

# Light:

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

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

"LIGHT! MORE LIGHT!"—Goethe.

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## NOTES BY THE WAY.

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

Mr. Thomas Lees, of Cleveland, Ohio, U.S.A., writing on the recent Rowley case, which is alleged to be one of pretended mediumship, draws some general conclusions which contain much sound sense, though there is more to be said on the same side as that taken up by Mr. Lees, and not much less *per contra*. I take it as a duty to let Mr. Lees speak for himself to our British public without committing this journal to any acceptance of his propositions beyond a general accord:—

"The following truths (to me) are respectfully submitted to the serious consideration of all within our ranks:—

"He who unmasks a fraudulent medium, ranks second only to the one who develops and protects a genuine one.

"As Spiritualists we take too much for granted. We become unworthy of the custodianship of spiritual gifts, if we fail to carefully analyse the phenomena that underlie them.

"While the florist cannot prevent weeds from springing up in the most beautiful garden, no good one will permit them to remain and mar the beauty of the flowers therein;—this is also true of our spiritual garden.

"The theories of *unconscious fraud* on the part of the medium, the *conscious fraud* on the part of the spirit, and the medium's charge of 'conspiracy' when exposure overtakes them, should always be accepted *cum grano salis*.

"As a rule professional mediums (physical ones) are not identified with Spiritualism as a reformatory movement,—only financially are they interested in it.

"The principal cause of fraud among professional mediums is the dollar. It is not so much their over-earnest desire to make converts to Spiritualism as to make money.

"MORAL.—Pay only for investigations into, not exhibitions of, mediumship. There will not be so many wonderful manifestations, but there will be much less fraud.

"While the world to-day may need more mediums, it could get along with less. The world is not aching so much for more Spiritualists, as for wiser ones."

I am disposed to criticise the first proposition. I believe that raids on mediums are not always conducted with discretion. While I have for many years past expressed and publicly acted upon a conviction that it is a duty we owe to ourselves as Spiritualists to make fraud impossible by the conditions on which we insist, I have also said and felt that we ought to be very sure that what bears on its surface an apparent resemblance to fraud is really and truly false and deceptive. I have found it very hard myself to discriminate in some cases that I have personally investigated. And, in more than one, I have revised, on further experience, an unfavourable opinion that I had at first formed. We want, as Mr. Lees says, less of the wonderful and more of the demonstrably true. Mr. Crookes has put the case excellently in a passage in his book, from which I have repeatedly quoted. If mediums would cultivate the power

of producing simple, convincing phenomena that no fair mind can question they would do us a much greater service than by startling credulous people with marvels. That they do not do so is chiefly the fault of those who will have a glut of wonders: *i.e.*, of Spiritualists, gapers, wonder-hunters, more than of themselves.

"As Spiritualists, we take too much for granted." Assuredly we do. It is only very recently that the average Spiritualist has deigned to look facts in the face: and even now the look is fugitive and rather shame-faced. We must avoid this isolation of mind, if we are not to grow cramped. We must not fall into the mistake, which has been sarcastically attributed to the Society for Psychical Research, of approaching everything with an "I doubt" on the lips. We must not rest in a mere gazing at phenomena, and wondering if they be false and fraudulent imitations or perhaps the genuine work of unseen beings, whom we know nothing about, and about whom we do not care to inquire. These ways danger lies. There is no subject that needs for its rational investigation more care than that in which we are concerned, and the *via media* of success is in none of the directions above indicated. May I (in a parenthesis) say that Spiritualists do not "attribute the physical phenomena to the agency of intelligences *other than human*" as the President says in his address to the Society for Psychical Research on January 25th, 1889? The Spiritualist believes the intelligence at work to be *human*. The Theosophist it is who demurs.

I have often expressed my opinion, and have fortified it with evidence drawn from many sources, that the change called death is usually painless. I find in the *Cleveland Plain Dealer* (for drawing my attention to which I am indebted to the *Religio-Philosophical Journal*) the opinion of a physician on the painlessness of death, and the value of religion, which I quote. Dr. Shrady thus delivers himself:—

"Speaking generally," said he, "the death agony is very rarely attended by pain because the system is always prepared for death by a weakening of the vital forces, by the circulation of impure blood through the brain, and by the obtunding of the nerves. Of course some people have more pain than others, and this is largely determined by temperament. A nervous man—all other things equal—suffers more pain than a man who has enjoyed robust health, because the nervous man's sensibilities are stronger, but the pain of death is more in the anticipation of it than in the reality. The instinct for life is strong in man, and the teachings of the present day as well as the writings of our novelists do not make the majority of men the more ready to die. Hell fire is not preached as much as formerly; it is an unpopular doctrine, but it is nevertheless taught and often adds to the torture of dying people."

"What people are the most afraid to die?"

"My own experience, strange as it may seem, has taught me that Christian people are, as a rule, the most afraid to die. My profession has brought me into contact with all sorts of men, and I have made a study of death from a psychological standpoint, and I have found that the best Christians are the most willing to stop out of Heaven as long as possible. They all want to get there but they're in no hurry. The scientific philosopher who weighs the chances, who knows that death is inevitable, who recognises that there is no way of escape since every one before him has had to

meet the grim visitor, meets death as bravely as any. He knows that the necessity of dying is the penalty of living. He regards it from a purely matter of fact standpoint and he is fully aware of the fact that no argument or theory will take off its edge.

"I am talking like an agnostic, am I not?" broke in the doctor parenthetically, "but I am a believer in Christianity for all that, and what I have told you is the result of my experience as a physician and quite apart from my own preferences.

"What religious sect shows the most bravery in the face of death?"

"The Catholics, I think. That religion prepares persons for death as far as outward semblance is concerned better than any other. The reason of this is, I suppose, the intense and deeply rooted belief in their religion. The mind of a Catholic is much more at ease after he has received the last Sacrament of the Church—the Sacrament of extreme unction. The pulse sometimes has renewed strength after the unction has been given. To illustrate this I might say that had I to perform an important operation on either a Catholic or Presbyterian—all other things being equal—and provided the Catholic had seen the priest beforehand, I would rather operate on the Catholic, because he would be in a better nervous condition than the Presbyterian. I had to attend, a short time ago, a noted revivalist who was living, I suppose, in a state of religious exaltation, and who was terrified at the thought of approaching death."—*Cleveland Plain Dealer*.

The Catholic Truth Society (18, West-square, S. E.) publishes at one penny a *Life of Father Damien*, and an account of his self-sacrificing work. Most of us know somewhat by this time of the heroic life and death of this man, one, though in our day the most conspicuous, among many who have carried their lives in their hands, and have counted them as dross, weighed against the sacred duty of promulgating what they had learned as truth, and the no less noble work of ministering to suffering humanity. There is one record in this little pamphlet which I wish to preserve. It is told by Father Damien in a letter to his brother:—

"Among the lepers was a Calvinist woman, as she called herself, who remained obstinate in spite of all my efforts to reclaim her. To all I said she would reply jokingly, and turn my words aside. One day I was summoned to her bedside, and soon perceived that she was possessed by a spirit not her own. As she made signs of a wish to write, I handed her a pencil and a piece of paper. She wrote thus: 'I am not an evil spirit; I am the angel-guardian of this woman. For six months I have been urging her to be converted; now I am using this violent means. Tomorrow she will be herself again, and will be converted.' I could hardly believe my eyes; but on my return the next day, I found her completely changed from her old obstinacy. She declared that she wished to be a Catholic, and asked for baptism. I showed her the writing. 'Do you recognise that?' I asked. 'No,' she said. 'Have you felt anything lately?' 'For the last six months, every night, I have heard an interior voice telling me to become a Catholic. I always resisted, but now I am conquered.' She was instructed and baptised, and shows a fervour that edifies us all."

Mr. A. F. Tindall has recently published in the *Occult Review* an address on "Spiritual Religion," which contains much that is true and timely. The writer thus gives his own reasons for believing in Spiritualism:—

"Briefly they are the following:—Because through his own mediumship when alone, he has had conclusive proof of the existence of unseen and Spiritual Intelligences. Now what are these proofs? Knowledge and intelligence, imparted to him when alone, of matters unknown to him (not once known and forgotten). Teachings directly against his own ideas, warnings of coming events, and intuition of matters happening to others far away. All this proves conclusively that a foreign intelligence has influenced him, but that which convinces him the most, is that he experienced a constant guidance in the affairs of life which reveals to him the presence of a power possessed of knowledge greater than his own. This is to him one of the most glorious blessings in Spiritualism. When he hears people talk of psychic force, and whether our own spirits produce all the manifestations, he feels that persons holding these views have not yet advanced far enough to lay hold of this greatest proof and blessing in Spirit Communion."

It is apparently impossible in any discussion on these topics to avoid the religious aspects of Spiritualism. This passage is to the point:—

"We maintain that the phenomena of Modern Spiritualism, coupled with the whole range of occult phenomena (proved as they

both are to demonstration in modern times) and agreeing as they do with the phenomena obtaining at the birth of all religions, afford a firm foundation for the future religion of the world. Now of what nature will this religion be? First it will be all embracing, it will be in substantial agreement with the esoteric truths underlying all religion, and it will furnish the sceptic and the materialist the proof they ask for, of the existence of spirit. The spiritual religion comes as a harmoniser of all, not to make a new sect, and to introduce more contention, but as a harmonising and spiritual influence, to gradually permeate all sects, to influence all minds, and by love, not by persecution or force, to gradually change the world, or rather to propel the human race another step forward on the road to perfection. How is this religion to be preached, and what are the duties of its votaries? Their duties are first, self-development. Not by conforming to the ideas of the time, but by acting up to their highest sense of good, and by making the development of their spiritual faculties the one aim of life. We do not want preachers, editors, writers, officials, we want men with spiritual powers, mediums, and adepts. And this religion must not be forced upon men, nor urged upon unprepared minds. Those who have these powers must silently send their influence forth, and help the high spirits who control them through their organisms, thus to act upon the world; they must meet together, without ostentation, and those minds who are prepared will be silently drawn to them. Then shall we see the Materialists gradually begin to seek for the proofs of immortality, and the churches begin to organise meetings for the study of psychical phenomena, till society shall be permeated more and more with spiritual knowledge. This is the true way. Let us beware of forcing these truths on unprepared minds: all occultists have warned us against this latter course. It would only send the unreasoning multitude from their present attitude of ridicule to the other extreme of fear, which would cause them to light the fires of persecution. Again it would also give bad men fresh powers for mischief. Therefore, let us work wisely and obey the directions of the higher powers."

I have come upon a sketch in the *New York Herald* (London) of a sermon of Dr. Parker's, at the City Temple, last Sunday, which contains godly doctrine, necessary for these times. He preached from the first chapter of the Epistle to the Thessalonians, and, in expounding the text, "To the end He may establish your hearts unblameable in holiness before God," made some remarks that have the ring of truth:—

"The end of the whole Christian thought, the whole Christian economy, is character—in Biblical language, holiness. What does it amount to what you believe if you are as bad as ever you were? You are not a living soul, you are a mere receptacle filled with certain dead dogmas. What does it avail that you have the most orthodox creed if there is not a soul that knows you that can believe your word? What does it amount to that you know the whole creed from beginning to end, and would fight for every comma in the punctuation, if you are such a churl at home that nobody wants to see you in the household? Your creed is as hateful as yourself. You an orthodox man! You an infidel, and I mean henceforth to call such people the infidels—men who theoretically know what is orthodox and sound and good, and who think that all has been done when they have acknowledged it with the lips. We must have orthodoxy of conduct, orthodoxy of soul, orthodoxy of heart. 'To the end He may establish your hearts unblameable in holiness.' There are speculative minds you cannot bring into line, errant, wilful minds that will state their own thoughts in their own way. They are not the infidels: the infidels are those who know the true doctrine, and who obstinately maintain it in argument, and who flagrantly contradict it in practice. Some of you may be odd thinkers, you may have been blessed or oppressed with an eccentric action of mind, it may not be easy for you to fall into old ruts and conventional beats. You are often mistaken as heterodox and as dangerous. I would simply ask, What are you in character? Simple, pure, noble, charitable? Can a little child lead you? Are you always desiring to be more Godlike and more Christlike? Do you want to be really so good and tender that all souls may come to you for help? I would like to hold hands with you when we stand before the Judge."

Here are some of the terms—only some—which are applied to modern systems of healing by those who use them:—

Christian Science, Mind-healing, Mental Science, Metaphysical Healing, Psycho-Therapeutics, Mental Cure, Spiritual Science, Pneumatophy, Old Theology, Ontology, Christian Metaphysics, Mental Healing.



The list might be made much longer. Surely we are darkening counsel by words which are not words of wisdom. Far better would it be to study the thing in itself, to probe its causes, decide to what the effects are due, and then to call it by some simple and expressive name. We have to settle what the next generation will accept from us. It is too late now to get rid of the term Spiritualism. It is not too late to protest against such words as Metaphysical and Christian Metaphysics.

The following is not an extract from a Spiritualist journal, nor from one of Mr. Sinnett's novels, but only from a story of Edna Lyall's, "Derrick Vaughan, Novelist" in the June number of *Murray's Magazine*. The religious teaching of Spiritualism is now beginning, to my great content, to permeate popular literature, just as it has long been full of our phenomena, and of occult things generally. The knell of the old bad past with its burden of man-made dogma has struck, and the corpse is well-nigh ready for burial:—

"I could not answer the question then; could only cry out in a sort of indignation, 'What profit is there in his blood?' But, looking at it now, I have a sort of perception that the very lack of apparent profitableness was part of Derrick's, while if, as I now incline to think, there is a hereafter where the training begun here is continued, the old Major in the hell he most richly deserved would have the remembrance of his son's patience and constancy and devotion to serve as a guiding light in the outer darkness."

#### GLIMPSES INTO THE DOMAIN OF THE UNKNOWN.

By A. WILKINS (Director of the Agricultural Station of Tashkend, Central Asia).

It must be confessed that mediumistic phenomena, when witnessed for the first time, present themselves in so unfamiliar an aspect to most men and to a student of nature in particular, that they throw the mind into a state of bewilderment and confusion. It is only natural that the reason refuses at first to accept the reality of the startling phenomena in spite of the testimony of the senses, and it is only after prolonged acquaintance with them that we recover little by little the faculty of thinking about the subject at all. At the present time we are far from any kind of scientific explanation even of the least of the above-mentioned phenomena; it is even questioned whether they can be explained by natural laws, and it will be a step forward in dealing with the subject if we can make clear to ourselves, by conclusive reasoning, the possibility of a natural explanation of them, or convince ourselves that they are not miracles, but are consistent with the processes of nature. In such a manner we shall prepare our minds for future investigation and understanding of the phenomena.

It seems to me to be always misleading when these phenomena are looked upon as miracles. Such a thing as a miracle has no existence to a scientific mind, and it is very probable also that it does not occur in nature. The objective reality of a phenomenon—however rare or strange or incomprehensible it may be—is in itself the best proof of its being a natural phenomenon and nothing else. It has been pointed out many times, and with great justice, that we are too much inclined to call that which we do not understand supernatural or miraculous; which is certainly not a right way of viewing the matter. The phenomena lose their mysterious character when they are earnestly studied, or when we have become better acquainted with them. A few examples will illustrate what I mean.

We are told that St. Augustine was thrown into a state of religious terror when he saw for the first time a "dark stone" attract and hold a piece of iron, believing that he had witnessed a miracle. We have since studied

with great minuteness all the properties of magnetic currents, and the magnet has become a trivial object to us. But let us ask ourselves if, after all our acquaintance with it, we know anything more about the magnetic energy than the external side of its manifestations. Do we understand the true essence, the very nature, of that energy? Not in the least, of course; and this is true in the case of all other phenomena of nature. Nevertheless the magnetic phenomena have lost their miraculous character in the light of science, but the "thing in itself" still remains unknown.

A queen-bee lays a fertilised egg and an unfertilised one; both develop embryos and give birth—the first to a female (working bee), the second to a drone. Do we understand the process? No; but all the same it does not seem a wonder to us, because we are so accustomed to its constant occurrence that we accept it as a matter of well-known fact.

This last example is so far instructive that it shows how easily uncommon and obscure phenomena are rejected; the time is not very far distant when the so-called *Parthenogenesis* was not only doubted but denied by men of science, and only the investigations of Siebold and Zeuckart drew attention to the subject. But it is well known with what difficulty new ideas and discoveries of great importance have to make their way before they are generally accepted; and this is the case with mediumistic phenomena. They seem to violate the laws of nature; but this impression will certainly vanish in proportion with our acquaintance with them, and the growth of our understanding. The objective reality of the phenomena once firmly established, it must be insisted on that they are not and cannot be miracles: it would be better to consider them as representatives of a higher order of problems or enigmas by which nature has surrounded us. Even the most familiar phenomena—the gravitation of celestial bodies, the fate of a comet with an hyperbolic orbit, the whole universe itself—do not all these represent so many notes of interrogation to our present understanding? If mediumistic phenomena are miracles they stand outside the possibility of scientific research; if they are only natural problems they can be solved to a certain degree, and therefore they ought to be studied. It may be (and not improbably is) that they are of too high an order to be solved by the aid of our present scientific knowledge and means of inquiry; such an attempt may be comparable to an invasion of the domain of the most complicated operations of high calculus by students who have not yet overcome simple algebraical equations. Let this be so, but let us, nevertheless, go on step by step, with caution and perseverance, attended by the hope that we shall at last come to an understanding of the problem.

I shall be saying nothing new if I allude once more to the tendency of scientific men to assert that all the processes of nature are already known to us, and to the ready-made conclusions of *a priori* reasoning, as to possibilities or impossibilities in the universe. It cannot be denied that if we were to take cognisance of the material world only by the aid of our organs of sense, our conceptions of the universe would be very limited, because the perceptive powers of our senses are very limited. The man of science must have recourse, therefore, to the aid of instruments and to the most elaborate and minute methods of research, to gain an adequate idea of natural phenomena. With these supplementary organs of sense, so to speak, the man of science "sees" more than does the unscientific, and this "seeing" grows wider and deeper in proportion to the improvement of apparatus and scientific methods, until there seems to be no end to the evolution of knowledge.

Now, with all our scientific means of investigation, we still enjoy only an imperfect and fractional knowledge of the universe, and we ought, therefore, to be very cautious in our judgments about the possible and the impossible, as we ask

about the existence or non-existence of a given process in nature. The impossibilities of to-day may turn out to be the natural phenomena of to-morrow. Recent research has shown us how insufficient are our notions about the faculties and properties even of our own human organisms, as a whole world of unexpected psychical processes has been discovered. The impulse of will-power acting at a distance, in the cases of so-called thought-reading, the effects of hypnotic suggestion, the phantasms of the living are subjects of research long ago banished from the realm of positive science, and now diligently studied by the leading scholars of the day. This is a fair example of a *volte-face* in science; the *cognosce teipsum* of the old philosopher of Mitylene has gained fresh strength in the course of centuries. If we discover unexpected and startling phenomena in ourselves, if we are still ignorant of all the possibilities of our own organisms, we are all the less justified in hazarding *a priori* conclusions as to what is possible or not in the outside world. We must agree with Hamlet when he says that

"There are more things in Heaven and earth, Horatio,  
Than are dreamt of in your philosophy."

The universe is certainly somewhat more complicated than we are accustomed to think it.

Now, to return to our subject, we know that there are sounds in nature which we do not hear, and there are rays of light which we do not see; the reason being once more, the limited perceptive faculties of our organs of sense, which are capable of receiving impressions only from vibrations of certain wave lengths, and from rays of certain degrees of refrangibility. Let us pause for awhile and consider this circumstance.

The rays of different degrees of refrangibility in the solar spectrum make upon our retina the impression of a succession of different colours of varying brightness; but we only see a portion of the whole pencil of rays which pass through the prism; the rays of both ends of the spectrum do not excite the impressionability of the retina and are, therefore, invisible. These "dark rays" do not exist to the unscientific, but the man of science not only detects their presence by appropriate measures, but even the difference of their properties, the one being thermal, and the other chemical, rays.

Let us now suppose a transparent substance, reflecting, or otherwise emitting, only rays of high refrangibility, such, for example, as the ultra-violet rays of the solar spectrum. Such a substance would not be seen by our eyes, but its presence could be detected by means of the sensitized photographic plate, just as the invisible ultra-violet rays of the solar spectrum are detected. This supposition is offered not as explanation, but only as a rough example, of what is possibly taking place when photographs are obtained of human figures or portions of figures that are unseen by our eyes.

Considerations of a similar character are useful in so far as they prepare us to admit the possibility of the reproduction, by natural means, of one of the most startling of mediumistic powers. The forms of phantoms alluded to are sometimes self-luminous and visible; the spectroscopist, in the hands of a skilful observer, would certainly reveal to us something about the nature of that peculiar light. If we are helpless when studying the phenomena of the tangible world without the aid of scientific instruments and methods, the more are they required when we meet with the subtle and delicate manifestations of the unseen and unknown.

On the other hand the peculiarities of the individual faculties of the human vision must be more carefully studied. We know that there are great differences in this respect; different persons present different degrees in the discernment of colours, and a true Daltonist does not see colours at all, the spectrum being to him only a luminous band of different degrees of brightness. The extent of the luminous area of the spectrum is also by no means the same for

different individuals; we know that there are persons whose retina is more or less affected by the rays of the ultra-violet end of the spectrum; these rays are not "dark" to their eyes, and are described as "greyish." But such a statement shows that no definite colour is discerned, but only a feeble degree of luminosity. This last instance seems to possess a peculiar interest to us; if such a pair of eyes could be used instead of the sensitized plate of our former supposition, these eyes would probably be able to see the substance or object which had by chemical action affected the plate. We can thus illustrate the possibility of the wonderful faculty of clairvoyance; it would not, perhaps, be a waste of time to test the peculiarities of the vision of persons thus gifted, and to compare the area, so as to say, of their vision\* with the mean or normal vision of average people. It may be that investigations of this kind would prove especially fruitful in such localities as the Highlands of Scotland, for example, where the faculty of "Second Sight" is said to be of such frequent occurrence as almost to constitute a national peculiarity.

I have endeavoured to show that the source of the phenomena of clairvoyance can be possibly found in the natural faculties of the human organism (as well as of the higher animals, no doubt,) and that there is apparently no reason to claim for it a supernatural or miraculous explanation. We can understand that a few more rays than usual affecting our retina can produce, in the presence of suitable conditions in the outer world, very marked and unexpected results. If we suppose, further, that the human organ of vision becomes gradually developed up to the present limit of clairvoyant vision, that privilege of the few would become a faculty largely or even generally spread among mankind; it is not difficult to see that even this little progress in only one of our organs of sense would have a great influence upon our conceptions of the state of affairs in the universe, and it is needless to enlarge upon the subject. Still broader would become our conceptions, and mankind would enjoy the evolution of an additional organ of sense, fitted, let us say, for the perception of the waves of will-power; but such considerations lead us into the domains of fantasy, and we must abandon them.

It is not impossible that the frequent occurrence of "seership"—taking the fact for granted—among the above-mentioned Highlanders, already offers us an example of the possibility of the supposed development of the visual organ, strengthened by inheritance, and in a more or less isolated race, not disturbed by intermixture with strangers, such isolation being one of the most important factors in the development of the peculiarities of organisms.†

I must insist once more, that my desire is not to give explanations; from a complete explanation we are at the moment as far as from the stars in the heavens; I am pretty sure that the things are not so simple as my note supposes. But however wrong a suggested idea may prove itself when properly tested, it seems to me that it may be of some use to Spiritualists, when obscure mediumistic phenomena are under discussion, to apply to these some of the general laws of the physical world; for discussions of this kind serve to stimulate scientific research, which is the greatest need of the present phase of Spiritualism.

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SOUL.—"Two female members of a Browning Society recently organised in a quiet town not far from Camden, New Jersey, were discussing a sallow-complexioned fellow-member, and one of the fair philosophers took occasion to allude to this yellowness of facial hue as an indication of jaundice. 'How can you say so?' returned the other. 'That is soul!'"—*Harper's Magazine*.

\* That is, to find out the extreme limit of the violet end of the spectrum for different cases; this must be done by the application of precise methods.

† The frequently noted high development of abnormal faculties among the inhabitants of the Indian peninsula may possibly be similarly placed to the account of their old system of castes, by which the different tribes are as completely isolated from each other as if they lived on separate and far removed islands.



### SEANCES FOR PHYSICAL MANIFESTATIONS IN BERLIN.

[BY THE EDITOR OF *Neue Spiritualistische Blätter*.]  
[TRANSLATED BY "V."]

The séances given by Herr Emil Schraps, under the direction of the Psychical Society of Berlin, are now concluded, and with the exception of the seventh, at which nothing whatever took place, were eminently successful. Herr Karl Siegmund drew up an account of the séances, which was recognised as correct and signed by all present. To give our opinion in a few words, we can only say that the manifestations were of so conclusive a nature that the greatest sceptic must have been convinced that it was impossible they could have been produced by the medium, even if he had been sitting in the cabinet quite free and unfettered. At two of the séances the rappings were such as to cause universal astonishment, and as loud as though made either by the knuckles or the fists. They came upon the floor, the wall, a secretary, the bed, the book-case, a box, the stove, and a packet of packing paper, as well as on our side of the curtain, on both parts of the folding-doors, following one another in such rapid succession that the medium could not possibly have reached the different places, in which they were heard, in so short a time, let alone the fact that the cabinet was in total darkness. The objects and furniture on which the rappings came were distributed about the room, some of them being from ten to twelve feet distant from the medium; and when the light was admitted shortly afterwards, the latter was found in deep trance, securely bound as before, with all the seals unbroken. How is it possible to imagine that the medium could free himself from all the various knots and loops, spring about the room and make the raps, then crawl back into his bonds and tie the knots again, without a seal having been broken? Unhappily there are a number of persons—and not among the ignorant—who will rather believe, or assert that they believe, in what is impossible, than acknowledge the genuineness of the manifestations, and own that they must have been caused by materialised beings from the other side.

In every séance the lights which appeared were wonderfully beautiful and in two of them quite astonishing. Arms and hands, as well as feet, were distinctly seen and shown in front of the curtain by a strong stream of phosphorus. Several times the hands were clapped loudly together or upon the door posts, and against the curtain crosses and figures of large hands and arms were formed, lighted up by numberless little phosphorescent sparks. In every sitting also the head and face of the medium were illuminated and the curtain was drawn back by unseen hands, so that he could be seen fast bound, sitting on the chair. Several times when this took place the medium, with the chair on which he sat, was raised from the floor. The musical-box, which at the commencement of the séance was always placed before the curtain, was, later on, drawn back behind it, and there lifted up by invisible hands, and waved about the room together with the luminous tubes (Blitzröhren), and then brought back before the curtain, so that not only the box itself but the hand which bore it were visible. Once the box—which measured about four feet and a half in length—was brought in front of the curtain close to where the first row of spectators were sitting, and the same thing took place with a bell, which was brought forward into the room, together with two luminous tubes. Two of the experiments which were made at every sitting were of a peculiarly convincing nature. In one of these, when the signal for throwing light upon the medium was given, a bell was smartly agitated and no sooner was the light turned out than the bell flew out into the room, the medium still sitting securely bound. At the second experiment the same signal for lighting the medium was given and at the moment when the lamp was brought forward and the curtain drawn back the medium's waistcoat flew out into the room, while he was sitting bound upon the chair with his coat closely buttoned up; the waistcoat was likewise buttoned, the watch being in the pocket with the chain attached to a button-hole. The celerity with which this feat was performed was perfectly amazing.

At each séance from four to six rings were given by the persons present and placed on the handle of a bell in front of the curtain. The curtain was pushed aside, the bell drawn inside the cabinet, and then the performance with the rings commenced, which was most interesting. For example, when light was admitted we found one ring tied into a knot between the two fastenings of the wrists; two rings were upon the

fingers of the medium, and one was hanging upon the cord with which one of his arms was bound to the back of the chair, the end of which was sealed. As soon as we had turned the lamp down again, but before we had time to regain our seats, raps again asked for the light, and behold the rings which were on the medium's fingers had been taken off and were hanging on the string at his back with which his body was bound to the chair. The quickness with which the rings were removed from one place to another was perfectly startling.

We now come to a manifestation which exemplifies in a way scarcely credible the passing of matter through matter. The luminous tubes, which were passed with extraordinary celerity behind the curtain so that it appeared as though they were partly on one side of it and partly on the other, were carried bodily right through it. Although we were repeatedly convinced that if the tubes were actually entirely behind the curtain, we could not see them so distinctly as we did, through the thick fabric, yet we always were willing to allow that "quickness is no proof of magic," as we had other far better proofs of the passage of matter through matter. The luminous tubes were repeatedly passed through the stuff of the curtain to the sitters, and when the latter held them again in front of the middle of one of the curtains, they were taken hold of by two fingers distinctly seen to come through the fabric and drawn slowly to the other side of it, a sound being audible as though the material were being torn. On each of these occasions a small luminous point was visible for a short time on the spot where the tubes had passed through, though at the conclusion of the séance not the slightest damage to the curtain was to be seen. This is a fact, and is set down in the protocol. Though almost incredible, it is none the less true—the explanation of it we leave to others, as well as that of the musical box being carried into the adjoining room through the closed and locked door.

After every séance the medium, loosed from his bandages, was brought in to us, when he was several times raised from the ground to the height of the pole on which the curtain was suspended, so that his feet were from fourteen to sixteen inches above the floor.

Thus our readers will see that the manifestations were similar to those we have so often before described and yet not quite the same, for there always existed some difference in the way in which they were performed, so that some of them were done with a certain gracefulness, while others excelled in force or celerity of production; all, however, were of the most convincing nature, since we had omitted no precaution in so arranging everything beforehand that the most critical observer could not suspect the existence of imposture. We will remark in conclusion that the séances all took place in our own dwelling; our study was separated from the sitting-room by the curtain and the door leading into the back room was locked and had paper pasted across it; the medium, too, was closely searched beforehand, so as to ascertain that he had neither phosphorus nor anything else upon him.

These séances were of great value to the people of Berlin, as they gave an opportunity to many, who were acquainted with the teachings of Spiritualism, to convince themselves by the evidence of their own senses that spiritual beings could act upon material objects. It is hoped that Herr Schraps may shortly return to Berlin for a fortnight, and then those will have an opportunity of being present who were unable to avail themselves of this occasion.

In our next number we shall refer to the seventh séance, and point out the causes which prevented the medium from becoming entranced, so that the séance was obliged to be given up and his bonds cut.

We will just shortly mention that a private séance took place as well, in which the medium sat in a cabinet about three yards in circumference, which was placed in the room itself. On this occasion invisible hands came from behind the curtain, opened the lid of a large musical-box, weighing from ten to twelve pounds, which stood about a foot in front of the curtain, wound it up, and closed the lid again. Later on the box was carried within the curtain, waved about before the spectators, and carried as high as the top of the cabinet. The luminous tubes were carried into the room to three yards distance from the medium, and a foot, which was likewise luminous, was brought even further, close to the spectators. This was a good conclusion to the series of séances.

"THE best of a book is not the thought which it contains, but the thought which it suggests; just as the charm of music dwells not in the tones, but in the echoes of our hearts."—  
HOLMES.

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## Light:

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

SATURDAY, JULY 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.

### DR. JASTROW ON PSYCHICAL RESEARCH.

In the June number of *Harper's Magazine* Dr. Joseph Jastrow, who apparently aspires to be the W. B. Carpenter of America, has an article on the "Problems of Psychical Research." He heads his essay with a quotation from Dr. W. B. Carpenter, the great man who slew Spiritualism so often, and understood it so little. He founds himself on Dr. E. B. Tylor, whose intelligent and appreciative estimate of the subject is embodied in the *dictum* delivered *ex cathedra*, "The received Spiritualistic theory belongs to the philosophy of savages." Dr. Jastrow lives up to these ideals. His point of view is equally intelligent; his information equally wide; his conclusions equally valuable.

He tells us that "enough of the spirit of true science has oozed over the boundary (i.e., the borderland of science, as we are elsewhere told) to substitute to some extent definiteness of statement and adherence to fact for extravagant speculation and obscuring irrelevancy." There is great virtue in that phrase "to some extent." We will presently measure the extent to which the scientific ooze has got, and try the "to some extent" definiteness of statement and adherence to fact. We shall find, however, that before a writer can make a definite statement he must know what he is writing about, and before he can adhere to facts he must have made acquaintance with them. The preliminary conditions necessary for definiteness and accuracy are absent in the case of Dr. Jastrow.

The problems so-called are classed under three heads, which may be briefly stated in language a little more definite and accurate than that employed by Dr. Jastrow, as (1) Abnormal mental states, *e.g.*, hypnotism. (2) Phenomena usually known as Spiritualistic. (3) Thought-transference, faith-cure, and kindred phenomena. We are not responsible for the classification. The credit of the bungling cross-division is all the learned doctor's.

When we turn to the discussion of these problems, we find ourselves in a very Sahara, a desert of dreary, profitless, and often ignorant statement. The writer gives us a feeble hash of opinion that has accumulated to an enormous extent in consequence of the experiments and publications of the two great French hypnotic schools of Paris and Nancy. The summary is wholly inadequate and is, moreover, in form invertebrate and shapeless. The mental

attitude throughout is one of irrational disbelief, not of intelligent scepticism and reserve. The writer will believe nothing. A few instances will suffice to show his attitude. Is the writer discussing hypnotism? Here is his verdict:—

"As to the nature of the state, we have little sure knowledge. Some speak of it as an 'attention-cramp'; some describe it as an inhibition of the higher psychic brain-centres, a shutting off of all that most delicately constituted portion of the brain associated with voluntary control."

\* \* \* \* \*

"Referring for detailed description of these interesting conditions to the more extended accounts, it remains to notice briefly a few points of special interest here: (1) the genuineness, (2) the border-land, and (3) the dangerous aspect of this study."

The "genuineness" and the "border-land" are surely unique as specimens of scientific classification! If another sample is desired, it may be found ready among many others:—

"Under the second head we have to discuss the connection between hypnotism and thought-transference, magnetism, clairvoyance, and so on."

The "so on" may rival "the border-land."

Again, in dealing with the phenomena of Spiritualism the writer calmly says:—

"In passing to the consideration of alleged physical manifestations of supernatural agencies it is necessary to accent more emphatically the logical aspect of the question. The problem is a twofold one: (1) Does the evidence justify the conclusion; and if not, what is the most rational explanation? (2) How is it that those who sincerely accept the 'Spiritualistic' theory come to do so? Recent experiences enable me to dispose of both these questions in a summary manner. It would certainly require a lively imagination to picture the amount and kind of evidence necessary to even presumptively establish any such fact as is here referred to. To admit its possibility for the sake of argument is much like supposing a world where two and two make five."

Even Thought-transference fares no better. The Society for Psychical Research fares as badly at the hands of this erudite doctor as do Spiritualists, hypnotists, and the rest of us. We are all mistaken when we are not wilful deceivers, and the only sane man who knows his subject is Dr. Joseph Jastrow. It would be ludicrous to note how he exposes his ignorance in every other line of his article, were it not exasperating to find a magazine of wide circulation admitting to its pages this misleading compound of ignorance and pseudo-scientific assumption.

What assumption, for example, can we conceive more gratuitously foolish than this?—

"The reason why so many are deceived is, I believe, due more than to anything else to the failure to perceive that the power and the right of forming an opinion as to the *modus operandi* of this kind of performance is a strictly technical acquirement."

"This kind of performance" refers to the ordinary phenomena of Spiritualism. It is suggested that a man of intelligence, with senses alert and trained, cannot tell whether raps occur on a table, whether the table is or is not raised off the floor of the room, whether a person, in whose presence these phenomena occur, is or is not producing them fraudulently. The medium may be a personal friend of long standing, of high character, and good social position. No matter: he is a rogue. Or she may be a child, a girl who has never been from home. No matter: she is an accomplished prestidigitator. Perhaps it is suggested that in this case she could make a fortune by appearing in public. Nothing daunted, our learned critic shifts his ground, and explains that the public would soon find her out. And "so on," to adopt the doctor's formula.

Poor stuff this! Perhaps our sympathies are most with the sceptics of the Society for Psychical Research, who, having rejected all our phenomena as insufficiently proven, now find themselves hoist with their own petard, and are told by perhaps the shallowest person who has dealt with



such subjects in print that "the possibility of the transference of thought apart from the recognised channels of sensation, is of a remote kind." It is "an unphysiological hypothesis," &c.

"Even with the mildest estimate of the inherent improbability of this hypothesis, and with the most liberal estimate of the reliability of the accumulated evidence, one cannot but consider this announcement, and especially the violent use thus made of it, as entirely premature. To my mind not only is the amount of evidence hopelessly insufficient, but the value of it extremely questionable.

"The precautions taken against deception (or at least the account of them) are far from complete; there was not even an attempt made to find out whether the nature of the failures did not suggest the *modus operandi* of the successes; whether the eye or the ear, for example, was indicated as the more active in the process; or, again, whether the conditions of greatest success do not shed such light. It is all a technical question of stringency of conditions."

Down go *Phantasms of the Living*. "If the Society for Psychical Research Committees had spent their entire energies simply upon the discovery of the sources of error in such experiments, I am confident that their results would have covered far fewer pages but with a compensating value per page." Ah, me! so is fame shattered. Yes: "I am confident"—the confidence of ignorant presumption.

It would not be in the least degree worth while to make any comment on such an article as this, were it not that it obtains in *Harper's Magazine* a wide circulation, and goes among a class of readers who are not personally acquainted with the facts with which it pretends to deal. It would deceive no expert, not even a tyro who had a little personal experience: but it appeals to prejudice and ignorance; it has just so much pseudo-scientific terminology in it as may take in the unwary. It is, therefore, perhaps, well to point out, as we have done, that it is worthless from beginning to end, and adds not one iota to our knowledge.

#### PERPLEXITIES OF THEOSOPHY.

I am a student of Theosophy, and as such am a little puzzled at times, especially when I am favoured with explanations from its leading expounders. I have carefully considered the able lecture of Mr. Sinnett, delivered on the 13th ult.

This lecture dealt with the Theosophical doctrine of Reincarnation. The chief objection urged against this alleged law is that if it be a real law it is plainly so disturbed by the more potent law of heredity as to be rendered nugatory. Say that I have been born 150 times, with an interval of at least fifteen hundred years between each birth. This last point, according to *Esoteric Buddhism* (p. 89) is a rigid law. In my 150th life let us imagine that I was a disciple of Apollonius of Tyana, and gained much spiritual advance. In my 151st birth I have for father, say the gentleman in America who is about to be executed by electricity. Is it not patent that the influence of this paternity will quite undo all the spiritual growth acquired in my numerous previous existences? Mr. Sinnett plainly sees the force of all this, but he tells us that "Nature" will set things right.

But then what is Nature? It is not God, for he has told us that "any conception remotely resembling the God of Churches and creeds is tabooed by Theosophy." (*Esoteric Buddhism*, p. 177.) He further tells us that the "Supreme Active Life Giver" is "unconscious." And yet "Nature" though unconscious has "all-sufficient discernment" to find the right body for the right Ego when its time is come. This "discerning" but unconscious Vice-God may do all this, but the task would be stupendous even for a deity in full possession of its mental faculties. That task as I take it, is to simulate everywhere the action of heredity in adjusting the circumstances of each rebirth. Un-

discerning folks think that they detect in the late Bishop of Oxford the fiery eloquence, piety, and benevolent activity of Wilberforce, his father. This is quite a mistake. The Bishop of Oxford was pious, eloquent, and benevolent because he was pious, eloquent, and benevolent when he fell into the "rosy sleep" of Devachan 1,500 years ago. At that time he was, let us say, a pious Druid at Stonehenge. Pitt had political astuteness, but he did not derive it from Chatham. Lady Dufferin and the Hon. Mrs. Norton gained nothing from Richard Brinsley Sheridan. They were brilliant and sparkling female savages A.D. 400 in the thick woods of Kent. And if anyone thinks that John Roberts Senior had anything to do with the skill in billiards of John Roberts Junior he has plainly misread the "considerable mass of writing which students of Oriental philosophy generally recognise as setting forth the teaching of the most cultivated exponents of that philosophy." By this phrase I suppose Mr. Sinnett means "Esoteric Buddhism" and the "Book of Dzyan."

But is it quite philosophical to give us an infallible Scripture one day, and tear out half of its pages the next? A few years ago the highly immoral doctrine of "Shells" was the beginning and the end of Theosophy. It was held, as has before been shown in "LIGHT," that at the moment of dissolution the individual becomes practically two individuals. The first of these goes off to a paradise called Devachan, taking with him all his good qualities, whilst the second—with all the evil qualities—remains on the earth plane for a time, and by-and-by is annihilated. The fear of its consequences is what mainly deters man from an evil act, but in the "Shell" evangel this wholesome check is swept away. Let us revert for a moment to the gentleman now under sentence of death by electricity in America. A wet sponge is to be applied to the nape of his neck, and in fifteen seconds he will awake in Devachan in a state of moral purity surpassing that of the angel Gabriel, for all moral evil will have walked away from him. But, unfortunately, on the earth plane he will leave behind him a fiend more wicked than Mephistopheles. This is sad. For none but these fiends can bridge the seen and unseen worlds, we are told. Mr. Sinnett has very wisely thrown overboard this astounding doctrine. But, as a humble student of Theosophy, I am obliged to ask, what authority has he to re-edit Koot Hoomi's teachings? A graver question suggests itself to me since I have read his entertaining work, *Incidents in the Life of Madame Blavatsky*, which professes to give the dates and details of her seven years' initiation in Thibet. She went, she says, to India in 1855, and went to Thibet for the first time in 1856, leaving India for Europe shortly before the Mutiny troubles began—say March, 1857.

For her second trip, she left Europe in 1867 and returned to her sister at Pskoff, on Christmas Day, 1871. Mr. Sinnett seems to have judged that this gives plenty of time for her celebrated seven years' initiation, allowing that her journeys were very expeditious; and as she had the advantage of being escorted across the frontier by a "Shaman," it has, perhaps, been assumed that this would be the case.

But arithmetic is inexorable. Madame Blavatsky ("LIGHT," August 9th, 1884) says that she left Italy in November, 1867, for India, and we learn that, previous to her return, Christmas, 1871, she had been some months previously in France and Germany (p. 74).

	Ys.	Ms.
1856—57, at most	...	1 3
1867—71, at most	...	3 9
Total	5	0

But from these five years we must deduct three journeys between Europe and Great Thibet, and one trip from Kashmir to the same spot, she having penetrated further,

as she says in a letter to "LIGHT" (August 9th, 1884), than any traveller had penetrated before.

Between India and Thibet is the most formidable mountain barrier in the world. This mountain wall is from seventy to 110 miles thick, and some of the peaks are 29,000ft. high. Snow chokes the minor hills for nine months in the year. The Indian passes average from 16,000 to 17,000ft. elevation. This mighty wall is far more stupendous on the western than the eastern side, and the Kashmir portion is the most rugged of all. Until Madame Blavatsky traversed it, accompanied by her Shaman, only a few picked sportsmen had had the courage to venture a short way into its stupendous wastes to shoot wild horses.

What a journey to Thibet is like, we see from the writings of the Abbe Huc. Thibet is far easier of access on the Chinese side, for on that side they escape the colossal Himalayas. And yet, in the records of the French missionary, we see weary halts until passes become open, weary halts for a caravan, weary halts to procure camels—where camels can journey, weary halts to change the camels for yaks—where yaks alone can face the cold. Shelter as well as food has, of course, to be carried. Victor Jacquemont, from Kanour, near Simla, made a five days' excursion for botanical studies. He was obliged to take sixty followers with him. (Corresp., 1, p. 230.)

Thus, when Madame Blavatsky gravely tells us that she passed these "weary deserts" with, for sole escort, a solitary Shaman, the student of Theosophy is painfully perplexed. Was this Shaman a powerful ecclesiastic with many yaks, and camels, and serving men? Apparently not, for he seems to have smuggled in the lady with a "suitable disguise." Was he one of the ordinary wandering Gelongs?

In that case his sole property would be a wallet and stick. And if the Russian lady found it difficult to get into Thibet, *how did she get out?* She left India in March, 1857. Does this mean that she passed the Muztagh (ice mountains), with their unexampled glaciers, in the *middle of winter*? All this is puzzling.

"Never," says Mr. Sinnett (*Occult World*, p. 17), "in less than seven years from the time at which a candidate for initiation is accepted as a probationer is he ever admitted into the very first of the ordeals, whatever they may be, which bar the way to the earliest degrees of occultism." At every moment difficulties increase. It is confessed now by the leading Theosophists that Madame Blavatsky has *never* undergone these seven years' "probation." How, then, is it that Koot Hoomi has broken through all the rules and told her the secrets of the "Fifth Rounders" and the "Shells"?

COLENSO.

#### BOOKS, MAGAZINES, AND PAMPHLETS RECEIVED.

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

*Psychic Studies*. Nos. 1 and 2. (Albert Morton, 210, Stockton-street, San Francisco.)

*Electricity Theoretically and Practically Considered by the Aid of Thermo-Electricity*. By ARTHUR RUST. (Spon, 125, Strand.) ["With the Author's compliments." Many thanks.]

*Heaven Revised: a Narrative of Personal Experiences after the Change called Death*. By Mrs. E. Duffey. (Religio-Philosophical Publishing House, Chicago.) [A pamphlet of a hundred pages, that has been highly spoken of by competent critics.]

*The Century*. [Presented for notice by the Publishers. Contains an article (one of a series by J. M. Buckley), on "Presentiments, Visions, and Apparitions," from the point of view of a sceptic.]

*The New Review*. [Presented by the publishers for notice. Contains the first part of a valuable estimate of "Matthew Arnold" by the Lord Chief Justice: An article by C. Bradlaugh, M.P., on "The Eight Hours Movement": M. Eiffel's account of his own Tower: and, omitting others, an unsigned article of much interest on "Talk and Talkers of To-day."]

(The above magazines will be noticed next week.)

#### SUGGESTIVE REMARKS ON ANIMAL SACRIFICE.

No. II.

"When, says Porphery, the soul of an animal is violently severed from its body, it does not go away from it, but, like human souls which have undergone violent death, it remains near the body. Therefore when beasts are killed, their souls linger near the bodies they have been forced to quit. Nothing can remove them, they are held there by sympathy. Many have been seen wailing beside their carcasses. And it is thus with human souls; when their bodies have not been buried, they linger near them; it is with such that magicians commit abuse in their operations, forcing them to obey when they are in possession of either the whole or part of the dead body. Theosophers, instructed in these mysteries, and who know what is the sympathy of animals' souls with the bodies from which they have been separated, and with what pleasure they approach them, have with good reason forbidden the use of certain meats, lest they should cause our being infested by alien souls."—ELIPHAS LEVI'S *Histoire de la Magie*, p. 166.

"As a holocaust in blood sacrifice, without being a suicide, must yet die by violence, I have showed in former essays both that it is, and *how* it is, that this alone can effect the object of the sacrifice, namely, the opening of an higher immaterial region, while the secondary principles of life, the *spirits* of blood, are detained at least for a time on the material plane; yet without losing effective connection with the *central* principle already passed into the supersensuous world, to which central principle they make and keep the lower regions perceptible."—FRANZ BAADER'S *Fifteenth Lecture on a Theory of Sacrifice*, p. 98.

"If," said St. Martin, "there were not a veil spread over all Nature and the properties of animals, we should see plainly the final positive reason why rams, and bulls, and lambs were employed in preference to other animals in all these sacrifices. We could justify, by particular details, the fundamental and general principle, that by their connection with external influences these victims were, by the shedding of their blood, to bring upon the people the influences of which they were respectively the emblems or types; and that powers were thereby approximated, representatives of those they would one day receive from the spirit itself, from which they were still far off. But we have lost those animals' primitive names, and nothing short of knowing them could shed a living and clear light on the different kinds of animals admitted into the rank of victims, as well as on the different kinds of vegetable productions which served for offerings at the sacrifices."—*Ministry of Man*, p. 247.

"It may be that the species of animals sacrificed was the physical sign of the faculty which corresponds to it; and that the quantity or number of victims was the allegorical expression of that faculty which the sacrificer sought to combat if it was bad; that he endeavoured on the contrary to obtain from the Supreme Being, if it was pure; or by which he rendered homage when it was obtained."—L. C. DE ST. MARTIN'S *Tableau Naturel*, Part II., p. 76.

"By the shedding of the animal's blood, the disorderly action attached to man's matter is more forcibly attracted outwards than by the mere bodily presence of the animal because the nearer we come to the principle the more energetic and efficacious are all its relations in any order whatever. . . . Thus, when man had fallen under some disorderly influence, the clean animal might be a means of delivering him from it; the disorderly action being attracted by the basis here presented to it, over which it may have certain rights and power. But for this attraction not to prolong the consequences and effects of this disorderly influence it is necessary in the first place that the animal's blood be shed."—*Ministry of Man*, pp. 224 and 223.\*

An abstract idea is better understood when it can be in any way translated by fact, and I think myself fortunate in having some few years ago met with a good example of what St. Martin indicates in the following narrative. *Major Serpa Pinto* tells of two sheep which he took for provision in part of his perilous journey across Africa, one very wild and refractory, the other docile and gentle. "At last," he said, "this unmanageable beast, wonderfully wild and more obstinate than the donkeys, always trying to run away, had his death warrant. I determined to have done with him, and gave orders to the niggers to

\* If this work was still in print, a considerable part of it might be referred to for much helpful elucidation of the purpose and results of the process of animal sacrifices according to Levitical law. To those who have the book, reading from p. 210 to 240 will suggest much serviceable thought.



this effect and took a stroll in the environs. On my return to the camp I discovered that the stupid fellows had made away with the quiet one. On the following morning we started at day-break. . . . Against all expectation the sheep whose life had been saved by accident, not only gave over his wild tricks, but took it into his head to follow me about like a dog, keeping constantly by me, whether on the march or in camp. . . . I had taken quite a liking for the animal which had been so suddenly converted from the wild creature it was into a gentle, domestic beast, following me about and never allowing me to be out of its sight. The idea of killing it was very repugnant to me."—*How I Crossed Africa*, Vol. I. 54 and 58.

"I would speak," wrote De Maistre, quoting Origen, "of the generous martyrs who have given their blood also; but where is the wise man who can comprehend these marvels? and who has intelligence enough to penetrate them? . . . A false semblance of cruelty would attach to the Being, to whom these sacrifices were offered for the welfare of men; but an elevated and vigorous mind knows how to rebut objections raised against Divine Providence, without, however, exposing innermost secrets." Clearly, then, Origen saw into this profound mystery more deeply than he chose to explain, for he added, "The death of the holy martyrs destroyed magnificent powers and for a great number of men it procured marvellous aids, by virtue of a certain force which cannot be named."—*DE MAISTRE'S Eclaircissement sur les Sacrifices*.

N.B.—I did not find it very illuminative: possibly from deficient understanding. But who can help guessing what Origen meant by those words? Even animals seem to be excited by shed blood: for instance—though I suppose many a similar case might be observed nearer home—the lamented Mr. E. O'Donovan told this striking fact in his delightful book, *The Mert Oasis*. (Part I., p. 276.)

"The bird being considerably mangled, its blood fell upon the turf. During our halt a herd of small, dark coloured cows were driven up by a shepherd. They were walking quietly, but when the foremost arrived at the spot where the blood of the partridge had been spilled, she sniffed its odour with dilated nostrils, lowing plaintively. Several others gathered round her, acting similarly, and then they all set off at a mad gallop, with outstretched tails, circling round the spot. This manoeuvre was repeated several times, lowing as before, when they smelt the blood."

Surely those cows saw something more than blood. What could they have seen? My own guess is that spirits took eager possession of the soulful "force that cannot be named." For, as J. Pierrepont Greaves long ago said, spirits must have souls for sub-agents, i.e., organisation appropriate to the region in which they seek to energise. And my hypothesis is that in sudden and violent death a multitude of subordinate souls are disbanded from their central leader, dispersing when the magnet is removed, and that as a basis of action they attract spiritual entities able for a time, at least, to enlist their service. On the same lines of thought on a higher level of interest, I have long ago conjectured that the spiritual outpouring of the Pentecost was conditional on the shedding of the blood of Christ, and may explain His words "If I go not away the Comforter will not come unto you." But conjectures of mine are little worth. Fain would I offer in conclusion, more solid tributes to the mind of thinkers. Boehme, of course, carries us to far deeper roots of causation as regards the meaning of animal sacrifice; but already I fear that most readers of "LIGHT" may complain of the obscurity and heaviness of this my sacrificial offering to their intelligence. Perhaps when another winter comes, I may ask for their patience once more, while with Boehme's help, I try to open a little shaft into that part of a mine still unexplored. A. J. PENNY.

#### "MORE LIGHT!"

We observe the following notice:—

"'LIGHT,' a monthly magazine devoted to rational spiritual science and its practical application. Published by the Equity Publishing Company, No. 9, W.14th-street, New York."

It is not usual to appropriate the name of an already existing journal that is well-known and widely circulated, and attach it to a new venture. We feel it necessary to say no more than that we have no connection whatever with this new *Light*, nor with the Equity Publishing Company, a title suspiciously like that of our own Eclectic Publishing Company.

## CORRESPONDENCE.

### Re-incarnation.

To the Editor of "LIGHT."

SIR,—Some of your readers may remember that I have from time to time opposed the theory of Re-incarnation on this earth, although I could willingly accept of conscious Re-incarnations on other planets for purposes of discipline or development.

In formerly discussing this question I admit that the fantastic form which the subject presented to my imagination chiefly engaged my mind; but in the remarks which I now make I desire to regard the matter from a strictly logical stand-point, and this is due to Mr. Sinnett, who, in the paper before us, gives out the final conclusions he has arrived at, after some ten years of reading, reflection, and instruction.

In this spirit I must begin by drawing attention to an initial assertion by Mr. Sinnett, which seems to me strikingly illogical. He says: "No careful scientific mind can any more doubt the theory of Re-incarnation than he can doubt the undulatory theory of light." Now, is this not a very illogical assertion, for is it not evident that the comparison is most unfit, for the undulatory theory of light is based on mathematics, and is accepted by all scientific men; while the theory of Re-incarnation has no relation whatever to mathematics, and has not been accepted by any distinguished scientific men during the last 2,000 years.

Again, Mr. Sinnett says: "The theory has, always, so far as philosophic history can look back, been accepted as the key note of spiritual science by the vast majority of mankind."

If Mr. Sinnett means that the believers in Re-incarnation are the vast majority of mankind, I must correct the assertion by reminding him that the believers in Re-incarnation are not the vast majority, but more correctly stated only about one-third of the present population of this globe. Now, of this multitude almost all not only profess to believe in Re-incarnation, but also that the souls of men may pass at death into the bodies of the lower animals, a doctrine which Mr. Sinnett says the esoteric teaching cannot, under any circumstances, accept. The logical inference, therefore, is that the belief of numbers only cannot add to the probable truthfulness of any doctrine.

My chief argument, however, against the probability of Re-incarnation being a fact is derived from the fact that we have had on this planet about 50,000 millions of human beings and yet not an atom of real evidence that any one of this multitude has ever been re-incarnated. Thus not only is there a total absence of proof as to Re-incarnation, but the fact that no human being can from experience assert it to be true, may be regarded as a demonstration that it is not true.

Mr. Sinnett, indeed, admits that the theory of Re-incarnation is incapable of strict proof, and adds, "All we can do is to show that it would be profoundly unphilosophical to believe otherwise;" to which statement I would reply that the philosophy must prove itself true, for whereas mathematical facts are self-evident, and mechanical facts can be demonstrated by experiment, and moral facts, such as that lying, hatred, and impurity are injurious to men, can be also demonstrated to be true, we possess no means whatever of demonstrating as true either the asserted facts or philosophy of Re-incarnation.

Mr. Sinnett admits the difficulty of the total ignorance, from the absence of memory, as to the identities of the re-incarnated; but he regards this as beneficent, and would explain it by the absence of direct relationship between the stages of the Re-incarnations. But this loss of memory cannot surely be beneficent, if it deprive the soul of conscious identity between the past and present being; because few calamities among human beings are considered more deplorable than losses of memory. It is true that the entranced soul and the soul in the flesh are generally ignorant of each other; but, by training, the memory can be established between these two stages of existence, and without the existence of this memory it is impossible to understand how Re-incarnation can add to the knowledge or happiness of the progressing soul.

Mr. Sinnett thinks that Re-incarnation only, can explain how one man may be a Newton and another man a blockhead, but he will admit that one horse may be a noble creature and another horse little better than an ass, and yet he will not say that the doctrine of Re-incarnation only can explain that fact.

The different qualities of the mind existing between children of different parents is, of course, explained by heredity, but the different qualities between children of the same parents, can be explained by the differences in the physical or moral condition of the parents during the act of conception, or the condition

of the mind during pregnancy, or by education, or by inspiration, while some would explain the matter on astrological grounds, and others by the qualities of the guardian spirits attached to each individual.

Again, he thinks that the precocious faculty for music found in some children goes to prove Re-incarnation, but mediumship affords a readier explanation of the existence of that faculty, especially as these abnormal musical prodigies are sometimes almost idiotical in other matters.

If this line of argument were tenable we should expect, as the result of Re-incarnation, to find that the same parents from time to time produced infant orators, speaking the languages of Cicero and Demosthenes, and, indeed, sometimes alternate infants, some black and others white, according to the former colour of the immediate father; for as the spirits of black men when they appear, are black, and as the spirit is the plastic power, a white child permanently inhabited by a black spirit would gradually become black.

The chief argument used in favour of Re-incarnation is that as one man is born to live a life of poverty and misery, while another man is born to riches and happiness, justice demands re-births in order to recompense the unfortunate. But I cannot understand how an unhappy man can be rewarded by re-appearing in a new condition while totally oblivious of his former condition, for we know this, that if a miserable, unhealthy, poor, and persecuted man suddenly, let us say, by a discovery in mechanics, becomes a happy, healthy, rich, and prosperous man, a great part of his happiness is derived from the fact that he can remember his former state with gratitude, but if he had no such recollection and gratitude his condition would be as common-place, and, perhaps, as unhappy as that of the generality of those born and bred in luxury.

Mr. Sinnett speaks of the *stupendous* inequalities in the lot of rich and poor, and I cannot but marvel that this adjective should be used by a Theosophist; when we remember that as a rule, the diligent poor are so much happier than the idle rich, and especially when we remember the words of the Master Who says: Alas, for ye rich, how hardly shall ye enter the Kingdom of Heaven, and alas for ye rich for ye shall mourn and weep; but blessed are ye poor for ye shall cry aloud for joy. Such is the final law of compensation, a law which holds even here, and yet Mr. Sinnett seems to consider such reasoning as "grovelling and ignoble nonsense."

Further, in the East, where the idea of Re-incarnation has prevailed for thousands of years, we can discover no evidence of its regenerating power. On the contrary, we find a flat, monotonous, slavish, and stereotyped condition has prevailed during all the centuries, and this is just what I should expect from a belief in that perpetual bondage of the soul to the earth, which Re-incarnation implies.

But with those who believe that at death the good soul takes wings and enters the regions where the immortals dwell, to converse with angelic beings and for ever to progress in conscious goodness and happiness, how grand must be the influence and how profound the philosophy, for these shall enjoy the conscious and "the glorious liberty of the sons of God."

GEORGE WYLD, M.D.

To the Editor of "LIGHT."

SIR,—Readers of "LIGHT" as well as those who heard Mr. Sinnett's admirable paper must be satisfied that in it they have as clear and full an exposition of the doctrine of Re-incarnation, as accepted by "Theosophists" of the present day, as could have been given within the time at his command. Yet I believe the verdict of most readers of that paper will still remain, as expressed in the introductory words of the President—"Not Proven."

The theory is one which at first sight seems to commend itself to thoughtful minds perplexed with the apparent inequalities of earthly existence, though further consideration will, I think, show that while it really solves no difficulty it raises others still more insoluble. All the inequalities of life, as of rich and poor, strong and weak, healthful and diseased, virtuous and vicious, remain just the same as temporal experiences under any theory of existence, and are not compensated by the belief that in some indefinite future, and it may be through many earthly lives each little better than the preceding, the lot of the less fortunate may become equal to that of their more favoured brethren; more especially as the memory of past lives is in abeyance, if not altogether lost; which latter must be

the case if I understand rightly the following words of Mr. Sinnett's paper:—

"The earth experience of any human being between birth and death is an accumulation of finite causes, summed up within the experience, the emotion, the thoughts of the life in question. Grant those subjective energies any range of amplification we please, a time will come, according to the doctrine I am now describing, when they are all distilled as it were into an essence of life. The soul has then absorbed into its permanent or truly spiritual nature, all the capacities of emotion and knowledge which its last life invested it with. It is once more a colourless, pure centre of abstract consciousness, and in that capacity, under the affinities of its nature, it once again seeks a vehicle for the activity of its latent capacities. It finds that vehicle—not consciously, but under the operation of a comprehensive natural law, just as the appropriate molecules of matter from the atmosphere are drawn into the composition of a plant—in a newly developing human form."

I wish more particularly to notice the contention of modern believers in Re-incarnation that their theory finds confirmation in the Christian Scriptures. While it is quite true that in the time of Christ among many crude and erroneous notions, an idea of the re-embodiment of certain historic personages, and perhaps of men generally, was held by many of the people as implied in the question respecting the man born blind, yet the answer of Jesus gives no sanction to that belief, but rather the reverse. He never directly controverted erroneous notions except they had relation to life or conduct, as witness the prevalent notion in His time of a fleshly resurrection and final judgment at the "last day," as expressed by a sister at the grave of her brother. This notion he only indirectly set aside by declaring the true nature of resurrection to eternal life. The case of Elijah and John the Baptist is valuable as leading to a truer and perhaps still more esoteric meaning involved in the idea of Re-incarnation. The key to this may be found in the declaration of an angelic spirit to the father of John. Of the unborn child the angel said (Luke i. 17) "He shall go before Him [Jesus] in the spirit and power of Elijah." Reading this in the light of the testimony of our greatest modern seer, Swedenborg, which is to the effect that every individual is in association with spirits or angels who invisibly and insensibly influence and give specific character to his life, and who to this extent without impairing his freedom, and without any loss or diminution of their own individuality, share in the joys and sorrows of their charge so far as even to resemble him in appearance when both are seen in spiritual vision, it will be seen to be spiritually, though not corporeally, true, that Elijah had come in the person of John the Baptist. Swedenborg also knew of the notion of Re-incarnation, and refers to it only to explain the origin of the idea, and alleged reminiscences of former lives, by the fact of exceptional blending of the memory of the guardian spirit with that of his charge. That seer, for nearly thirty years an inhabitant more of the spiritual world than the natural, and who claimed to have conversed with spirits who had lived on the earth thousands of years before his time, never met with any spirit or angel who believed that any had returned or would return as a dweller in the earthly state. This is as good evidence against the theory in question as we are likely to get in this life.

To revert to the case of Elijah and John. The three disciples whom Jesus took with him up the Mount of Transfiguration had seen and known the Baptist before his death, and if he had been in the literal sense a Re-incarnation of the old prophet, those disciples would rather have recognised him than Elijah whom they had never before seen. On the contrary, Moses and Elijah were, by that spiritual recognition which is independent of earthly knowledge, recognised at once in their own identity. So far, then, from this case being a confirmation of the theory, it is, rightly considered, the reverse.

In conclusion, as I have formerly remarked, while the doctrine of Re-incarnation, as stated by Mr. Sinnett, does not satisfactorily solve any difficulty regarding the inequalities of earthly existence, a right apprehension of Christian truth makes clear the object and end of all in its doctrines of the Fatherhood of God, the Solidarity, or organic Spiritual Unity of the race, and of the continuous spiritual progress no less of every individual member than of the whole body, until in the attained unity of the spirit, each individual member will contribute to and share in the blessedness of the whole, so that as one of its teachers has written:—"The sufferings of this present life are not worthy to be compared with the glory that shall be revealed." Our three or four-score years here are less, compared with the infinite duration of the perfected life, than is the time of a bad dream of the night.



True philosophy knows of no finite causes, as Mr. Sinnett asserts; there is only one Infinite Cause from which all others proceed, and to which all things tend to a conscious perfect fullness of life in which all that is and has been are discerned as essential to the perfection of the individual and of the race.

J. W. F.

#### Theosophy and Occultism.

To the Editor of "LIGHT."

SIR,—Your issue of May 18th contains a letter from Madame Blavatsky, in which she says that Professor Coues, of Washington, U.S.A., "aspires to become President of the American Section of the Theosophical Society." Permit me to say that no such aspiration on his part has come to our knowledge here; and, since no such officer as that named above is recognised by the Society's rules, that any such aspiration on his part, or anyone else's, would mean rebellion against the authority of the President-Founder, as established by our constitution and rules, and treason against the Theosophical Society itself, for it would be a self-evident attempt to break into fragments a society that by its very nature is one and indivisible. No one knows and apparently appreciates the fact of the indivisible character of the society better than Professor Coues himself, for he has dedicated No. 5 of his *Biogen Series* to "The Theosophical Society, uniting Asia, Australia, America, Europe, in Bonds of Universal Brotherhood"; and no more able or fearless advocate of Theosophy in this sense has appeared in America than the Professor himself.

The aims, objects, and very nature of the Theosophical Society have been, and still are, misunderstood by the public; and the letters that occasionally appear in "LIGHT" on the subject of Theosophy show that this misunderstanding exists in London as elsewhere.

Allow me to say that the "Blavatsky Lodge," or even "The British Section" is not the Theosophical Society—not by a long way. Both in theory and in practice the Theosophical Society contains Christians, Hindus, Buddhists, Parsis, Jains, Mahomedans, Jews, Freethinkers of every colour, and Spiritualists of every shade. It is not a school of Occultism, nor a hot-bed for the forcing of any body of doctrine. It is not in any sense a "proprietary" body. It belongs to no person, creed, or party. The only *sine quâ non* for fellowship in it is adhesion to the principle of the Brotherhood of Humanity. It is a patent absurdity to attempt to make out that the belief in a certain body of occult doctrine is necessary for fellowship. It is no less an absurdity to maintain that it is necessary to believe in some particular Saviour, Master; or Prophet, in order to be a good Theosophist. Our President, Colonel Olcott, is a professed Buddhist; our Hindû Fellows are professed followers of the Vedas; our Christian Fellows accept the Jesus of the Gospels as their Master, and each of the other religionists who join the Society on the basis of the brotherhood of man takes for his guide the particular person whom he believes to have afforded by his teaching and his life the best expression of those sentiments which existed in the hearts of men ages before any of those Masters or Saviours were born, and to which all of them have given expression in slightly different language. Confucius and Jesus promulgated the "Golden Rule" in nearly the same words, but neither of them claimed to have discovered or invented it, or can be seriously supposed to have done so; and all religions accept, in one form or another, as their basis the doctrine that has been formulated by Jesus in the "commandment" to "Love God with all thy heart, and thy neighbour as thyself."

No sane man, however, can really "love" either a grotesque and cruel fetish, such as the priests of all religions hold up for adoration, or a metaphysical abstraction like that which modern science as well as eastern mysticism seems to be fishing for in the unfathomable ocean of our ignorance; and it is a little too much to expect from human nature that we should "love" as ourselves our neighbours whose chief object we know for a painful certainty to be to trip us up and get the better of us in every direction. Therefore, for my own part, if it were necessary for an F.T.S. to be "a This" or "a That," I think I should profess myself an "Ingersollite," because in my opinion Colonel Ingersoll has put the formula of Jesus, and the basic doctrine of all religions, into the only shape in which it is comprehensible or practically applicable in the world to-day; for the essence of all he has said or written is contained in the two exordiums he so constantly repeats: "Let us be honest," and "Let us be kind." Honesty—in thinking, speaking and acting—is the only proof

we can give of a real love of "God"; and kindness—in thought, word, and deed—is the only manifestation possible to us of a real "love" for our neighbours. Honesty and kindness are possible to all men whatever be their religious opinions, and they are independent of creed although the foundation of all religions. Honesty and kindness, are, therefore, the basis of universal brotherhood, and the rock upon which the Theosophical Society stands—not opinion or doctrine of any kind.

As to Occultism, that is a totally different thing from Theosophy, and since the formation by the President-Founder last winter of the esoteric division of the T.S. under the leadership of Madame Blavatsky, it exists apart from the work of the Theosophical Society proper. The Theosophical Society includes Occultists (real or imaginary) just as it includes Buddhists, or Parsis, or Freethinkers, but it would be a great injustice to saddle it with the shortcomings and quarrels of the Occultist element in it, which, indeed, seems to be the least unanimous, as it is certainly the noisiest, of all its various elements. As to Madame Blavatsky herself, it is to her that the Theosophical Society in reality owes its existence, and any "occult" function that she has ever exercised as its "Corresponding Secretary" she exercises still; but she is by nature and by training essentially an Occultist, and although no one is more deeply imbued than she is with the sentiment of the Brotherhood of Humanity, as is proved by her life and her writings, still she is necessarily, by the "*defauts de ses qualités*," out of touch in many respects with the world as it exists to-day, and her constitutional tendency to break the heads of her enemies, and the hearts of her friends, has been all along a terrible drawback to the proper comprehension by the public of the real nature of the Theosophical Society—a drawback which it is hoped now by all well wishers of the Society may be minimised by the late formation of the Esoteric Division, in which she reigns supreme; the only legitimate and responsible head of the Theosophical Society before the world being now the President-Founder Colonel H. S. Olcott.

Madame Blavatsky's work in the world, apart from the "occult" influence she exercises in the Society, is one which conduces to the same end for which the Theosophical Society strives; but it is work that will bear fruit later on, in a deeper part of man's nature than that which any terrestrial organization can effect. Those who know her venerate and love her; but it is not everybody, even of the people who are apparently intimate with her, who are able to see, below the rough exterior, the splendid, fearless, loyal, generous, greathearted character that is really there. As to the wonderful philosophy she is giving to the world, only those who are without prejudice, religious or scientific, are fit to judge of its value—and which of all her critics and enemies, or even of her friends, answers to that description? When time has supplied to the events of these days the element of perspective, those who now slander and abuse her will appear like little dogs barking and snapping at the heels of an elephant.

RICHARD HARTE,

Adyar, Madras,

(Acting Editor, *Theosophist*).

June 9th, 1889.

#### Hypnotism.

To the Editor of "LIGHT."

SIR,—The letter in a recent issue of "LIGHT," headed "Hypnotism," has induced me to write to warn your readers of what I consider to be a real danger. It is at present a cloud no bigger than a man's hand, but it is the precursor of a storm. I have felt this danger coming for some time. At one of our lectures, in reply to those who objected to our keeping secret certain occult truths, I said that, were they to be revealed, the unreasoning crowd would change from its present attitude of ridiculing our beliefs to one of persecution. This is now coming to pass. Society at last believes in hypnotism. Soon the cry is raised for State interference. I know, sir, that you bar politics in your paper, and rightly so. And to the occultist the political cries which rouse mankind into partisanship are like ripples on the surface of the great ocean of being; but I maintain that all truth-seekers should band together in the cause of individual liberty so ably championed by Herbert Spencer, Auberon Herbert, and others. We must have no State meddling in social and religious matters if our souls are to have freedom to grow. We want no laws regulating mediumship or hypnotism, no espionage about meetings. We require no medical fraternity to dogmatise about hypnotism, no priestly caste to decide for us which is the inspired medium and which the sorcerer. I have no high opinion of professional dictums. I may say of professionals as Coleridge said of

ghosts—"I have seen too much of them to believe in them." Let the State keep to its proper sphere—to defend us from foreign foes, and to keep order and put down crime at home. Directly the State becomes a landlord, a schoolmaster, a censor of morals, or seeks to regulate religion, it exceeds its proper functions and defiles all it touches. What, sir, are we Spiritualists obliged to go to the law to save us from the powers we have evoked? The God-germ within us, if developed and relied upon, can cope effectually with the most powerful evil magic; and without the aid of that Divine power, though the State put every mesmerist in prison, man is still open to hypnotic suggestion from the many evil agencies in the world. I have heard Madame Blavatsky say only lately, "One can catch crime as one catches the measles." This may be oddly put, but it hints at a great truth. Let us then check the first signs of State meddling and persecution in these matters. Individual liberty must be our motto, and we must develop the divine power within, and rest upon that. Till this is done we are ever liable to the evil influences thrown off all around us. Occultists know of a power beyond that of the mesmerist, a power by which people can be influenced at a distance without any passes or mesmeric methods. Perhaps when society begins to believe in this truth, people will clamour for enforcing the laws against witchcraft. I have been preparing a pamphlet on this subject for some time. But the recent letter in "LIGHT" has made me write this, because I feel that persecutions are easily started, but very difficult to stop. Occult students have quite enough now to contend with; they do not want their way made till more arduous.

A. F. TINDALL, A. Mus., T.C.L.

30, Wyndham-street, W.

**"Mystic" and "Mind-Stuff."**

To the Editor of "LIGHT."

SIR,—It is as I anticipated. The allegation of "Mystic" that "Mrs. Kingsford so very inconsistently endeavoured to work into the fabric of her spiritual philosophy the once-favoured notion of Mind-stuff," is founded, not upon any formal or written utterance of hers, but upon some remarks in a private conversation obviously mis-remembered or misunderstood. I say "obviously" because "Mystic" has now given two versions of it which differ essentially from each other. The first account leads it to be supposed that Mrs. Kingsford maintained the existence of two kinds of material, one "Mind-stuff" and therefore conscious, and the other not Mind-stuff and therefore non-conscious; and in the second he says that on the occasion in question, she was speaking of the soul as "formed by the aggregation of 'Mind-stuff' particles fixed in the brain." This is a very different conception from the former, inasmuch as the idea is that of "stuff" possessed of different modes or grades of consciousness, whereof the highest or finest would go to constitute the brain, which would, out of them, elaborate the substance of the soul, while the lowest or coarsest would constitute the physical nature. For, in the system recovered by Mrs. Kingsford, and by her consistently and tenaciously maintained, there is, and can be, in the universe nothing but "Mind-stuff," since the universe itself is a product of Mind and must be substantially one with its source. But as this identity of substance does not exclude manifoldness and diversity of mode, there is no difficulty in accepting the doctrine of the fourfold potentiality of matter and regarding it as, according to its mode, constituting the respective elements of man's system. It is not, observe, that there are different kinds of particles having different potentialities; but that all have the same potentialities, but manifest one or another according to their condition, and are referable each to the corresponding plane.

EDWARD MAITLAND.

**Spirit Identity.**

To the Editor of "LIGHT."

SIR,—The identity of spirits purporting to communicate with us by "tiltings," "rappings," "planchette writing" and otherwise, is a subject of much doubt and perplexity. During my twenty-five years personal experiences of Spiritualistic phenomena I cannot say that I have ever had proof on the point entirely satisfactory to me, but the following incident strikes me as being so reasonably suggestive of identity that I venture to ask your permission to record it in your columns.

Two of my daughters are facile and rapid writers with "planchette" when they simultaneously each rest one hand thereon. On a recent occasion "planchette" wrote: "Mr. William, do you remember me, your old servant, Cook, who was several years in your service in India?"

The mode of address arrested my attention, for "Cook" was the son of my father's coachman, and having called me by that name during my boyhood and early life, he had continued to do so after he came into my service. But to continue the narrative. I intimated in reply to the above query that I perfectly recollected "Cook" and proceeded to put many what I may call "test questions." These were in the main answered satisfactorily; the names of horses, the death of a horse he had brought me from Adelaide, the jockey who rode for me in our local races, the birth and death of his own child, and other matters being referred to. The answer to one question I asked was more especially remarkable I said: "Do you recollect anything particular in connection with your departure from Madras?" "Planchette" at once wrote:—"Yes, sir, I remember that the passage money was not paid till just before the ship sailed;" the fact being that owing to a mistake on the part of the shipping clerk in my office the passage money for "Cook" had not been entered in the ship's account, nor his name included in the list of passengers, and that the captain, not fancying taking a second-class passenger in a very bad state of health, sent Cook ashore again, leaving only just time to have the error rectified, and the man re-embarked before the vessel sailed.

This occurred before the birth of either of my daughters, and they knew nothing whatever of "Cook." I am not sure that they had ever heard of him, as he died shortly after his arrival in England.

Apologising for trespassing on your space with a letter which may be of little or no interest to your readers,

Bentsbrook, Dorking,

WILLIAM ARBUTHNOT.

June 29th, 1889.

(Several Letters have reached us too late for this week's issue.)

**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.]

309, ESSEX-ROAD, ISLINGTON.—Sunday, July 7th, at seven, Mr. Walker; Wednesday, July 10th, Séance at eight.—G. CANNON, Sec.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—Meetings free every Sunday at 6.45 for seven o'clock. July 7th, Mr. W. O. Drake; July 14th, Mrs. Yates; July 21st, Mr. W. E. Walker; July 28th, Miss Blenman.—M. A. BEWLEY, Sec.

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—On Sunday last we had the pleasure of hearing Captain Pfoundes lecture upon "Oriental Religions." Sunday next, Mr. Veitch. Our circle-holding has proved up to the present very successful, various phenomena having been obtained.—M. GIFFORD, Sec.

LONDON SPIRITUALIST FEDERATION.—On Sunday next, July 7th, at 3 p.m., near the fountain in Victoria Park, a combined open-air meeting will be held, to be addressed by Messrs. Emms, Rodger, Veitch, and others. July 21st, at 3 p.m., on Peckham Rye, Messrs. Lees, Rodger, and Long will speak. July 28th, at 3 p.m., near the band stand in Battersea Park, Messrs. Goddard, Rodger, Long, and Lees will speak. We invite all our friends to assist in these meetings.—J. VEITCH, Sec.

ZEPHYR HALL, 9, BEDFORD GARDENS, SILVER STREET, NOTTING HILL GATE.—Last Sunday Mrs. Treadwell gave an interesting address to an appreciative audience. After the address, her Indian control (Sophie) answered some very interesting questions, and gave great satisfaction. Next Sunday at 7, Mr. Robert J. Lees. Next Sunday at three, near the Marble Arch, Hyde Park, Mr. Lees and Mr. Drake.—W. O. DRAKE, Hon. Sec.

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—Spiritual experiences were given by members and friends in the morning of Sunday last. In the evening a children's service was held, when addresses were delivered by Miss Blenman and Mr. Joseph Humphries, Mr. Audy presiding. Several hymns were well rendered by the Children's Choir. The half-yearly meeting at the Society's Rooms will be held on Tuesday next, at 8.15 p.m.—W. E. LONG.

MR. A. ROBSON, 4, EARLSFIELD-VILLAS, EARLSFIELD-ROAD, S.W., supplies luminous cards for dark séances. They are of convenient size and reasonable price, and will be found very useful in cases where experiments are made in darkness.

TO THE DEAF.—A Person cured of Deafness and noises in the head of 23 years' standing by a simple remedy, will send a description of it FREE to any Person who applies to NICHOLSON, 21, Bedford Square, London, W.C.