

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT, MORE LIGHT!"—Goethe

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NOTES BY THE WAY.

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

After an illness prolonged almost beyond the power of human endurance, I have so far recuperated that I am permitted to go for rest in some bracing air, where the depleted system may be strengthened before winter sets in and haply the Russian pest returns to complete its fell work on me. The awful depression, nerve exhaustion, and paralysis of all vitality that ensue on repeated attacks of this plague are indescribable. The *sequelæ* are the most dreadful part of the attack. That is checked by a skilful physician with comparative ease, but he cannot avert the results nor prevent the recurrence. It seems that repeated attacks leave the sufferer only more open to their return. I have not troubled my friends (to all of whom I am deeply grateful) with any account of myself when I had no hopeful views to give. It was only stern determination not to give in that kept me at my work when it seemed impossible to persist. Through the kindness of three friends I shall be able to rest during most of October, and to return, I hope, refreshed by the absence of that grim necessity of managing a paper from a sick bed. May I ask that all letters on matters connected with LIGHT may be addressed to the office and to the Editor, not by name; and that letters intended for me personally may be addressed there also, but by my own name, and marked "Private"? This will avoid confusion. I hope to leave London this week.

The correspondent who sent me the warning dream published in last "LIGHT" sends me the following curious experience. She is evidently mediumistic, and the present experience confirms what the dream suggested as to her psychical powers. Thus she writes:—

A curious thing happened to me a few mornings ago. I saw a man in sailor's clothes, but with a red fez on his head, standing in the corner of my room looking at me. He seemed like a marionette or dummy figure, and I was in a kind of hazy state, and felt no sense of surprise until I suddenly remembered that I was in my own room, and that for such a thing to be there was very extraordinary. Then it vanished, as I gained consciousness, but I remembered the face quite well. The sequel is the queerest part. When I went to see over the cathedral (we are staying *pro tem.* in a cathedral town) I recognised the guide who was showing us over as the face of my vision, but, of course, without the fez. It was a dark face, not good-looking, but rather like a Lascar's, with black side whiskers. I was certainly not asleep when I saw him. I was reading, and took him in with a kind of side glance. When I looked full at him he vanished.

I wonder what was the meaning of the fez. Could memory have played a trick during reverie; and was there any possibility that the cathedral guide had been seen before by my correspondent? That occurs to me at once.

But I am answered in a subsequent letter that that explanation will not apply. Then why did this vision come?

In his "Voice of the Flying Day," a chatty column contributed to the "Manchester Examiner and Times," Mr. Walter Besant tells a story which is not wholly dissimilar from that of my friend narrated above:—

We were talking a week or two ago of ghosts and appearances. Here is another experience, not personal, but nearly personal. A long time ago, being then in a far-off island, I was living in a little country house, about eight miles from the town. One evening, about six o'clock, there arrived a certain friend who was chief accountant of a bank in town, and lived in the bank, alone, except for the Indian servants. As they slept out of the house, he had the bank all to himself at night. He came, it appeared, to dinner. During that meal he was silent and *distract*. Presently, however, he confided to me the real reason for his call. It was not to dine with me, but to get me to return with him, and to sleep at the bank. The night before, he said, at about nine o'clock, as he was sitting alone, the door flew open, and there appeared a man whom he knew to be in London. This figure sat down, crossed his legs, looked at him. Thereupon he went to bed, but woke up at intervals all night long, and got up to see if the figure was still in the room. He saw it in the darkness. It was there all night long. It only vanished with the daybreak. "Now," said my friend, "if that ghost comes to-night, and I am alone, I shall go mad. If you will come back with me, I don't mind if there are a dozen ghosts." I went back with him, and took a bed at the bank. There was no ghost at all. He ought to have heard that the man had died on that very night. But he heard no such thing. The man may be alive now.

To the same paper Mr. Besant sends the toughest story I have ever read. There is no sign of its being intended for a hoax or joke, and I give it for what it is worth:—

The next story I advance with reserve. It was told me by a young medico, and we all know that medical students are a peculiarly reserved, reticent, and sober race, averse to exaggeration, and remarkable for the veracity of their anecdotes. He who related the following astonishing experience told me that it took place at St. Bartholomew's, or perhaps it was at Guy's or St. Thomas's. The essential thing is that it took place at a hospital. You will observe that a hospital must have in it every kind of ghost, including the least common, such as I am about to describe. There would be, of course, the common herd of ghosts; the poor folk who have died in the wards in the ordinary way. There is every reason to believe that the pair, whose appearance you shall hear, belonged to patients quite out of the common.

It was evening and not late. One of the resident house physicians, a young man, with a friend, also a young medical man, whose evidence can be procured to corroborate the story, was playing a game of double dummy, with an accompaniment of tobacco and whisky and water. They had been playing for some little time, nothing unusual happening. They were seated at a square table. One of them, at the beginning of a new game, had to deal to his own dummy, as is the rule at double dummy. When he finished, a most wonderful thing happened. The cards of the two dummies were taken up by invisible hands, which arranged them and held them in the usual fan-like form. It was as if the cards were in the air. The two men looked at each other and at this phenomenon with stupefaction. If they had not been men of science they would have fled, shrieking. Then one of the dummies' hands were sharply rapped on the table. "That means play," whispered one of them, and, with a gasp, he led. The play of the invisible dummies was all right. The leading partner took the trick and returned, changing the suit to show the hand she held. I say she,

because by this time there were visible the hands and arms that held the cards, but nothing more. One of the players was a woman with bare arms showing from a sleeve of white lace; her fingers had rings upon them. The other was a man, with an ordinary coat sleeve and white cuffs.

The men put down their pipes and removed the whisky and water to another table. They played the game in solemn silence. Presently it became apparent that the lady played a masterly game. She held good cards; so did her partner. They scored in the first rub—double, treble, and the rub; and in the second—treble, single, and the rub.

"Never," my narrator told me, "did I play with a finer player. She seemed to know by instinct where every card in the pack was. At the end of the double rubber the arms disappeared. They went away as they came. I have never seen them since, though I often invited them to come by dealing the cards on the table. I have often wondered who the lady was; young, as I gathered from the appearance of her arms; a gentlewoman, as was shown by the taper fingers and the rings and the lace, and a certain way of carrying her arms. Frolicsome, as was proved by her sitting down to play with only her arms visible; unmarried, from the absence of a wedding ring. Who could she be? Why was she brought to the hospital? What is her story? Why did she die so young? Above all, how could she, at her early age, have acquired such a knowledge of whist? It is very rare to find a girl playing whist even decently. Perhaps, after—after leaving the hospital," he added, with some delicacy of expression, "she may have found opportunities for practice. As for her companion, he was comparatively uninteresting. He had chalk stones on his fingers, and he was only a mediocre player. He neglected his partner's lead, he bottled her trumps, and once he threw away the king of trumps, not even trying to save it by an obvious finesse. But the lady—the lady—she, indeed, was divine!"

The following references to cases of the "Double" are collected exclusively from "Phantasms of the Living." They are in sequence to those printed in the last number of "LIGHT," and complete the cases where the agent, or person, whose double was projected, was in a normal state:

"Phantasms of the Living," vol. ii., p. 141:—

Miss Paget sees her brother vividly and hears him speak. The brother was near drowning about ten hours before the vision was seen.

"Phantasms of the Living," vol. ii., p. 149:—

Mr. Garling sees the phantom of his friend, Rev. Mr. Harrison, three days before the death of the latter, who, on that day, had prayed the people about him to send for Garling. The death was rather sudden from cholera, and the illness was quite unknown to the percipient.

"Phantasms of the Living," vol. ii., p. 163:—

Hon. Mrs. Parker, of Brighton, sees a person standing by her husband talking to him. At the same time Mr. Parker's doctor felt as if he were standing by his patient. Descriptions agree in identifying apparition and doctor.

"Phantasms of the Living," vol. ii., p. 176:—

Mrs. Evens sees the apparition of a gentleman whom she had not known, but recognised from her recollection of a photograph. A son of his at the same hour of the night thought he was wanted by Mrs. Evens, who seemed to call his name.

"Phantasms of the Living," vol. ii., p. 210:—

Mrs. Moberly and a friend saw a gentleman pass the window and enter the garden, and they all recognised and bowed. They waited in vain for him, and it transpired that the person had *intended* to call but was prevented.

"Phantasms of the Living," vol. ii., p. 211:—

A lady and her daughter see the same figure stoop down to undo the latch of the garden gate and melt away. She was the daughter and sister respectively of the ladies and unmistakable.

"Phantasms of the Living," vol. ii., pp. 211-12:—

Two persons see Rev. Mr. H. in an office standing some time and fully recognised by both Mr. Mouat and Mr. R. Rev. Mr. H. was fourteen miles distant.

"Phantasms of the Living," vol. ii., p. 217:—

Mrs. S. J. Hall sees her own "double," which was also seen by three other persons at the same time.

"Phantasms of the Living," vol. ii., p. 236:—

Thos. N. Deane and two ladies in the room with him see a figure which touches the narrator. His mother died the following day. The form was, however, unrecognised.

"Phantasms of the Living," vol. ii., p. 239:—

A lady in Cairo with another sees a man's form in the room at night. Recognised by the one as an old friend. It transpired that the gentleman was in England at the time, and being much harassed, desired to have the advice of his friend the lady. Both ladies saw the figure plainly.

"Phantasms of the Living," vol. ii., p. 524:—

Vivian, an old servant, sees the ghost of an officer. That officer on his way to India was nearly drowned and in that danger thought of old Vivian.

"Phantasms of the Living," vol. ii., p. 525:—

A youth sees the wraith of his mother after he had run away from home. On his return he found her lying ill in bed, when she said, "I knew I should bring you." She recovered.

Same persons (p. 526). This time the son returned just in time to see his mother die. She seemed to have deferred her death until his arrival.

"Phantasms of the Living," vol. ii., p. 528:—

Mr. Jervons sees a friend opposite his house walking, and as his form looked up at the window Mr. J. waved his hand. On going out to follow him he was unable to find his friend, who was very ill at his house.

"Phantasms of the Living," vol. ii., p. 529:—

A lady meets with a severe accident. Her daughter sees her apparition in the garden at noon-day, which led her to conclude something wrong. The mother was thinking of sending a telegram to her daughter.

"Phantasms of the Living," vol. ii., p. 530:—

Dr. Campbell Morfit sees the apparition of a friend of whom he had lost sight more than twenty years. The apparition in the night was persistent. In the evening of the next day, feeling restless in consequence, he went out and on his return learnt that his friend had called in his absence and would call again the following morning. He did call and presented the appearance he had in the apparition.

"Phantasms of the Living," vol. ii., p. 531:—

The late Lord Porchester saw the phantom of his daughter standing at the window. She had accompanied a fishing expedition, was caught in a storm, and was distressed in the thought that her father would be anxious on her account.

The dark cloud seen by the percipient is an interesting feature in this case.

"Phantasms of the Living," vol. ii., p. 553:—

An old case in the life of Mary Fletcher, October, 1784. Mary G. sees her son standing before her covered with dirt. It appeared that he was buried in a pit, but was dug out alive in the state in which he was seen in the vision.

"Phantasms of the Living," vol. ii., p. 578:—

Colonel Meadows Taylor's case from his life by his daughter. He sees the phantom of a lady and hears her speak. She was living at the time in England and was then just being, or about to be, married to another.

"Phantasms of the Living," vol. ii., p. 588:—

Rev. W. L. Clay relates an experience of his mother, who saw her husband enter the room, after hearing his approach, and stand by the fire and reply to her remark on his wet clothes. His actual arrival took place just as he appeared in the vision.

"Phantasms of the Living," vol. ii., p. 624:—

Two ladies, Mrs. Sturge, the informant, being one of them, saw a friend appear in the room. The figure quickly disappeared. The house had been locked for the night. Mr. Haborshon, whose presence was seen, had intended and desired to return, stopped and hesitated but refrained.

"Phantasms of the Living," vol. ii., p. 626:—

Dr. Wyld's account of two servants seeing Miss L., in a pair of green gloves, enter the kitchen, walk up to the fire and warm her hands. She suddenly disappeared. In about half an hour later the lady *did* arrive and do as the apparition acted, and she wore green gloves.

"Phantasms of the Living," vol. ii., p. 627:—

Dr. Buchanan's wife and three other ladies saw another, Miss W., open the lodge gate and enter the garden. It was found that she had not arrived, but she was waiting about a mile distant to be taken up by the carriage according to agreement, and dressed as she was seen from the window.

"Phantasms of the Living," vol. ii., p. 628:—

A lady and gentleman both see the phantasm of a sister standing by their bed. She was well, and some fourteen miles distant. No reason to account for the appearance.

"Spiritual Magazine," N.S., vol. viii., p. 104:—

The case of Major André. Two visions, monitions of his death, are given. See article by T. S.

SPIRIT IDENTITY.

BY "EDINA." I

THE CASE OF BARON ———.

I have now been able to verify the details in the message of August 31st which I did not find in Burke's Peerage for 1866. On looking up a list of Peers of Scotland for 1872, I find that the first creation of a Baron in this family was in the year 1682. The message of August 31st began, "I was ordained Baronet in 1682," certainly a very inaccurate way of describing the creation of a Peerage. The date, however, is all right. In Burke for 1866 the deceased is described as a Baronet, while on the list I have recently seen (dated 1872) the prefix of "Sir" is wanting, which leaves it *in dubio* whether he was or was not a Baronet, but as neither of the messages we got contained the prefix of "Sir" to the name this dubiety seems immaterial.

The date of creation as Knight of the Thistle is given in the message of August 31st as 1857. In the List of Peers for 1872 I find this is quite correct.

The date of the creation as Privy Councillor is given in the message as 1840. In the List of Peers for 1872 this is also correct.

The date of the election as Lord Lieutenant of —shire is stated in the message to have been 1866. In the List of Peers for 1872 this is also correct.

The list for 1872 also gives the other dates and details as continued in the message of August 31st, and which I have already dealt with in "LIGHT" for September 12th, with the addition, "Town residence, Edinburgh," "New Club." This, I think, completes the verification of the message.

I have only further to add that my daughter has, to the best of my knowledge and belief, never read a scrap of the history of this family, and she knows so little of the meaning of titles of honour that I had to explain, in answer to a question put by her, the meaning of the initials "K.T." (Knight of the Thistle.)

CASE OF THE REV. J. G. WOOD.

On Tuesday, September 15th, after three messages had been written in the note book, each of them possessing considerable interest to us on account of the internal evidence of identity, there followed a line written on the top of a blank page, in a schoolboy hand, "George Wood will come to-night to you." We knew of a George Wood, a little boy, who had passed over some years ago, and who had formerly written us a message, and we expected it would be he who would come. Our daughter, however, the same evening saw, not a boy, but a man, whose appearance she minutely described to us, and of which more anon. The next night, on sitting down to write, there came the following message, written in a very distinct but peculiar hand: "J. George Wood. I am glad, dear medium, to give you a few lines in my first effort to write you, as I got the first power to come yesterday. I died two years ago; March 3rd was the day. Less than forty-eight hours before my death I delivered my last sketch lecture at Burton-on-Trent. On the following day, Saturday, I travelled to Coventry, where a lecture had been arranged for the Monday, and I succeeded reaching the house of an old friend with whom I had promised to stay. But almost immediately after my arrival I was seized with most violent pains, which I knew at once would be the beginning of my end, and at sunset on Sunday I died. I was born in London on July 31st, 1827, and I am the son of a well-known surgeon, who held the post of chemical lecturer at the Middlesex Hospital. I have not much more, dear medium, but I will write on Sunday at eventide. Thanks.—John George Wood, A.M."

On Sunday, September 20th, there came the following message in the same handwriting: "J. George Wood. Your mother wishes to know where I was born. I told

you in my last message I was born in London. After a time our family migrated to Oxford, where *the object of our sketch*,* who had received earlier education at Ashbourne Grammar School, in Dorsetshire, matriculated at Merton College at the early age of seventeen; then I was elected Jackson Scholar in the following year; 1843 I graduated in Arts, Bachelor, proceeding to my Master's degree three years later. In 1852 I received ordination at the hands of the Bishop, Samuel Wilberforce, then of Oxford, and for two years served as curate in the parish of St. Thomas the Martyr in the outskirts of that city, acting also as chaplain to the Boatman's Floating Chapel. I wrote several books in my days. The first was 'Natural History'; second, 'A Tour Round my Garden'; third, 'Anecdotes of Animal Life'; fourth, 'Common Objects of the Sea Shore'; fifth, 'Common Objects of the Country'; sixth, 'A Book for Boys: the Playground'; seventh, 'Bible Animals'; eighth, 'Illustrated Natural History of Man'; ninth, 'Homes Without Hands,' &c., &c."

"My dear Medium,—You will be surprised at my long power, which I am very thankful to get. I would give you more names of my books, but I find they are too numerous to mention. If you or your father wishes to read them I am sure he will obtain them from Routledge, Sons and Co., where he will be sure to handle it all, or try the Religious Tract Society's place. I am glad you have had as much spare moment to write, and I will be sure to get more power to come with messages from Heaven. Farewell, farewell, dear medium, on smiling earth and main; the skies are dark, the seas are grey, until we meet again.

"Rev. John George Wood, A.M.,

"London."

This is about the longest and most precise communication we have yet received, and as the name of this communicator, his life history, the date of his demise, and the list of his books are all unknown to anyone in my household, and particularly to the medium, I shall be extremely obliged if before publication you can get the details of the message verified or the identity of the communicator established, as being still resident at the seaside it is impossible for me at present to do so. For aught any of us know "the Rev. John George Wood, A.M.," may be a myth. If, however, the message is correct in any respect and a portrait of the deceased can be sent me, I will try if my daughter can identify it as the "person" who visited her, or rather whom she saw in her room on September 15th.

[The Rev. J. G. Wood was well known to us and to several friends of ours. He was a great naturalist and the books named are from his pen. He lectured much, and we heard of his sudden death at the house of a friend (we believe Mr. Bray) at Coventry, at the time when it occurred. He was a man of fine presence, of great ability as a writer and lecturer. He was a Spiritualist—one of the earliest in this country. It would be interesting if the clairvoyante would describe his appearance, which is well known to us, and send a specimen of the writing for verification. Mr. J. G. Wood wrote a very peculiar hand. Some delay must be caused by the absence of the Editor.—Ed. "LIGHT."]

CHRISTO-THEOSOPHICAL SOCIETY.

The meetings of the Society will be resumed on Thursday, October 8th, when the Rev. J. Page Hopps will give an address on "A Proposal for the Formation of an Ideal Church, or Our Father's Church," at 4.15 p.m., in the Drawing-room of St. Nicholas Club, 81A, Queen Victoria-street, E.C. (near Mansion House Station). The attendance of all interested in the subject is invited. All meetings of the Society are freely open to the public. Other meetings will be: October 15th, Mrs. Boole on "The Unity Law in Relation to Man's Thinking Organ." October 22nd, Rev. G. W. Allen on "Some Necessary Distinctions of Planes of Thought and Consciousness." Meetings every Thursday up to December 17th, at 4.15 p.m. During October, at 81A, Queen Victoria-street, E.C. After that at the house of Mr. R. Stapley, 33, Bloomsbury-square, W.C.

If we thought men were free in the sense that in a single exception one fantastical will could prevail over the laws of things, it were all one as if a child's hand could pull down the sun. If in the least particular, one could derange the order of nature—who would accept the gift of life?—EMERSON. ("Conduct of Life: Fate.")

* We have italicised this expression as decidedly curious.—[Ed. "LIGHT."]

MR. PODMORE ON GHOSTS.

The following letter was addressed to the "Pall Mall Gazette" :—

SIR,—In the new "Review of Reviews" Mr. Stead announces—1. That he has never seen a ghost. 2. That ghosts are proved by the unbroken testimony of mankind. 3. That the true principle of inquiry is that adopted by the Psychical Research Society, which he is to follow up by proposing a census of ghosts among his readers. But is it not the case that Mr. Podmore, the secretary of the Psychical Research Society, has recently announced, as the result of his careful and protracted inquiry, that he finds no evidence whatever for ghosts? He admits that there is abundant "testimony of mankind" for them; but it is a testimony which, when tested (as this society did) comes to nothing. And Mr. Podmore's summing up as to ghosts is all the more striking because he still believes in telepathy between living people—a notion which "mankind" generally refuses to testify for. Plainly, to make the proposed census anything more than readable rubbish, it must have rules and guarantees—guarantees at least as strict as those which in the hands of the S.P.R. have convinced its official that ghosts don't exist.—I am, &c.,

A. B.

In reply to it Mr. Podmore, Honorary Secretary to the Society for Psychical Research, thus places himself on record :—

SIR,—Your correspondent "A.B." has misrepresented my own position, and, by implication, that of the Society for Psychical Research. In a paper recently published in Part XVI. of the Society's "Proceedings," I dealt with the evidence, not for ghosts in general, but for that small minority of cases which seem to imply the agency of dead persons. My conclusions were my own: the Society exists for the purpose of investigation, and takes no responsibility for the theories put forward by individual members. But I did not "find no evidence whatever for ghosts." What I did say was that—

To prove the action of the dead we require such and so much evidence as is needed to establish any other scientific hypothesis. We are not entitled to assume such a solution of the problem as may flatter our hopes or buttress our philosophy. . . . But we are no less bound to be on our guard against the converse tendency, which is equally unscientific. It may be admitted that the evidence before us is not sufficient to prove post-mortem agency; but we are not entitled, therefore, to conclude that the possibility of such agency is disproved. The only legitimate conclusion from such premisses is the practical one, that more evidence is required. On this point, at any rate, I find myself at one with my colleagues. In the present stage of our inquiry we are agreed that the elaboration of theories should be subordinated to the collection and verification of evidence. It is in the furtherance of this work that Mr. Stead has promised the valuable co-operation of himself and the readers of the "Review of Reviews." But Mr. Stead has promised more than this. The Society is collecting evidence not merely for "ghosts"—that is, as we hold, for hallucinations caused by the action of one mind (living or dead) upon another—but also for all hallucinations of healthy persons. The inquiry is an important one, both in its bearing on the nature of ghosts and from the light it may be expected to throw upon the mechanism of thought and sensation generally. And in this connection there is need, not merely of detailed accounts of hallucinations, but of ample statistics as to their relative frequency. In other words, we want to know how many people have not had hallucinations. The nature of the investigation is explained by Mr. Stead in the current number of the "Review of Reviews." If his readers respond generously to his appeal, the world will soon be in a better position to pronounce, among other questions, on the question whether there are indeed ghosts of the dead or not.

Society for Psychical Research, FRANK PODMORE.

19, Buckingham-street, Adelphi.
September 21st.

MRS. BESANT AT ST. JAMES'S HALL.

On Friday, October 9th, Mrs. Besant, F.T.S., will deliver a lecture on "Theosophy and Occultism." Mr. Herbert Burrows in the chair. Doors open at a quarter past seven, lecture at eight p.m. Reserved seats, 2s. 6d. and 1s. 6d., unreserved, 1s. Tickets to be had at the Hall, or from 19, Avenue-road, N.W., or at 7, Duke-street, Adelphi.

THE "REVIEW OF REVIEWS" AND GHOSTS.

Mr. Stead makes an appeal to his readers to come to the aid of the Society for Psychical Research, in the matter of a census of Ghosts. The Society is fortunate in enlisting the co-operation of so valuable an ally. We wish he could persuade them to abandon the use of that most misleading term "hallucination," which we are persuaded has been a real barrier to their success amongst persons who know about Ghosts, and are not subject to hallucinations in the strict and proper sense of the term. But premising that, in our opinion, a Society for Psychical Research hallucination is not a hallucination at all, it is desirable, no doubt, that records of ghostly apparitions should be collected and arranged with all care. Mr. Stead, with his half million readers, will doubtless contribute much. If we can be of service, which we doubt, we will gladly forward any cases sent to us, either to Mr. Stead or to Professor Sidgwick.

Perhaps the Christmas number which Mr. Stead has in preparation might be enriched by some experiences that our readers could supply. If they have in their time met with what they think worth record let them send their cases promptly to us, and we will let the Editor of the "Review of Reviews" take his choice. We can always find room for such matter. What we want is intelligent co-operation. It is a mistake to have a "one man" paper. We want variety, help, and sympathy.

We give Mr. Stead's appeal slightly abridged :—

I have interviewed most sorts and conditions of men and women in my life, but I have never yet had the pleasure of interviewing a ghost. I spent most of my youth within a mile of one of the most famous haunted houses in the three kingdoms; but in those days I was not ambitious of spiritual acquaintances, and the chance having been lost returns not again. But so many of my friends and acquaintances have seen ghosts of one kind or another, that I feel somewhat solitary in the midst of the world of spectres, and I continue to live in hope that, sooner or later, I may have a *bonâ fide* straightforward interview with a ghost.

GHOSTS AND THE SCIENTIFIC SPIRIT.

Of course, at this time of day it is supremely unscientific not to believe in ghosts. Such incredulity is practically impossible to anyone who admits that the unbroken testimony of mankind in all lands and at all times can possess any weight. There is more evidence to establish the reality of ghostly apparitions than there is to convict most of the murderers who are ever hanged; and while it is right and proper to regard every fresh tale of spectral wonder with a wholesome scepticism, the more sceptically you weigh the evidence, and the more rigorously you reject nine-tenths of the tales of the country side, the more irresistibly you will be driven to the conclusion that the truth of what are called supernatural visitations is as well established as any fact whose occurrence is occasional and intermittent. To reject all the mass of testimony upon which this assertion rests, out of deference to a preconceived theory, is absolutely opposed to the scientific spirit, and is on all fours with the superstition which scouted the true theory of astronomy because it seemed at variance with the popular theory of the universe.

WANTED: FACTS FIRST, THEORIES AFTERWARDS.

Taking it, therefore, as conclusively established that such apparitions do appear, we are still as far off as ever from knowing the laws of their being. In the present condition of our fragmentary and imperfect knowledge of these shadowy and impalpable entities, it is too soon to attempt to formulate any theory of ghosts. Theories of ghosts have done immense mischief. They are at this moment the chief obstacle in the way of the calm scientific investigation of a mass of intensely interesting but very obscure phenomena, which of all others demand examination in the calm clear light of impartial reason. Hence the first duty of the inquirer is resolutely to put out of his head all questions as to theories, and confine himself strictly and judicially to the collection and observation of facts. Afterwards, when a sufficient number of facts are collected, collated, and com-

pared, we shall have the foundation upon which to construct some working hypothesis which may pave the way to the discovery of the true theory of ghosts. This is the principle on which the Psychical Research Society has for several years pursued its most interesting labours; and while we seem to be as far off as possible from the elaboration of a scientific theory of ghosts, the Society has at least succeeded in establishing beyond all gainsaying—first, that apparitions really appear; and, secondly, that they are at least as often apparitions of persons living at a distance from the place where the apparition is observed as they are apparitions of those who have died.

LATENT POSSIBILITIES IN MAN.

This discovery of the reality of what the Society calls Phantasms of the Living opens up such a fascinating field of inquiry, fraught with such awe-inspiring suggestions as to the nature and latent possibilities of human beings, as to occasion some marvel that the subject has not become a universal topic of discussion and of speculation. For while there may be some degree of creepiness about all discussion concerning the ghosts of the dead, there can be no nervousness about the ghosts of the living. If Mr. Smith at Madras can be proved to have appeared in actual bodily shape before Mr. Jones in his counting-house in Leadenhall-street, who can say to what development this latent capacity of the Ego may not attain if it is frankly recognised and intelligently cultivated? There may be here the clue to almost inconceivable triumphs of mind over matter, time, and space. These fitful apparitions may be to the development of the faculty to which they are due what the lifting of the kettle-lid, which set Watt a-thinking, was to the steam-engine. The fact can be no longer disputed by reasonable men. Let us, then, collect and observe facts which will help us to discover the law of the fact.

THE FEAR OF THE SUPERNATURAL.

It will be well at once to dismiss as misleading and confusing the term supernatural as applied to these apparitions. The savage who, when he first saw fire, declared that it was a god who bit those who touched it, constructed for himself a theory which was of all others most calculated to prevent him ascertaining the real nature of fire. It frightened him; and fear is one of the most disturbing influences that can affect the mind. It has a tendency to keep him at a distance, and to excite in him that sentiment of veneration and awe which would have for ever prevented the profanation of the use of a lucifer. As there is nothing sacred to a sapper, so there is nothing in the shape of phenomena that is sacred to the investigator in the sense of being tabooed as too holy for careful handling and vigilant examination. As long as men and women cannot rid themselves of the preconceived idea that any apparition is necessarily the spirit or soul of some defunct person, it is vain trying to get them to observe it coolly or examine it critically. Ghosts, like other things in this world, must bear looking at, and if they revisit the pale glimpses of the moon in these latter days, they must take the chance of being subjected to all the methods of the scientific period.

AN APPEAL TO THE READER.

This being so, I want to help the Psychical Research Society in their most useful and suggestive inquiries, and to that end I make an appeal to the half-million readers whose eyes will fall upon this page in all parts of the habitable world. Will you help those who are patiently accumulating and sifting evidence on this vast and abstruse subject, by taking the trouble to write out and to send in to me, with such verification as is possible, in the shape of exact names, places, dates, and whatever confirmatory evidence there may be available, an account of any apparition known to you, which has not yet, so far as you know, been recorded in the reports of the Psychical Research Society? In cases where the facts have been published, the reference to any accessible publication would suffice. But when the phenomena have never been recorded, it will be well to write it in full and send it in to "Review of Reviews, London," marked "Ghosts."

OUR CHRISTMAS NUMBER.

Having taken up this subject, I do not mean to abandon it with the mere publication of this appeal. I am now busily engaged in preparing the Christmas extra number of the "Review of Reviews," which, with the exception of the

necessary notices of Christmas literature, will be devoted to the publication of real ghost stories.

Of these there is already good store, but with the kind assistance of my readers, I hope to make that Christmas number one of the most interesting, as well as one of the most suggestive and useful, that has ever issued from the Press.

I like to think of the innumerable readers of the "Review of Reviews" as constituting, in a very real sense, a vast, world-wide Association of Helpers, to most of whom life is more interesting and more alive because of the monthly appearance of this familiar visitor.

What the readers of this "Review" don't know—if only we could pool all their knowledge—is not worth knowing; and if amongst them there are not many who have seen beyond all doubt an authentic apparition, then all the data hitherto collected on this subject are misleading. I had almost abandoned the hope of ever interviewing a ghost. The possibility of appealing to my readers has, however, revived the expectation that I may some day be privileged to meet a phantasm of the living or the dead face to face. In the meantime, next to seeing a ghost yourself is hearing at first hand from those who have had the opportunity hitherto denied to me, and I earnestly appeal to all such to send me as promptly as possible carefully authenticated narratives of their experience.

CLAIRVOYANCE.

"The Eastern Morning News" gives publicity to the following letter:—

A TEST OF CLAIRVOYANCE.

SIR,—On Monday last I lost an Alexandrian poodle, and although a vigorous search was made to ascertain its whereabouts, and advertisements inserted in the daily paper, I could not obtain any tidings whatever of it.

As clairvoyance has recently been so extensively discussed, I decided to interview the Rev. Mr. Lock, to see whether he could give me any information respecting it. My wife accordingly took its bed to the reverend gentleman, and he eventually informed her that the dog had been taken on board a Hull steamer lying in the Humber Dock. The clairvoyant could not at first discern the name of the ship, but eventually stated that it was the —. Strange to say, this very ship arrived in Hull yesterday on her return voyage, and before I reached home from business two men brought the dog and stated that they found it on Monday night in Porter-street. They were asked why they had detained it so long, seeing my address was engraved on the collar, and they, in reply, said, "That they did not know where Milton-street was, and had only seen the advertisement in Thursday's paper. My wife, who received the dog from them, accepted this as a truthful statement, rewarded them, and allowed them to go without further questioning them—a circumstance I very much regret.

To satisfy myself in regard to clairvoyance, I went to Mr. Lock and asked him if he could give me any further information respecting the dog, not mentioning what had but recently transpired. To my surprise and delight, he stated that it had been brought back, as the persons in whose charge it was had not been able to dispose of it, and in consequence had returned it to its owner.

In fairness to Mr. Lock and clairvoyance, I trust you will give publicity to these facts. Were it not for trespassing too much on your valuable space, I would have given the whole of the conversation between the clairvoyant and the rev. gentleman, but I think the foregoing very significant indeed.

—Yours, &c.,

J. OFFICE.

10, Milton-street, Spring Bank, Hull.

September 19th, 1891.

BOOKS RECEIVED.

"Starnos: Quotations from ANDREW JACKSON DAVIS. (Colby and Rich, Boston, U.S.A.) A small 4to of 200 pp., containing brief aphoristic sentences from the works of the writer of the "Harmonial Philosophy." They do not advance us much, but may be useful to people who like text-books or books of texts. A specimen: "There is but one true marriage, viz., the marriage of the right man with the right woman, for ever." Yes, but who is the respectively right he or she, and what is the diagnosis? Mr. Davis does not say.

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

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Light :

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

SATURDAY, OCTOBER 3rd, 1891.

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

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

"THE DAILY CHRONICLE" AND THEOSOPHY.

No. I.

While the "Times" and "Telegraph" have opened their columns during the silly season to a discussion of the curse of drink and its slavery, the "Chronicle" has boldly gone in for an exhaustive discussion of the claims of Theosophy and "Mahatma Mysteries." Fresh from a consecutive perusal of the vast number of letters that have been published, we are bound to say that the balance of power is on the side of the Theosophists. In discussing Mr. Gladstone's advice against the introduction of Theosophy to working men's clubs, we endorsed it as wise for the reason that working men were not qualified by knowledge to deal with so abstruse a subject. The same want of knowledge, the almost ludicrous absence of any equipment suitable for such a controversy with those who, at any rate, do know what they mean, is apparent in every column of the "Chronicle" since in the earliest days of September it opened its pages to the epistolary flood that day by day has drenched it. The correspondence is like the gleanings of a carefully reaped field—some ears, much straw. And this is almost entirely attributable to the obvious ignorance of the writers. Their curiosity is far in advance of their capacity. Of true knowledge, even in a small degree, most of those who have rushed into print have none. They have heard of signs and wonders, of Madame Blavatsky and precipitated letters, of Mahatmas and their marvels, and they want the whole thing put on the footing of Maskelyne and Cook.

The sayings of these correspondents are funny enough. R. J. Haynes (West Hampstead) is of opinion that the late Dr. Cumming, of Apocalyptic notoriety, knew all about Mahatmas—the beasts of the Revelations, no doubt. J. Gray Smeaton, who is not afraid to sign his name to the proposal, wants a hall in Thibet, Bombay, or, in fact, anywhere for the Mahatmas, and another in London for Mrs. Besant, each carefully watched by detectives for precipitated letters and so forth. This is his idea of the elucidation of Mahatma marvels. W. Armstrong (Chichester) considers that H.P.B. was of a highly nervous temperament bordering on neuropathic disorder, and that she was hallucinated. "A Hottentot" speaks of Theosophy as "this form of Demonolatry." "Nemo" and "The

Monk of Harringay" think that the Mahatma is Thos. Lake Harris writ large. "Harris may be seen standing a deathless man." Therefore, of course—what? In "Harbord's" opinion Mrs. Besant is an "instance of misanthropical philanthropy raised on a rotten foundation," which somehow sounds awkward for her. Mr. Grant thinks Mahatma mysteries smell of Endor. E.A.S. wants to know whether anybody has ever seen anything about these marvels "that did not savour of the Egyptian Hall." A.K. boldly guesses that Maskelyne is a Mahatma. Many correspondents demand that the Mahatmas should come out in the open—Reformers' Tree, Hyde Park, some Sunday afternoon, we suppose—and show themselves. "Gates," "an anxious father," wants to know what the Mahatmas are going to do with his children. "Mann" thinks the "card tricks of Theosophy" inferior to those of ordinary conjurers. Mesmerism solves the rest of the problem. C. K. M. also finds Theosophy "good old mesmerism writ large." According to "Sat Bhai," the secret doctrine of Theosophy is the "coming cataclysm" of 1898. No. 5 (Calcutta University) is sarcastic. He has been everywhere and knows everything except what to believe about Mahatmas. He is sure, at any rate, that he "holds the ace." Under his own name, J. J. B. Coles, M.A., he subsequently challenges Mrs. Besant, supported by Mahatmas, Dr. Wynn Westcott, Mr. Burrows, and other magicians, to discuss with him as to the "origin of her symbols and crosses and serpents," with "enlarged diagrams or limelight pictures." We commend the idea to the London Spiritualist Alliance for their opening meeting of the coming session at St. James's Hall. "A Seeker" thinks he should feel much better if he saw a letter fly through the air, provided it was a miracle and not the work of an evil spirit. We recommend the simple purchase of a seat at the Egyptian Hall, where he will see the "Mahatmas outdone," a "human being" (that is far better than a letter) "disintegrated and precipitated invisibly through space." If the gentleman who wants the Mahatmas to "come out into the open and show themselves" can persuade Mr. Maskelyne to follow suit it might add interest to his little tricks. Lastly, for the list might stretch out to the crack of doom, we have "No. 7's" solution of the Whitechapel murders. They are, in his opinion, the work of an apostate Mahatma or an abandoned Chela!

Now, said we not well that this discussion is responsible for the liberation of a vast quantity of gas of low illuminative power?

The letters that are worth reprinting are unfortunately excluded by their length. They proceed chiefly from the headquarters of the Society, and do not advance the knowledge of any student of Theosophy, though they ought to be instructive to such writers as we have referred to above. Before leaving this branch of the subject it may be noticed that the Rev. Hugh Price Hughes (Wesleyan) broke the clerical silence on Theosophy in a discourse remarkable for profound ignorance of the subject: some few clergymen of the Established Church timidly warned their people that it savoured of Anti-Christ: and a "Royal Arch Mason" propounds its "undoubted identity with the highest teachings of Freemasonry," and "cautions his brethren against a repudiation of Theosophy before grasping what its teaching and organisation really amount to, as the day cannot be far distant when it will be generally known as the twin sister of Freemasonry." But it is noteworthy that those who have been regarded as the guides and teachers of men in matters of ethics, morals, and religion—the plane on which Theosophy avowedly impinges—have once more shown themselves to be "dumb dogs who cannot bark." The power has passed from the Pulpit to the Press. The only cleric who has spoken out with any effect is the Llanthony Monk Ignatius, whose mind is prepared for spiritual intervention in the lives of the faithful, and

whose position outside of the Church of Laodicea, as by law established in these realms, enables him to appraise its work and measure its silence at their real value.

Much that we might say here with advantage has already been said in the article on "Mr. Gladstone, Theosophy, and Spiritualism," which the "Chronicle" reproduces almost in full. (September 26th ult.). What is there said need not be repeated.

These signs and wonders prove nothing. In some cases unquestionably genuine, they are in others even stupidly fraudulent. "Dieu lui même ne pourrait ouvrir les yeux à ceux qui croient en moi"—God Himself could not open the eyes of believers in me—wrote Madame Blavatsky or someone of her. A plagiarised extract from Kiddle appears in a Mahatma letter which no explanation explains away. Sham marvels that would not deceive a blind child disgrace and disfigure aims and aspirations that must be admitted to be noble:—

(1) The forming of the nucleus of a universal brotherhood of humanity, without distinction of race, creed, sex, caste, or colour.

(2) The promotion of the study of Aryan and other Eastern literatures, religions, and sciences.

(3) The investigation of unexplained laws of Nature, and the psychical powers of man.

It is a tangled problem and one that should be familiar to the Spiritualist. For we, too, are not unfamiliar with psychical powers supplemented by chicanery; we have seen marvellous instances of supernormal power followed by a clumsy fraud that stood self-confessed. The evil mingled with the good applies to us as it does to Theosophy and to all systems that pretend to guide those who seek to penetrate behind the veil. We may be rash sometimes, perhaps often, in calling a certain phenomenon fraudulent when a better understanding of it would show us our mistake. But fraud there is and always will be, so long as *we are what we are*. If we are not much mistaken the co-founder of the Theosophical Society might have written, had she pleased, a very instructive and entertaining essay on the uses of fraud in supporting and furthering legitimate aims for the benefit of mankind. If we do not wrong her she would have used it and talked her "flapdoodle" without scruple to the *gobemouches* and *imbeciles* (as she called them) whom she openly laughed at and pleased with her "psychological tricks." Enough: she has played her part, and our concern now is with a very different person and a much more perfect organisation. Theosophy among the classes and the Salvation Army amongst the masses, writes a Roman Catholic to the "Chronicle," are potent forces, and we cannot afford to despise them.

What remains to be said must be written hereafter. For the present we ask our readers to study the most instructive and able letter that the voluminous "Chronicle" correspondence has contained:—

As to the "Mahatmas," the positive evidence of their existence, compromised as it has been by their chief agent, can only perplex a public with no intelligible hypothesis or ground of probability by which to regulate judgment. Let us look at the question in this general way: For thousands of years the subtlest intelligences of the East have been devoted to experimental study of psychical nature and its science, just as our Western intellect has for a much briefer period been intent on external or objective nature. Looking at what we have already accomplished in our field, is it not reasonable to presume that *if* there is in truth a psychical field to explore, its explorers, handing on to their successors an ever-growing tradition of success, have attained real results? Those results have been described, classified, theoretically expounded. Are Patanjali and all his school—nay, nearly all the great philosophers of India—to be accounted impostors when they enumerate or refer to the "Iddhi" or latent powers in man, often with all the assurance and particularity of experimental knowledge? Or were

they hallucinated dreamers? But how should that be, seeing that in the East the science of hallucination is better understood than in any other part of the world, as witness the performance of Fakirs? And why such suppositions? Because we disbelieve what we have never tried to investigate, or because the results are not demonstrated to us as the conclusions of Western science are (largely) demonstrated? The latter is the reason usually given. But it completely ignores the fact that the exercise of these powers would only, as a rule, work confusion in the world at the present stage of its progress. If you are absolutely devoted to spiritual progress, and unreservedly accept its conditions, you can, under right guidance, pass out of the lower order of this world into the higher order—consciousness, knowledge, powers of another—even while living physically in the former. But it is not then permitted to you—for reasons you would then well understand—to re-enter the order you have left as its disturber, as a worker of "miracles" which in that order have no ethical use or significance. As regards those who are already pressing into the higher order, though they have not yet entered it, the case is different, and they are treated with a practical confidence which we others must not expect, and ought not even to desire. It is also to be remembered that spiritual science necessarily leads to a totally different conception of what is for human benefit from that which makes progress consist in the adaptation of man's physical environment to his external and social needs. We call our inventors and men of science benefactors of the race, but no amount of physical knowledge that can be accumulated and utilised would bring us an inch nearer to the goal in the estimation of a "Mahatma." He, if he really deserves his designation ("Great Soul"), knows what we, indeed, once believed, but have long ceased to find credible or even to conceive—viz., that the only true benefactor of mankind is the saint, and also that true sanctity and the highest science are correspondent terms. But this beneficence does not work externally, nor are its methods visible, nor is this science teachable to the outwardly-directed understanding. The "use" of the Mahatma cannot be proved to the modern rationalist, nor to any intelligence which does not comprehend or admit the philosophy of spiritual influence, on which religion depends.

Meanwhile, your correspondents may be sure that no satisfaction on these questions is obtainable by the majority in the objective or evidential way. As soon as we hear of these phenomena we begin to hear also of the counterfeits. The latter have their use in repressing (when the generally inevitable exposure occurs) the inquisitiveness which belongs only to curiosity or selfish ambition. I have long conjectured that impositions in the Theosophical Society were on this account part of the programme. Everyone who makes occult phenomena his guest encounters "fraud." That is a "law." The man who believes in the fraud may certainly be called credulous; but he who because of fraud disbelieves facts to which every age and every quarter of the world have witnessed, and which very little reflection on the limitations of our boasted science makes credible, is deemed by occultists a fool, however clever he may be in his own or in the world's opinion.—Your obedient servant,

AN ORIGINAL MEMBER OF THE THEOSOPHICAL SOCIETY.
London, September 12th.

Since our leading article was in type we find the following letter from Mr. C. C. Massey avowing his identity with the "Original Member of the Theosophical Society," quoted above. Mr. Massey's is an important letter and we give it in full:—

THE EDITOR OF THE "DAILY CHRONICLE."

SIR,—The fairest and most practically sensible letter as far as Madame Blavatsky is concerned which has appeared in your columns on this subject appears to me to be that of your correspondent "T. F. W." in the "Daily Chronicle" of to-day. And I wish to avow my authorship of a letter in the same sense, which appeared in your paper of the 17th inst. over the signature "An Original Member of the Theosophical Society," because I have been shown a letter from a very prominent member of the Society, in which that letter of mine is referred to, and the writer of it denounced as a cowardly anonymous assailant, who could not be identified, whose word was probably worthless, and who could not be

an honest man. As my anonymity must have been a most transparent veil to nearly all my old friends in the Society, and as I said nothing implying possession of information not already accessible to the public, and as I did not bring any new charge against Madame Blavatsky requiring responsible authentication, I have failed to appropriate the character given to me. I said she *did* write the Coulomb letters, just as I might have said "the 'Claimant' is Arthur Orton" some years ago after production of the evidence, while there were still fanatical partisans who believed the contrary. I also used the phrase "unquestionable chicaneries." And if any uncommitted person, making due admission of occult possibilities, will consider the transaction (to take one instance only) with its attendant circumstances, recorded at p. 397 *et seq.* of the volume of the "Proceedings" of the Society for Psychical Research, containing Mr. Hodgson's report (and following that report), and is then able to say that there is room for rational doubt that I was intended by Madame Blavatsky to be deceived "phenomenally," and to be induced to believe what was not the fact—viz., that a letter had been conveyed to me by "Mahatmic" power, whereas it had in truth been sent by her by post to a confederate with instructions to transfer it to me as "mysteriously" as possible—why then I shall be ready to admit that I used too strong a phrase. But that case, of course, does not stand alone, and what finally drove me from the society in 1884 was the explanation, as from a "Mahatma," in the fourth edition of Mr. Sinnett's "The Occult World," of what was then known as the "Kiddle incident." I subjected that "explanation" to a searching criticism (of course upon the occult presuppositions, which were and are to me perfectly credible), published in "LIGHT," July 26th, 1884, and the conclusion arrived at seemed, and still seems, to me the dictate of mere common-sense and judgment. That was a year before the appearance of Mr. Hodgson's Report.

That, nevertheless, I still hold Madame Blavatsky in high honour will seem paradoxical only to those—the majority, no doubt—who make a single prominent feature in the complex individual character decisive of their judgment of the whole. This is a fallacy from which "Theosophists" should be specially exempt, both in point of charity, and by reason of their analysis of the component principles in human individuality. There are individuals among ourselves, as there are other races, who have not just those particular virtues which the average European or American makes the *sine qua non* of his respect, but who are superior to the rest of us in qualities, the high spiritual value of which we have hardly yet learnt even to apprehend. Our mere morality is largely what the word imports—just custom. For the use of the average social life, let us by all means keep it in esteem; but let us also learn to understand that the sinner may be more spiritually alive than the most "respectable" British Philistine. Madame Blavatsky was not saintly, but she was a great woman and a great teacher. And if anyone, in the interest of true history, and of those who might now or hereafter be misled by false history, has again to insist upon repulsive facts in her career and character, that is the fault of those mistaken friends whose blind devotion cannot distinguish between the essential and the accidental in its object.

Let me conclude with the hope that your readers will put aside, as quite unproven, Mr. Hodgson's notion that Madame Blavatsky was, or aspired to be, a Russian spy, or agent of Russian designs in India. The Government of India received this impression—as was supposed from an enemy of Madame Blavatsky, a native, who had been turned out of the Society for misconduct—very soon after the arrival of Colonel Olcott and Madame Blavatsky at Bombay, in 1879. They were watched and "shadowed" all over India for some time; but soon even the jealous official suspicions of that critical period were allayed, and presumably the Government found out its mistake. I hope a letter of mine in the "Times," June 12th, 1879, may have contributed to this result, as the official espionage was dropped just after its publication.—Your obedient servant.

C. C. MASSEY.

("An Original Member of the Theosophical Society.")
124, Victoria-street, S.W.
September 26th.

A PHILANTHROPIC PLAN.—We have received from Dr. L. E. Calleja, of Morelia, Michoagan, Mexico, a circular (No. 1), entitled "Circulo Popular De Estudios Filosoficos y Sociales," setting forth the "Bases Reglamentarias." The general object is to examine and investigate ideas and doctrines which may seem to make for the elevation, moral and intellectual, of the race, and the higher social development of the individual. The means proposed seem to us simple and likely to be effective in the hands of the philanthropic director, Dr. Calleja.

THE FALSE METHOD AND THE TRUE IN THEOLOGY.

(Continued from p. 466.)

THE LAW OF PARADOX.

One of the most perplexing things that at first occurs to us in the study of the highest discernible Divine Truth is the discovery that it is impossible to take it up at any point and be sure that that point is the true logical beginning. In such a study as Euclid the true and correct method and order are easily found, and we are quite sure that we are right in approaching the study as all text-books on the subject do; but in the matter of Transcendent Truth the more we seek to discover a logical order so as to be enabled to proceed step by step with demonstrative certainty the more we are perplexed at what to fix upon for the logically first thing from which all the succeeding steps can be evolved. Every point we take seems, when we come to manipulate it, not to be the actual first, but to involve some previous point; and if we take that previous point and seek to make it the starting point, we immediately find that this, in turn, involves a previous point, and so on, and so on; until we are forced to see that just as this study has, *ex hypothesi*, no end (for it is the study of the infinite), so also, and equally *ex hypothesi*, it can have no beginning.

A little thought would make clear why this is so. Let us take the two main objects with which Theology has to deal, Man and God, and ask ourselves—in the logical study of these two concepts which of them should come first. It will be found that, whichever we may start with, the other is involved from the very first, for God cannot be thought of save in relation to His works, of which Man is one: and Man cannot be thought of apart from God who is his Father and the source of his Being and characteristics.

Or take the two concepts of Thought and Word. It might seem perfectly clear that in the logical order Thought comes before Word, for surely we think before we speak. But although in this second way of putting it the act of thinking comes before the act of speaking, yet when we are studying not the relation of two acts but the relation of two things, we find that we cannot deal with Thought apart from Words, nor with Words apart from Thought. Thought is the spirit of Words, and Words are the body of Thought. To deal with Words we must *think*; to treat of Thought we must *speak*. So it is impossible to say that either of the two is logically first. For actually they are the same thing on two different planes. Words are Thought on the plane of utterance: Thought is Words on the plane of perception.

So we might take the concepts, Father and Son, which seem to be both on the same plane. Yet it is impossible to say that either of the two is logically first and the other second. For the Father cannot be a Father for a single instant without having a Son: he is Father only in virtue of his Son; and in the same manner the Son is only Son in virtue of having a Father.

Thus finding, when the subject of study is essential Truth, that there is no strictly logical commencement, and yet being under the necessity of beginning somewhere, let us take as our starting point a matter upon the clear understanding of which depends all orderly and accurate thought upon transcendental subjects. This is the Law of Paradox.

The dictionary definition of Paradox is "something seemingly absurd yet true in fact." Perhaps it might be expressed as two statements which at a first impression seem hopelessly in contradiction, and at a second and deeper view are seen to harmonise into one full truth. De Quincey, with his usual neatness of expression, says that Paradox is "not that which being false puts on a semblance of truth, but, on the contrary, that which, being true, puts on the semblance of falsehood."

The necessity of Paradox in dealing with all matters of Divine Truth arises from the fact that, for man, Divine Truth is *his impression of what is Divine Truth*. He being on a lower plane, and the truth to be cognised being a truth of a higher, it follows that he must be seeking to express two things in one formulation, viz., what appears to human sense, and what is in Divine essence and actuality.

For instance, suppose in studying my essential relation to God I find that I experience many things which seem hard and unpleasant, I am tempted to conclude, "The God with whom I have to do is a hard God. He does not love me, He is continually thwarting me. I suffer under His

visitation, and cannot believe that He is Love." This is obviously judging of the case from my own personal point of view: such a view is a simple one and unparadoxical. But then possibly I bethink myself, "This is my point of view, and therefore, *ex hypothesi*, it is not God's. Now what can my own deepest inner feeling tell me about what is probably God's point of view?" and I think it out carefully. I soon come to perceive that the pain and sorrow which, as an undeniable fact, do result to me, and which seem to me at the first to be *the end* of God's dealings with me, may be but an intermediate end and not the final one. And I can now say either, "These very things themselves are means whereby I am being made aware that I am wandering from the true path, and am so kept right and saved from final failure"; or, "They are themselves valuable experiences whereby I am learning to be able to sympathise with others, and so far from resenting them because they offend my external feelings and my natural selfishness, I should welcome them because they are educating my inner man, and giving me power to be a greater force for help and uplifting to my fellows."

The understanding of all the apparent contradictions in Holy Scripture and in all spiritual writings depends on the true apprehension of the Law of Paradox. The simple rule for the solution of a Paradox is, "Find the second point of view." For, as Paradox arises from the fact that there is a second point of view, it is obvious that it cannot be solved until the second point of view is found. As an aid to finding the second point of view remember the two words *is* and *seems*. If the mind cannot discern that these two words must apply to every spiritual concept, the former expressing what is in the higher plane of actuality, the latter the mode in which our faculties of this lower plane can alone apprehend that higher truth, then by no possibility can the Paradox be solved.

And where a Paradox cannot be solved there is no other alternative than to become a partisan of either the one side of it or of the other. All partisanship, and narrow-mindedness of every sort, arises in this way—from failure to see the second point of view. In fact, as the word itself hints to us, the "narrow" mind can never see more than one point of view. To such a mind a Paradox expresses a truth and a falsehood. But a wider seeing mind can perceive that, given the two planes involved, the two affirmations of the Paradox are each true on its own plane.

A Paradox does not contradict logic, because logic can deal alone with one plane and one point of view. One of its fundamental rules is—you must not have four terms; that is, you must not use a term in one premise in a sense different from that which it bears in the other premise. The same point of view must be observed in both. And it is undoubtedly true that *on the same plane* a thing either is or it is not. From the point of view of a sportsman, a country may be called a good country, because it abounds with game. But the same country from the point of view of the agriculturist may be called a bad country, because the soil is poor. And if anyone retorted "Nonsense, a thing must either be or not be; the country, if it is good, cannot be bad, it must be either one or the other, and cannot be both," we should say, "True, from *the same point of view* it, indeed, cannot be both good and bad; but from one point of view it may be good, while from another it is bad." So with regard to the Theological question of the Character of God. We say on the one hand God is Love, and on the other we speak of the wrath of God. Here the paradox is God is Love and God is wrath. Of course, both cannot be true at the same time and from only one point of view. From the point of view of the spiritually discerning man God is Love, and all actually occurring cases of what we call Divine visitation—sickness, loss, catastrophe—are by such an one regarded as the loving chastening of a Father, or as the necessary educational experiences whereby our true nature is being brought into consciousness and the illusion and misapprehension of the outer consciousness is being exposed and brought to an end. But from the point of view of the worldly man, who cognises only the present world and his own immediate interests and hopes, anything which interferes to prevent his success in life, and the obtaining of all he is pleased to believe he requires, must be regarded as evidence of something the very opposite of love. And hence he believes either that the great Universal Force is a blind force and acts without thought or care for

the distress it may cause, or that it is a vindictive Force demanding absolute subjection and obedience on man's part and falling with speedy and terrible vengeance on any who by independence and disobedience may give it a justification for striking home.

Lastly, let us put it in this way. There are three States of Being through which we have passed or shall pass. The Elementary, the Intermediate, and the Perfected. To two of these, the first and the last, Paradox is not proper, but to the middle one it is, because the Intermediate state unites the veiled sight of the Elementary with the Faith or internal perception (insight) of the Perfected. Until we have paid back the uttermost farthing of everything we possess which partakes of limitation we cannot transcend the use of Paradox; just as until we have discovered in ourselves the faculty of intuition and commenced to use it we cannot begin to use Paradox. To the Natural or Elementary man the things of the spirit are foolishness. To the Christian or Intermediary man they are beliefs and hopes. To the Christ, the Divine or Perfected man, they are actualities, realisations. The Elementary and the Perfected possess unity—to the former, things have not yet divided; to the latter, apparent division has reunited into a synthesis in which all are One. But to the man not yet perfected, but straining toward perfection, though he believes in the Unity and by insight even catches now and then glimpses of it as a coming glory, yet his apprehension is confused by the still continued limitation of all his outer faculties and senses, and, therefore, in order to be true both to what he finds himself to be in actual present nature and to what he feels as to the very and eternal Truth of God, he is driven to the constant use of Paradox to avoid the denial of outer sight on the one hand, or of insight on the other. Paradox belongs to the divisional part of our life, when our wings are growing, but as yet we cannot fly. But when that which is perfect is come then that which is in part shall be done away. And so we pass from the first stage of All in All; through the second—of All is in one sense All and in another sense One; to the third or final stage, and to the last and most perfect Paradox,—All is One. G. W. A.

PHYSICAL AND SPIRITUAL LIGHT.

Like many others at this time of year I have been taking holiday, and as a holiday never seems complete unless the change is absolute or as nearly so as may be, I have rather avoided English newspapers and journals of all kinds. Hence Professor Oliver Lodge's address at Cardiff came to me with delightful freshness a few days ago.

I have for long held the opinion that much is to be hoped for from the younger school of scientific men, and Dr. Lodge's deliverance is an earnest, as I take it, of more important things to come, not from him alone, but from others whose physical investigations are leading them over the borderland between matter and spirit, so-called. There is a greater difference between the materialistic conception of a piece of iron as a hard lump by the ordinary untutored mind, and the conception of that same piece of iron as a congeries of vortices in rapid motion—in which conception the lump idea has no part whatever—than there is between the ordinary conception of the material life we now live and that of the quasi material life of the existences about us. It is because the stride onwards indicated by this difference of conception has been so great that my hope for help from physical science is as strong as it is. That professors of physical science have refused to investigate phenomena is not evidence that physical science itself has nothing to say about those phenomena. For myself, physical and spiritual are convertible terms, Bigotry is an evil on either side.

There are two passages in Professor Lodge's address, as given in "LIGHT" of September 5th, to which I wish to call attention. The first is this:—

"A luminous and helpful idea is that time is but a relative mode of regarding things; we progress through phenomena at a certain definite pace, and this subjective advance we interpret in an objective manner, as if events necessarily happened in this order and at this precise rate. But that may be only one way of regarding them. The events may be in some sense existent always, both past and future, and it may be we who are arriving at them, not they which are happening. . . . We perceive, therefore, a possible

fourth-dimensional aspect about time, the inexorableness of whose flow may be a natural part of our present limitations."

This passage is pregnant with meaning, and it is an instance of how scientific investigation may come to be of serious help. Time—one-dimensional time—is essentially physical in its conception, it is at the base of all dynamical laws hitherto recognised. To extend time into two dimensions—four-dimensional time seems some steps still farther onward—is, to say the least of it, to throw a flood of light on all such things as prophecy, second-sight, and so forth. It is of no avail to say, two-dimensional time, and therefore four-dimensional space, are unintelligible; all the phenomena of life are in this sense unintelligible, and yet we recognise those phenomena. In this passage Dr. Lodge indicates such an extension in meaning of the supposed fundamental laws of physics as must, if established, entirely change the aspect of all physical science, bringing within the pale of that science much of what Spiritualists have hitherto claimed as their own. Of that indeed we must be glad, for it is what we have so long hoped for. Another step will have been made towards abolishing the supernatural.

The second passage is this: "The phenomenon of crime, the scientific meaning and justification of altruism and other matters relating to life and conduct, are beginning, or perhaps are barely yet beginning, to show a vulnerable front over which the forces of science may pour."

Here in connection with the broadening out of the meaning of time we are on the threshold of a new meaning for "morals." That "hatred" which is a moral "perversity" may be translated into the physical act of "murder," we know, but we have not yet found the nexus. In the transference of the waterfall from the Neckar to the Electrical Exhibition at Frankfort, the energy passes through a medium in which physical forces in the ordinary sense of the word have no meaning, where "up" and "down" have reference to qualities and not to position, and yet the transference is made, and is interpreted into the mechanics of ordinary life. Does not the physical effect of altruism, of crime, of morals generally point to some medium—not necessarily the luminiferous ether, which seems now to be doing duty for our old friend Electricity—but some condition in which the mechanics of this world, as we think we know them, are as curious and inverted as are the mechanics of electrical stress and strain. From that new spirit of investigation which such men as Professor Lodge and Mr. Crookes are introducing, by which the hedges of orthodoxy are being cut away, and the broad plains of knowledge beyond are being brought into view, we may hope that the mysterious may begin to become the known, even though the view disclose mountains beyond, which must be scaled before we can hear more than the echo of the rustle of the garments of the Living God.

π.

MAHATMAS.

This extract is severe on the great Masters. But a simple interpretation is at hand. Mahatma means Great or High Master, *i.e.*, Head Master. There are many Head Masters in England, and in their own opinion they have a monopoly of wisdom and their doctrine or teaching is certainly very occult generally:—

On learning that there was in existence an English Mahatma, the "St. James's Gazette" paid Sir William Harcourt the compliment of hailing him as this mysterious and powerful being. It was a pretty tribute to a commanding personality, but it is understood that the Theosophical Society does not admit the claims of the descendant of the Plantagenets. Dr. Alfred Bennett, however, writes to inform us that he can fill the vacant niche in the English angle of the temple of occult wisdom. His nominee is at present residing in the Aberdeen Asylum for Mental Diseases. He communicates without any visible apparatus with her gracious Majesty at Balmoral, and he claims to be able to tell the position of any ship at sea and to communicate with the people on board. The Scotch genius, as may be seen in the case of such distinguished Scotchmen as Hume, Adam Smith, and James Mill, is unfortunately severely logical, and apt to be matter of fact, and the hard-headed Aberdonian physicians have Koot Hoomi's supposed Anglo-Saxon colleague under lock and key. His reflections there will doubtless be those of a patient in a similar institution in Edinburgh: "They said I was insane; I said I was not; but they were in a majority, and consequently I am here."

LETTERS TO THE EDITOR.

"The Church of the Future."

SIR,—I have read with much interest Mr. Page Hopps's sketch of the "Church of the Future." Every well-instructed Christian who believes that our Lord Jesus Christ founded the "Kingdom of Heaven upon earth" on the Day of Pentecost, and sealed it with the seals of Unity and Catholicity, looks forward, doubtless, to some such development. Every truth sown in the earth must needs find its own body, and from the beginning it was known that, like all things human, this embodied Church would be full of faults, shortcomings and perversions. But the hope of the future was engraven on her charter; that she should in the course of ages become "a glorious Church, not having spot or wrinkle or any such thing." My object in writing this short letter is to submit that the Church of England, so far as she is truly Catholic, contains in herself these seven guiding principles or ideals, but that they are all infinitely widened and strengthened by the revelation of the triune nature of the Deity. I will take the points in order.

1. *The Fatherhood of God.*—Mr. Hopps bases this faith on His immanence in all humanity. So does St. Paul. "There is one Body . . . and one God and Father of all, who is above all, and through all, and in you all." But this teaching cannot put us into relation with Him as a Father till we learn from St. John that Deity contains in its own essence the Logos or Manifestation—a true Son in conscious filial relation to the invisible Father—the Son in whose image man was made, who, therefore, is the root or head of every man and forms in each the filial or Christ-spirit, and leads all as sons to the Father's Home. Readers of L. Oliphant's "Scientific Religion" will remember how the spiritualisation of man is there traced to the Word or Operation (p. 293) and to the descent of the Divine Human on the earth-plane.

2. *The Brotherhood of Man.*—This, too, cannot be apprehended and "committed to the life," in Swedenborgian language, till the Divine Human in the essence of Deity is believed. "He that loveth not his brother abideth in death," according to St. John (1 John iv. 14), but when he believes that Jesus is the Christ he is "born of God," and hence able to love all that are also "begotten of God." (1 John v. 5.)

3. *The Development and Advance of the Race.*—This is, indeed, a beautifully worded statement of a truth which lies deep in the Church's foundations, and is in these days being more and more taught to our congregations, the scientific doctrine of evolution being no longer branded as anti-Christian. (*Vide* Rev. Aubrey Moore's exhaustive treatise on Evolution in the "Guardian" of three or four years ago.)

Paragraphs 4 and 5 are, I submit, based on a confusion of thought which is very misleading. Though ideally the Church is the world, as Moses said, "All the congregation are holy," every one of them, yet in practice the baptismal promise to "renounce the world, the flesh, and the devil," is as needful now as ever. "Ye are of your father the devil and the lusts of your father ye will do," was said boldly by Him who claimed all souls for the Father in Heaven.

"We know that we are of God, and the whole world lieth in the arms of the wicked one." The world is the great enemy of the Christ-life, and nothing is gained for goodness by calling a common meal a Sacrament or a children's school a church. The point of view of the Pope in his recent Labour Encyclical is far nearer to facts. "There is nothing more useful than to look at the world as it really is, and at the same time to look elsewhere for a remedy to its woes."

6. *The Unceasing Inspiration of Man by God,* and

7. *The Constant Communion of Kindred Spirits in the Unseen and the Seen.*—Here Spiritualists can surely lift a warning voice. There would be nothing more misleading than to place present spirit-inspired utterances on a level with those time-honoured teachings which, as Mr. Hopps accurately says, have been "measured by the ability to receive and use them." The more we believe in inter-communion the more careful we should be to reject authoritative dictation. Florence Marryat's striking book, "There is no Death," has abundantly proved its thesis, but also shows what class of spirits are nearest to the earth and can most directly influence mortals. The higher spirits when they communi-

cate (*vide* "Light through the Crannies") generally only emphasise and confirm the old truths which are taught by Moses and all the prophets, Christian as well as Jewish. But the Church undoubtedly is faithless to her own documents if she teaches that the school of the prophets is closed, or that gifts of healing, tongues, and prophecy, no longer exist. Truly she herself offers the best field for the development of these gifts, and many an emancipator, many a rescuer of old truths from oblivion, such as Frederick Maurice, and Robertson, of Brighton, or Charles Gore, of "Lux Mundi" celebrity, are counted as inspired prophets by those whom they have delivered from the bondage of ignorance.

In conclusion, sir, we have good reason to believe from communications that the two first-named, with countless others, are banded in the spirit-world in a mission to "spiritualise the Church of England." Let us join our efforts to theirs, not to found a new Church, with excellent paper formularies, but to spiritualise the old Church of our fathers by digging down to its foundation truths, and with the noble authors of "Lux Mundi" attempting "to put the Catholic Faith into its right relation to modern intellectual and moral problems." E. H. WOODD.

Mr. Elliot and Theosophy.

SIR,—Your issue of 19th inst. contains rather a curious letter from Mr. Gilbert Elliot, on the subject of "Mrs. Besant's Letters." Although Mr. Elliot writes "F.T.S." after his name he seems to be unaware of the only method by which actual knowledge of the Mahatmas can be obtained—which is by raising consciousness towards their level. He must admit that an examination of the letters in question could not possibly give him the proof he wants. Does he suppose that the letters themselves can bear any conclusive proof of their origin? Mr. Elliot must well know the reasons which led Mrs. Besant to say what she did as to their receipt—indeed he states those reasons very accurately, and yet he appears to suppose that her object was to prove the existence of the Mahatmas. If Mr. Elliot will not accept the evidence within his reach, chiefly their teachings, I hardly think he need anticipate any other phenomenal evidence. It is by these teachings that Theosophy will live.

SIDNEY G. P. CORYN,

Fellow of Theosophical Society.

21, Sudbourne-road, Brixton, S.W.
September 23rd, 1891.

The Mahatmas.

SIR,—In regard to Mr. Gilbert Elliot's letter relative to Mrs. Besant.

In the reports of Mrs. Besant's original statement she is made to assert that she had since the departure of Madame Blavatsky received letters identical in every respect of handwriting, paper, &c., with those which Madame Blavatsky was accused of forging. Madame Blavatsky was accused by one set of experts of having forged letters from a Mahatma and was as emphatically defended by another set of experts in handwriting. Apart from the question whether her being shown not to have written such letters was proof that the correspondent was a Mahatma, Mrs. Besant's statement amounts to the presumption that her correspondent was not Madame Blavatsky and that probably also Madame Blavatsky's correspondent had a real existence.

But the plain facts are these. Madame Blavatsky put forward a system of thought in which the existence of Mahatmas assumes a place as a necessary consequence of a highly advanced state of human evolution. She declared that by undergoing a certain process of training she had been brought in contact with these Mahatmas and that her work was being carried on under their orders. Naturally many persons are in the same position as Mr. Elliot, and wish to know whether there are positive proofs of the existence of Mahatmas apart from Madame Blavatsky's assertion and the theory of human evolution. In this regard Mr. Elliot demands certain answers from Mrs. Besant as to the manner in which her letters were received. Now, as it seems to me, the question of the existence of Mahatmas does not in the least depend on whether Mrs. Besant received her letters in a phenomenal manner. Mrs. Besant, in effect, has said that she has adopted a certain course of life and has become a pupil of certain individuals whom she regards as Mahatmas, and that Madame Blavatsky was the means of opening up this

line to her. By following it Mrs. Besant has convinced herself of the existence of the Mahatmas; the inference is that similar means are open to Mr. Elliot and others who are anxious to convince themselves.

But Theosophy and its truth cannot be said to depend on the existence of the Mahatmas. To the Mahatmas Theosophists regard themselves as eternally indebted for the removal of the darkness of ignorance as to the various religions. Therefore Theosophy is rather a philosophy of religions than a religion itself. If we take the word religion in its simplest meaning it will then be found that Theosophy is religion itself, but not even a religion in its present form. And in the same way it would not be possible to call any man a Mahatma because he possessed a physical body or wrote or precipitated physical letters. Unless the philosophy of things is studied it is not possible to gain the slightest conception of what a Mahatma is, or is not, nor of the nature of "divine wisdom," which is truth and beyond any religion.

Old Hall, Milnthorpe.

A. KEIGHTLEY.

September 21st.

Psychical Experiences.

SIR,—It is now many years since I exercised my mediumship (then only privately), but psychical gifts, once encouraged, must "out" in some form or another. Some account of these spontaneous manifestations in my particular case may be interesting to your readers. Let me first remark that, being naturally critical, I resolved not to report until striking "coincidences," by frequent repetition, to my judgment seem deserving of being treated as something more meaning and less haphazard, however "the world" may laugh. Firstly, then, impressions in the normal state, of which I could relate many but for their personal nature and the bearing they have had on my moral and spiritual well-being: the following, however, I can tell:—

One evening my sister and I went to a concert. Soon as we took our seats (half an hour before commencing time) I felt and said, "Something will go wrong to-night; I feel it"; to which my sister "made a face," and I retaliated, "Well, you'll see." Sure enough, owing to some misunderstanding, the artistes never put in an appearance. Our money was returned, so were we, home to a fireless room on a freezing night.

Travelling in Austria once I got dreadfully frightened. It was night, and we were journeying along through a country wild and dark, and I had just been told we were locked in until we should arrive at Vienna, at 6 a.m. I was faint, partly from hunger, partly from alarm, when I felt a sudden impulse to let down the window, and a mighty influx of strength impelling me to desire *and will* the train to stop. I acted accordingly, and instantly, scarcely to my surprise—I expected it—the train slackened speed and stopped—there in the wild, open country. The guards came, not to me, however, but to the next compartment, and it was only when I shouted lustily that a voice in broken English responded from that next carriage, then in German insisted on my door being unlocked. She who had proved my guardian angel was the Countess K., who, fancying her jewel-box was lost (her feet being on it all the while), had sounded the alarm-bell, and in this wise was worked my deliverance and my safety to Vienna at least. Was that merely "coincidence"?

But in dreams my psychical gifts are most *en evidence*. Frequently I have now symbolic dreams—symbolic, that is, of my strangely chequered and romantic earth-life. For instance, if I am to be ill I see my face in a mirror; enemies I discover in pictures; troubles and anxieties in a stormy sea (which I always weather pluckily and surmount); care in children; grief, heartsickness, &c., in soiled garments; difficulties in mud; despondency in darkness (or partial), which eventually always gives place to light, and I find myself revelling in sunlit meadows, gathering sweet flowers, and I know on awaking I am fated to another of those pretty little love-dreams with which my life is so abundantly adorned, but which are doomed to be short-lived (owing to Mars in the seventh house of my horoscope, I presume). Yes, indeed, I find dreams (abnormal) most interesting: would it not be well, as students of psychical science, to watch and heed them more? Much more could I tell, but that I fear already I have trespassed too much on your valuable space.

3, St. Thomas's-square, Hackney.

CAROLINE CORNER.

Dynamics of Spiritualism.

SIR,—Apparently, there is no reasonable connection between sitting round a table with the hands placed thereon and the mechanical effects produced thereby. Yet considering facts and reasonings to which I am about to advert, some light may be shed on this apparent mystery.

Force is usually held to consist of matter in motion, say, lb. moved lft., or $p \times f = x$; but when motion is not produced, then $p \times of = ox$, or, in other words, no force has been produced.

Now, if I hold out my arm horizontally, say, for a quarter of an hour, no motion has been produced during that time; so that, as shown above, no force has been produced; and yet I find myself much fatigued, in fact, as much so as if I had been hauling a certain weight up a certain height; and hence this must have been effected by a corresponding waste of food producing such work.

Now, taking the required energy to be the same in amount as would have been necessary to do a certain amount of real work, and the fatigue also showing that the energy has departed out of the body, we must hence conclude that this energy is yet somewhere adjacent, and available to do work; for, remember, it has departed from the body without doing any work.

What is more likely than that this isolated available energy is possible to be employed by the invisible intelligent existences, or spirits, as they are called, to produce the power and motion in tables or other heavy bodies.

When we come to consider that we know not what the invisible power—electricity—is, it is not too much to assume the existence of an invisible power which we may call energy; and which, possibly, like electricity, may be isolated and employed to do work in some way which we have yet to discover.

While we are standing still, or even sitting a quantity of energy must certainly become isolated, for we become tired, and yet are without motion; and so it is also with the arms held lightly over the table expected to move.

In cycle-riding we find a man can go about six times the distance in twenty-four hours that he could by walking. How is this? Because the muscles required for the standing posture *alone*, become then available for propulsion—or, rather, I should say, that the energy is available.

The same fact could be illustrated in the general application of energy to locomotion. In conclusion, we may say that energy, isolated from humanity and applied by spirits, becomes force.

82, Barry-road, S.E.

J. H. HUXLEY.

Boxing Child's Ears.

SIR,—On looking over some of the testimonials given to me by my patients, I came upon one or two which I think may be published with advantage; since the question of punishments in schools, &c., has been so much before the public, and boxing the ears of boys and girls, by school teachers, has been so much in vogue.

The following testimonials I have copied from a book of printed forms, which accounts for their general similarity.

G. MILNER STEPHEN.

40, York-place, W., September 19th, 1891.

DEAF AND PARTIALLY BLIND.

My child Minnie is eight years old, and has been suffering for two years from deafness in both ears; owing to having been struck by a pupil teacher at school, which also caused inflammation in one eye. She had two doctors, but derived no benefit from any medical treatment. One doctor said, "The child must have been boxed on the ears, which occasioned the deafness."

Having read and heard of Mr. Milner Stephen's wonderful cures, I went to him with Minnie on the 12th inst., when he gratuitously removed all pain from the eye, by "laying his hands" upon her, and breathing into her eyes and ears; and she immediately got her hearing and sight.

I live at 109, Third-avenue, Queen's Park.

September 12th, 1887. (Signed) MRS. M. ROBERTS.

Witnesses, O. L. Broderick, West-street, Ryde; Eliza Jones (Mrs. Dr.), 45, Ladbrooke-square, Notting Hill.

DEAFNESS.

I, Harry Williams, am nineteen years old, and have been suffering for thirteen years, from total deafness in the right ear, and partial deafness in the left, together with paralysis

in the jaw, preventing my speaking plainly; owing to being repeatedly struck with a ruler, when six years old, by a schoolmaster.

I have had two doctors, but derived little or no benefit from any medical treatment. The doctors said they could do nothing for me.

Having read and heard of Mr. Milner Stephen's wonderful cures, I went to him yesterday; and again to day, when he restored my hearing by breathing into my ears; and I hope and believe that the cure is complete.

I live at Palmerston, N.Z.

February 11th, 1883.

H. P. WILLIAMS.

Witness, Ada Fiven, Richmond, of Nelson.

Massage.

SIR,—My attention has been called by a friend residing on the continent to the following paragraph of a letter published in one of your contemporaries, in which, referring to the late German Empress Augusta, the correspondent writes:—

"She for many years submitted herself to a treatment of massage, which, *although painful in itself*, seemed to be the only possible means of allaying the severity of local pain. The operation was performed by an aged Silesian peasant woman of over seventy years of age, who had the natural healing gifts of so many country people of that province, beside the qualifications of a good rubber. It has puzzled many physicians to find out in what those gifts lie, but they are compelled to admit facts which science refuses to elucidate."

Permit me to address to you a few lines to rectify the erroneous idea given by the said correspondent about massage.

Massage is *not* painful in itself, as stated, but, on the contrary, it is very comforting when properly performed. I have attended and cured by this process many people suffering from various complaints in the head, eyes, throat, lungs, heart, liver, stomach, and spine; also from rheumatism, gout, general weakness, paralysis, and many other afflictions; and instead of the patient feeling any pain, all have told me that the sensation could not be more soothing. What has given to massage a bad reputation is the incompetence of many common operators who, calling themselves professionals, act in a rough manner, presumably thinking that the stronger the blow or pressure they apply to the part afflicted the greater will be the benefit produced. I know several persons who have been compelled to stop the treatment of such healers owing to the agony which they have suffered at their hands, and which with some has been so great as to cause faintness.

As very few people know the scientific theory of massage, it is not surprising that the same bad treatment is inflicted upon the patients of various institutions all over Europe.

In support of what I have stated about massage I extract the following from a paper written by a good authority in the matter: "It is a great mistake to give pain by any of these manipulations. A little pain and fright are capable of thwarting your best-directed efforts."

3, Bulstrode-street Cavendish-square.

September 28th, 1891.

F. OMERIN.

TO CORRESPONDENTS.

IT having been repeatedly requested that all communications intended to be printed should be addressed to the Editor of "LIGHT," 2, Duke-street, Adelphi, W.C., and not to any other address, it is now respectfully intimated that letters otherwise addressed will not be forwarded. Foreign correspondents are specially desired to note this request. It does not, of course, apply to proof sent from the printer and marked to be returned to 13, Whitefriars-street, E.C. So much expense and delay is caused by neglect to read the standing notices to correspondents that it is hoped attention may be paid to the plain directions therein laid down.

C. J. B.—Thank you much for your trouble. We shall gladly use from time to time, introducing some variety from other sources.

AUTUMN.

Warm tints of Autumn gather round,
Mellowed by many a summer sun;
So Autumn-life in man is found
Golden with works when nobly done.
And when the russet leaves shall fall
To quicken future summer life,
Man's labours o'er, his life shall fall
To rise anew from earthly strife
Into new forms of subtler power,
Mid richer scenes of spirit dower.

Haslemere,

—M.T.