

# Light:

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"LIGHT! MORE LIGHT!"—*Goethe*.

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

## NOTES BY THE WAY.

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

I am happy to say that "Spirit Teachings," long delayed by no fault of mine, is at last issued from the press. The announcement in the last number of "LIGHT" will have told as much as this. It is not often that an author can impartially criticise his own book, with a feeling that, beyond general arrangement, he can claim no credit for its contents, though he must, doubtless, bear any just blame for its defects. He is the only person to be got at, and is so far responsible. This is to a great extent my case, however; and the consecutive reading of what is now in the hands of the public has impressed me with a belief that the story of that struggle, and of the means by which it was fought out, is a narrative that must interest and instruct in a measure far greater than the opinions, especially the theological opinions, can benefit or injure any reader. I am not about to enter into a disquisition on theology: I know too much about it. And though it was necessary to deal with a mind that was packed with much lumber as I was dealt with, the theology may be omitted without loss by anyone who is so inclined. The value of the record as one of an educational influence brought to bear from without will remain; though nothing can now give any real idea of its potency.

If Mr. Wedgwood will refer to my previous notes he will find that I have given Mr. Bishop full credit for the two experiments to which he refers. And if he reflects even slightly he will see, I think, that the conditions at the Deanery, Southampton, were very different from those which obtained at St. James's Hall. It is antecedently improbable, in the light of experience, that any sensitive should be able to perform successfully the very difficult feat which Mr. Bishop claims to have performed under such circumstances as those which then prevailed. It is not impossible that the feat was fairly performed. But when the arts and tricks of the conjurer and showman are mixed up with what should be a serious scientific experiment, it is not surprising that those who, like myself, do not doubt the general possibility but only the special fact, should suspend their judgment, and point out the possible flaws in the evidence. If Mr. Bishop read the number of that note under those distracting conditions, he can, no doubt, read the numbers of other notes with

some of the fifty elect under much more favourable conditions. He tells us that he is going to do so. I will wait for the result.

No doubt Everett had some psychic power. So, I believe, has every so-called exposer of Spiritualism, else his exposure would soon come to an end. It is only by prostituting the gift that these men can do what they do. But admitting all this—and it is well that the public should know that it is so—I do not see what we are to gain by any dealings with the professional exposer, or the charlatan, who trades on his gift to hoodwink the public quite as much as the cheating medium does when he "assists the phenomena." Against him, poor creature, whom our folly has often made what he is, the outcry is loud, and the moral indignation immense. But the man who lies in order to befoul by his words and deeds that which he lives by counterfeiting and misrepresenting, is petted and patronised, not only by those who would kill a hated thing by any means in their power, but by those who view the matter from a very different standpoint. I see no difference between the moral obliquity in these two cases, or, if we are to be nice in our distinctions, the weight of sin is on the side of the man who misleads and hoodwinks a whole public, and makes a knowledge of truth, so far as in him lies, impossible, rather than on the side of the often obscure and always uninfluential medium.

Those who in this matter desire to arrive at truth, and not merely to prop up a shaking opinion, or to bolster up a prejudice, cannot afford to rush to conclusions, or to accept any but the best evidence in dealing with persons whose motives are so manifestly interested as are those of the professional exposer. It is his business to deceive their senses, and to throw dust in their eyes, and they should set out with that conviction. There is naturally, as the *Spectator* pointed out in an otherwise halting and undecided article on the subject, "a strong prejudice against the conglomerate of conjuring tricks and professed thought-reading which Mr. Bishop exhibited to his audience;" and rightly so. The very circular convening that meeting should lead a critic to be cautious. I say nothing here of other reasons for caution. But I do say that if Mr. Bishop be what Mr. Wedgwood depicts him, his responsibility, and that of the "American of the name of Everett," and that incurred by the whole tribe of exposers, even if they be, as the confiding writer in the *Spectator* naïvely puts it in one instance, "gentlemen who never gained a penny by the use of such powers as they possess," is one that is weightier than one likes to contemplate.

The *Journal of Science* for the current month has a paper on Thought-reading by the Rev. H. H. Higgins. He conceives the faculty to be perfectly *natural*, "a part of the profound mystery of life," which all share in common. He thinks that "there are called into exercise in every instance of Thought-reading two distinct constituents—first, the ordinary nerve-currents; and secondly, an abnormal exaltation of the sensitiveness of some portion of the cerebral system, or sensorium of the operator." The nerve currents, very similar in nature to the electric currents, provide the material (so to say) for mental telegraphy. "There is a special physical condition of the brain corresponding with every

thought of which we are conscious," and by the nerve-force it is possible to bring that condition of brain into what Dr. Carpenter calls "direct dynamical communication" with another brain. Especially easy is this when the hand is used for the purpose of transmission of the nerve-current; for "the brain is well accustomed to acts of discrimination founded on nerve-current coming from the hand."

The second constituent—"an abnormal exaltation of sensitiveness in the operator"—is one which he also regards as being reached "by a perfectly natural gradation." The principle of compensation pervades all nature. The blind man is marvellously acute in power of hearing, and the deaf man often possesses very keen vision. In sleep sense impressions are suspended, but we become conscious of what Mr. Higgins regards as the ceaseless action of the brain—unconscious cerebration. This passes into the dream-state where volition is in abeyance. In somnambulism, on the contrary, "volition is active: the senses also are in a normal condition, but reason and judgment are suspended." All these perfectly natural states, "reverie, sleep, somnambulism, catalepsy, lead up so closely to the hypnotised and mesmerised conditions that why the one class of affections should be less a subject for scientific investigation than the other does not appear." (It does not indeed!)

These considerations Mr. Higgins thinks are sufficient to explain the transference of thought when the subject and operator are in "quasi electric communication." "The two brains become like two electric clock dials." I do not know whether he would consider that they covered the more remarkable cases where no contact is established. The case of Alexis Didier to which Mr. Wedgwood refers is hardly similar, except in kind, to the ordinary cases of thought transference. Alexis was a trained and accomplished clairvoyant, and his power of reading concealed letters or seeing objects abnormally is more akin to that displayed by many hypnotised or mesmerised subjects. But, however this may be, Mr. Higgins's temperate and lucid article is a timely and intelligent contribution to the study of a subject which is in no little danger of being vexed by gusts of controversy wherein prejudice rather than impartial justice is dominant.

I am much in accord with Mr. Kiddle's comments on a recent Spirit-teaching. Probably the necessity for impressing me with decided views of what was not apparent on the surface led to a strong statement of one side only of a question that is many sided. No doubt it is true that no more in America than here do the conditions which were then under consideration obtain. But we must all of us have observed that, from "The Judaea of Spiritualism" we get what we have of this new truth, even as we seem to hand it on in our turn to Australia. In that sense only was America referred to. But, in truth, whether there or here or elsewhere, the meddling with a subject little understood should be undertaken, as Mr. Kiddle properly points out, in a guarded spirit and with due care. It is equally improper to assume that spirits are "devils," and to greet them all as "angels." Most of them are neither one nor the other, and it is the part of wisdom to warn the inexperienced that there are risks just as, and *because*, there are blessings in spirit-communion. It is not unkind or unnecessary to warn the young student that he must be careful in dissection lest a tiny prick introduce into his system a fatal poison. Approached in a proper spirit, such as that which pervades Mr. Kiddle's letter, the investigation loses half its risks.

M.A. (OXON.)

A fresh attempt at National Organisation has been made in the U.S.A. Some of the "soundest" of American Spiritualists are connected with it. We hope to notice it next week.

#### A NEW FIELD FOR PSYCHOLOGICAL INVESTIGATION.

#### INVISIBLE DENIZENS OF THE SOLITUDES OF NATURE.

The manifestation of the presence and power of spiritual beings in the wild solitudes of nature, unfrequented or abandoned by man, in elevated mountainous regions, in the depths of extensive and ancient forests, upon desolate heaths, by the margin of the ocean or extensive lakes—is a phase of spirit-manifestation which merits special attention from the student of psychology. In remote districts of England, Scotland, Wales, Ireland; of France, Germany, Tyrol, Switzerland, Italy, Corsica, Sweden, Norway—not to speak of other portions of the world—a class of manifestation of spirit-presence will be found attaching to these and similar localities of a strikingly kindred character, suggesting that possibly these wildernesses may be populated by invisible throngs of very mysterious denizens. This is a branch of the great tree of psychology which, hitherto, has attracted but little attention, except from persons interested, more or less, in the Rosicrucian philosophy, or now-a-day here and there, from a "Psychic," with a faculty of spirit-vision developed in this peculiarly occult direction. To the world at large, this must be regarded simply as a very ancient and now all-but entirely dead branch of the great Tree of Superstition sprung from the roots of ignorance. To the writer, however, it appears a limb of the Psychological-Tree of very ancient growth, still shewing signs of vigour in curious blossom and fruit—both for "blessing and banning"—overhanging and intermingling with the colossal myriad-branched tree of the mythologies of the world.

Old Chaucer said in his day,

"Th<sup>e</sup> Queen of Fays,  
With harp and pipe and symphony  
Was dwelling in that place."

Sir Walter Scott in our century, as we learn by the notes to his novels, collected many a story from the lips of the Scottish peasant regarding these weird, fantastic, and sometimes awesome dwellers in the realm of "Faerie;" and "eyes that yet look on the light," he assures us, were, in his day, declared to have witnessed strange sights amidst the solitude of mountains and forests.

And, "eyes that yet look on the light," or have done so within very recent years, within the memory of the writer, have witnessed the presence of the fairy-folk amongst us, in this later portion of the century.\*

Ears, which the writer believes are still cognisant of the sounds of earth, have caught the melodies of music proceeding from the water-spirits of a lake in Ireland, the overpowering fascination of which was averred to have been so great that the hearer, lest perchance she should have been drawn beneath the waves by the sense of strange spiritual magnetism attending it, henceforth avoided, on still summer evenings, sailing upon its waters.

Neither could the writer readily discredit the narration of another correspondent, also a lady of education, who averred that three times one clear moonlight night, in Ireland—she herself was Irish—she had heard repeated the thrilling, terrific, "most musical, most melancholy" shriek of the "Banshee," whose cry foretold on that, as on numerous occasions in previous generations, the death of an important member of this ancient Irish family. Sounds also of "the knockings" of the little men of the mines have been heard by the ears of persons in Wales with whom the writer has conversed, and the eyes of others have beheld in thickly-wooded tracts in our mountain solitudes, passing glimpses of mysterious creatures. Thus gradually for years the belief has forced

\* The reader will recall the experiences in this direction of the Poet-Painter and Seer William Blake; also the numerous references to the "Fay-souls" in the writings of the Rev. Thomas Lake Harris, and his power of beholding them in "the aural sphere."

itself upon the writer that probably there exist, whatsoever their origin and nature may be—whether higher or lower than the spirit of humanity—countless varieties of spiritual beings, each occupying its own peculiar realm and region, and fulfilling its own peculiar avocation,

"*be't to fly,*

*To swim, to dive into the fire, to ride on the curl'd cloud,"* and that glimpses of these mysterious denizens ensphered within the solitudes of the world of nature, are occasionally revealed to the spiritual perceptions of persons endowed with the temperament and eye of the seer.

For us, who call ourselves students of Psychology, standing upon the threshold of the opening portals of the realm of the supersensuous world, and who—as King Lear said of himself—still

"*take upon us the mystery of things,*

*As if we were God's spies—"*

here indeed open out to us "fresh fields and pastures new" of fascinating study and investigation. Let us begin at once to collect facts. Dr. Justinus Kerner, who resided in the hill country, amidst the forests which border the Swabian Alps, possessed himself by personal inquiry, and through a wide circle of correspondents, of many remarkable instances of this peculiar species of spirit-manifestation. From his storehouse we will now take the following strange and well-attested facts concerning

**Mysterious Spirit Manifestation in 1837 near the Lake of Lucerne.**

(Communicated by Colonel von Pfiffer to Dr. Justinus Kerner.)

"In the Canton Uri, in the commune of Silenen, near to Stüg, resided a peasant family of no great wealth, but highly respected, of which the members were as follows: the grandfather, Johann-Joseph Tittle, aged sixty years of age; his son, Johann-Joseph, aged twenty-four; his wife, Ursula Tryisch, from the neighbouring Silenen, also twenty-four years of age; and their two children, little boys, the eldest Johann-Joseph, about three years old, and the youngest about two.

"On August 26th, 1837, to these worthy people there occurred the following extraordinary event. The elder of the two children vanished from the sight of his relatives, and various neighbours who diligently sought for him in vain throughout the restricted area, for the space of three days; and then suddenly appeared relating the extraordinary things which had occurred to him during the interval.

"I will carefully set down the particulars as I obtained them from the parents and the child, in reply to the questions that I put to them.

"The grandfather, the mother, and the two children were, on the day named, on a pasture (Alp) called Rupleben, on the Brüstenberg mountain, near Stüg. The father, on account of his work, was on another and distant pasture (Alp). It being Sunday, the mother was gone to church at Stüg, the grandfather remaining with the little boys in a small house built upon the pasture-ground, in which also various other relations had their abode. The younger child the grandfather carried in his arms; the elder, with his little wooden basket in his hand, was gone with some other children to gather strawberries in a small wood hard-by. As the little Johann might easily have fallen upon the stones and bushes which lay and grew about in the wood, the grandfather, who had the two-year-old child in his arms, and was occupied in warming it some milk to still its crying, kept an eye upon Johann wandering about in the wood, and called to him to return to the house. To the call of the grandfather to retrace his steps, little Johann replied that he was coming directly. Upon this the grandfather returned into the house to give the crying child its milk; meanwhile the sister-in-law, arrived at the house from a distant height where she had been to collect snow, said that she had heard little Johann crying aloud. She sent off one of her children in search of the child, and went into the house where the grandfather was still occupied in quieting the screaming infant and told him that little Johann was crying sadly in the wood. The grandfather, carrying the little one in his arms, ran off at once to the spot from whence the cry had been heard; but neither saw nor found anything except the little wooden basket. Ten persons collected together, sought carefully through the small wood, not a quarter of a mile in length, and could not find the child.

Neither had the boy, sent at once in quest of him, seen little Johann.\* The mother had now returned from church, and the grandfather, meeting her with great anguish of mind, told her what had happened. But she would not credit his account and ran to seek her child, uttering loud cries, weeping and lamenting. Nevertheless, all her cries and continued search, and the continued search of others within this confined area were equally fruitless. The mother, together with other persons, continued to hunt for the child the whole night through; but the little fellow had vanished. No one saw or heard anything more of him. They began to fear that either the child had fallen into a stream which flowed not far off, or else he had been carried off by a spirit. Such an occurrence had occasionally take place in the highest regions of the mountains. On the morrow the child's father was sent for; there was nothing for him to do but to continue the search, which he did, assisted by persons of the neighbourhood, weeping the while. On Tuesday twelve persons sought, and on Wednesday seven. At length, as no trace of him could be discovered, either in the little wood or in the brook which flowed down to Stüg, it was agreed that the funeral bell should be tolled for the little lad; the belief being that when this was done, if a child had been carried off by a spirit, the child would then return.

On Wednesday, about five o'clock, whilst the bell was tolled in Stüg, two boys—one thirteen, the other ten—aloft on the mountain side, above the spot where the child had been lost, looking down from a distance, saw something moving on the ground. It was the lost little Johann, who was busy playing with pebbles and making houses with them. The child attempted to rise, but fell back from sheer weakness. The younger boy clambered down to the little fellow, who, however, was so much alarmed that he trembled all over. The place where the child was thus discovered was just outside the wood, close to the stream, near to which runs a rivulet, through which the child could pass without the water covering his shoes. Little Johann sat upon a stone close to this small piece of water. His coat was unbuttoned, and a large piece of it was torn out from the bottom. He had lost his cap and shoes; the soles of his stockings were torn away, so that the child had walked with bare feet. The soles of his feet, however, were in no way hurt. Except for great weakness the little fellow was quite lively, and had rosy cheeks. He complained alone of weakness. The boy who had discovered him took him at once to the cottage of his own people, which was near. Something was given him to eat and his father was sent for, and the child kissed his hand. The mother came; but the child did not seem at first to recognise her, not until she had taken the lost child in her arms, and said: "What, Johann-Joseph, dost not thou know me?" Then the child first recognised her and kissed her hand.

Asked where he had been and what he had been doing, he gave the following answer. He said that a great black man had come, had seized him by the scruff of the neck and carried him off to the spot where he had been found. Through this rapid carrying of him away, his cap and shoes had been lost, and his coat torn by the bushes. When he cried aloud from fright, the black man said that he need not cry, because no harm would happen to him. He had seen his mother crying and running about quite close to him, and would have called out to her, but was prevented by the black man. One of the searchers had passed over the very spot where the child was, with his stick—the child named the person. It was so. Besides this, the child said that he had been into Heaven. There was a beautiful, white bridge, beautiful white houses. People were playing lovely music there and dancing. He had joined in the dancing. He had also seen two beautiful white horses. Asked whether he had slept, he said yes, he had lain on his side, had put his head upon his arm and slept. Of the rain which had fallen for two nights he knew nothing; asked other questions, he gave no other answer. As an event interesting to himself, he related that he had nearly laid his head in the water of the streamlet. He had eaten nothing; he would not go back again to the black man, but he would beg his Guardian-angel to come and take him again to Heaven, for it was more beautiful there than here.

"The boy is in good health and lively; has never been ill. Began early to speak; is rather difficult, like most children, to keep in order. He did not approve of my writing down what was told me, and sought to interrupt my writing by crying. He is strong for his age; has a free, courageous expression of coun-

\* Nothing, however, seems to be said about the other children, companions of the lost little boy.

tenance; dark eyes, fair hair; resembles his father. He is not fond of mixing with other children, prefers being at home with his parents, especially his mother. He is fond of saying his prayers, and does so in the morning and evening, without being told to do so; especially likes to pray to his Guardian-angel who is to take him into Heaven. He desires his parents frequently to go to church.

"A sealed testimony to the truth of this history, and to the irreproachable character of the family, was given by the clergyman of Stig.

"Written on November 13th, 1837."

Translated for "LIGHT," from "Magikon," 1st Vol. for 1840, 3rd part, p. 349.

A. M. H. W.

#### PROGRESS IN BELGIUM.

The last quarterly report of the *Fédération Spirite Belge* is just to hand. The objects of this federation are the advocating of Spiritualism as a philosophical science and as a popular belief, and the cultivation of fraternity and solidarity, or common good, among Spiritualists.

The meetings are annually and quarterly. At the latter reports of delegates are received from societies or *groupes* which remind us of similar reports elsewhere. For example:—One says that a local clergyman distinguishes himself by representing spiritual healers as devil's agents and promises damnation to those who submit to their healing; another that the work of healing goes on well, and that the clergy acknowledge the spread of Spiritualism; another that deceiving spirits used to cause trouble and perplexity among them, but not now; another that Spiritualists suffer in their worldly affairs by employers and customers turning away from them; another details its method of conducting séances, and holds it up as an example, namely, opening with prayer, reading from some spiritualist book, sitting in circle for development, and to find who are mediums, and finishing with magnetic healing by an entranced medium.

One society anticipates a large annual meeting, and offers the use of a hall capable of accommodating two thousand. The report indicates the extension of Spiritualism in Belgium.

"We said a great deal of Bulwer, . . . and as everything relating to him is interesting, I must recount a very singular conversation which passed between him and Lady Alison. Their discussion turned on spirit-rapping, in which it was well-known he was a devout believer, and she was anxious to see to what length his credulity carried him. He assured her with perfect sincerity and an agonised look which bespoke too clearly the horror with which the vision had been attended (?) that he had succeeded in calling up the spirit of his daughter. . . . Being asked what the subject was upon which he conversed with her, he replied, 'The first question I asked her was whether she was happy?' She said, 'Perfectly so.' The next was, 'What is the state of the soul after death?' She answered, 'I know, but I cannot explain it to you, from having been only a short time here.' . . . Whatever may be thought on this subject, no doubt could remain of the sincerity of his declaration, for his anxious manner put that beyond a doubt. Some weeks after, when dining at his house, where his brother Sir H. Bulwer, and his son were present, he introduced a celebrated mesmeriser to call up some spirit to us, but the attempt totally failed. He ascribed this to my being an unbeliever, which always, he said, marred the effect of the incantation. He mentioned at the same time what I have since repeatedly heard from other sources, that the Emperor Louis Napoleon was a believer; that spirits were frequently called up at small parties of the faithful at the Tuilleries; that the great Napoleon was frequently conversed with; and that his hand was sometimes given from behind a curtain, to the company, to kiss, which the Emperor did, on his knees, with the greatest fervour." (See p. 55.)

"At Lord Hardinge's we met the Duke of Cambridge, Lord and Lady Derby, Lady Emma Stanley, Lady Jersey, Lady Clementine Villiers, Mr. Secretary and Mrs. Walpole, and many other persons of distinction. I sat beside Lady Stanley, . . . nearly opposite to Lord Derby, and the conversation in that part of the tables was general. . . . The conversation turned much on mesmerism and spirit-rapping; and though by no means a believer (i.e. Lord Derby) like Bulwer, he recounted several instances in which they had proved successful, so—though not prepared to admit what their followers required,—he was not disposed utterly to disbelieve in them.

"Since that time this strange delusion has almost gone out of fashion, and left behind, in sensible men, one only firm belief in connection with it; which is,—in the influence of imagination, and the marvellous on the credulity of even the most highly-gifted of mankind!"—From "Autobiography of Sir A. Alison," Vol. II., p. 52.

#### THE SPIRITUALIST PRESS IN SPAIN.

We quote the following, with some condensation, from the *Moniteur Spirite et Magnetique* (Paris):—

"In Spain books on Spiritualism, original as well as translated, are now frequently brought out. Spiritualist reviews and journals have long been issued in Madrid, Barcelona, Murcia, Alicante, and Saragossa; and now in Seville and in Huesca. The title of the last is *L'Iris de Paz*, (The Rainbow of Peace). Its title, however, brought no peace to itself, but the sword in the form of the Bishop's 'major excommunication.' This was flashed in the eyes of editors, publishers, printers, contributors, subscribers and readers all round! Alcalá la Real brought out *La Luz de Cristianismo*, (The Light of Christianity), the first number of which received a similar demonstration of ecclesiastical wrath.

"Fair Spain and her former colonies on the South American continent all begin to reflect the light of the spiritual doctrine. We are in regular receipt from them of monthly, fortnightly, and weekly reviews and journals, and so numerously that we are sorry we can give them only a cursory reading.

"Spain, like the rest of the European continent, has to pass through a time of contention before spirituality prevails over the Obscurantism that remains in her antique tenebrous ecclesiastical system. The Middle Ages, when that system reigned supreme, bequeathed to posterity lessons which but too many, misled by compelled clerical moderation since the end of last century, pass by unregarded. Modern ecclesiastics are looked upon as having no bad traditions of the past, as having no spiritual relationship with the perpetrators of doings which history is ashamed and revolted at recording. We are asked to allude no more to the massacres of heretics, the breakings on the wheel, and the burning faggots of the Inquisition!

"But with the sword of these 'major excommunications' flashing in the eyes of spiritualist writers, publishers, and readers, our brethren of Spain may well ask whether the ashes of the fires of the Middle Ages are not still smouldering in ecclesiastical bosoms?

"But let us have courage and persevere to the end. Let us be assured that the way is being prepared for a great reconstruction. In this Materialism has done effective work; like a corps of pioneers and sappers it has done not a little in clearing and levelling ground. This it certainly has done, but it is not capable of erecting a beacon whose light shall be a guide to the human family, scattered in thought and wandering in the maze of hypothetical systems.

"In providential order Spiritualism comes with its facts, demonstrating that life is continued beyond the grave; with its knowledge that those gone before and whom we are unable to see through the limitation of our corporeal vision, can communicate with us. From these we receive experimental knowledge as to the consequences—present to them—of their past lives on earth.

"From these facts rational illuminating doctrine has been evolved.\* These spiritual facts manifesting themselves simultaneously among the most advanced nations, coincidently with the discovery of rapid means of locomotion and of instantaneous communication of thought among all peoples, point most assuredly to providential action, and enable us to foresee the time when all humanity will progressively participate in the blessings, here on earth, of a happy social order.

"But antagonism to this must be expected from Spanish ecclesiasticism. The apostles of any such order must look for its pains and penalties. The heaviest of these that it can now inflict is this 'major excommunication.' It was a curse, indeed, in times when all had unhesitatingly to carry the Church's edicts into execution; but in these latter days it is of force only so far as response is accorded to it; and this response becomes weaker and weaker in proportion to the enlargement of laical or secular knowledge, which is now strengthened by the extension of spiritual instruction."

W. J. Colville, we are informed, sailed for England in the Cunard steamer "Seythia," from New York, Wednesday afternoon, June 20th.

Mrs. Hardinge Britten will lecture for the present at Liverpool the second and third Sundays, and Halifax the last Sundays of each month; at Rochdale, July 22nd; Blackburn, August 12th; Walsall, September 9th. The Limes, Humphrey-street, Cheetham-hill, Manchester.

\* When French writers mention spiritual doctrine they may be generally understood to mean that taught by Allan Kardec. His works, excellently translated by Miss Anna Blackwell, are to be had of the spiritualist booksellers. They are also in the library of the Central Association of Spiritualists.

### EXPERIENCE OF A WRITING MEDIUM OF THE SEVENTEENTH CENTURY.

"I never desired to know anything of the Divine mystery, much less understood I the way how to seek or find it; I knew nothing of it, as is the condition of poor laymen in their simplicity." . . . "I besought the Lord earnestly for His Holy spirit and His grace, that He would be pleased to bless and guide me in Him (Jesus Christ) and take that away from me which did turn me away from Him; and that He only might lead and direct me. In this, my earnest feeling or desire (wherein I suffered many a shrewd repulse, but at last being resolved rather to put my life to utmost hazard than to give over and leave off) the gate was opened unto me, so that in one quarter of an hour, I saw and knew more than if I had been many years together at a University, at which I did exceedingly admire, and I knew not how it happened to me; and therefore I turned my heart to praise God for it. For I saw and knew the Being of all beings, the Byss and Abyss" (i.e., the original ground and that which is fathomless) "of the Holy Trinity; the descent and original of this world, and of all creatures through the Divine Wisdom; I knew and saw in myself all the three worlds, namely, the Divine, Angelical, and Paradisical World, and then the dark world, being the original of nature to the fire" (i.e. the becoming of fire) "and then thirdly the eternal and visible world, being a procreation or extern birth; or as a substance spoken forth from both the internal and spiritual worlds;" and I saw and knew the whole Being in the evil and in the good, and the mutual, original, and existence of each of them." . . . "And presently it came powerfully into my mind to set the same down in writing for a memorial to myself; albeit I could very hardly apprehend the same in my external man, and express it with the pen; yet, however, I must begin to labour in these great mysteries as a child that goeth to school. I saw it, as in the great deep in the external, for I had a thorough view of the Universe, as in a chaos, wherein all things were couched and wrapt up, but it was impossible for me to explicate and unfold the same. Yet it opened itself in me from time to time as in a young plant; albeit the same was with me for the space of twelve years, and I found a powerful driving and instigation within me before I could bring it forth into an external form of writing; which afterwards fell upon me as a sudden shower, which killeth whatsoever it lighteth upon. Just so it happened to me, whatever I could apprehend and bring into the external principle of my mind, the same I wrote down."—*Second Epistle, pars. 6 to 14.*

. . . . "I proposed, after the persecution, not to write any more, but only to keep myself still in obedience to my God." . . . . "But it went with me as with a grain that is sown into the earth, which against all season springs up afresh in all storms and tempests; whereas in the winter all seems as dead, and reason with now all is gone: thus the precious grain of mustard seed sprung up again under all dispraise, contempt, disdain and devision as a lily, and returned with an hundred fold increase; and also with deeper and more peculiar knowledge, and came forth again in a fiery instigation or forcible driving. But my external man would write no more; it was somewhat discouraged and amorous, till it came to pass that the internal man did captivate and overpower the external; and even then the great mystery did appear, and then I understood God's counsel and cast myself upon His Will; also, I would not invent or feign anything out of reason; neither would I give way and place anything with reason, but resigned my will to God's Will, that so my reason might be as it were dead, that He (the Spirit of God) might do and work how He pleased." . . .

"I say that I could not nor durst not write otherwise than the same was given and indited to me. I have continually wrote as the spirit did declare it, and did not give place to reason, or the wisdom of the natural and astral spirit. . . . Art hath not written here, neither was there any time to set it down punctually according to the right understanding of the letters, but all was ordered according to the direction of the spirit which often went in haste, so that the pen-man's hand did often shake; and though I could have written in a more accurate, fair, and plain manner, yet the reason was this, that the burning fire did often force forward with speed, and the hand and pen must hasten directly after it, for it cometh and goeth as a sudden shower, whatsoever it lighteth upon it hits. If it were possible to comprehend and write all it would then be three times more and deeper grounded." . . .

"The very wise and skilful in arts will be offended at the plainness and simplicity of such a thing when he heareth one

speak of such wonders and deep mysteries in such a mean and simple way, without scholastic pomp of words and artificial terms and phrases of logic and rhetoric: then he thinketh it is a rhapsody, on some confused heap of notions, patched logic, and enthusiastic phantastic patch of whimsies, on a bundle of nonsense, for he understands not the gifts of God, and also is not able to see into the heart of another; therefore, I will disturb no man, advise none to trouble himself about it." . . . "Further, I give you to understand that in these writings the author wisheth sometimes to speak of himself *we* and sometimes *I*: now understand by the word *we* the spirit, being spoken in the plural, in two persons; and in the word *I* the author understands himself."—J. Boehme's *Third Epistle, pars. 3, 5, 7, 8, 11, 31, 33, and 39, dated 1620.*

### A "PHANTASM OF THE LIVING."

The following account relates to a "phantasm" of the writer, the Honourable Mrs. Pigott-Carleton, of Greywell Hill, Winchfield, Hants, seen by her father, the late Lord Dorchester. I had occasionally, and long ago, heard the incident referred to in the family, but it only occurred to me the other day to request Mrs. Carleton to write out an accurate account of it. This she has kindly done, and allows me to publish it, with names.

C. C. M.

"Early in September, 1872, I was with my father and husband at the former's shooting lodge in Co. Tyrone. An old friend, Captain M., was also staying there, and one afternoon it was arranged that I should accompany this gentleman and a keeper on a fishing expedition. My husband had some engagement, but my father walked a short way with us. He never cared to have me long away from him, and, upon turning back, remarked, as he left me, 'Don't get too far from home.'

"It was a brilliantly fine day; I had a book with me, and often sat down to read while the others fished. We were about four miles down the river, when, chancing to look up from my novel, I perceived a heavy cloud rising into sight above the mountains opposite. I saw we were 'in for' a drenching, thought how it would fidget my father, and wished myself at home with all my heart. In a few minutes the storm burst upon us. Shelter there was next to none, and as soon as the deluge had somewhat abated, we made for the lodge, looking as though we had all been barely rescued from a watery grave. When nearly home, we were met by my father, my husband, and several men employed about the place. It seemed to me singular, not to say absurd, that my father should have turned himself and party out in such weather, but when he began actually to scold me for my 'foolhardiness,' I grew quite indignant, and performed the rest of the unpleasant journey in dignified silence. Still more to my surprise, my father evidently could not get over his disturbance, spoke little that evening, and went off to bed earlier than usual. After he was gone, my husband (seeing that I too was rather 'upset') thought it well to explain matters. The next day I boldly entered upon the subject with my father, hoping free discussion might help to disperse his disquietude. He told me that some little time after his return from the river, he sat down to read, with his back to the (western) window; that suddenly a shadow fell across the page; that, turning his head, he saw me standing at the half-open window, my arms resting upon the push-down sash; that he said, 'Halloa! Back already!' that I made no reply, but apparently stepped down off the low outer window sill and disappeared; that he put a mark in his book, got up, and looked out of the window; that, not seeing me, he first went to the servants and asked if I had come in at the back door; and then went out on to the little terrace before the lodge and looked around for me; that he suddenly caught sight of the coming storm-cloud; that his bewilderment changed to uneasiness, and that my husband just then coming in they speedily started in search. This narrative certainly struck me as curious; but of course I treated it airily, and the matter soon dropped out of household discussion. My semblance never again appeared, nor did any disaster befall any of us. However, so deep was the impression left on the mind of my by no means imaginative father, that when in the following summer I was temporarily in delicate health, he often privately referred to 'what he saw at the window,' and told my husband 'he should be uncommonly thankful when "the year" was "up."

July 5th, 1883.

[The facts that the apparition cast a shadow, and that this was the first intimation of it, are very important, as guaranteeing its objectivity. There can be very little doubt, from the clue afforded by similar accounts, that the moment of the apparition was that in which Mrs. Carleton "wished herself at home with all her heart."—C. C. M.]

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

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

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## Light :

SATURDAY, JULY 14TH, 1883.

**REMOVAL OF OFFICES.**

In consequence of the property in which 4, New Bridge-street, was included, having changed hands, and the intention of the new proprietor to make structural alterations, we have been obliged to leave, and therefore have to announce for the information of friends and subscribers that our Temporary Offices are now at 38, Great Russell-street, W.C. (entrance in Woburn-street), to which address all communications should be sent until further notice.

**THE IDENTITY OF MAN AND NATURE.**

The perusal of Mr. Sinnett's "Esoteric Buddhism" sent me back to Schelling.\* And it seems to me that so much of the doctrine now before us as concerns evolution in human consciousness,—so much of it, at least, as relates to the working of one and the same nature as physical and conscious forces—is none other than the so-called (and rightly called) Identity Philosophy of Schelling.

Now what, concisely, is this "Identity" Philosophy? I may be asked by some who are not already familiar with these speculations. Concisely and generally, I will try to answer the question in the following propositions:—

"The laws of nature are laws of the thinking process which are not reflected upon or cognised as such."

"The unreflected, unconscious action, as we may call it, of the vital or psychical power stands, so long as it is only this, and knows nothing of itself, upon the very same stage with the action of the so-called blind and outward forces of nature, and nothing constitutes the distinction between the conscious and unconscious activities but that want of reflection upon itself."

"A perfect demonstration of the intelligible world as present in the laws and forms of the sensible world, and again a perfect comprehension of these laws and forms by means of the intelligible world, a demonstration, consequently, of the identity of the worlds of nature and of thought—this is the business of the philosophy of nature to accomplish."

"All activities of nature are in themselves none other than activities regarded objectively by us as movements,

\* Or rather to the excellent epitomised exposition of Schelling's philosophy contained in Chalybaeus' "Historical Survey of Speculative Philosophy from Kant to Hegel" (translated by Tulk. Longmans: 1854), from which most of the quotations following are taken. I have, of course, also consulted Schwegler.

which activities we bring subjectively as mental activity within us to the state of self-consciousness."

"The highest goal and terminal point of this evolution is that where this, in the beginning blindly working life, attains in its fullest development to the consciousness of itself."

"In so far, now, as this original essence [activity] having become intelligible to itself in man, still recognises in the rest of nature also, or as it were in all its members, its own life and essence,—in a word, here contemplates as objective, what it perceives in a directly subjective manner in the human being—it follows that all knowledge has, so to speak, two poles, subject and object, knowing and known, and thus also there are, actually, but two fundamental sciences, or rather two modes of viewing one and the same life from two different points of view: first, the Philosophy of Mind, the self-consciousness of the subject—Transcendental Idealism; and secondly, the Philosophy of Nature, the being or life, objectively regarded from its real side, and its development, i.e., as natural life."

"This," says Schelling, "and nothing else, lies at the bottom of our endeavours to bring theory to bear upon the phenomena of nature. *The highest perfection of the natural sciences would be the perfect spiritualisation of nature's laws into laws of intuition and of thought. The phenomena (the material) must, as regards ourselves, completely disappear, and the laws only, or the formal, be left remaining.* Hence it follows that the more the regular or normal in nature comes into view, by so much the more does the veil or covering vanish, the phenomena themselves becoming more spiritual, and at length ceasing altogether. . . . *The perfected theory of nature would be that by virtue of which the whole of nature might resolve itself into intelligence.* . . . The highest goal, that of becoming wholly an object to herself, is first attained by nature through the highest and final stage, that of reflection, which is none other than man, or to speak more generally, is that which we call *reason*, through which nature first completely returns into herself, and whereby the fact becomes obvious, that nature is originally identical with that which in us is cognised as intelligent and conscious."

I hope next to shew how the great primordial and persistent force, in its two aspects as expansive and contractive, male and female, spirit and matter, is conceived by Schelling.

C. C. M.

**MR. HUSK'S SEANCES.**—We are requested to remind the members of the C. A. S. that subscription séances are held with this medium every Thursday evening at 8 p.m. at the rooms of the Association, 38, Great Russell-street. Tickets for admission, 2s. 6d. each, application for which should be made to Mr. T. Blyton, 6, Truro-villas, Station-road, Church End, Finchley, N., or at 38, Great Russell-street, W.C.

**SPIRITUALISM IN ITALY.**—Signor Sebastiano Fenzi, of Florence, in writing to the secretary of the C.A.S. says:—"In Italy our ideas are gradually spreading, but we, as yet, have few mediums. We have now founded a new Spiritual Association, in Florence, of which I have been elected vice-president. I have hope that we may possibly do good. In some of our papers Spiritualism is treated with ridicule, but we must have patience, feeling sure that a time will come when a change will take place in our favour."

**SOCIETY FOR PSYCHICAL RESEARCH.**—A general meeting of the members of this Society will be held on Wednesday next, July the 18th, at Willis's Rooms, King-street, St. James's-square, S.W. The president of the Society, Henry Sidgwick, Esq., will take the chair at 4 p.m. The meeting is open to members and associates. Members are at liberty to invite friends. Order of proceedings:—Address by the president; account of some experiments in Thought-transference; abstract of some recent French speculations on apparitions, &c., by Mr. C. C. Massey; selections from recent evidence on dreams, &c.—EDWARD T. BENNETT, Secretary.

An open meeting of the London Lodge of the British Theosophical Society will be held on Tuesday evening, July the 17th, at 9 p.m., at the Prince's Hall, Piccadilly, for the purpose of meeting Mr. Sinnett.

## SPIRITUAL TEACHING IN THE PULPIT.

As an illustration of the very marked degree in which the teachings of Spiritualism are leavening the theology of the present day we cannot do better than quote a portion of a sermon recently preached by the Rev. H. F. Limpus, M.A., Vicar of St. Mary's, Twickenham. As Mr. Farmer points out in his "New Basis of Belief," \* "The heart and intellect of the Christian Church has unconsciously been educated and influenced by Spiritualism to an extent little dreamt of by those who have not read between the lines of the religious history of the past quarter of a century. Taking the pulpit utterances of thirty years since, and comparing them with those of the present, it will at once be seen how much the theology of to-day has been modified and softened down. . . . All these changes and modifications are in the very direction which Spiritualism has indicated from the first, and are fairly traceable to its influence." It will be noticed that Mr. Limpus in the course of his sermon brings out into striking relief many points peculiarly acceptable to Spiritualists.

"Young man, I say unto you arise."

Towards the end of his sermon the preacher said : "If we could examine into the minds of men and find out their opinions as to the state of the soul after death I think that we should find that the vast majority have a notion that when the body dies the soul departs, and exists in a kind of comatose state, in some region separate from this earth, and that there it will continue until the great Day of Judgment when it is to be re-united to the body which was buried. It appears to be taken for granted that apart from the body the soul can do nothing, that it must remain powerless, unconscious, incapable of thought, feeling, action ; that before these powers can be restored to it the reunion with the body must take place, and then, after that, all will go on much the same as before. And the majority think thus because they are accustomed to argue from what they can see. And what is it that they see ? They move about the world and they form intimacies and friendships and even closer ties with those whom they meet. They are accustomed to look upon that part of the man which is visible and tangible and to consider what they can see as their friend. But that which can be seen is merely the body, the tenement, the house in which the friend lives. They see this same body attacked with disease, they see its power begin to fail, they see it grow weaker day by day, until at last it lies motionless, still and cold, in death. The hand no longer returns their pressure. The eye no longer returns the glance, nor the voice the greeting, and they say : 'He is dead.' Yes. His body is dead, because he is gone out of it. The tenement is vacant. He has left his house in which he lived here on earth. He has gone unto the world of spirits. But we know that 'there is a natural body and there is a spiritual body' ; and from Holy Scripture we learn that the latter resembles the former, and that it has, indeed, far greater powers. For, with regard to recognition, we read that the rich man of whom our Lord spake, recognised Lazarus ; and further, that he also recognised Abraham, although he had not seen him in the flesh. We know also that in the Mount of Transfiguration the spiritual bodies of Moses and Elias were recognised by St. Peter. Now the natural bodies of all these, with the exception of Elijah, had been left in the grave ; and we cannot doubt that the body of Elijah had undergone some marvellous transformation before he was admitted into the spirit-world—that it was, as St. Paul says, 'changed in a moment, in the twinkling of an eye ; as will be all those who shall be alive upon the earth at the last day.' For the trumpet shall sound and we shall be changed, incorruptible. For this corruption must put on incorruption and this mortal must put on immortality. Then shall be brought to pass the saying that is written : 'Death is swallowed up in victory.' What, then, we may ask, can we gather as to the state of this young man while sojourning in the world of spirits ? We may conclude that it was not a state of repose, or lethargy, or sleep, or forgetfulness. For we are reminded that when the body of our Lord was buried His spirit went and preached to the spirits in Paradise.

\* The Psychological Press Association, 33, Great Russell-street.

"There was activity, work done. We know that Dives wished Lazarus to return to the earth and preach to his brethren in order to proclaim to them the existence of the spirit-world, and to warn them that their position in that world would be governed by the life of probation lived in the body during the earthly life.

"We have Moses and Elijah represented not in a state of repose, or forgetfulness, or sleep, but as coming to our blessed Lord, and actually talking with Him on the Mount of Transfiguration.

"From what has been revealed to us we may be sure that immediately on entering the spirit-world, the spirit gravitates into the position which it has made for itself during its earthly life in the body ; and that whatever the flame may mean, and whatever the cup of cold water may mean of which Dives made mention, and whatever the 'good things' may mean of which Abraham spoke, they mean something which is very real, namely, a state of happiness and a state of unhappiness.

"So much is actually revealed to us by our blessed Lord Himself in the parable of Dives and Lazarus, and if it is argued that it is only a parable, and that, therefore, we can draw no conclusions from it, I think we may reply : 'True, it is a parable, but we cannot admit that our Lord would ever have made use of that which is impossible or untrue in order to teach us the truth concerning the most vital and important subject which it behoves us as human beings to know.'

"Again we may ask further, since the state of the soul in the spirit-world, or Paradise, is not one of repose, or forgetfulness, or sleep, how does it seem to us, from analogy, and from the nature of things, that it is employed ? In order to get an answer to this question we will ask another, namely, Why did God create the human soul at all ? And the only answer is, 'For the same reason that He created all things. For His glory all things are, and were created.'

"Now, if you take the life of the best and most spiritually minded man or woman on earth, what do you find is the great object of that life, the mainspring of all their actions, the constraining motive by which they are governed ? The great object is the Glory of God. Did not our Lord teach us that this must be so. 'Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven.' Thus we see that God is to be glorified by the good works of His servants.

"So then work for God is the very reason of the creation and existence of the human soul. And shall we say that this work is to be carried on for 20, 40, or 70 years, while the soul is clogged and bound to earth and weighed down by the body, and that such work is to cease and to be laid aside at the very moment when it is released from the weight and the hindrance which kept it from doing as much as otherwise it might have done ?

"Shall we think that it is to work for God's glory for the short span of time during which it is allowed to dwell in the earthly body, and that it is to cease working for God's glory during the ages that may elapse between its severance from the body and the last great Day of Judgment ?

"No. Analogy and the nature of things, yea, and revelation itself teach us that all God's servants will work in the spirit-world as they have worked here, only with probably greater power, greater freedom, and greater light to guide them.

"What a vision, then, was vouchsafed to the soul of the son of the widow of Nain in the spirit-world !

"There would he meet with and recognise all those whom he had known upon earth, but who had preceded him to the spirit-world. There would he see each separate soul occupying that position for which it had prepared itself during its earthly life. There would he learn the truth that the human soul itself is God's Book upon which the man himself writes his own doom ; that the man makes himself of a certain character, and that very character determines the position which the soul occupies on its entrance into the spirit-world ; that the soul gravitates as it were by a natural law to its own place. There would he learn the truth about the 'great gulf' of which Abraham spoke, and he would see that it was fixed by Dives himself—fixed by his own utter selfishness and the misuse he made of the 'good things' which had been his portion during his earthly life. And might he probably learn that the flame which was tormenting Dives was the consciousness that he had dug that very gulf himself, and that even if he should be allowed to go onward and upward towards perfection, there would be ever present to his mind the reflection that if he should go on for ever he could

never reach the state he might have reached if he had used his time of probation as he ought to have done?

"And there too in that spirit-land he would see those bright and glorious souls enjoying the reward which is prepared for all those who love God and do His work here on earth."

"In all their radiant beauty he would see them, and he would learn that purity, and goodness, and truth light up the spiritual body, and proclaim their preserver just as truly and as unmistakably as did selfishness, and vice, and cruelty on the countenance of the earthly body."

"But with what emotions of awe, and wonder, and amazement must he have heard the voice of Jesus calling him back from the bright and glorious spirit-land into this earthly life again?"

"I might speak to you if time permitted of the joy of that widow mother, of the wonder of the bystanders, of the amazement of the disciples, at the effect of the calm, majestic voice of the Lord of Life, but I will only direct your attention to what at this distance of time, that young man is saying to each one of you."

"Listen! He is saying to some of you, 'Arise from thy dream of worldliness! Arise from thy career of selfishness! Know that even now thou art shaping thine eternal destiny, that in the spirit-world thou wilt be what thou hast made thyself here.' Listen to the words of our common Lord and Master, 'Arise while there is yet time, and work for God, and goodness. Pray for help to Him who never yet failed to answer real and earnest prayer. And even yet by Christ's mercy and through His all prevailing merits thou mayest attain unto life eternal! Arise!!'

"And what is he saying to others of you? Arise from all your anxieties and your depression! You are looking too much on the clouds which shadow your life, you are looking too much to the past and thinking too much of the difficulties and the trials of your life. Look upward and onward, and never forget that there is One to whom you may take all your troubles and your trials; One who will never leave you nor forsake you. Only be strong and of a good courage. Arise, 'Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven!'

"And you, Christian, has He no message for you? Yes, indeed; to you He says, 'Bravely and well hast thou fought the good fight; earnestly and patiently hast thou contended for the right. Go on in the path that leadeth to life eternal, for he that endureth to the end the same shall be saved.'"

**SLATE-WRITING IN MICHIGAN, U.S.A.—**The *Citizen*, published in Battle Creek, Mich., reports an interview with Mr. W. A. Mansfield, a medium for the production of the independent slate-writing phenomena, with satisfactory results. Two new slates were purchased by the representative of that paper and fastened together with staple screws. They were held by him in his left hand at arm's length while his right hand was joined to the left of the medium, who was at least six feet from the slates. The muffled sound of writing was plainly heard and attrition as plainly felt, yet no pencil was between the slates. The slates were then taken apart, and on one of them was found these words: "I can write now.—Harriet." Following this was something written in another hand which could not be deciphered. Harriet was the name of a deceased sister of the reporter. The sun was shining, and a full blaze of light poured into the room through two uncurtained windows at the time this was done. The account closes by saying: "These are the facts; with theories the *Citizen* has nothing to do. Each reader can form his or her own conclusions."

**HINTS TO INVESTIGATORS.**—There are two kinds of investigators into the alleged phenomena of spirit-communion with whom the writer has little or no sympathy. First, the man who swallows everything in regard to it, be it gnat or camel, which any zealous, and perhaps interested, believer may set before him; and, second, the man who fancies he knows everything, and refuses to believe in the possibility of spirit intercourse, no matter what amount of reliable evidence of this fact may be brought before his notice. Between these two a very large class of persons exist, every member of which is anxious to know the truth in regard to this most important question, and if all such will only keep their judgment well in hand, and carefully note everything that comes under their notice with due discrimination, and the use of that common sense which they bring to bear upon the every-day events of life, they will soon find that spirit-communion is as true as that the sun shines above our heads at noon-day. The great mistake so many investigators make is in refusing to collect the gold because of the dross which accompanies it, but the man who acted thus in the ordinary affairs of life would shew but scant wisdom or even ordinary intelligence. The best of all modes is to pursue your investigations at home.—*Spirit Telephone.*

## SOME APHORISMS FROM THE SPIRITUAL PHILOSOPHY OF THEOPHRASTUS PARASELSUS.

### Man the Centre of His Own World.

"The whole world surrounds man, and is surrounded as a point is surrounded as by a circle. Thus it follows that all things have their impulse in themselves; even as a pippin lies in an apple, and is sustained by the apple, and from it is derived its nourishment."

### The Font of Inspiration.

"The body comes from the elements, the spirit from the stars. All that the brain produces takes its inspiration from the stars. Although all musicians should die, yet the same schoolmaster, Heaven, is not dead, which would become a teacher anew. Many stars have not yet had their influence; therefore the discovery of arts is not yet come to an end. Man eats and drinks of the elements, for the sustenance of his blood and flesh; from the stars are the intellect and thoughts sustained in his spirit."

### The Astral Realm.

"Time is the life of the stars; the circling and working together of them. Not alone through the sun does the earth measure out its time. All that returns in circulating time to the earth, to animals and to man, acknowledges the lordship of the stars. The particular life of earth must accord with the general life of higher worlds, for God in love has created for us the sidereal body, and has given it sensibility, that we may feel and reveal the secrets of the stars."

### The Wonder-Working Faith.

"The human spirit is so great a thing that no man can express it: as God Himself is eternal and unchangeable, so also is the mind of man. If we rightly understood the mind of man nothing would be impossible to us on earth. The imagination is invigorated and perfected through faith, for it really happens that every doubt breaks the operation. Faith must confirm the imagination, for faith establishes the will. Because men do not perfectly imagine and believe, the result is that the arts are uncertain; while they might be perfectly certain."

### Power of the Human Spirit.

"It is possible that my spirit without the help of the body and through a fiery will alone, and without a sword, can stab and wound others. You are to know that the exertion of the will is a great point in the art of medicine. Man can hang disease on man and beast through curses; but it does not take effect by means of the strength of character, virgin wax or the like: the imagination alone is the means of fulfilling the intention. Every imagination of man comes from the heart, for this is the sun of the microcosm; and out of the microcosm proceeds the imagination into the great world. Thus the imagination of man is a seed which is material. Determined imagination is a beginning of all magical operations. Fixed thought is also a means to an end. The magical is a great concealed wisdom, and reason is a great public foolishness."

### The Three Influences.

"Three spirits live in and actuate man; three worlds cast their beams upon him; but all three only as the image and echo of love, and the same all-constructing and thinking principle of production. The first is the spirit of the elements; the second, the spirit of the stars; the third is the Divine spirit."

### Dreams.

"In dreams a man is like the plants, which have also the elementary and vital body—but possess not the spirit. In sleep, the astral-body is in freer motion; then it soars to its parents; it holds converse with the stars. After death also it returns to the stars, and the earthly body descends then into the bosom of the earth. Dreams, forebodings, prognostications, and presentiments, are the gifts of the sidereal, and are not imparted to the elementary body."

### Wisdom latent in all Beings.

"Wisdom is also in fools, and breaks forth like a light through horn, dim and murky, or like light through a fog."

## CORRESPONDENCE.

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

Buddhism and Christianity,

To the Editor of "LIGHT."

SIR,—Will you permit me just a few words in reply to "W. F. B." in this week's "LIGHT"? "Mongol Buddhism and holiness have long ago parted company, and it seems impossible for men and women living in scenes of unblushing evil, to be at the same time experiencing in their souls the effectual consolation of their religion." This seems to be the pith and substance of "W. F. B.'s" complaint against Buddhism. Now, as a Christian clergyman of twenty-five years' experience in England and Ireland, I am grieved to have to say it, but the truth must be said—I might sit down, and with greatest truth, write the very same words with respect to the working of Christianity in England. Let any one walk through Regent-street and Hyde Park, or Pentonville, or Pimlico, or in fact any part of our great Christian Metropolis, not at nightfall only, but in the broad open day, and if he does not walk with his eyes shut, will not his experience be the same?—"Men and women living amid scenes of unblushing evil;" but, over and above this, let him observe quietly the vast amount of hidden vice and corruption which is now and then exposed just for a moment, to view in the courts of justice and in the public prints—that suppressed evil which revels in secrecy and eats into the heart of society—and what then shall he say? Will he not have a just reason for expecting that the superior system of religion and philosophy given by Buddha will rise in the West only to "brighten" the hopes of humanity? And this suggests a question which I would fain see answered satisfactorily. In the diseased human body, do we not regard that condition as most favourable where the evil which is in the body is *brought to the surface*? Can the same analogy be applied to the social body? And is not a state wherein evil appears unblushingly, preferable to that wherein it eats silently and secretly, undermining the entire system? In the human body such evils brought to the surface soon disappear. In the body social will these evils sooner disappear by being permitted to manifest openly, instead of eating their way secretly, which seems the more general method? I only make these suggestions, and ask for light.—Yours,

IOTA.

To the Editor of "LIGHT."

SIR,—I must trouble you with some few observations on the letter of my friend Mrs. Penny in "LIGHT" this week. Mrs. Penny complains of me that I fall into the same error in judging of Christianity by its exoteric aspects as I comment on in those who thus misinterpret Buddhism. But that is not quite the case. The misinterpretation of Buddhism by European scholars does not arise at all from its popular doctrines—which are easily intelligible—but from inability to comprehend its metaphysics. And, on the other hand, I do not at all judge esoteric by exoteric Christianity, but confine myself to a comparison between exoteric Buddhism and exoteric Christianity.

I quite agree with Mrs. Penny in her idea of religion. Did I not, indeed, say that the external relation with God—or, what comes to the same thing, the external God—cannot satisfy it? But the recognition of superior powers does respond to the early conditions and requirements of the religious consciousness, and in this respect Buddhism is on a par with Christianity. In what sense the higher Buddhism can be said to be "atheistic" depends, of course, on what we mean by Atheism. Probably in no other sense than that in which the higher Christianity—which does not concern itself with theories of creation, &c., but looks rather to the realisation of the Divine in consciousness—might be pronounced atheistic by those who can only conceive the external relation.

I fear Mrs. Penny has not perceived my drift, if she thinks it relevant to vindicate the teaching of Christ Himself from responsibility for the perversions it has undergone. What I say is that the perversions have become enshrined in the creeds and articles, the ministerial teaching and popular belief, which represent, and must be accepted as expounding, the world's Christianity. Take, for instance, the 2nd Article of our own Church of England—the concluding sentence—"Who truly suffered, was crucified, dead, and buried, to reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men." So in the 31st Article : "Of the one oblation of Christ finished upon the Cross," "The offering of Christ once made is that perfect propitiation, redemption and satisfaction for all the sins of the whole world both original and actual, and there is none other satisfaction for sin but that alone."

To know what Christianity is as a religion of the world, I must take what Christians and Christian Churches believe; the question is not at all what, in the judgment of Jacob Böhme or of someone else, they ought to believe. I myself should greatly prefer Mrs. Penny as my religious teacher to the Archbishop of Canterbury (in his ecclesiastical capacity); but the

latter is a representative of that power in the world which we call Christianity, and the former is not.

Now popular Buddhism does not pretend to carry men up to Arahatship (which corresponds, I conceive, to the Christian Resurrection); but it does not delude them as to the conditions of future spiritual and temporal well-being. Says Dr. Rhys Davids, "They" (the pre-Buddhistic populace) "preferred to look for a better world beyond, which the ritualists would ensure to them, and to which the theologies would guide them. Now, early Buddhism had its answer also to them, and it was this: Very good; you want to go to Heaven. It is really a mistake. Arahatship is better than Heaven, and the Arahats are above all gods. But still, if you cannot comprehend that, then at least understand that the only way to Heaven is—not ritual, but righteousness."—*Hibbert Lecture*, 1881, p. 104.

Righteousness with such a motive is, of course, only an enlightened self-interest; but what better can be said of any popular religious inducements?

And in my view one of the chief advantages of popular Buddhism over popular Christianity is that the former gives a definite and rational conception—in the doctrine of Karma as understood by Buddhists themselves—of the future life or lives of the unregenerate man, while Christianity has really nothing to say on the subject, if we put aside what is either shocking or absurd.

C. C. M.

P.S.—I referred to myself in my letter last week as a "Buddhist." Allow me now to make the correction, "student of Buddhism."

To the Editor of "LIGHT."

SIR,—Pray admit the shortest answer possible to "C. C. M.'s" impressive "Why not"? Because the doctrine of salvation by Jesus Christ is a paradox, resting on seeming contradictions; and to impugn one part of a paradoxical truth is to make a falsity of the other. His sacrifice was vicarious; a life and death in the flesh to save us from sin; but unless we too sacrifice *self*, He cannot get a life in us, and enable us to "work out our own salvation"; nor until then can we be freed from sin. Now in a country where people feed too well to be very patient of complex ideas, it is certain that they will fix their faith upon the most intelligible aspects of Redemption. The idea of a ransom paid could be understood in any age; the idea of a higher spirit co-acting with the freewill of another—potentially in the whole human race, and exceptionally in those who consciously surrender themselves to its influence—is most difficult to seize even now. If the clergy attempt to make a channel for such supersensuous conceptions in the national mind, I believe they must draw upon mysteries for the wherewithal. But our clergy are under authority, which always frowns upon mysticism; and justly, for it is a disintegrant of form.

July 7th.

A. J. PENNY.

Catholicism and Spiritualism.

To the Editor of "LIGHT."

SIR,—"Once on a time" a good deal of ill-feeling was excited between two opposing lawyers in an American court. One of them wrote "rascal" in the other's hat. The owner of the hat claimed the protection of the court, saying to the judge, "Brother — has written his name in my hat, and I suspect he means to make off with it."

Mr. Peter Lee reminds me of the lawyer who wrote the offensive epithet in the hat. He spells my name wrong, but that is not a sin. I claim protection of the court, for though a Roman Catholic, I am a harmless person, free to accept "truth wherever found, on Christian or on heathen ground," and I feel more pity than contempt for a man who says he was born hating those of whom, I presume, he knows as little as of your humble servant.

July 8th, 1883.

M. S. G. NICHOLS.

Healthful Positions in Sleep.

To the Editor of "LIGHT."

SIR,—I had many years ago read Baron von Reichenbach's "Researches on Magnetism," wherein it is laid down that the proper and most healthful position for all to sleep or rest is with head to the north, and the only other at all allowable being head to east; and this is confirmed by many experiments made with healthy as well as sickly sensitives. The Baron also finds that the transverse axis in man is of far greater importance than the longitudinal, and that the right hand should, being negative, always be to the west, which is positive, and the left, being positive, to the east, which is negative. Now in the *Theosophist* for May last, I read, from the pen of Leeta Nath Ghose, an able and experienced electrician and mesmerist, that the true and proper position for all who desire good health, sick and whole, is with head to south, and never to the north, which brings on disease and death, and that the only other position which can be used for health is with head to east. Such decisions, so diametrically opposed, surely call for investigation, and if possible, reconciliation; and the knowledge of what is the true position for health is most important to all who desire

health. As a possible help towards the solution of this difficulty, I could point out that the position of the sleeper, whether *on his face or on his stomach*, has been entirely omitted in these experiments and statements. Which is the true position for man naturally to repose in, lying on his back, or lying on his stomach, in common with most other animals?

Now, by the diagram following, which will be very useful in illustrating this question to the reader, it will be seen there are four directions for the sleeper in each of the two positions (for the experiments relating to the transverse axis of the human magnet imply one or other of these positions).

#### POSITION I. LYING ON THE BACK.

- |                  |   |
|------------------|---|
| A. Head to east  | Accord in all.                            |
| B. Head to north | { Discord—head and feet.<br>Accord—hands. |
| C. Head to south | { Accord—head and feet.<br>Discord—hands. |
| D. Head to west  | Discord in all.                           |

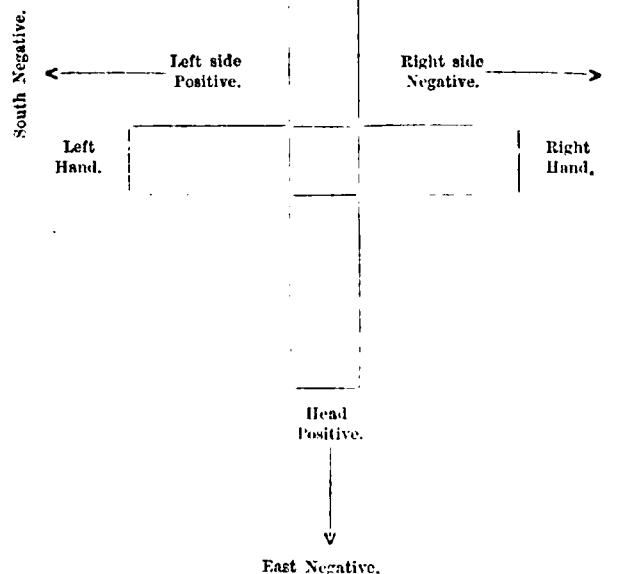
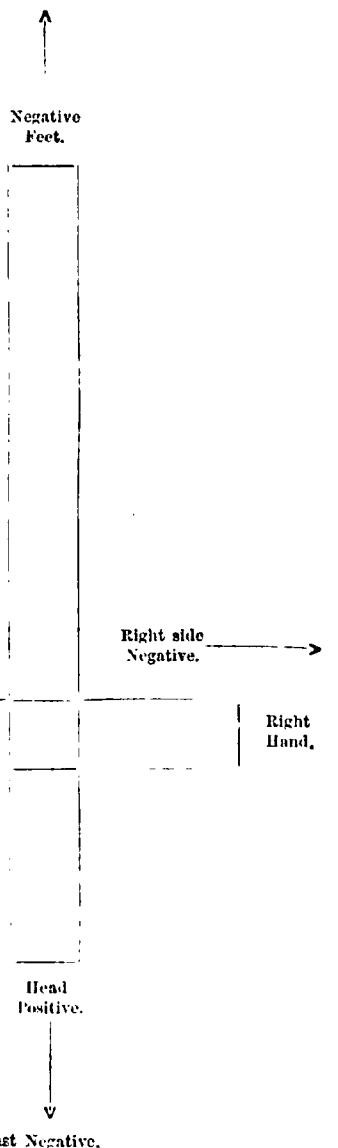
#### POSITION II. LYING ON STOMACH.

- |                   |   |
|-------------------|---|
| A'. Head to east  | { Accord—head and feet.<br>Discord—hands. |
| B'. Head to north | Discord in all.                           |
| C'. Head to south | Accord in all.                            |
| D'. Head to west  | { Discord—head and feet.<br>Accord—hands. |

It follows from the above there are but two positions and one direction in each position in which man can lie in polar accord in both axes.

1. On his back, head to east. A.
2. On his stomach, head to south. C'.

West Positive.



I have observed in southern climates that the natives who sleep out of doors always sleep lying on the stomach. I believe most animals do the same.

Which, then, is the right position, the natural position for health, and which is the right direction in that position?

For sensitives and for adepts of course these may vary.—Yours truly,

I. O.

#### SPIRITUALISM IN LONDON.

METROPOLITAN SPIRITUAL LYCEUM.  
CAVENDISH ROOMS, 51 AND 53, MORTIMER STREET, REGENT  
STREET, LONDON.

An interesting experiment, not uncommon elsewhere, but the first of its kind in connection with the public services of this Association, was carried to a successful issue on Sunday last at these rooms. In the presence of an interested and appreciative audience, the controls of Mr. Morse delivered a sustained address upon a topic chosen by the audience.

The selection, from a number of written suggestions, made by open vote of the meeting in the absence of the medium, was, "Inspiration: Ancient and Modern," and the consequent impromptu was very effective; fluent and eloquent, instructive and suggestive.

The Council of the Lyceum will publish a verbatim transcript of the shorthand writer's notes of this address, and introduce, as an appendix, a similar report of the proceedings of the last ballot, or question and answer night.

In the meantime it may be briefly stated that the leading ideas submitted on this occasion were that while the Deity, the admitted source of thought and consciousness, has never, in any fair sense of the word, *directly* inspired any man, the operation has occurred meditatively in all ages of the world, and is continued now; that all the great religious systems of the past have been due to such intervention, and all religious chieftains the special subjects of such influence; and that the common characteristic of such efforts, as affecting persons or developed into systems, is always to advance the thought, and hence to amend the lives of mankind at large. It is, nevertheless, a pernicious error, enslaving the mind, to regard such revelations as of Divine authority. As a matter of fact we all possess the faculty of subjection to the influence of inspiration. It is more or less active in proportion to our other personal qualities—to our receptivity especially—and may be defined simply as the inherent power of transfer of sentiment, thought, and desire, from one mind to another, upon the same broad and general principle as the brain-wave process referred to on Sunday last. There is, therefore, nothing miraculous about it, and we were earnestly recommended to get rid of the idea of miracles as involving mystery, and if mystery, error. The Spiritualist says that he knows what inspiration means, and he speaks truly. He may be unable to speak scientifically upon its methods of operation or application, but he has witnessed its evident effects too frequently to question its power. He has seen men, women, and little children of feeble intellectual resources, under its clear influence, preaching with such fervour, skill, knowledge, and eloquence that, like a certain tempestuous reformer of old, he could not say whether he himself was in the body or out of the body.

And he has discovered practically the further great truth that the need of a life is the measure of its inspiration. Such inspiration is truly instinct with the Spirit of God, and the issue shall presently be that an accepted spiritual force shall bind the worlds together in undying harmony.

Due announcement will be promptly made of the publication of this address. An expression of the cordial thanks of the meeting was respectfully tendered to the controls, and most amiably acknowledged.

It was then stated that Mr. Bengough will, on Sunday, the 15th inst., deliver a lecture, entitled "Spiritual Lessons from the Oldest Indian Scriptures." There should be a very large gathering of friends to welcome this well-known and able exponent of the spiritual philosophy. Thereupon the attention of the audience was directed to some crayon drawings of spirit forms and small to some oil paintings, alike illustrative of the qualities and capacity of spirit-life; and a most interesting evening was concluded by a solo from Mrs. Williams—"The Lord is mindful of His own," which was much appreciated.—S. B.

The *Spirit Telephone* of Baltimore in the course of an article in defence of astrology, says:—"Amongst the many wonderful instances of the truth of this science may be mentioned the following:—In 1651, William Lilly, the astrologer, who received from the Council of State, as he terms it, a pension of £100 per annum, published a prediction that London would be devastated by the plague in 1665, and be destroyed by fire in 1666, which took place at the dates mentioned, as nearly everybody knows. In 1853 Raphael's Almanac for that date contained the following prediction respecting the Emperor Napoleon III.: "Let him not dream of lasting honours, powers, or prosperity. He shall find no dynasty; he shall wear no durable crown. But in the midst of deeds of blood and slaughter, with affrighted Europe trembling beneath the weight of his daring, martial hosts, he descends beneath the heavy hand of fate and falls to rise no more, with none to mourn him, none to inherit his renown, none to record his good deeds, and none to lament his destruction." In 1870 he surrendered, together with 150,000 of his soldiers, on the field of battle to the Emperor of Germany, of which the writer Archibald Forbes, who was a witness thereto, speaks as follows:—"He, the Emperor of the French, the proudest monarch in Europe, kicking his heels on the roadside by a weaver's cottage, while a Prussian count galloped to a Prussian king for instructions as to what should be done with him."

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