editor of "LIGHT."

SIR,—Perhaps some of your readers would be interested by my last clairvoyance, which occurred on the 15th inst. After retiring to bed at 10 p.m., my servant mending and poking my bedroom fire up so that I had a good blaze, I was startled to see a man standing at my bedside, facing me and only a yard and a half from the fire. I took particular notice of his appearance, before speaking to him. He was short, dressed in black coat, dark trousers, whiskers turning grey, a quantity of hair, rather inclined to curl, bald on the top of the head, a pleasing countenance. His appearance was solid; and I felt sure in my mind that he was a living person. I got up and said, "Sir, who are you? Why are you here?" He never moved, but looked earnestly in my face. I saw he had mild greyish eyes and a kindly and friendly face. He slowly faded away. Saturday passed without my seeing him, although I had mentioned it to my servant. Sunday I had a great desire to go to London and finally went to General and Mrs. R. Whilst talking, the very man I had seen clairvoyantly was announced. He was introduced to someone else but frequently glanced towards me. However, later on he and I became acquainted. He seemed most friendly and looked at me as he did in my own bedroom. He is an old officer, a captain in the 10th Hussars. I must not omit to say that my room has three windows facing the bed, and there is in the street a lamp, close by, which is not put out till 3 a.m., so that I had sufficient light. I saw him again last evening. I had the impression afterwards that I ought to have mentioned it to him and to my friends, General and Mrs. R. From experience I find nine out of ten people dislike it. Of late I have had several strange occurrences. I am only waiting for one or two events to occur before having another bit of clairvoyance verified.

MARGARET WEDGWOOD.

#### Christian Science Healing.

To the Editor of "LIGHT."

SIR,—It would be interesting if some of your readers would give us their experiences or their opinions of "Christian Science Healing."

I have been reading Miss Lord's book on the subject (which I do not remember to have seen noticed in your columns), and, while much interested and impressed, cannot feel entirely convinced by it. And yet such distinct assertions of results achieved surely deserve respectful investigation. To most of the readers of "LIGHT" the idea of the possibility of spiritual power being evoked for the healing of mental and bodily disease will present no *a priori* difficulty, and will only require the evidence of facts to make it credible.

For my part I cannot bring myself into sympathy with the phraseology employed. "There is no evil and no matter" seems to be a contradiction of what we know to be real, that is to plain, unphilosophical minds. I observe that Mr. Dawson Rogers, in his late address, maintains there is no external material world, and I know that some philosophers have thought so, but such a phrase does not seem a suitable one for general use.

Again, such an expression as "going into the silence" for anyone seems no improvement on St. James's "Pray one for another that ye may be healed;" or "mortal mind" on "the devices and desires of our own hearts," from the Prayer-book.

I hope that one or more of your readers, who may have read the book, will be able to throw some light on the subject.

March 24th, 1889.

A PUZZLED INQUIRER.

## SOCIETY WORK.

[Correspondents who send us notices of the work of the Societies with which they are associated, will oblige by writing as distinctly as possible and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions.]

WORKMAN'S HALL, WEST HAM-LANE, STRATFORD.—Next Sunday Mr. W. O. Drake will give the address.—M. A. BEWLEY, Sec.

5, DEVONSHIRE-ROAD, FOREST HILL, S.E.—Last Sunday a very interesting address was delivered by Mr. Harper on "Four Maids of Ancient Story." The room was full. On Sunday next at 7 p.m. Mr. Fraser will read a paper.—A. GIFFORD.

LONDON OCCULT SOCIETY, 18, BAKER-STREET (close to Baker-street Station, and in a line with York-place).—Next Sunday evening, at seven, Mr. Coyn, on "The Common Ground of Science and Occultism"; on the following Sunday, April 14th, "1st M.B. (Lond.)," on "The Higher Self from a Spiritist Standpoint." After Easter we intend to hold monthly meetings throughout the summer.—A. F. TINDALL, President.

SOUTH LONDON SPIRITUALIST SOCIETY, WINCHESTER HALL (33, HIGH-STREET, PECKHAM).—On Sunday morning last, Mr. A. D. Wilson, of Halifax, gave an address which was much appreciated. In the evening Mr. T. Everitt related some of his many experiences to a deeply interested audience; Mr. Richard Wortley presided. On Sunday next, Mr. Vango, clairvoyance, at 11 a.m.; Miss Blenman and Mrs. Wilkinson, psychometry.—W. E. LONG, Hon. Sec.

295, WANDSWORTH-ROAD, CLAPHAM JUNCTION.—On Saturday, March 30th, we had a strange experience; a spirit came and controlled Mr. Vango, and could not at first understand that his own body was dead, but considered the medium's body was his. He was able, however, to tell us afterwards that he must have passed away a few weeks ago at Bayswater. On Sunday, 31st, Mrs. Wilkins gave a number of good clairvoyant descriptions to a large circle. We have meetings on Sundays at 6.30; Tuesdays, healing circle at eight; Thursdays at eight; and Saturdays at 7.30.—R. HILL, Sec., 11, Ilminster-gardens, Lavender Hill, S.W.

ZEPHYR HALL, 9, BEDFORD-GARDENS, SILVER-STREET, NOTTING HILL GATE.—On Sunday morning last the adjourned discussion was re-opened on "Physical Manifestation" (ancient and modern), when several instructive speeches were made. In the evening we had an overcrowded audience, who thoroughly enjoyed the service of song. Anthems were sung by the choir, and Miss Vernon, Miss Harding, and Mrs. Horstead gave several songs in charming style. Mrs. R. Lees also gave a recitation. Addresses were delivered by Mrs. Lees, Mr. Enms, Mr. Earl, and Mr. Drake. Next Sunday, at 11 a.m., Mr. Earl will conduct the service and give the address. Afternoon, at three, members' séance; evening, at 7 p.m., Mr. Horstead will conduct the service, Mr. R. Lees will lecture, and Miss Smith will sing. Tuesday, at 8 p.m., séance, at 10, The Mall, Notting Hill Gate. Friday, séance at 8 p.m., at 16, Dartmoor-street, Notting Hill Gate. A concert will be given on Wednesday, April 10th, in aid of the Marylebone Association of Spiritualists, under the direction of Mr. C. Tomlin and Miss J. Smythe. We anticipate a successful evening, as several talented artists have promised their services. Mr. Smelt, who was awarded the gold medal at the Birkbeck Institution for elocution, and Mr. Evens, the clever reciter, will also attend. Mr. W. Goddard will hold a séance on Thursday, April 11th, at eight o'clock.—H. GODDARD.

Louis Lambert. Englished by Miss Katharine Prescott Wormeley, with an introduction by Mr. George Frederick Parsons, has by the kindness of Miss Wormeley been added to the Library of the London Spiritualist Alliance.

SCHOOLS OF PHILOSOPHY.—"The causes which determine difference in the Schools of Philosophy arise at once from the individuality of the system-builders, and the thousand influences by which each is either consciously or unconsciously affected. The former of these is due to remote ancestral tendencies, descending in the line of hereditary succession from no one knows how distant a fountain-head, as well as to the creative power of the individual, working in the present hour. The latter may be traced in all the education he has undergone, and in the examples that have surrounded him from his infancy. Native idiosyncrasy, temperamental bias, and the force of surroundings determine the character of the opinions that are formed and the type of the system that results. Thus the rigorous logician, in his dislike of all that is vague or paradoxical, will of necessity be unjust to the mystic intuitionist, while the latter may fail to appreciate the prosaic love of fact, the demand for verification of belief, for an intellectual firmament clear of mist, and that dislike of all nebulous and palpable theories invariably shown by the disciples of experience."—WM. KNIGHT, in a paper on "Ethical Philosophy and Evolution," in the *Nineteenth Century*.

"GLANVILLE has adduced some evidences of apparitions which it is easier to ridicule than to disprove."—REG. HEBER, *Life of Taylor*, p. cxi.