Light:

A Journal devoted to the Highest Interests of Humanity both Here and Hereafter.

"Light! More Light!"—*Goethe.*

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CONTENTS.

The Newspaper Press and the S. P. R. ... 477
Decease of Dr. Nehrer ... 478
"The Perfect Way" ... 478
On Some Theosophic Doctrines. By the Hon. Roden Noel ... 479
Vision at the Moment of Death ... 480
Inspiration ... 481
Public Dark Séances ... 482
Poetry and Inspiration ... 482
The Divining Rod ... 483
"Light" Sustentation Fund ... 483
The Teachings of "The Perfect Way" ... 484
Miss Wood's Mediumship ... 484
Spirit Teachings. By M.A. (Oxon.) 485
Angelic Appearances ... 486
Lord Lyttleton Warned by a Ghost ... 486
Madame Blavatsky and the Himalayan Brothers ... 487
Mr. Walter Howell in America ... 488

NOTES BY THE WAY.

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

The *Spectator*, writing on the divining rod, in the virtues of which it has not "the faintest belief"—I wonder whether that mental attitude has been at all modified by more recent letters in the *Times*—has some good reflections on "the mode in which all modern savants are inclined to treat evidence." The belief in the divining rod "has prevailed among practical experts, shepherds, husbandmen, builders, and others who are compelled to search for water, for ages, has withstood the most determined censures of a trusted Church," and is entitled to respectful inquiry. . . . "to dismiss such a story as mere nonsense or evident fraud is unphilosophic." Unquestionably it is; and that is the indictment that lies against modern science when dealing with any subject outside of its own sphere of knowledge, especially with that which concerns Spirit and spiritual forces in their various methods of action. Probably a long course of systematic ignoring of all outside the plane of matter, has deadened the perceptions by which spiritual things are discerned; and evidence of the existence of that which it has become almost a note of the true scientist to deny, is, as a natural result, treated with contempt. That phase of blindness will last till accumulated evidence forces a sufficient number of men like Zöllner to do what he was brave enough to do. Then the physicist will awake to the existence of a force unknown to his science, and will investigate. And by that time they who are now patiently labouring in the field of psychical research, will have left him little to do beyond that special work of tabulation, and correlation with other known forces, which is his legitimate province. The most interesting and far-reaching speculations opened out by psychical research do not belong to the physicist.

The Gods are vexed in their heavenly seats by reason of Psychical Research. Only the other day we had the *Daily News* playing the buffoon over that very funny subject. Since then the *Observer* has been elaborately offensive. And then we have the *Saturday Review*, which finds ghosts and Spiritualism almost as useful as Mr. Maskelyne does, referring us to a number of ancient stories that it considers appropriate. One would suppose that one of its most erudite contributors had been turning his comprehensive mind to the subject of the Occult, or had inherited a bequest of ghost-lore from some occult source. He is vexed too:—vexed that "Psychical Researchers"(as by common consent of *Saturday* and *Pall Mall*, it seems we are to be called) will not interest themselves in the devil—"the puir de'il" for whom nobody prays, according to the Scottish divine, and into whom, to adapt the coinage of the *Saturday*, nobody will "research." Let him possess his soul in peace. The very day on which he is lamenting sees an announcement of a "Pedigree of the Devil," by one F. T. Hall, "illustrated by a series of elaborate drawings by the author." At last the devil will have his due, as has been so often desired by Saturday Reviewers and others; though when the devil takes the form of Dr. Slade, the Reviewer is little inclined to give it him. I see the stale calumny about "Dr. Slade, and other detected table-turners," is repeated. No doubt the writer believes that Slade was "detected" by Professor Lankester, but more instructed persons do not.

It is more important to notice what is said respecting Psychical Research in the *Pall Mall* and *St. James's Gazette*. These two rival journals—the bane and the antidote (far be it from me to decide which is which)—always furnish instructive divergence of opinion to the student of contemporary thought. No one who hopes to arrive at abstract truth will fail to submit their views to careful analysis. The points of contrast and comparison are bewildering in their variety. Does he desire, for instance, to discover what the higher culture thinks of Mr. Gladstone? If he turns to one oracle he will find him depicted as the grandest figure in politics, a Saul towering "from his shoulders and upwards, higher than any of the people" among whom he moves, the one giant amid a crowd of pigmies; noble in aim, sincere in purpose, guileless among the tricky, fruitful in glorious result. Turn to the rival oracle, and you read of him as a very Machiavelli in questionable device, versed in subterfuge, a past master in subtle craft, the very Shaitan of politics, preserved only from a richly merited obloquy by the inexplicable fact of an abounding and undiminished popularity.

From two such sources of inspiration it is to be expected that we should get different views of Psychical Research. The *St. James's* (which had the start by a day) rather went in for apparitions. "Say what they may, few men are staunch in their denial of apparitions." It prophesied the reception of a huge pile of letters in answer to Messrs. Myers and Gurney's appeal, and seemed to think that the Society had its work cut out. It varied the usual suggestion of Bedlam as a suitable place for such an investigation, by suggesting that Her Majesty's gaols would be a happy hunting ground for ghosts. For do not they haunt the guilty more than they vex the innocent, and is not the spectre-dogged murderer the sort of person whom Psychicals (I am tired of that philological barbarism "Psychical Researchers") should get hold of! This, in the opinion of the *St James's*, is the fit work for the Society, which, it seems, was founded by Mr. H. Sidgwick as a "Ghost Investigation Society."

It was not to be expected that the *Pall Mall* would allow such an opportunity of differing from its fellow-oracle to pass by. On the following evening, after a study of this modern epistle of *St. James*, there came a veritable sermon in the *Pall Mall*. These ghosts, it seems, are very risky things. "As approached by the psychical researchers, no matter in how sceptical a spirit, they enclose a very real danger"—only "as treated by Mr. Tylor, Mr. Herbert Spencer, and other anthropologists"—are they to be tolerated. It is only by denying or ignoring plain facts, that is, that ghosts are fit to play with. This naïve confession of the need of purblindness as a pre-requisite for successful investigation is again and again repeated. "Even the highest and most advanced European thinkers, though they may have risen quite above the lower childish superstitions, are yet separated from them at best by a few recent generations." "Slowly, and by painful degrees, a few of us here in Western Europe have risen above the most degrading views of supernaturalism," and, I may add, by dint of resolutely keeping our eyes shut, have almost lost the power of sight—almost, but not entirely, "for most of us have had more or less tincture of floating superstition in early childhood," and have hardly yet "managed to throw overboard the whole load of interfering supernaturalism in daily life." We are cursed because of the psychical errors of our fathers, whose sins are visited upon us. "Connections of fibres and dynamical paths must exist, along which impressions favourable to the ghost theory are readily conveyed." These, of course, are to be crushed out, along, I suppose, with other survivals of the higher consciousness, the spiritual life, and the future destiny, and it is because psychical research encourages attention to such things that all psychical research is to be encouraged; especially amongst "men of high intellectual status," who may possibly commend it to their fellows. I never read a naïver and more

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open confession of dread that a thorough and competent investigation of what Spiritualists have so long stated may result in its being proved true; a consummation (in the view of the *Pall Mall*) devoutly to be deprecated.

"C.C.M." sends me from his own experience a case of dream-intimation of death which works in with others I have printed.

"Towards the end of 1875, a relative in the country, from whom I had received much kindness, and whose house had been almost a second home to me from my childhood, lay seriously ill. All the family knew that the end was approaching, but though I naturally often thought of him, I had heard nothing more of his condition for a few days before the night or early morning in which I had the following dream. I was playing with children in a part of the grounds near his house, when suddenly I heard my name loudly called from the house in the powerful voice of my relative when in vigorous health. I was startled, having in my dream a distinct recollection of his illness. Running to the house, I was still more surprised to find him sitting on a chair on the gravel walk in front, outside the library window. Near him stood his daughter and her husband—so at least I guessed, for whereas his figure was perfectly defined and in light, those of the others were more obscure. All traces of his illness had disappeared, unless his sitting was a sign of weakness. He seemed altogether the fresh, healthy man of years ago. I exclaimed 'Oh, how much better you are looking!' There was some reply, but then the dream faded, and in recording it (as I did) next morning I could not be sure whether the words impressed on me, 'Yes, I am very glad to get out,' were an obscure recollection, or naturally suggested by the imagination of a Spiritualist like myself. However, on awaking I remembered the dream, and at once said to myself, '——— is dead.' On going down late to breakfast I found a letter announcing the fact. He had died the previous evening, many hours, of course, before my dream."

I note the re-publication by the Psychological Press Association, 4, New Bridge Street, E.C., of two books. One is the series of Ghost Stories which have appeared in the pages of the *Psychological Review*. In collected form they make a substantial appearance, and will, I have no doubt, have a wide circulation. It is important to observe that all the narratives profess to be records of fact. More or less accurate they no doubt are, and it is not easy to tell what exact degree of accuracy each record possesses. But, since they are strung together by a fictitious narrative, it is well to notice that they in themselves are not the product of imagination. The other book is my own "Psychography," considerably enlarged and revised throughout. I have added a general introduction dealing with physical phenomena in general, and have introduced some recent experiments, such as those of Epes Sargent and Zöllner. I have also added in an appendix, some advice to inquirers, and some noteworthy facts. The printer's and publisher's part in respect of both books merits high praise.

M. A. (Oxon.)

EXPERTS IN HAND-WRITING.

To the Editor of "LIGHT."

SIR,—Can any of your readers give me the name and address of a professional expert in hand-writing to whom I may submit some "messages" which I greatly wish to submit to a severe professional test?

The most eminent of the professors in that way has recently left earth; but there must be some other whom I should much like to consult, gladly paying his fee.—Truly yours,

S. C. HALL.

DECEASE OF DR. NEHRER.

To the Editor of "LIGHT."

SIR,—In a letter lately received from Miss Irma Nehrer, she informs me of the demise of her father, Dr. A. E. Nehrer, which took place at Eperjes, in Hungary. Dr. Nehrer was a philanthropist, possessed of a most cultured mind and of a truly amiable disposition. In him our cause has lost one of its warmest and most eloquent adherents. Ten years ago, when it was my good fortune to make his acquaintance in Italy, he related to me how, through the practice of mesmerism, from an utter sceptic he became a believer in immortality; and also the very singular fact of his becoming imbued with the doctrine of Re-embodiment long before he knew anything about Spiritualism. The incidents of his conversion from Materialism are of the most interesting character, and I may one day give them publicity. Although we cannot but regret his departure from amongst us in visible form, we have the assurance of his perfect bliss and of his continued efforts for the advancement of our regenerating philosophy.—Very truly yours,

October 23rd. G. DAMIANI.

"THE PERFECT WAY."

To the Editor of "LIGHT."

SIR,—To give any adequate answer to the letter of the Countess of Caithness in your impression of September 30th, would be to re-open the whole question of Biblical authority; and even if this was the right place for such discussion it would be waste of time and effort, wearying most people and convincing no one. But lest silence should be misconstrued, I wish to say as explanation, and not as retort—earnestly desiring to avoid anything like a provocative of further dispute—that a face might as well be judged from the shadow its profile casts on a lamplit wall, or a language by the limited vocabulary of a parrot, as Christianity by the ideas of those who can think our redemption a process secured from *without* and *apart from* the renewal of inner being,—redemption from the torments of sin having been the purpose of the Messiah's advent. (*See Matthew* i. 21.) That many preachers and writers, eager to emphasise the worthlessness of human merits, *have* taught this absurdity—disregarding the most solemn warnings of Scripture—it would be untruthful to deny; but with our Bibles at hand it surprises me that such corrupt renderings of Christian faith should be accepted as the Gospel of the New Testament.

Every thoughtful person would cry out for a more perfect way to the finding of Christ if "*anyone extraneous to both God and man*" was put between them as a mediator. It is not so according to the Bible. Very welcome to me is the stress laid upon the possibility—nay, the necessity—of Christ being formed in each of us, for that is precisely the Christian's "hope of glory," but that this can be effected independently of abiding in the Lord Jesus Christ, I do not believe; the sap drawn from the tree may keep branches severed from it green for some time, but life will not thus perpetuate itself.

I am aware that this expression "abiding in Him," is open to the same objection as that of "the water of life"; it cannot be explained in terms of exact science, and in its defence I borrow a saying from the very learned and eloquent book which gave rise to this exchange of thought. Its meaning, like the "greater mysteries" there referred to, "is reserved for those who in virtue of the interior unfoldment of their consciousness, contain within themselves the necessary witness." (Introduction to "*The Perfect Way to the Finding of Christ*," *p.*13.)

Yet well I know, and thousands of people every day witness to the same fact, that this unfoldment is obtained by a simpler method than understanding deep mysteries. In extremities of pain and need and hopeless sorrow, souls do win to the meaning of that injunction, "Abide in me, and I in you" (*John* xv. 4)—as true a revelation in its way as any other knowledge entering our consciousness. Who will not sadly assent to all said by the Countess of Caithness, and the writers of "The Perfect Way," as to the seeming failure of the teaching of Jesus Christ hitherto!* And it is perhaps no marvel, with all the horrible perversions and spurious adjuncts that have been crowded upon it for eighteen centuries, and ever will be, so long as men and women reason, talk, and write better than they live and love. Yet surely in common fairness we should judge of the results of Christian doctrine as we do those of writings we revere—or even perchance of our own. Supposing, for instance that twenty years hence the writers of "The Perfect Way," should find few converts made to their doctrines, I do not think they will impugn these;—they will account for it by the folly and perversity of mankind. Now that has been so abundantly proved in all ages that for me it explains much of the unchristianity and joylessness of Christendom. No amount of knowledge has ever availed to pacify resulting discords; only in charity that "never faileth," is there remedy for all. In *that* way, happily we all agree, we must go if we would find Christ either within or beyond self-consciousness.

A. J. PENNY.

A work with the title of "The Pedigree of the Devil" is now in the press, and will shortly be published by Messrs. Trübner and Co. The object of the author is "an investigation of the various sources from which the modern ideal of the arch-enemy of mankind has been built up, and an analysis of the ramifications of his genealogy." The work is by Mr. F. T. Hall, F.R.A.S., and will be illustrated by a series of elaborate drawings by the author.

E. W. WALLIS'S APPOINTMENTS.—CARDIFF: October 29th; morning, "Inspiration: an Examination and Explanation;" evening, "After Death, What?" BELPER: November 5th. CARDIFF: November 12th. FALMOUTH: November 17th.

* In the 12th and 13th chapters of Mr. Burlington Dale's "Closing Days of Christendom," there are statements made and conclusions drawn extremely well worth notice and reflection.

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ON SOME THEOSOPHIC DOCTRINES.

By the Hon. Roden Noel.

I.

I desire to say a few words on the solution of Spiritist phenomena propounded by the writer of "Fragments of Occult Truth," in the *Theosophist*, a solution generally accepted by Eastern, and by some able Western, members of the Theosophical Society.

With the claim of this occultist doctrine to infallible revelation I cannot deal, the claim being made without any proofs offered, for I cannot accept the wonders recorded in Mr. Sinnett's interesting book as proofs. We know what the Jews said to our Blessed Lord about His miracles; far be it from me to imitate them; still, mere wonders are not enough, especially in these later days. And the editor of the *Theosophist* assures us that the Brothers are "not subject to the tyranny of social or religious laws: every ordinary or other law loses its rights over them." Herein they differ from the holiest *we* know, Jesus Christ. But we of the West have to deal primarily with similar claims put forward by the most ancient branch of our own Christian Church, and when we have dealt with these it will be time to consider others. So that if we are to discuss the questions mooted in occult philosophy at all, it can only be by examining with our own reasoning faculty the statements of its votaries.

And here I shall consider a few of the sentences in these "Fragments," which do not commend themselves to me as in harmony with the ordinary light of reason vouchsafed to us, though of course one cannot say how they might appear after submission to a long course of initiation among the adepts of the Himalayas. It is to the doctrine of "*Shells*" that my objection particularly applies. My general objection is that this doctrine appears to make our one personality into a kind of ship with watertight compartments, each of which, at the catastrophe called death, is forthwith capable of setting up for itself, and floating free of the rest, or of being destroyed, leaving the rest of the structure intact. According to this teaching every man would be a colony, temporarily attached indeed to one stem, but really a whole system of independent cells.

Now *Authority* is by some supposed competent to establish any doctrine of any Church, whether Christian or Hindu, however contrary to reason. But until we are fully satisfied with its credentials, private judgment will have its say. And this view of man certainly seems to contradict reason and consciousness quite as much as any doctrine hard to be believed propounded by inquisitor, or Calvinist. Of the "shells," which are said to be for the most part the agents that masquerade under the guise of deceased persons in the séance-room, we are told by the writer of "Fragments" (*Theosophist* for October, 1881) that "in them still survive the major portions of the intelligence, will-power, and knowledge that they possessed when incorporated in the human combination;" that "they are often powerful and highly intelligent and continue to survive for lengthened periods, their intense desire for earthly life enabling them," &c. But at the same time we are assured that "these shells, these eidolons or elementaries, have lost their immortality"—"from them the divine essence has for ever departed—they are not Spirits at all—they are all that remains of the dead when their Spirits have flown." Well, it seems that a good deal more of them remains than we had been accustomed to suppose!

Over here we had supposed that what remains of the dead when their spirits have flown is their influence, and their dead bodies; instead of that we learn that their often highly developed intelligence remains behind, and that not in the mere sense of influence over others, but as a separate entity divorced from their Spirits, and therefore from their own true selves, yet capable of pretending to be these true selves! "The spiritual Ego," we are told again, "is dissipated, and ceases to exist. It is the result of the action of spirit on matter. Withdraw the oxygen and the flame ceases, withdraw the Spirit and the spiritual Ego disappears. The sense of individuality in Spirit cannot exist without combination with matter." And yet we read again, much to our astonishment after the preceding statements, "It is possible for elementaries to have a perfect intellectual knowledge and appreciation of virtue." "The disembodied elementary has glimpses of things in the astral light where everything is recorded;" it "easily picks up sufficient facts for its purpose, and by its will materialises itself partly out of," &c. Now two difficulties occur to the uninitiated. First, how very naked and uncomfortable must the Spirit be, deprived of so large a proportion of its will-power, intelligence, and virtue! And, secondly, how much more naked and uncomfortable must the elementary be deprived of the Spirit, that formerly supported and constituted it! The spiritual Ego has ceased to exist; and yet we have will, appreciation of virtue, and a high degree of intelligence left! Whence, then, were these latter derived? What made them possible, and gave them actual existence? And what makes them possible or existent now? Were they not dependent on the spiritual Ego after all? If not, *on what* were they dependent? Of what entity or substance were they functions? And what *rôle*, then, had the spiritual Ego to play in that which the writer characteristically terms "the human combination"? What was the use of it, if you can still have will, virtue, and intelligence without it? What more does a man consist of, if you leave the body out of account? what more does he want? Surely he only wants a *little more* of this very humanity, which we are accustomed to call will, intelligence, and virtue. But if he can get so much of them as this writer assures us he can, without the Spirit, why not a good deal more? The Spirit seems to be only a superfluity after all.* It might, perhaps, be replied that we got these qualities originally from the Spirit, but in some cases we can retain them without its assistance. How would this be possible? What is denied is the identity of the elementary with the spiritual Ego. Therefore there is no question here at all of our retaining what we originally received. For *we* are either extinguished, or flown elsewhere. What has got hold of our partial, but still rather highly developed, humanity is another entity altogether, though it was once incorporated "in the human combination." Part of the will, intelligence, and virtue of a man can, therefore, be drifted off from him, and, like a portion cut off from a hydra, can set up an individuality of its own. Though it was his, it is no longer he; else we should have to ask, *which is the right and original man*—this old intelligence remaining, or the informing spirit which has left it? But then if the man exists no longer, these conscious functions can no longer be his, though they were so once. Whose are they then now? It is contended that they form an amalgam or combination by themselves, which is soon to die out altogether. Now, how is it possible to conceive functions without an organism, qualities without substance, powers or activities without an agent, will, virtue, and intelligence without a virtuous, intelligent willer, or person willing? To the Western mind it seems impossible. But the Western mind is very shallow. For what we mean by Ego, or person, is just precisely the conscious unity, or identity, underlying and pervading the diversity of experience in the exercise of these very functions of will, intelligence, and conscience. An act of intelligence, will, or virtue that shall not be identified as mine or yours, as belonging, that is, to a continuous identity of experience, identical in its very diversity, we cannot at all imagine. The simplest perception must be a perception of *someone*. For otherwise it cannot be compared with simultaneous and past perceptions belonging to the same conscious focus or centre of personality, and if not compared it cannot be pronounced different to some and similar to others, and if not so pronounced upon comparison (however swiftly and instinctively) it cannot be classified, characterised, and named; but that which is not characterised more or less distinctly is not understood, does not enter into consciousness at all—is not a perception, an act of will, or judgment, a process of reasoning: far less "a perfect intellectual knowledge and appreciation of virtue." The Ego, self, or person, being gone, it is absolutely certain that these functions thereof cannot remain for one single minutest fraction of a second; whereas elementaries are declared to remain for years, and only gradually to melt away. The self or person is in and by the exercise of his functions, and the functions are in and by him. The notions are correlative, and mutually implicit one in another. Abstract thought may, for convenience sake, divide them, but, *in reality*, they cannot be divided.

These manifesting Intelligences assuredly do shew a *certain amount* of spontaneous individuality—they perceive, remember, understand a question, frame an answer. But you cannot divide an individual intelligence in half, withdrawing the individuality from one half—the half from which it is supposed to be gone still retaining the differential, or special characteristics of it. Can *Authority* bid us believe that two straight lines may enclose a space? Must we even suspend our judgment on the subject? I trow not. Let us keep our thought free and virile.

* "Anglo-Indian" (*Theosophist*, September, 1882) says expressly that some of these agents are souls, persons, *plus* shells—*with the Spirit gone altogether!* And in spite of their noumenal unity they are to "disintegrate."

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As to there being two or more Egos, say the animal Ego and the spiritual, that is only a way of speaking; if you erect popular talk into a philosophy you go wrong. Even the distinguished authors of "The Perfect Way" seem to make this mistake. It is I or you who eat, who smell, who desire, who love, who think, who act virtuously or viciously, even conceivably who fast, inflict self-torture, go into trances, and see visions, possibly end by discovering the elixir of life. It is not two separate identities, but one identity, that does all this. There are instances, no doubt, of double lives lived by the same person, and I myself believe we have a spiritual veiled, together with a psychical revealed, consciousness, *more or less* divorced. But what I contend is, that you cannot absolutely and permanently sever one sphere of conscious life from another in the same personality. Moreover, the unity of experience belonging to each member of a double consciousness proves the presence of the one Spirit in both, in spite of temporary severance. And *obsession* may account for much at present hard to understand. In the case of *influence*, even, as Professor Fechner and myself have both independently argued, *such a severance is only for a while.* You will find yourself again in the heart of a friend, or of any you may have even unconsciously influenced. To our Western thought this seems just the cardinal error of Eastern philosophy —that it takes the results of abstraction for real separate entities. The analyses which it makes of the principles underlying human nature seem to most of us over here often only creatures of a subtle and ingenious fancy; for instance, we do not know that we have so many different bodies with imposing Indian names; bodies, moreover, that are a sort of hybrid between body and soul, judging by the description of them, and are apt to get mixed up, as "C.C.M." shewed recently. Still, if it is only a question of *phenomenon*, or *representation in our thought*, we may be right to defer to those who have special knowledge and means of knowing. But we think that, however long and peculiar the experience, and however accumulated the observations of those sages who teach thus, their teaching on this head *may* be a misinterpretation of so-called abnormal facts, which they may have quite correctly observed; and however this be, when we find their system of philosophy at variance with what appears to us common sense, right reason, and the testimony of consciousness, then no appeal to the methods of research, or self-discipline adopted by such sages, can avail to induce our acceptance of it. You cannot "verify" a metaphysical doctrine, though you can a fact or a law. A will without a willer may perhaps be found in the world where two and two make five, or, as the French say, in the week of the two Thursdays; but the idea is an absurdity and a self-contradiction, which can only serve to discredit the "authority" by which it is put forward as a matter of fact. Assuredly we have will, memory, judgment, affection, perception, reason; but it does not follow that the results of this analysis are capable of dissolving partnership, and setting up on their own account; it does not follow that the one can very easily remain behind when the other has flown away. Man is a "combination," indeed, in one sense. He has various faculties; but he is not a combination in this sense, that he and his faculties may part company, he going to one place, and his faculties staying in another, or one faculty flying here and another there. Judgment, memory, perception, will, desire, reason are mutually implicit, though in different acts one faculty may of course be more obviously and prominently exercised than another; will, however, is implied in all; it is the spontaneous activity of all and sundry faculties, and in all the willer is necessarily present. One would think that a man was a strawberry, from whom cuttings might easily be made and planted out by themselves. Thus we hear of seven principles in one individual man, and it seems that all these have only formed a partnership *pro tem.*; Nos. 1, 2, 3, 4, 5, and 6, may go each its respective way, or, at all events, they may go in couples; but why, then, does an individual feel himself one, and not seven? This is as bad as the physiological materialist, who tries to get the unity of human consciousness out of an innumerable conglomeration of material cells, each with a psychical side to it.

It is alleged that the Divine essence has for ever departed from these elementaries or shells. If so, *what essence* is it that now underlies and supports their intelligence, will, and appreciation of virtue? Are there then two essences in the universe, the Divine and some other? This would be Manicheeism, yet the philosophy in question is not, I believe, Manichean. I agree, on the contrary, with Spinoza and Augustine, that the intelligence, will, life, and muscular power with which Nero slew his mother were necessarily Divine—only the abuse of these faculties through defective being was creaturely. But if the Divine essence has *not* departed from these shells, then they have *not* lost their immortality as alleged, any more than God has lost His. God is the Divine Substance of all conscious being, and all conscious being is necessarily personal, one with itself, and different from others, though also one with all by virtue of this Divine Substance, which is universal as well as particular—particular and universal. You cannot divorce the two ideas any more than you can the one and the many, the identical and the different. It is a false philosophy that proposes to plant them out separately, and herein, in the clear perception of this, lies principally the advance made by Behmen and Hegel upon the often profound, yet also fanciful and undeveloped conceptions of Indian, Kabalistic, Eleatic, Neo-Platonic, and Spinozistic philosophy. Do I not then believe in the "three Principles" or Kingdoms, of Behmen, in the "Body, Soul, and Spirit" of St. Paul? Certainly, but I also believe that "these three are one." They are three degrees of the same being, not three beings. They are all rooted in One, exist by Influx on the one hand and by Defect, Limitation, Illusion on the other. It is one, Inverted Cone, with Infinity for Base, containing three regions. I do not say that the body and soul will not be transfigured in the spirit, but I do say that the body and soul cannot be without the spirit to underlie and support them. The lower depends on the higher; it is by limitation of the higher; but so far as it is at all, the higher is in it. It is true that the lower does not manifest the higher, as the higher is at its own fullest and highest; yet, regarded by a spiritually-purged vision, it does manifest the higher in symbol, in image, veiled. But, assuredly, a bad man may seem to lose all sense of right and wrong, and in some races these do not appear to be developed. What a bad man has, however, he derives from the Divine essence, though he be deprived of some excellencies that pertain to the Divine essence. But often we come to perceive that these were only latent—as they are latent in the infant or untutored savage. And if the essence of a conscious being be Divine, what capacity of rising in the scale of being shall we presume to deny him?

(*To be continued.*)

VISION AT THE MOMENT OF DEATH.

Mr. H. Wedgwood's story in "LIGHT" of October 14th reminds me of a similar occurrence which I heard of some years ago. The lady who told it to me, daughter of a clergyman—was at that time my neighbour, and well known as very intelligent and very truthful. Not knowing her whereabouts now, I cannot ask permission to give her name, but I believe she would not object to her little narrative being here repeated. Many years before he became an old man her father had lost a favourite brother named Joseph. During her father's last illness she was his constant attendant, watching day and night. One night, in order to get a little rest she lay down on a couch in the dressing-room adjoining his bedroom, where a light was kept burning, with the door between the two rooms wide open. As she lay there, wide awake and ready to attend to his slightest change of posture, she heard him cry out in a tone of delight, and with a voice stronger than weakness had of late made possible, "*What, Joseph! you here!*" and then followed rapid speech in which another and quite different voice seemed to join. The daughter started up in an instant, and was approaching her father's bedside when he waved his hand, motioning her to retire again to the inner room, and saying with an air of reproof, "Go away, don't disturb me now; do not you see I am engaged?" Nothing was to be seen to prove this except an attitude of wrapt attention, but for some five or ten minutes (I cannot be as certain of the length of time as I am of other details) she heard a low-voiced but animated conversation going on, in which two different speakers were distinctly audible, though the subject of discourse was not so. The next day her father died. A. J. PENNY.

MRS. HARDINGE-BRITTEN'S LECTURE APPOINTMENTS.—BELPER: Sunday, October 29th, and Monday, October 30th. SOWERBY BRIDGE: Sunday, November 5th. HALIFAX: Sunday, November 12th, and Monday, November 13th. BRADFORD: Sunday, November 19th. SOWERBY BRIDGE: Sunday, November 26th.—Address, The Limes, Humphrey-street, Cheetham Hill, Manchester.

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INSPIRATION.

To the Editor of "LIGHT."

SIR,—I am sorry to be obliged to confess that "Cantab," in his rejoinder to me, has done nothing to enlighten the darkness of my understanding.

I was anxious to learn how "Inspiration" could be defunct knowledge, revived by the magnetic action of, not our past selves, but the *phantoms* of our past selves, these being apparently "entities" endowed with the power of inspiring our present selves with principles of thought and action; and for a solution of this difficulty I am referred to a book which I must repudiate as an authority, as it appears to me to be crammed with imaginative *dicta* and fanciful inferences from untenable data. Its Re-Incarnation theories seem to me to be mere chimeras started without a shadow of satisfactory evidence.

Its "statements" may have solved the "perplexing problems of Cantab's own experience;" but as we grow older our experience enlarges, and the "statements" which solve the problems of our youth may break down when applied to those of our mature age. I should personally be very sorry to be guided and inspired by any "phantom of my past self." My past self is entitled to very little respect from my present self, and I should very decidedly distrust any inspiration which proceeded from so unsatisfactory a source. "Cantab" tells us that the "reason why the [interior and higher] spheres of our own systems are not ordinarily accessible to us, is that we are accustomed to live so much in the outer and lower as to incapacitate ourselves for the requisite aspiration." But did our past selves seek any higher life, or a more perfect communion with "the celestial kingdom within us"? I trow not. What, then, becomes of their claim to be accepted as guides to our present selves?

"Cantab" confesses himself "unable to reply to the concluding question" of my former letter. As that question was addressed to you, Mr. Editor, and not to your correspondent, I did not expect any reply except from those who know me personally. If he will give me a satisfactory answer to those questions which I have put to him, he will be doing me a real service.

I will now give your readers a single fact respecting inspiration, which I think will throw more light on the subject than a volume of discussion. A friend of mine—a very gifted and trustworthy clairvoyant—has described to me the actual process of inspiration. She often sees the guardian angels of people inspiring them with the words which they afterwards utter, and she consequently knows beforehand what these people are going to say.

Now that I am discussing the right use of language in the expression of ideas, I wish to call attention to a passage extracted from Jacob Behmen in Mrs. Penny's letter on "Influx."

"Everything doth *bring itself* from *its own experience* into form, feature and shape, and likewise into life and operation as it standeth in its centre, &c."

Let us try to crack this nut and extract a kernel of meaning from it, if we can. What I want to learn is, how can anything which has not itself form, life or operation, enjoy any experience whatever, or stand in its own centre? And how can experience give form, life, &c., to that which does not already possess these requisites?

The passage sounds to me like an oracular utterance of that great god, Nonsense, which unfortunately has so many worshippers here below.

Rightly did Mr. Arnold tell us the other day that we English wanted "lucidity." He might have greatly extended the list of our deficiencies, and said that we are in need of some of the most necessary conditions of true mental development.—Yours, &c.

London, October 21st, 1882. TRIDENT.

To the Editor of "LIGHT."

SIR,—I think it will not be disputed that most really great poets and writers have been conscious of inspiration. They have at times felt the breath of Deity—the power of the Holy Spirit—the Divine unction, or some power or other upon them, constraining them to write or speak with a fluency far transcending their usual force. And this experience is probably a delightful one, and the memory of the rapture produced on the mind by former influxes of light would cause the poet to write as our Aryan ancestor did a few hundred years before the son of David lived in all his glory; and Mr. George Barlow, if he will take the trouble to read this wondrous Creation Hymn, will confess that its writer, whether inspired by God or by Godlike men (in Spirit-life), was at any rate a man worthy a place by the side of Homer and Milton. He who wrote the Creation Hymn wrote for eternity, and I, for one, am lost in wonder and awe at the richness of ideas, the sublimity of thought, and the knowledge of astronomic laws which he must have possessed. And my hero wrote as follows, and, not anticipating Mr. Barlow's reproof, he, not inadvertently, begs for the water of life, thus:—

"O! raise from cumbrous ground
My soul in rapture drowned,
That fearless it may soar on wings of fire."

Need we smaller fry think ourselves too manly to beg bread when we have before us the example of kneeling giants? The fact is, all ideas originate in the Supreme Mind, and gods, angels, spirits, and men appropriate them as circumstances will permit; and the assimilation of ideas is a spiritual operation, analogous to the physical assimilation of food. We grow in stature physically by assimilating material substances. We grow in stature mentally or spiritually, by assimilating ideas, and as people wiser than ourselves direct us what to eat and drink, so (whether we believe it or no) our unseen guardian angels supply us with such spiritual nourishment as we crave for it, and to the extent of our power to appropriate.

When, in the silence of our chamber, or the solitude of the mountain top, we gaze heavenward and become conscious of great and holy thoughts—thoughts sometimes too deep for utterance,—perchance the solitude has been broken by a radiant form, bearing the same relation to the mortal that the butterfly does to the caterpillar; and as ideas are projected from one mind to another without the aid of speech, it may be our highest flights of fancy are less our own than the creations of a higher mind in sympathetic relation with ours.

It has been said that kindred minds, both in earth-life and Spirit-life, create thought-waves of the same depth, and that the ideas existing in this particular thought-sphere are property common to all its occupants. It has also been said that there is great difficulty in blending harmoniously the ideas flowing from *different* orders of minds, and that the spiritual aspect of the inharmonious gathering (say a séance where the intention is to catch the Spirit) is dark and troubled. Thought-waves of unequal depths rushing outward from their respective centres, collide and roll back again, and the spiritual atmosphere vibrates with the shock of contending forces. If this theory be true we can understand WHY we feel so happy in the presence of some men and women and so miserable and restless in the society of others.

Perhaps the human race may be grouped into seven orders of mind, and it may be that to the Divine Musician, the activities of finite souls—their joys and griefs, hopes and fears—are organ-notes of praise and prayer; and following up the same analogy, we may conceive that though the vibrations of one string produce an unmistakable effect on the others, yet the octave remains perfect through eternity, and thus there can be no possibility of eternal sameness.

So in reference to inspiration, I am inclined to think that whilst the Supreme Mind is evolving music from countless millions of finite souls, there is unceasing interchange of influence between the many octaves which compose the whole human family. Milton was conscious of inspiration, so was Mozart, and the only question between Mr. Barlow and Spiritualists is, Does inspiration proceed direct from God or from finite immortals? We believe that all powers and possibilities proceed from Him, the Sole Origin; but, as in the long eternities we increase in spiritual stature, we become His deputies for dispensing His gifts. And whether it be the gift of healing, of prophecy, of the discerning of Spirits, or the power to predict the future of the race, we, in my opinion, receive this direct from great immortals, who have a set purpose in view, and clearly perceive the best methods of effecting this purpose. The gods—in a superior degree—think out and achieve their ends, as statesmen, philosophers and others do here in earth life, and humanity is being ever drawn upward by the wisdom of the past being poured out to the present through the instrumentality of *telephonic* minds.

To speak of "clinging to dead pale hands," is simple nonsense, and shews how thoroughly materialistic the writer of the line must be. We are but the shadow and *they* the substance. We are the worm and *they* the enfranchised immortal; and the reason that Spiritualists believe in the solidarity of men incarnated, and men arisen, is because they have spoken to and heard from the mighty (so-called) dead. T. C. E.

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OFFICE OF "LIGHT,"
4, NEW BRIDGE STREET,
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TO CONTRIBUTORS.

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

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

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NOTICE TO THE PUBLIC.

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

PUBLIC DARK SEANCES.

Our able contemporary, the *Banner of Light*—of which, because of its long and valuable services to Spiritualism, we desire to speak with the utmost possible respect—has, we regret to say, on account of our recent efforts to reform the conditions under which public séances for physical manifestations have of late years been held, thought proper to charge us with inaugurating a "relentless war" against professional mediums. This charge is both ungenerous and untrue. As is our wont, we have allowed our correspondents to speak their minds on recent occurrences very freely; and of the letters which we have published, those which have defended Miss Wood and expressed unabated confidence in her honesty, have greatly exceeded in number those which have regarded her as guilty of a conscious act of deception. For ourselves, editorially, we have endeavoured to hold the scale with complete impartiality, and have never said a word to Miss Wood's disparagement. Where then the *Banner* can have found evidence of our desire to inaugurate a relentless war against professional mediums we are utterly at a loss to conceive. It is surely no sign of our hostility to professional mediums that we seek to relieve them from suspicious "conditions," of which they themselves would gladly be rid, but which are generally forced upon them by inconsiderate sitters. The *Banner* quotes freely from the letters of our correspondents, but most unfairly omits to mention that Miss Wood herself expressed her approval of the suggestions set forth in the Circular, and that her warmest friends have testified to the fact that her success as a medium for materialisations by no means depends on absolute darkness or on seclusion in a cabinet.

Nor is it true, as the *Banner* suggests, that we are seeking to abolish dark séances altogether. We have always admitted, and we admit still, that there are circumstances in which dark séances may be held with advantage, as affording means for manifestations which can be obtained in no other way. But these, we think, should be confined to family circles and to experienced Spiritualists. It is against public dark circles—that is, against séances to which utter strangers to the phenomena have ready access—that we emphatically protest. To the sceptical observer they seldom afford the slightest ground for satisfaction, and should the "Spirit" be seized and found to be the medium, the public may fairly be excused for the very natural conclusion that the "manifestation" was nothing better than a fraud. It is from disasters of this nature that Spiritualism has mostly suffered in the past, and from which we are anxious to see it saved in the future; and we had hoped that the *Banner* would help, and not seek to hinder, so desirable an end.

MORGENRÖTHE.—A correspondent writes from Bath: "The name of the author of 'Morgenröthe' being given in a second communication in 'LIGHT' of the 7th inst., I was enabled to get a copy through my bookseller here at 5s. ready money, so that it would not appear to be out of print yet, as stated by a correspondent in the last number."

POKING FUN AT THE THESOPHISTS.—A post-card has recently been issued to the residents of Simla headed "Important to all Theosophists." It runs as follows:—"First-class sites for sale at Mushobra, 8,500 feet above the sea level. Direct magnetic currents from Thibet, and daily express communication with Koot Hoomi."

POETRY AND INSPIRATION.

"A correspondent in last week's "LIGHT" speaks of the proverb, "A poet lives in two worlds," as bearing on the question of openness to inspiration from the Spirits of the departed great ones. Is it not, possible, however, that it is this very notion of "living in two worlds" which causes most of our confusion of mind in this matter? By this division of life into two distinct regions, "spiritual" and "material," it may be that we only put asunder what God has joined together, and, in so doing, create for ourselves a region of quite needless mystery. If it be true, as is asserted, both by mystic and scientist, that these are not *two*, but *one*, it must follow that by making them two we fail to understand either of them truly.

Long ago one of our most distinguished scientists affirmed that "it matters little whether we express the phenomena of Spirit in terms of matter or *vice versâ*, matter being regarded as a form of thought, or thought as a property of matter—each statement having a certain relative truth." He prefers for himself the "materialistic symbolism," as the more convenient in dealing with phenomena; but in doing so he guards himself carefully by the statement that "the man who takes these symbols as facts—the materialist, that is—is like the mathematician who should mistake the x's and y's with which he works his problems for real entities." Another deep thinker, mystic and scientist in one, tells us that "Scientific knowledge consists in regarding the unseen: in looking at things which are in one sense invisible." Just as the pure mystic says:—

> "Two worlds are ours: 'tis only sin
> Forbids us to descry
> The mystic Heaven and earth within,
> Plain as the sea and sky."

To the "seeing eye" therefore, these two are one. The "Spiritualist" proper as distinguished from the "Spiritist,"—often more material than the "materialist" himself,—prefers the "spiritual symbolism," which accepts the spiritual as the fact, and the material only as the phenomenal representation of that fact. Our words themselves bear witness to this truth, from the way in which they mislead us when we take them on the materialistic side. For example, how many of those who argue about the "Real Presence" think of anything but the "*bodily* presence": whereas "real" is here used as the opposite of "apparent," and means *not* physical or phenomenal, but spiritual and eternal. "Substance" again, literally that which "stands under" or "beneath" the visible, is used in its exact sense by St. Paul when he calls "faith,"—which is neither more nor less than spiritual force—"the substance of things hoped for," a meaning we miss in our false notion of the value of outward things, when we talk of "substantial" and "substance" as we do. "Matter," too, is nothing more than "material," the "stuff" of which the garment of "God's thought"—this visible universe is made.

The application of this principle may give us light on the difficulty of thought-reading, clairvoyance, clairaudience, intuition, inspiration, and the like. If the outer world is the manifestation of an inner world we may expect the laws which govern the visible phenomena to be true guides to the understanding of the unseen facts. Why then should we not accept in the mental and spiritual regions the working of a law which excites no wonder on the physical plane? *Automatic muscular action* is no insuperable mystery; why should we make so much of its spiritual analogue, "*unconscious cerebration*"? We know that *skill* in any trade or art is simply the natural result of training from the painfully conscious muscular movement to a state of painless unconscious movement, in which tool or pen or pencil becomes merely an extension of the physical organism of the workman or artist. So long as the worker is aware of his fingers, or of his tools, so far is he from mastery of his trade or art. And we admit the same process in mental work as long as it deals with physical phenomena, recognising that the mathematician or logician, whose conclusions become more rapid than thought itself, is developed by slow and painful training from the child who could not see that two and two must make four. But as soon as we turn to metaphysics we suddenly stop short, and draw a line beyond which passage is forbidden. As soon as we get the results of *trained thought* or *emotion*, we inconsistently deny their existence because they are not what, in the very nature of things, they cannot possibly be, *i.e.*, *self-conscious*, or aware of the processes of activity while the action is still incomplete. The spiritual analogue of *automatic muscular action* must surely be *non-self-conscious*

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thought or *emotion*, that is, "intuition" or "inspiration;" or, in fact, the "skilled use" of the mental and spiritual faculties. It may be that there are finer senses below the external senses, acting through a rarer physical medium, with what has been well named "super-sensuous perception:" but it may also be that a wide area of super-physical phenomena may be included in the use of the ordinary senses on the external world, only beyond the boundary-line of everyday self-consciousness.

The well-known passage in Wordsworth's "Excursion" expresses such experience:—

"Sensation, soul, and form
All melted into him; they swallowed up
His animal being: in them did he live,
And by them did he live: they were his life.
In such access of mind, in such high hour
Of visitation from the living God,
Thought was not."

The "Ode to Immortality" is also full of the same thing. But perhaps the most complete expression of this most subtle distinction is that given us in "In Memoriam," where the poet is reading his lost friend's letters, "those dead leaves that keep their green."

"And all at once it seemed at last
His living soul was flash'd on mine,
And mine in his was wound and whirl'd
About empyreal heights of thought,
And came on that which *is* and caught
The deep pulsations of the world,
Œonian music measuring out
The steps of time, the shocks of chance,
The blows of death. At length my trance
Was cancell'd, stricken through with doubt.
Vague words! But ah, *how hard to frame*
In matter-moulded forms of speech,
Or even for intellect to reach
Through memory, that which I became."

The poet speaks of a "trance," but we know that it was in reality a state of exalted emotion, every nerve quivering with intenser life, instead of being hushed in abnormal quietude. The "doubt" which broke the spell was manifestly some suggestion of ordinary self-consciousness.

"The truly great in a man is ever the unconscious," says Thomas Carlyle in his "Lectures on Heroes," to which this thought is the keynote. And all great thinkers and doers testify to this unconscious quality of high thought and action, even to the point of denial of themselves. Poets talk of the "Muses": Numa has his "Egeria": Socrates his guiding "Daemon." So far, indeed, are we from recognising this high condition of being as natural to us, that in common language we make little distinction between the loss of self-control in mental aberration, and the coming into self-possession (in the truest sense) in the full flow of some high enthusiasm (God-fulness) or some mighty passion which lifts the man out of his limited, everyday, marketable self-consciousness. We speak of such a man as "rapt," or "ecstatic," that is "carried out of himself," or "standing outside himself," very much as we call another man "out of his mind," or "beside himself." Beyond all doubt there is a power outside us; a Divine spirit which is both inspiration and guide. But surely there is a spirit within us able to make response, and we need not put outside us, or call in the intermediate agency of departed or re-incarnated human Spirits, to account for what is truly the voice of this Spirit of ours when,

"Innermost
Of the inmost, most interior of the interne,
God claims His own Divine Humanity,
Renewing Nature's."

A. E. R.

THE DIVINING ROD.

The *Times* has published further correspondence on the working of the divining rod. Mr. T. Sherwood Smith, F.S.S., writing from Bristol, says that some years ago he was carrying on mining operations in Somersetshire and had a workman who professed the power of using the "twig." He tested him and found that the twig certainly turned up sharply between his hands, while in his own it made no sign. On another occasion one of Mr. Smith's men was pointed out as possessed of the power. A number of hats were placed in a row, and under one of them (known only to Mr. Smith and two scientific friends with him) a number of copper coins. The man was called in, and by means of the twig identified the right hat. The experiment was several times repeated, and in most cases with success. Lieutenant-Colonel Charles Cocks, in a letter written from Montreux, says that at Cannes and other places on the Riviera certain Italians constantly travel about the country for the purpose of finding concealed springs to supply houses in course of building. In place of the usual hazel twig in common use in Cornwall, the Italians use a twig of olive. When water is indicated the loop gives slight jerks upwards, and eventually slowly becomes upright and turns towards the breast of the person operating. Colonel Cocks gives an instance of the successful employment of the twig, and says that he himself has often tried it to trace a drain as a mere matter of curiosity, with invariable success. He has no doubt whatever of its truth. On the other hand, Mr. T. K. Taplin, of Milverton, Somersetshire, writing with reference to some successful experiments said to have been made with the twig in a field near Westbury-sub-Mendip, says that the field in question, though generally surface dry, had abundance of water below, and he has little doubt that the spring said to be tapped could have been tapped at any part of the field, or even in the adjoining field. The men, no doubt, knew very well that they were practising a joke. The labouring men born and bred in any district, he adds, know well the nature of the land, and where water is to be obtained. Captain D. Bingham, writing from Paris, says that the Abbé Paramelle, who died four years ago, possessed the power of finding water, and through it conferred great benefits in various parts of the country. He wrote a book on "The Art of Discovering Springs," in which he describes the merits of the divining rod. The Abbé says the rod turns spontaneously in the hands of certain individuals endowed with a temperament of a nature to produce the effect; the movement is determined by fluids which escape our perception, such as electricity, magnetism, &c.; the rod turns indifferently over places where there is not the least thread of water as over those where water is found; and consequently it cannot be depended upon.

LIGHT SUSTENTATION FUND.

We gratefully acknowledge the following contributions, and the very kind expressions of encouragement with which they have in almost every instance been accompanied. As the amount is at present insufficient, we respectfully, but urgently, ask for further help. Remittances should be sent to the Secretary of the Eclectic Publishing Company, Limited, 4, New Bridge-street, Ludgate Circus, E.C.; and our arrangements for the future will be greatly facilitated if the friends who purpose contributing will kindly do so AT ONCE!

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THE TEACHINGS OF "THE PERFECT WAY."

To the Editor of "LIGHT."

SIR,—The writers of that wonderful book, "The Perfect Way to the Finding of Christ," have accomplished a grand work in throwing a large amount of light on the interpretation of the Jewish and Christian Scriptures, in which are many things "hard to be understood" by those who have no opportunity of studying the esoteric teachings of the mystics.

Still, there are some things taught in the work which seem difficult of acceptance by those who are looking for a system which shall satisfy the highest aspirations of their religious thought.

One of these teachings is the doctrine of the annihilation of the greater portion of the human race, it being distinctly taught that "few shall be saved from that fate."

Now, although annihilation is far preferable to the prospect held out by Boston, Edwards, and others of the old Calvinistic school, where the saints sing hallelujahs while they see their unconverted relatives—wife, husband, or child, as the case may be—consigned to an unending existence of unmitigated torment, yet the mind instinctively asks whether the Author of our existence has not, among His infinite resources, some method whereby He may finally accomplish the salvation of all by preserving within the transgressor, in some faint or latent degree, that light which "lighteth every man that cometh into the world," so that it may, through some remedial process, be again developed as a bright and glorious instrumentality of ultimate salvation from the depravity contracted in earth-life, more especially as He is represented in Scripture as desirous that all should be saved.

Looking at the gradations of character or spirituality in the mass of humanity in its present existence, as they shade off from the highest saint to the most obdurate and persistent sinner, there must, of necessity, be a point where those immediately approaching it on either side will so nearly resemble each other in character as to make the difference nearly, if not quite, inappreciable, and yet those on one side are destined to immortal life, while those on the other side, failing in so slight a degree to attain the required standard, are doomed to utter extinction.

Take a representative case :— Here is a man on the sanctified side of this line, or series. Of course he is safe, but he has a wife who is dearer to him than life itself, and for whose good he would be ready, if necessary, to sacrifice that life ; but she, not having quite attained to the character and standard of her partner, is, consequently, on the unsanctified side of the line, and therefore destined to utter extinction after death. Can we contemplate such a case and reconcile it with our idea of equity, to say nothing of mercy and love ? I confess I would choose annihilation with such a wife, rather than exaltation to the conditional immortality without her.

Swedenborg attempts to get over this difficulty, and to justify the punishment of this class of persons, by supposing that, after death, they lose the small amount of goodness which they had previously possessed. I presume the annihilation scheme may be considered the better of the two.

Annihilation, as regarded in the light of "The Perfect Way," when we consider the vast majority who are to become the subjects of it, looks very much like a failure of the purpose of creation, so far as this earth is concerned, involving as it does a waste of intelligence, and a failure of that design which has effected its purpose up to a certain point and then has to abandon it, instead of accomplishing it by a satisfactory and harmonious termination.

Although the writers of the work teach the doctrine of correspondences adopted—not invented—by Swedenborg, they are at the opposite pole from him with regard to the relation of spirit and matter. Swedenborg teaches that spirit is entirely "discreted" from matter, and that the two are not continuous or interchangeable; but the writers of "The Perfect Way" affirm that spirit in its highest nature becomes, by a change of conditions, manifested as matter, as illustrated by the changes which water assumes, through different conditions, in its respective forms of invisible steam, or gas—corresponding to spirit ; of water, corresponding to soul ; and of solidified ice—corresponding to the material body.

Which of these conflicting theories shall we adopt, and how shall we attest its truth ? GEORGE TOMMY.

Bristol, October 23rd, 1882.

Some writers think they are expounding mysteries, while they are only mystifying.

MISS WOOD'S MEDIUMSHIP.

To the Editor of "LIGHT."

SIR,—I have been pleased to see the large number of letters that have appeared in your columns in defence of Miss Wood. I wish to add one more. Five years ago our then young society thought to do a big stroke of conversion by engaging Miss Wood for a week. The result was almost nothing. The old adage held good then, as now and ever—

"Convince a man against his will,
He'll hold the same opinions still."

So did many of our audience. One night an editor of a local newspaper and another gentleman each tied one of Miss Wood's arms to an arm of the chair upon which she sat, and marked the ends of the tapes with their private marks. A tape was also passed round her waist, knotted, then tied and knotted to the staves in the chair-back, and then the ends were tacked to the floor. The room was lighted by a lamp behind a calico screen, the light being no more than allowed me to make out the time by my watch at the place where I stood. About thirty persons were present at each séance. The forms which came out were to me not so clear as to shew faces, but the arms were discernible while being extended to touch various sitters. After the séance, each of the gentlemen found the *tapes and marks exactly as he left them.* Did this convince these gentlemen ? No. It simply was a bit of amusement. On some nights Miss Wood was not tied. I was one who protested against it as an indignity. However, tied or not tied the phenomena were the same. At that time a special test was in vogue which was to convince everybody, viz., paraffin moulds. So we got paraffin and large buckets, one containing cold water, the other hot water. Benny, the big Scotchman, came out, lifted the buckets—each say about forty pounds weight, if not more—so as to place them convenient for himself to make a mould of one of his feet. He then sat on a chair and splashed the foot out of the hot paraffin into the cold water a great number of times, until the mould was complete. He then took off this paraffin boot, and placed it in the hands of Mr. Walmsley, our chairman, and shortly afterwards dematerialised. I saw him gradually fade away, apparently into the floor. Pocha and other materialisations came out at one or other of all the meetings. Mr. Walmsley has the plaster cast of the foot now, but how few believe anything about its production. No ; Incredulity shakes its wise head, and says : "Don't tell me such a tale as that."

A mishap occurred at the impromptu séance, the last one, on the Sunday morning. Being extremely hot we were obliged to have the room window about an inch open at the top to admit air. I had undertaken to keep the dark blind secure on one side of the window, but just as the form, then out, was opposite to me, I, unthinkingly, leaned a little forward. The air lifted the blind, and the form, like a small streak of silver in the bright daylight, went with the rapidity of lightning across the room into the curtained recess where Miss Wood was sitting. Instantly Pocha took control and said the accident would make the medium very ill—as it did for that day, but Pocha exonerated me from any bad intention. Now suppose some sceptic had happened to have seized one of those forms. We know what the result would have been—that either the form must have gone to the medium or the medium come to the form. In either case it would have caused a serious shock to her system.

I have before me now a letter from a Newcastle friend, dated February, 1875, in which he says that some parties, in a large circle of doubters, "would *insist* upon the medium being tied, but one of the controls took off the tapes and threw them at one of the gentlemen *without the seals being broken*,"—but the circle then broke up and left Miss Wood in a trance which did not pass off until next day. My friend added : "This shews how careful people ought to be when investigating this subject."

I may add that Miss Wood, when here, stayed with our president,—Mr. Walmsley and his wife—and I have walked with them from their house to the meeting room. Being hot weather Miss Wood went without cloak or shawl, in a black dress. And on the night that Benny took the mould of one of his feet, Miss Wood had certainly no paraffin with her, as Mr. Walmsley can affirm.

I think with Peter Lee—page 463 of your last number—that the sitters should be examined as well as the medium. As for darkness, personally, I don't like it ; but I think we may almost as reasonably dictate to a photographer that he must not use a darkened room—illuminated with only a small coloured light—as to say that mediums or Spirits shall only work in a bright light.

Mrs. Nichols' letter in the same number, is excellent ; the last paragraph specially so.—Yours truly,

Barrow-in-Furness, October 17th, 1882. J. HAYNES.

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SPIRIT TEACHINGS.

Second Series.

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

+ Imperator.

No. XXXI.

I have been thinking still more about that question of elementaries and physical circles. I am sure it is a rock ahead in dealing with scientific men: and your recommendation to put out the truth, and let them take it for what it is worth, is not free from objection. If we say nothing about falsehood and personation they will find it out, will see at once how inconsistent it is with the theory of exclusive action of the Spirits of the dead, and will refer it all to unconscious cerebration more surely than ever. We shall gain nothing, for they will dissipate the crude Spiritualistic theory in five minutes, and look on Spiritualists as more foolish than before. If we tell them what to expect they will not deem it worth investigation. What is next to be done?

In your present phase you are always hampered with the fear of what men will think of you. Leave that consideration alone, and fix your mind on the evolution of truth. We will tell you, friend, what is best to do. Let such of your wise men as desire to increase their store of wisdom, investigate the facts that come under their notice. Let the others pass them by. When the facts are presented, let them understand, as we have said, that they are presented as evidences, cognisable by material senses, of the operation of a force of which they are ignorant. This is the first step, and you will do well to let it be cleared first of all. When, as will assuredly be the case, the moral obliquity of the messages is manifest, deal with the objector by setting forth the source from which they come, open out to his mind new views as to the teeming myriads of the denizens of the Spirit world. Tell him that he is a Spirit, living in the midst of Spirit, permeated by it, acted upon by, and re-acting upon it, in turn. The air is full of Spirit life; the elements swarm with various phases of Spirit; the world, the universe, man, God Himself, is Spirit. Man conceives of Spirit as his disembodied self. That idea first presents itself to all. When we first made ourselves objectively, sensibly, present to you, we found in your mind a conception of Spirit no wider than this. Spirit to you meant human Spirit, disembodied, living in some far-off sphere where it was placed on emerging from incarnation. Spirit-land to you was far away, and the new phase of your life meant no more than the setting up of a telegraphic communication between our sphere and yours. What you then thought and vaguely pictured is the established belief of most, practically of all men, so far as they can be said to have any belief at all. They know nothing, can picture nothing, of the true state of Spiritual surroundings amid which they exist. To them Spirit is man, only in another state. Did they know that the universe is one vast home of Spirit in all its multiform phases of progression, from the formless germ up to the brightest angel: that man is but one of myriads of manifestations of Spirit, and that below him are countless kinds of Spirit growth, infinitely divergent in kind and degree—various as the forms of animal creation, nay, ten thousand times more various,—they would find themselves unable to credit it. Did they know that these forms of Spirit life, infinitely more various than your mind can understand, act on their own state, influence their lives, modify their actions, and are very real factors in their development, they would not credit the statement. "Let us see them," they would say; as though the material eye were the final channel of intelligence; and as though one of their own teachers had not told them that spiritual things are spiritually discerned. Tell them, moreover, that true spiritual progress,—we mean extended knowledge of mysteries which so-called Spiritualism does but give a glimpse at,—tell them that progress in this science involves a recognition of these beings, and a struggle with them for entrance into their domain, and they will shrink back. Tell them that they are some of them malignant, most of them mischievous, that some are the prankish Pucks, some the lying Spirits, some the personating archangels, or the dear departed friends whom they have so often welcomed with tears of joy and gratitude, and they will tell you it is false, or, believing it, will shudder with dismay. This, they will say, is not what we desire; we wish to commune with our friends, not with such as these. And when you tell them that the Supreme has not made His universe to their order, and that they cannot have it altered to their pattern, they will retire and have no more dealings with you. They have formed their ideal, and if they cannot have it they will have none. It is not truth they desire, but their own ideal. It is ready-prepared, simple, pleasant, easy of development. Why not that? And when they are told that conflict penetrates even into the domain of knowledge; that wisdom is won by it, and experience largely constituted of it, they will like it still less. Progress through the ages is no luxurious trifling with ready-made ideals: no dabbling in such waters as have been cleansed and perfumed for pleasant use; it is a hand-to-hand conflict with those out of whom truth is to be extracted, from whose guardianship it is to be wrested by the knight who has dedicated himself to the life-long quest, and who has prepared himself strenuously for the fray. It is no dallying in perfumed waters, but a breasting of the opposing current, a struggling with the foaming flood, wherein each step of progress is won by dire exertion, amid much battering and befoulment of the Spirit. So progress is won, and, good friend, you have progressed far enough to know that what we now lay before you is a truth which can be borne only by those who have nerved themselves by experience and by constant desire for the very truth. "I have many things to say unto you, but ye cannot bear them now," was one of the grand truths which Jesus spake to His disciples. Had we propounded to you the full truth at first, you could not have borne it. Can you bear it now? Most men will not bear it. Rely on that. It has never been possible to put forth advanced truth to a willing world. It is the pioneers who must preach it, till by slow degrees, through misrepresentation and obloquy, by scorn and denial, by falsehood and persecution, it slowly wins its way to acceptance. Few will bear it at first; few indeed. So you will see that you need not be over anxious about the reception that truth will meet with at the hands of men of science, as they boast to call themselves. Let them take such facts as fall within their province, and leave the rest. If they wish to know, tell them that they are surrounded by embryonic forms of Spirit life, by the formless growths, by the more developed elemental Spirits, by the higher forms who are *themselves* minus their souls and their consciences; you may say without their conscious vices too. If they wish to know more, tell them that round them gather the earth-bound Spirits of humanity, who are too often attracted to them by the grovelling sentiments that fill their minds: that these are not free from responsibility, but are too often free from remorse, and that they too act and re-act upon the manifestations which *they* seek to elicit by sitting in circle with a medium. If they do not like that company, but desire to have their friends brought down, tell them that the ascended Spirits of humanity do not voluntarily enter such an atmosphere. They live in purer air, in spheres of thought other than these, among influences and associations which do not penetrate there. Perchance a minister of mercy may descend, or a friend be lured down, but it must be on a way prepared by pure and sincere desire, for some loftier motive than an experiment, for some nobler end than to be cross-questioned by an investigator in all the pride of sceptical assumption. And if they go away and say that Spiritualism is of the devil, what is that to you? To them it is: for they have called the presiding Spirit of that state in which they unconsciously dwell by that name, and none can interfere. If the devil be a Spirit of Evil dwelling in hell, where progress is unknown, and spirit dies a spiritual death, then we have no cause to deny that those who have crushed out their own spiritual life and have spent all on the bodily and material, who laugh at God and mock at us, are living in what to us would be a hell. And we do not wonder that they should find fault with such poor evidence as can reach them. It is not surprising. But what is that to you? You know better, and though you can no more bring the knowledge to them than you can point out to the blind man the glories of the sunlit landscape, you can revel in it yourself, bask in its light, grow in its vitalising influence, and spend time and pains in bringing home its beauties to those who have eyes to see. All are not blind. Why labour only for those who cannot, will not, see? There is nobler

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work to do. We marvelled at your new-found zeal for your men of science; but it is evanescent, and already you are returning to a sounder mind. Let them take such knowledge as they can, and do not vex yourself because of them.

That is well put, and true, I do not doubt. But you will not get men to believe it. That is, as you say, so much the worse for them. You mistake my mental attitude, I think. I care very little for, and expect less from, any man of the materialistic type. My sole desire was to force them to admit plain facts. Before Slade came I was always met with the facer, Where can I see for myself? I could not answer; but as soon as I could, I did. That is all; except that I do think we should gain something by having it scientifically proven that there is an unknown force which produces material results. That is perfectly disinterested on my part, for I believe that all that I call Spiritualism (in opposition to Phenomenalism) will suffer by any great scientific recognition of what the world calls phenomenal Spiritualism. The Carpenters, Tyndalls, &c., will cry scorn on my beliefs; will credit all to the cerebration of the medium, to the devil, or what not; and will pooh-pooh all that I hold most sacred. Nevertheless, with some hesitation, I think it well to bring the facts home to them; and when the facts are RECOGNISED *I will hammer at the theories. However this may be, I have no sort of doubt that you are right in pointing out "the more excellent way" of patient search after truth.*

We have not greatly mistaken your mind. We do not deny that it may be of some service to do what you wish: but it is not important. Far more important is it to learn patiently the processes by which knowledge can be gained; and the dangers which beset the path.

Those seem to me most serious, so much so that it is an open question whether the mass of men had not better leave the investigation alone.

We have said before that the dangers are real and inevitable. We have told you that most men will not face them: that very many are not fitted to face them; that to the vast majority they are better left alone. Popular Spiritualism, as you should know by this time, has all the same dangers, and can give none of the good results. So far as it is popular it is fallacious and mischievous. In private circles, carefully guarded, good results may be and are frequently had, but, so far as it is popular, it is beset with danger and barren of good. It will always be a fruitful engine in the hands of the Adversaries, to enable them to counterfeit our work, throw discredit on us by promulgating miserable delusions as truth, and cause us to be evil spoken of. What you call vulgar Spiritualism will do that, and more of the same kind; but it will never teach man one truth, or raise him one step. Yet it is, in a sense, the Gospel of God to those that need it; for, save by some such means, minds would not be prepared. Not in your earth-life can you expect that men will have risen to the spiritual phase when these things can be dispensed with. Nor can you hope for any more than a small esoteric following for pure truth. In proportion as truth is pure it is esoteric. We have told you before.

Quite so. The most one can hope to do is to guide now and then, and try to put forward tentative views.

You can do much by doing as you have hitherto done. Do not expect too much. It is a time for patient waiting—for garnering knowledge. Cease now. You have done too much.

\+ IMPERATOR.

[It is proper to say that this communication, automatically written, and entirely without conscious mental or physical action on my part, dates back some five years.]

ANGELIC APPEARANCES.

The following letter has been addressed to the *Church Times*:—

"SIR,—The remarkable instances of angelic appearances mentioned in Mr. Gurney's letter in your last paper remind me of a similar one in my own family. Nearly sixteen years since a sister of mine, aged 22, was drawing to the end of a long illness, ending a saintly and unselfish life. My mother, watching in the darkened room one evening three days before the end, stated afterwards she saw distinctly two angels holding a crown over the sleeping sufferer. Immediately afterwards my sister awoke and said she had seen (sleeping) a cross of gold by her bedside. I may add that my sister was of a remarkably calm and peaceful temperament; the beauty of her religion being its exceeding peace. I was in the house, but not in the room, at the time of the angelic appearance. I may add, also, my sister did not regard her vision as the sign of her speedy summons hence. But in all these cases no doubt these manifestations are a certain sign of the soon laying-aside of the burden of the flesh for 'joy and felicity.'

"J. H. BLENCOME,
"Curate of South Banbury.

"Banbury, Oct. 16th.

"P.S.—My mother has since that time also entered into rest, so that I cannot enquire particularly into the circumstances of the vision."

LORD LYTTLETON WARNED BY A "GHOST."

The following ghost story is related by Hugh Miller in his "First Impressions of England and Its People," a work published in the year 1848, and being so well authenticated we reproduce it for the benefit of our readers. Referring to the gross propensities and eccentricity of Thomas, second Lord Lyttleton, the author says:—

"Among the females who had been the object of his temporary attachment, and fallen victims to it, there was a Mrs. Dawson . . . She died broken-hearted, bankrupt both in means and character. . . . Ever after he believed himself haunted by her spectre. It would start up before him in the solitudes of Hagley at noon-day; at night it flitted round his pillow. It followed him incessantly during his rustication on the Continent—and is said to have given him especial disturbance when passing a few days at Lyons. In England, when residing for a short time with a brother nobleman, he burst at midnight into the room in which his host slept, and begged in great horror of mind to be permitted to pass the night beside him. In his own apartment, he said, he had been strangely annoyed by an unaccountable creaking of the floor. He ultimately deserted Hagley, which he found by much too solitary, and in too close proximity to the parish burial ground, and removed to a country house near Epsom, called Pit Place, from its situation in an old chalk pit. And here six years after the death of his father, the vital powers suddenly failed him, and he broke down and died in his thirty-sixth year. There were circumstances connected with his death that form the strangest part of his story, circumstances which powerfully attracted public attention at the time, and which, as they tasked too severely the beliefs of an incredulous age, have been variously accounted for. We find Dr. Johnson, whose bias, however, did not incline him to the incredulous side, thus referring to them in one of the conversations recorded by Boswell. 'I mentioned,' says the chronicler, 'Thomas Lord Lyttleton's vision—the prediction of the time of his death and its exact fulfilment.' Johnson: 'It is the most extraordinary thing that has happened in my day; I heard it with my own ears from his uncle, Lord Westcote. *I am so glad to have evidence of the Spiritual world that I am willing to believe it.*' Dr. Adams: 'You have evidence enough, good evidence, which need not such support.' This celebrated vision, long so familiar to the British public that almost all writers who touch on it, from Boswell to Sir W. Scott inclusive, deal with the details as too well-known to be repeated, is now getting pretty much out of sight. I shall present the particulars, therefore, as I have been able to collect them from the somewhat varying authorities of the time, Walpole, Warner, Wraxall, and the *Scot's Magazine*.

"His lordship, on Thursday, November 5th, 1779, had made the usual opening address to the Sovereign the occasion of a violent attack on the Administration. . . . In the evening he set out for his house at Epsom. . . . He sat up rather late after his arrival, and on retiring to bed, was suddenly awakened from brief slumber a little before midnight by what appeared to be a dove, which after fluttering near the bed-curtains, glided towards a casement window in the apartment, where it seemed to flutter for an instant longer, and then vanished. At the same moment his eye fell upon a female figure in white, standing at the bed-foot, in which he at once recognised, says Warner, 'the spectre of the unfortunate lady that had haunted him so long.' It solemnly warned him to prepare for death, for that within three days he should be called to his final account, and having delivered its message immediately disappeared. In the morning his lordship seemed greatly discomposed, and complained of a violent headache. 'He had had an extraordinary dream,' he said, 'suited, did he possess even a particle of superstition, to make a deep impression on his mind,' and in afterwards communicating the particulars of the vision he remarked, rather, however, in joke than earnest, that the warning was somewhat of the shortest, and that really, after a course of life so disorderly as his, three days formed but a brief period for preparation. On Saturday he began to recover his spirits, and told a body of his acquaintances at Epsom that it was now the third and last day; he would, if he escaped for but a few hours longer, fairly 'jockey the ghost.' He became greatly depressed, however, as the evening wore on; and one of his companions, as the critical hour of midnight approached, set forward the house clock in the hope of dissipating his fears by misleading him into the belief that he had entered on the fourth day, and was of course safe. The hour of twelve accordingly struck. The company, who had sat with him till now, broke up immediately after laughing at the prediction, and his lordship retired to his room apparently much relieved. His valet, who had mixed up, at his desire, a dose of rhubarb, followed him a few minutes after, and he sat up in bed, in apparent health, to take the medicine; but being in want of a tea-spoon he despatched the servant, with an expression of impatience, to bring him one. The man was scarce a minute absent; when he returned, however, his master was a corpse. He had fallen backwards on the pillow, and his outstretched hand still grasped his watch, which exactly indicated the fatal hour of twelve. It has been further related as a curious coincidence that on the night of his decease one of his intimate acquaintances at Dartford, in Kent, dreamed that his

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lordship appeared to him, and drawing back the bed-curtain, said, with an air of deep melancholy, 'My dear friend, it is all over; you see me for the last time.'

"These circumstances are verified by Charles Wal——y, Esq., a captain in the Royal Navy, and many other respectable characters, witnesses of his lordship's conversation and exit. . . . . Certain it is, and the circumstance is a curious one, there were no firmer believers in the truth of the story than Lyttleton's own nearer relatives. It was his uncle, a man of strong sense, to whom Johnson referred as his authority, and on whose direct evidence he built so much; and we are told by Sir Nathaniel Wraxall that the Dowager Lady Lyttleton, the younger lord's step-mother, whom, however, the knight represents as 'a woman of a very lively imagination,' was equally a believer. 'I have frequently seen at her house in Portugal-street, Grosvenor-square,' says Sir Nathaniel, 'a painting which she herself executed in 1780, expressly to commemorate the event. It hung in a conspicuous part of her drawing-room. There the dove appears at the window, while a female figure, habited in white, stands at the bed-foot, announcing to Lord Lyttleton his dissolution. Every part of the picture was faithfully depicted after the description given her by his lordship's valet, to whom his master related all the circumstances. . . . . Lord Westcote, Lord Lyttleton's uncle, who related the story to Johnson, succeeded to the title and estate, and the present Lord Lyttleton is, I believe, Lord Westcote's grandson."

MADAME BLAVATSKY AND THE HIMALAYAN BROTHERS.

To the Editor of "LIGHT."

SIR,—In your issue of the 9th inst. just to hand, I find the following sentence in a letter from Mr. Frank Podmore:—

"Have Madame Blavatsky and those direful Brothers so far corrupted our Western simplicity that we must say the same of English Spiritualists?"

This sentence is immediately preceded by another:—

"They say that there is no surer way of deceiving the subtle Oriental mind than to tell the direct truth."

I regret that Mr. Podmore should have gone out of his way to thus utter a gross libel upon the Oriental character, and identify that *imaginary* character with Madame Blavatsky and the Brothers. Either Mr. Podmore has in the present case drawn entirely upon his imagination, or takes as authorities persons who have special interest in misrepresenting facts. We unfortunate heathens have always had the honour of being placed in a false light before the "enlightened West." We had begun to congratulate ourselves upon the turn which Dame Fortune was beginning to take in our favour through the indefatigable labours of the much abused, because very little understood, Madame Blavatsky and Colonel Olcott, the founders of the Theosophical Society. They have really been working to form the nucleus of a true brotherhood of humanity upon the basis of mutual toleration and mutual intellectual sympathy. With the spread of the influence of their work religious antagonism was gradually dying away and race prejudice was tottering. Natives had begun to shake off the distrust which they had for the Europeans. These latter, in their turn, perceived the natives in their true light and began to substitute respect for contempt for them. While this good work of a grand union is being accomplished here in India, it is distressing to see some people in England reviving "old scandals." Some Englishmen, whom I could name, will tell you that not more than fifty years ago the natives carried on all business without any written contracts. Their simple word was a sufficient guarantee. It is the increase of the courts and barristers that has been the cause of the increase in litigation. Does this shew that "there is no surer way of deceiving the subtle Oriental mind than to tell the direct truth"? And to endeavour to paint Madame Blavatsky and the BROTHERS in that colour is the greatest insult that could ever be offered to the natives of this country at least. We do not *believe* in the existence of these "BROTHERS." We *know* them to exist. And to have a talk with or look at them is a blessing for which most of us work. The instinctive reverence we feel for them is great. We do not blindly believe, but *we know* PERSONALLY our revered "MAHATMAS." They—who are, by self-abnegation, great learning, wondrous powers, *and especially, above all, their great purity of life*, trying to elevate humanity from the ditch in which it is groping—they, "the great souls," to be classed with ordinary people whose minds can be deceived by telling the "direct truth"—the very idea is revolting and preposterous! With these few remarks, however, I leave it to the sense of justice of English gentlemen whether to sympathise or not with

A HINDU.

27th September, 1882.

P.S.—I enclose my card for your *personal* satisfaction.

CLAIRVOYANCE.

To the Editor of "LIGHT."

SIR,—As secretary to the Mesmeric Committee of the Society for Psychical Research, I am anxious to assist in compiling a monograph on clairvoyance.

I shall, therefore, feel much obliged if any one will furnish me with facts of true clairvoyance as distinguished from mind-reading.

By clairvoyance I mean that power which sees or knows things unknown to the experimenters, or to the psychic in her normal condition.

Further, if any one can find me a clairvoyante who will submit to experiments I shall feel much indebted.

GEORGE WYLD, M.D.

SPIRITUALISM IN LONDON.

DALSTON.

On Tuesday evening last, the 24th inst., the Dalston Association held a tea and concert at their rooms, 53, Sigdon-road, Dalston, for the double purpose of celebrating the opening of the winter season's work, and assisting in replenishing the funds of the association. The company commenced to assemble shortly after six o'clock, and were soon afterwards comfortably seated at the tea tables, which were tastefully decorated with flowers, and at which was found the usual full supply of refreshments. The arrangements in this department were efficiently carried out by Mrs. Morse, who, with her accustomed urbanity, ministered to the requirements of the visitors. After tea, which, owing to the numbers present, had to be served in two portions, the company adjourned to the drawing-rooms, and the programme of the evening was commenced with an introductory piano solo by Miss A. Sparey, "Silvery Waves." Mr. Morse, the president of the association, then made a few pleasant remarks, pointing out that this, the first *soirée* of the London Spiritualists for the winter season, augured well for the success of others about to be held at the Central Association, and at Goswell Hall. He referred to the funds of the Dalston Association, and stated that it was contemplated to hold a bazaar in aid thereof, and he bespoke the co-operation of the lady visitors to that end, which elicited a running comment of applause and assent. The items below were then given, and the prosecution of the programme afforded the greatest satisfaction, notably so the recitations of Miss Allan and the singing of Miss Dale. Miss Sparey, song, "The Blind Girl to her Harp;" Mr. F. Cowderoy, song, "Down by the River-side;" Miss Vandyck, song, "Moonlight Hour;" Mr. A. Whitby, song, "Faithful Tom;" Miss Allan, recitation, "Pauline and Claude Melnotte," from the "Lady of Lyons;" Miss Dale, song, "For Ever and for Ever;" Mr. R. W. Lishman, song, "Heaving the Anchor;" Mr. S. Matthews, song, "Death of Nelson;" Miss Grace McKellar, piano selection, "The Lays of Cambria;" Mr. F. Cowderoy, song, "The Vicar of Bray;" Miss Vandyck, song, "Chai l'baun;" Mr. Groves, song, "Jack's Yarn;" Miss Morse, song, "Little Gipsy Jane;" Miss Dale, song, "Olivia;" Mr. R. W. Lishman, song, "In Happy Moments;" Miss Allan, recitation, "Catherine's Defence;" and Miss Sparey, song, "Starlight Nell." A lady, a relative of one of the lady members of the association, most kindly presided at the piano, and sang, in a very effective style, two excellent songs, "Some Day," and "O Fair Dove," which were very warmly received. A couple of hours carpet dance closed the proceedings, which throughout were marked by a harmony and cordiality between all concerned which made the evening's proceedings a complete success. The attendance exceeded fifty friends, and eager inquiries were made at parting as to when a similiar event was to be held again.

GOSWELL HALL.

The quarterly meeting of the C.L.S.E.S. was held on Sunday morning last, when, amongst other business of a general character, was the production of the balance-sheet, which was very satisfactory, and briefly as follows: Total receipts from collections and other sources, £23 6s. 4d.; expenditure for hire of hall, lecturers' fees, &c., £20 18s. 3d.; leaving a balance of £2 8s. 1d. wherewith to enter upon another three months' work. It is somewhat amusing to find that the Blue, Red, and various other coloured Ribbon Armies mania has spread and affected several in the Spiritualist ranks, and on Sunday morning a discussion took place as to what colour ought to be adopted by Spiritualists. Seeing that no decision was come to on the point, let us hope wise counsels will prevail, and convince the ribbon advocates that it will be much better to shew by their lives and work what they are, than to flaunt a ribbon in their button hole; which anyone could adopt who chose, with anything but beneficial results to the movement. Workers are wanted, not sensationalists. In the evening Mr. J. J. Morse again occupied the platform, when his guides delivered a highly interesting and practical discourse on "Spiritualism: its Work and Worship." Its work was, in its widest sense, to make people think out and fulfil the

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necessary requirements of life, and the emancipation of humanity from theological and ecclesiastical bondage. Its worship was designated the right use and apprehension and comprehension of our own nature and of the world in which we live. The improvement of humanity and its surroundings would be the natural result. This is the only worship that is required, or will be acceptable to the Divine Being whom we call God. As usual, the lecture was listened to with deep attention by a large and intelligent audience. Mr. Greenwell will be pleased if friends willing to assist in the programme of the forthcoming soirée will send in their names at once to him at 15, Pakenham-street, W.C.—Res-Facta.

WORK OF THE COMING WEEK.

LONDON.

Sunday, October 29.—Central London Spiritual Evidence Society, Goswell Hall. 11.30 a.m., Lecture, Mr. Wilson. 7 p.m., Lecture, Mr. J. Veitch. (See advertisement.)

,, October 29.—Quebec Hall. 11.15 a.m., Séance. 7 p.m., Lecture, Mr. MacDonnell. (See advertisement.)

,, October 30.—Quebec Hall. 8.30 p.m., Meeting.

Tuesday, October 31.—Quebec Hall. 8.30 p.m., Lecture, Mr. Wilson.

Wednesday, November 1.—Central Association of Spiritualists. 8 p.m., Members' Free Séance.

PROVINCES.

Public meetings are held every Sunday in Liverpool, Manchester, Oldham, Leeds, Bradford, Gateshead, Newcastle, Glasgow, Leicester, Nottingham, Belper, &c.. &c. See our list of Societies on advertisement page.

Societies advertising in "Light" will have attention called to their advertisements, as above, without extra charge.

TO CORRESPONDENTS.

R.N.—It is published by Mr. E. W. Allen, 4, Ave Maria-lane.

J. H.—The address for which you ask is "31, Queen Anne-street, W."

F. S.—Your letter necessarily stands over for consideration, as our space for this week is already fully occupied.

W.W.—We fancy that yours is a class of mind which would be interested in a little book advertised in to-day's "Light," entitled "The New Earth."

J.P.T.—Some of your suggestions are already under consideration, and amongst them the alterations which you would like to see adopted in the new year. Several other correspondents express the same views on the question of price. We have no doubt that our plans will have your full approval. Thanks for your good wishes.

Mr. Walter Howell in America.—In the course of a private note to Mr. Morse, Mr. Howell, the trance speaker, who is now on a lecturing tour round the world, gives the following items of his experiences in America. He says: "On landing at New York I obtained a few introductions, but as it was the holiday season I found the meetings were suspended. I went on to Boston, and the night after my arrival there attended, by invitation, one of Mr. Colville's receptions. The following day I journeyed on to Lake Pleasant camp meeting, receiving a hearty welcome from Dr. Beales, who was very kind to me, thanks to your kind introduction. As the list of speakers at the camp meeting was filled up I had no opportunity of lecturing, though I took part in several of the conferences and 'fact' meetings. I was also the recipient of a very pleasant and successful reception. After spending a fortnight at the camp I returned to Boston and addressed two meetings, moving on afterwards to Etna camp meeting, near Bangor, Me., delivering two lectures; thence to Burlington, Vt., for the City-park camp meeting, having a very pleasant and enjoyable time at each place. I again returned to Boston, where I delivered thirteen lectures, and also addressed meetings at various points around the city and district. Closing my duties, I next moved on to Brooklyn, and am now lecturing to the First Society here, being received with very large and enthusiastic congregations at each lecture. Organisation is as much a failure here as it is at home." Mr. Howell closes his letter with a vivid and enthusiastic picture of the country as seen under its summer beauties, and is full of praise for the purity of the American atmosphere as contrasted with our fogs and rains here at home.

Mr. J. J. Morse's Appointments.—London: Sunday, October 29th. Cardiff: Sunday, November 5th.—For terms and dates, direct Mr. Morse, at 53, Sigdon-road, Dalston, London, E.

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

Science.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner, *Mr. Rutter, *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zöllner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butleroff, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Friese, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

Literature.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. Robert Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstübbe, &c., &c.

Social Position.—H.I.H. Nicholas, Duke of Leuchtenberg; H.S.H. the Prince of Solms; H.S.H. Prince Albrecht of Solms; *H.S.H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

Is it Conjuring?

It is sometimes confidently alleged that mediums are only clever conjurers, who easily deceive the simple-minded and unwary. But how, then, about the conjurers themselves, some of the most accomplished of whom have declared that the "manifestations" are utterly beyond the resources of their art?—

Robert Houdin, the great French conjurer, investigated the subject of clairvoyance with the sensitive, Alexis Didier. In the result he unreservedly admitted that what he had observed was wholly beyond the resources of his art to explain. See "Psychische Studien" for January, 1878, p. 43.

Professor Jacobs, writing to the editor of *Licht, Mehr Licht* April 10th, 1881, in reference to phenomena which occurred i Paris through the Brothers Davenport, said:—"As a Prestidigitato of repute, and a sincere Spiritualist, *I affirm that the mediumic facts demonstrated by the two brothers were absolutely true*, and belonged to the *Spiritualistic* order of things in every respect. Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. . . . Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism and also 'the individuality of the spirit' in Spiritual manifestation."

Samuel Bellachini, Court Conjurer, at Berlin.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have *not in the smallest degree* found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place *under the circumstances and conditions then obtaining* by any reference to prestidigitation *is absolutely* impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butlerof, in St. Petersburg; to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to *my* view and experience, false and one-sided. This, my declaration, is signed and executed before a Notary and witnesses.—(Signed) Samuel Bellachini, Berlin, December 6th, 1877.

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