

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.)"

The *Spiritual Record* for the current month contains, among other interesting matter, some account of direct spirit drawings and writings obtained through the mediumship of Mr. W. Eglinton. One of these, consisting of a central circle with seven others surrounding it, is very curious, and complete in its details. The inner circle is filled with an extremely minute writing of the Lord's Prayer. This recalls to my memory a case occurring in our private circle many years since. We had put down a marked sheet of paper together with a very blunt lead pencil under the table at one of our séances. When the paper was taken up it was found to bear on its under surface a prayer written in the minute and beautifully formed writing of a spirit whom we knew as "Doctor." It was quite inconceivable to us that writing so beautifully clear and small could have been executed with the blunt pencil that alone was available. Yet we believe that in some inexplicable way this must have been accomplished; for on a subsequent occasion when a green pencil was put down the writing was found to be green. On the contrary, I have some experience of the production of writing in various colours without the normal use of a coloured pencil, e.g., between the leaves of a closed book.

Mrs. A. A. Watts's narrative of her drawings of the three cherub heads, particulars of which have not before been printed in detail, is very complete; and shews with striking conclusiveness how various are the methods used by spirits to convince minds of various types. I had received literal details of the death of three children in India, whose names and ages and other minute facts were given with perfect accuracy and precision of detail. Mrs. Watts received symbolic intimation of the same events, and the extract from her diary in which she records her own experience in connection with these three little ones, who were so suddenly removed from earth, and who yet were able to give intimation of their continued existence, is full of deep interest. Her plane of thought was very different from my own. Yet we were both reached by the means best adapted to impress us.

The *Theosophist* (July) reproduces my paper from "LIGHT" on "Spirit Identity and Recent Speculations," with a portentous editorial comment of greater length than

the article on which it is founded. The writer thinks that I treat Theosophy unfairly. I can honestly say that I have taken all the pains in my power to give a candid and impartial consideration to the theories propounded. I am not conscious of having arrived at an attitude which the writer considers, I regret to see, both unfriendly and unfair by any means other than those of careful analysis and prolonged investigation of the claims put forth. I, at least, have not been in a hurry, and if now I find myself unable to square what I know with what I am told; if I find a fundamental antagonism between what, to me, is experimentally proven fact, and what (to me again) is something very different, I cannot help it, though it undoubtedly adds one more to the various perplexities that beset this subject. It would be tiresome and merely useless to travel over the whole area of discussion occupied by the *Theosophist*. No new feature comes out in the midst of this arid waste of words, and I see nothing for it but to go on my own way until I am convinced by some more cogent arguments that I am misinterpreting the facts which are presented to me, and which are, in my opinion, incompatible with the explanation of the occultists. I have no sort of desire to pose as one who has any special knowledge inaccessible to others. But what I do know is not shaken as yet by anything that I am told. If it be shaken at any time I hope I shall have the moral honesty to say so. Meantime, let us all go on with our investigations, reasonings, and speculations.

"Spiritualism according to the *Theosophist*, "is but thirty-five years old." I am happy to place that remarkable statement on record. "Occult philosophy rests upon the accumulated psychic facts of thousands of years." Yet it does not explain satisfactorily the accumulated psychic facts of my own little life, or even of such little portion of it as is enwrapped in the last decade. There is something wrong somewhere—possibly with my apprehension of facts and theories:—possibly with the theories:—possibly with the expositors of them. Who knows?

The strife that has surged around Washington Irving Bishop has passed into a phase into which it is no longer necessary for me to follow it. Mr. Labouchere has fairly stuck to him, until he has shewn the real truth. I am not about to follow the details of a controversy that has been made far too much of. I should not have touched the matter at all, but for the fear that Bishop's loudly vaunted pretensions to having exposed Spiritualism would be too rashly accepted. Whatever powers he may or may not possess, I suppose that his latest publication has been to most persons a revelation of "the truth." He may be left to resume his researches in the East, while a confiding public studies the history of the immediate past, and prepares for the reception of him on his return. Will the British public ever learn wisdom?—is a more interesting question than any that Mr. Bishop propounds.

I am indebted to Mr. Hazard for a copy of a little book which he has caused to be published, entitled "The Economy of Human Life," translated from an Indian manuscript written by an ancient Brahmin. In the year 1749 the Emperor of China seems to have sent a special minister to Thibet in order to translate some of the sacred books in the

custody of the Grand Lama. A certain earl, not specified by name, received in England a translation of one of these, which is now printed. It consists of a series of aphorisms, many of which are beautiful, and breathe a spirit of pious wisdom that has a savour of the books in our Bible, such as Job, the Psalms, and the Proverbs which have furnished models to the translator. The subjects dealt with are those which concern man as an individual, his social duties, and his general obligations. It is instructive to note how similar are some of the utterances to those of the Wise King. Writing of anger, the ancient Brahmin says:—

“Consider how few things are worthy of anger, and thou wilt wonder that any but fools should be wrath.

“In folly or weakness it always beginneth; but remember, and be well assured, it seldom concludeth without repentance.

“On the heels of folly treadeth shame; at the back of anger standeth remorse.”

Causeless wars are thus rebuked:—

“Be wise, O Ruler! and learn, O thou that art to command the nations! One crime authorised by thee is worse than the escape of ten from punishment.

“When thy people are numerous, when thy sons increase about thy table, sendest thou them not out to slay the innocent, and to fall before the sword of him whom they have not offended?

“If the object of thy desires demand the lives of a thousand, sayest thou not, I will have it? Surely thou forgettest that he who created thee created also these, and that their blood is as rich as thine.”

And of revenge:—

“The greatest victory man can obtain is over himself. He that disdaineth to feel an injury retorteth it upon him who offered it.

“The greater the wrong, the more glory in pardoning it. . . . Before thou condemnest let another say it is just.”

Lastly, for much is worthy of quotation, and space is small, the writer says of Death:—

“He hath not spent his life ill who knoweth how to die well: neither can he have lost all his time who employeth the last portion of it to his honour.

“He that considereth he is to die is content while he liveth.

“Wouldst thou learn to die nobly? Let thy vices die before thee. Happy is he who endeth the business of his life before his death: who, when the hour of it cometh, hath nothing to do but to die.

“Avoid not death, for it is a weakness: fear it not, for thou understandest not what it is. All that thou certainly knowest is, that it putteth an end to thy sorrows.

“Think not the longest life the happiest. That which is best employed doeth man most honour: himself shall rejoice after death in the advantages of it. This is the complete economy of human life.”

It is no small thing to say that through the whole of this little book there is no single sentiment that is coarse or mean, sensual or depraved in tendency. If there be commonplaces, they are the commonplaces of all systems of morality: and many aphorisms breathe a spirit of pure and simple wisdom and piety. M.A. (OXON.).

“GENESIS,” BY ALLEN KARDEC.—The attention of the readers of “LIGHT” is directed to the announcement for the English edition of this work.

THE “OCULT WORLD.”—A new and cheaper edition of Mr. Sinnett’s work has just been issued by Messrs. Trübner, the first and second editions having rapidly run out of print. The new issue, while being reduced in price to 6s., is in no way inferior in its “get-up.” The book may either be ordered of the publishers or through the office of “LIGHT.”

INSPIRATION OF POETS ACCORDING TO SOCRATES KINDRED TO THE INSPIRATION OF PROPHETS.—Indeed, to the student of poetry and the student of prophecy, these two things in the highest development of the gifts become merged into one. “I soon discovered this therefore, with regard to the poets, that they do not effect their object by wisdom, but by a certain natural inspiration, and under the influence of enthusiasm, like prophets and seers, for these also say many fine things, but they understand nothing that they say.”—*The Apology of Socrates.*

NOTE ON MUSCLE-READING.

BY REV. E. H. SUGDEN, B.Sc.

About six months ago I was led to try a few experiments in so-called Thought-reading, as exhibited by Stuart Cumberland, and I was very soon convinced that all that he had done, and much more, could be effected by careful interpretation of muscular indications. A number of public lectures afforded me opportunity for confirming my opinion by numerous experiments performed upon a great number of subjects, usually strangers to myself, but selected by the audience or chairman of the meeting. A few general results may be worth putting upon record.

(1.) *Character of the Experiments.*—They included the discovery of persons thought of in the audience, and articles worn by them; the finding of pins and other hidden articles; reading the numbers of bank notes, both by means of tickets with the ten digits printed on them and placed on a table, and by writing the numbers on a blackboard; the localisation of pains; following a track chalked out on the floor; and other similar tests. It will be observed that in all these cases the thought discovered is a thought involving either motion in a definite direction, or a definite point in space, the position of which been indicated by movements.

(2.) *Modus operandi.*—The subject was directed to concentrate his whole attention on the person, number, &c., thought of. I, of course blindfolded, took his left hand, as being more automatic than the right; then if the object was to find some person or thing in the room, I walked somewhat rapidly in front of my patient, following the indications he gave, until the person or thing was reached; if the number of a bank note was to be discovered, I moved the patient’s hand rapidly to and fro over the figured cards on the table until I found where it most contentedly rested, so obtaining the five figures in succession; or else laid his right hand upon the back of my own, and following his indications wrote the figures successively on a blackboard. In localising a pain the patient’s hand was rapidly passed over his body until some preferential point was discovered. I found further that for the large scale experiments it was quite enough to have a walking stick between myself and the patient, he holding one end and myself the other; indeed, I have succeeded occasionally with only a piece of thin wire as the connective.

In all cases muscular indication was all that I used; I never had any thought borne in upon my mind, or any image produced there; there was no genuine Thought-reading. I simply followed muscular signs. These varied very much in clearness and force. Sometimes the subject positively did all the work, leading me to the place, writing the figures, and so on while I was passive as possible; in such cases I have often gone on to write words or sentences upon the board under their guidance. But such instances were rare; as a rule, I had to make a careful estimate of the muscular resistance in each direction and follow the line of least resistance until the place was reached or the figure so far shaped as to be recognisable; then the indications usually became very much more positive.

(3.) *Failures and their Causes.*—I more or less completely failed in about one case in four on an average; probably the failures would have been fewer if I had had ladies as my patients; as I have always in private experiments, found them very good subjects. In every case of failure, where inquiry could be made, sufficient reason was discovered. The most usual cause was determination not to allow the thing to be done; the patient having an idea that it was a question of his will being conquered by mine, and so bracing himself up to resist. Occasionally persons came forward, determined to thwart me, either because they thought it was “all humbug,” or because they considered the phenomena to be due to spiritualistic agencies. When the

subject had a financial interest in the experiment I found success to be very difficult to obtain. Boys, as a rule, I found to be impracticable subjects; possibly because they found it impossible to concentrate their thoughts intensely, whilst facing a large audience. I soon found out, too, that persons with cold, dry hands were never so easy to deal with as those with warm, moist hands.

(4) *The Experience of the Patients.*—It is most important to note, that in almost all cases, the question was asked, "Did you give me any indication of what you were thinking about?" and the answer was invariably "No, not the least. The whole was done without any consciousness, and often in spite of a resolution to be quite passive. This should be remembered whenever contact has been allowed in supposed genuine experiments in Thought-reading. The assurance of the person who is in contact with the Thought-reader, that he gave him no indication, is absolutely worthless. The most respectable and trustworthy persons have, over and over again, assured me that they have never moved their hand, when I have known that they have simply used my hand as a pen and have written with it, and the chalk it held, using far more effort than they would, if the chalk had been in their own fingers. It should further be noted that contact with the hand is not necessary. I have succeeded in finding a person thought of in a room, when the patient's hand was simply laid upon my forehead; or upon my shoulders. The result of my experience would lead me to doubt any case of alleged Thought-reading where contact of any kind had been allowed.

(5) One or two observations, bearing on the unconscious action of the mind, may be recorded. I noticed very often that when an article had been hidden in one place, and then transferred to another, my patient almost invariably took me first to the first place, and then after a short search there, suddenly went off to the right place. The same sort of thing has happened in the case of figures. If the figure has been charged, the one first thought of came out first, only to be declared wrong. Once in writing a bank note number, I could get nothing but twos; they were declared to be wrong; "but," said the patient, "there were two twos on another part of the note, which I particularly noticed." This is of interest as bearing on the well-known fact that in so-called spiritualistic revelations the things told are things which the questioner has possibly even forgotten, but which have once been in his mind.

I also found that it is difficult for the mind to avoid transferring itself from one thing to another like it. In finding pins, &c., I have often been led, not to the right place, but to a place similar to it; as e.g., the pin has been in one corner of the room, and I have gone to the other; or it has been in some one's pocket, and almost every pocket that I came near has had to be searched. One case was very singular. The pin had been hidden in the heel of a man's boot, under the instep. I was at once taken to a man near the platform, and got down to his boot heel and to the very spot where the pin really was, but in another man's boot, I could get no farther with that subject; but on taking another, I at once found the right man, and the pin in his boot-heel.

I may finally add that I have no special power in this direction; I have rarely found any one who could not pretty readily succeed in performing any of these experiments after a very little practice; and even on the first attempt, if they had confidence.

EDWARD H. SUGDEN, B.Sc.

"It is as dangerous to pitch your standard of morality too high as to low. He who practised the highest morality the world ever had presented to it was crucified between two men who practised the lowest." "Nearly all the best Christians I know do not call themselves by that name." "Why those who attribute our existing faculties to a process of evolution, should be the first to limit that process to the past, and deny that we are capable of morally and materially continuing to evolve, has always been a mystery to me."—From Laurence Oliphant's *Altitara Ficta*.

WONDERS.

From the Records of the "Wizard of the North."

(Continued from page 383.)

Religious Conversion through a Vision.

Notes to "Waverley."

Note C. p. 57. Colonel Gardiner.

"I have given in the text," writes Sir Walter, "the full name of this gallant and excellent man, and proceed to copy the account of his remarkable conversion, as related by Dr. Doddridge.

"This memorable event," says the pious writer, "happened towards the middle of July, 1719. The major had spent the evening (and, if I mistake not, it was the Sabbath) in some gay company, and had an unhappy assignation with a married woman, whom he was to attend exactly at twelve. The company broke up about eleven, and, not judging it convenient to anticipate the time appointed, he went into his chamber to kill the tedious hour, perhaps in some amusing way. But it very accidentally happened that he took up a religious book, which his good mother or aunt had, without his knowledge, slipped into his portmanteau. It was called, if I remember the title exactly, 'The Christian Soldier, or, Heaven Taken by Storm,' and it was written by a Mr. Thomas Watson. Guessing by the title of it that he would find some phrases of his own profession, spiritualised in a manner that he thought might afford him some diversion, he resolved to dip into it; but he took no serious notice of anything it had in it; and yet while this book was in his hand an impression was made upon his mind (perhaps God only knows how) which drew after it a train of the most important and happy consequences.* He thought he saw an unusual blaze of light fall upon the book while he was reading, which he first imagined might happen by some accident in the candle; but, lifting up his eyes, he apprehended, to his extreme amazement, that there was before him, as it were, suspended in the air, a visible representation of the Lord Jesus Christ upon the cross, surrounded on all sides with a glory; and was impressed, as if a voice, or something equivalent to a voice, had come to him to this effect (for he was not confident as to the words), "Oh, sinner! did I suffer this for thee, and are these thy returns?" Struck with so amazing a phenomenon as this, there remained hardly any life in him, so that he sunk down into the arm-chair in which he sat, and continued, he knew not how long, insensible."

"With regard to this vision," says the ingenious Dr. Hibbert, "the appearance of our Saviour on the cross, and the awful words repeated, can be considered in no other light than as so many recollected images of the mind, which probably had their origin in the language of some urgent appeal to repentance, that the colonel might have casually read or heard delivered. From what cause, however, such ideas were rendered as vivid as actual impressions, we have no information to be depended upon. This vision was certainly attended with one of the most important of consequences connected with the Christian dispensation—the conversion of a sinner. And hence no single narrative has, perhaps, done more to confirm the superstitious opinion that apparitions of this awful kind cannot arise without a Divine fiat." Dr. Hibbert adds in a note, "A short time before the vision, Colonel Gardiner had received a severe fall from his horse. Did the brain receive some slight degree of injury from the accident, so as to predispose him to this spiritual illusion?"—"Hibbert's Philosophy of Apparitions," Edinburgh, 1824, p. 190. "*Hibbert on Apparitions*" is a scarce book, and should be sought after by Psychologists, not for its philosophy, but for the extraordinary amount of facts it contains.

The Bahr Geist.

Notes to "The Betrothed."

Note D, p. 140.

Lady Fanshaw, shifting among her friends in Ireland, like the other sound loyalists of the period, tells her story thus:—†

"From thence we went to the Lady Honor O'Brien's, a lady that went for a maid, but few believed it. She was the youngest daughter of the Earl of Thomond. There we stayed three nights, the first of which I was surprised at being laid in a chamber where, when about one o'clock, I heard a noise that awakened me. I drew the curtain, and in the casement of the window I saw by the light of the moon, a woman leaning through the casement into the room, in white, with red hair,

* Clairvoyants assert that each book has around it a "sphere" for good or evil. The same has been asserted by spirits.

† From "Memoirs of Lady Fanshaw," published by Sir Harris Nicolas.

and pale and ghastly complexion. She spoke loud, and in a tone I had never heard, thrice 'A horse'; and then with a sigh more like wind than breath, she vanished.* I was so much frightened that my hair stood on end, and my night clothes fell off. I pulled and pinched your father, who never awoke during the disorder I was in, but at last was much surprised to see me in this fright, and more so when I related the story and shewed him the window opened. Neither of us slept any more that night; but he entertained me by telling me how much more these apparitions were common in this country than in England; and we concluded the cause to be the great superstition of the Irish, and the want of that knowing faith which should defend them from the power of the devil, which he exercises among them very much. About five o'clock the lady of the house came to us, saying she had not been in bed all night, because a cousin, O'Brien, of hers, whose ancestors had owned that house, had desired her to stay with him in his chamber, and that he died about two o'clock; and she said, "I wish you to have had no disturbance, for 'tis the custom of the place, that when any of the family are dying, the shape of a woman appears every night in the window until they be dead. This woman was many ages ago got with child by the owner of this place, who murdered her in his garden, and flung her into the river under the window; but truly, I thought not of it when I lodged you here, it being the best room in the house. We made little reply to her speech, but disposed ourselves to be gone suddenly."

An Apparition.†

Note K., p. 101, *Manx Superstition*—“Feveril of the Peak.”

“A mighty bustle they also make of an apparition, which, they say, haunts Castle Rushin in the form of a woman who was some years since executed for the murder of her child. I have heard not only persons who have been confined there for debt, but also the soldiers of the garrison, affirm they have seen it several times. But what I took most note of was the report of a gentleman of whose good understanding, as well as veracity, I have a very great opinion. He told me that happening to be abroad late one night, and caught in an excessive storm of wind and rain, he saw a woman stand before the castle gate, where being not the least shelter, it something surprised him that anybody, much less one of that sex, should not run to some little porch or shed, of which there are several in Castle Town, than choose to stand still, exposed and alone, to such a dreadful tempest. His curiosity exciting him to draw nearer, that he might discover who it was that seemed so little to regard the fury of the elements, he perceived she retreated on his approach, and at last, he thought, went into the Castle, though the gates were shut. This obliging him to think that he had seen a spirit, sent him home very much terrified; but the next day, relating his adventure to some people who lived in the Castle, and describing, as near as he could, the gait and stature of the apparition, they told him it was that of the woman above mentioned, who had been frequently seen by the soldiers on guard, to pass in and out of the gates, as well as to walk through the rooms though there was no visible means to enter. Though so familiar to the eye, no person has yet, however, had the courage to speak to it, and as they say a spirit has no power to reveal its mind, without being conjured to do so in a proper manner, the reason of its being permitted to wander is unknown.”

“For my part,” continues Waldron, “I shall not pretend to determine if such appearances have any reality, or are only the efforts of the imagination; but I shall leave the point to be discussed by those who have made it more their study, and only say, that whatever belief we ought to give to some accounts of this kind, there are others, and much more numerous, which merit only to be laughed at—it not being at all consonant with reason, or the idea religion gives us of the fallen angels, to suppose spirits so eminent in wisdom and knowledge as to be exceeded by nothing but their Creator, should visit the earth for such trifling purposes as to throw bottles and glasses about a room and a thousand other as ridiculous gambols mentioned in those voluminous treatises of apparitions.”

At the end of the nineteenth century there are persons who no longer are inclined to regard the accounts of spirits who “throw bottles and glasses about a room and a thousand other as ridiculous gambols,” as stories “which merit only to be laughed at,” although they may not either exactly incline to believe that such “gambols” are the product of “spirits so eminent in wisdom and knowledge as to be exceeded by nothing but their Creator.” Some little light regarding law spiritual of manifestation has happily begun to dawn for us, since 1731.

(To be continued.)

* Vide “The Banshee Appearing” *Spiritual Magazine*, Vol. VIII., New series, 1873, p. 262.

† Waldron’s “Description of the Isle of Man,” Folio 1731, p. 125.

REVIEW.

SPIRIT TEACHINGS. By “M.A. (Ozon);” Author of “*Psychography*,” “*Spirit Identity*,” “*Higher Aspects of Spiritualism*,” &c., &c. London: The Psychological Press Association, 38, Great Russell-street, W.C., and E. W. Allen, 4, Ave Maria-lane. 1883. 10s. 6d.

FOURTH NOTICE.

Imperator Instructs His Pupil Regarding Symbolism.

“Matter will be regarded as husk to be stripped off before the kernel of truth can be got at. Matter will be the deceptive, fleeting phantasm behind which is veiled the truth on which none but the purged eye may gaze. Such a soul, so taught, will not need to be told to avoid the external in all things, and to penetrate through the husk to the truth that lies below. It will have learned that the surface-meanings of things are for the babes in spiritual knowledge, and that beneath an obvious fact lurks a spiritual symbolic truth. Such a soul will see the correspondence of matter and spirit, and will recognise in the external only rude signs by which is conveyed to the child so much of spiritual truth as its finite mind can grasp.” But antagonists are ever near.

The Combat Re-commences.

To it in veriest truth, *to die has been gain*. The life that it leads is a life of the spirit; for flesh has been conquered, and the world has ceased to charm. But in proportion as the spiritual perceptions are quickened, so do the spiritual foes come into more prominent view. The Adversaries, who are the sworn enemies of spiritual progress and enlightenment, will beset the aspirant’s path, and remain for him a ceaseless cause of conflict throughout his career of probation. By degrees they will be vanquished by the faithful soul who presses on, but conflict with them will never wholly cease during the probation-life, for it is the means whereby the higher faculties are developed, and the steps by which entrance is won to the higher spheres of bliss.

This, briefly, is the life of the progressive spirit—self-sacrifice, whereby self is crucified; self-denial, whereby the world is vanquished; and spiritual conflict, whereby the Adversaries are beaten back. It is no stagnation; even no rest; no finality. *It is a daily death, out of which springs the risen life*. It is a constant fight out of which is won perpetual progress. It is the quenchless struggle of the light that is within to shine out more and more into the radiance of the perfect day. And thus only that which you call Heaven is won.”

What is effected in the soul itself,

and in its God-appointed work in the world, is thus beautifully described by “Imperator”—

“Those dry and sapless forms of devotion that seemed so cold and dead, that the soul has often cried in despair, ‘O, Lord! can these dry bones live?’ are found to be touched with life, and warmth, and reality, as the Resurrection-spirit touches them. The old forms that have served their purpose are re-generated into a life more suited to the new conditions. They live again with more than the old vitality—with a loveliness more spiritual than that of the past. They have renewed their youth, and it is seen by the spiritually-enlightened that no atom of truth can perish, but is renewed and re-combined as there is need of it in the laboratory of the Master.

“After the conflict comes the peace, after the death the uprising.

“The spirit shares in the general resurrection that surrounds it. It renews its life, soars to higher planes of knowledge, learns deeper truths, and goes forth, in the might of that knowledge, to teach to others the Divine methods of enlightenment, development, and growth. Not as man sees does it see: not as man acts does it act. Beneath the most unpromising exteriors it sees Divine possibilities. The veriest cucumber it would not cut down, save in so far as pruning may facilitate growth, and the lopping off of dead wood may allow the young and living branches to find place. Side by side with this public work is the unceasing esoteric life of growth in spirit, a life of aspiration and development, of communing with the Spirit of Truth, of rising more and more above the material and the earthly, to the measure of the stature of the fulness of the Anointed One.”

And again, in a later portion of the “Teachings,” “Imperator” exclaims:—

“Be of good hope! You are too apt to fancy that Truth is dead. When the cold dark days of winter are with you, you are chilled. You forget that spring has dawned on many a winter past. You forget that death leads

to resurrection, and on to regenerated life—life in a wider sphere, with extended usefulness, with nobler aims, with a truer purpose. You forget that death must precede such life, that what you call death, so far as it can affect Divine truth, is but the dying of the grain of seed which is the condition of abundant increase. . . . The spiritual motto—Death culminating in a higher life : Victory in the grave and through death. In dealing with spiritual truth, do not forget this. In times of brightness and calm you may fear. When the air is stagnant, and the heat scorching ; when the moisture is dried up, and the fierce sun beats down with untempered splendour, the tender plant may wither and fade. And so in days of care and smoothness, when all goes swimmingly, when all men seem to speak well of the Word of Truth, you may with good reason fear lest it fade, and its outlines be blurred, and its tone assimilated to the conventional fashion of the world. You may settle with yourselves that if all accept unquestioned the truth presented to them, then that phase of truth needs changing, and some stronger form is requisite. But when it is born in conflict, be of good cheer, for by such birth-pangs man-children are brought forth, whose vigour and energy shall suffice to resist attack, and to carry on the Divine standard to further vantage ground."

The Law of Love as it Operates upon the Arisen-Spirits is thus beautifully illustrated :—

"The life of the Christ during such time as He remained on earth after His resurrection, was symbolic of the change that passes on the risen-life of the spirit. *In* the world, but not *of* it ; moving in it as a visitor who conforms to, but does not belong to it. He was animated by that most potent law of spirit which you may trace in all the ways of spirit-influence—the law of love. Whenever He appeared, whatever He did, this was the motive. . . . He fulfilled the law of love, and then ascended to His own proper sphere—no longer seen, but felt ; no longer a personal presence, but an effluence and influence of grace.

"So the souls who voluntarily linger around your earth are those whose motive-spring is love, or they whose mission is animated by the same master-principle. Personal affection, or universal love are the motives that draw the higher spirits down to you. And when the duty is discharged, they too will ascend to the common Father and the Universal God."

Scattered throughout the volume are passages of vital import to the spiritual man, to the sensitive "Psychic" with regard to the everyday matters of life and his intercourse with his fellow men. To such will the knowledge already have been attained, by no little suffering, that the spheres of evil of the spirit-world permeate and overlap the earth, and earth-life, in intricate embrace. To escape from this net-work of magnetic evil-assault which he encounters in his every-day life is the ardent cry of his soul. Upon him will not be lost the experience and wisdom to be gathered from the following "communication" regarding

The Derby Day.

"Any such occasions disturb the moral conditions and render it hard for us to reach you. The spirits who are antagonistic to us are massed together in great force whenever any occasion is offered for them to operate successfully on men who are gathered together for the purpose of gratifying their bodily passions. Yesterday there were vast masses whose passion of cupidity was excited to an enormous degree. They were the point of attack from similar spirits. Others there were whose bodies were wildly excited by intoxicating drinks ; others who were feverish with expectation of coming gains ; others were again plunged into depths of despair by loss of all—the ready prey ; these last by the suggestions of tempting spirits ; and even when these baser passions were not actively excited, the moral balance was upset, that calmness and equability which should regulate the temper, and which were a shield against the foe, were absent, and so a chance of favourable assault was given. *For short of absolute evil, much ground for assault is given by an ill-regulated, disordered mind, by minds unhinged and ill-balanced. Beware of immoderate, unreasoning, excited frames of mind.*"—(p. 40.)

"Imperator" clearly and boldly announces

How Man attracts Evil to Himself.

"It is only they who by a fondness for evil, by a lack of spiritual and excess of corporeal development, attract to themselves the congenial spirits of the undeveloped, who have left the body, but have not forgotten its desires. These alone risk

incursion of evil. These by proclivity attract evil, and it dwells with them at their invitation. They attract the lower spirits who hover nearest earth, and who are too ready to rush in and mar our plans and ruin our work for souls. These are they of whom you speak when you say, in haste, that the result of Spiritualism is not for good. You err, friend. Blame not us that the lower spirits manifest for those who bid them welcome. Blame man's insensate folly, which will choose the low and grovelling rather than the pure and elevated. . . . Blame the ginshops, and the madhouses, and the prisons, and the encouraged lusts, and fiendish selfishness of man."

We will conclude our notice of this valuable contribution to both Theology and Psychology with a passage meet for reflection by the thoughtful Sociologist, regarding

Capital Punishment.

"Nothing is more dangerous than for souls to be rudely severed from their bodily habitation, and to be launched into spirit-life, with angry passions stirred, and revengeful feelings dominant. It is bad that any should be dismissed from earth-life suddenly, and before the bond is naturally severed. It is for this reason that all destruction of bodily life is foolish and rude : rude as betokening a barbarous ignorance of the condition of life and progress in the hereafter, foolish as releasing an undeveloped, angry spirit from its trammels, and enduing it with extended capacity for mischief. You are blind and ignorant in your dealings with those who have offended against your laws and regulations, moral and restrictive, by which you govern intercourse among yourselves. You find a low and debased intelligence offending against morality or against constituted law. Straightway you take the readiest means of aggravating the capacity for mischief. Instead of separating such an one from evil influence, removing him from association with sin, and isolating him under the educating influence of true purity and spirituality, where the more refined intelligences may gradually operate and counteract the evil ministrations, you place him in company with offenders like himself, where the very atmosphere is heavy with evil, where the hordes of the undeveloped and unprogressed spirits most do congregate, and where, both from human association and spirit influence, the whole tendency is evil. . . . How many an erring soul—erring through ignorance, as frequently as through choice—has come forth from your jails hardened and attended by evil guides, you know not and can never know. But were you to pursue an enlightened plan with your offenders, you would find a perceptible gain, and confer blessing incalculable on the misguided and vicious. You should teach your criminals ; you should punish them as they will be punished here, by shewing them how they hurt themselves by their sin, and how they retard their future progress. You should place them where advanced and earnest spirits among you may lead them to unlearn their sins and to drink in wisdom ; where the bands of the blessed may aid their efforts, and the spirits of the higher spheres may shed on them their higher influence. But you horde together your dangerous spirits. You punish them vindictively, cruelly, foolishly : and the man who has been the victim of your ignorant treatment, pursues his course of suicidal sin until, in the end, you cut him off debased, sensual, ignorant, mad with rage and hate, thirsting for vengeance on his fellow ; you remove from him the great bar on his passions, and send him into spirit-life to work out, without hindrance, the devilish suggestions of his inflamed passions."

The notices of "Spirit-Teaching" cannot be more aptly terminated than by the concluding paragraph of the book itself.

"The opinions expressed may be dismissed or accepted" says M. A. (Oxon), "by each reader, according as they commend themselves to him. But he will miss the true significance of this volume, if he does not recognise a sustained and successful effort of intelligence, apart from a human brain, to influence one who claims for himself no other merit than that of having honestly and very laboriously endeavoured to arrive at truth."

It appears from a paragraph in the *Medium and Daybreak* that one of the "Fox girls," now Mrs. Kate Fox-Jencken, is related to George Fox, the founder of the Quakers, a bold reformer and remarkable medium, whose family has given rise to a line of occultists and mediums extending to the present day. Mr. Jencken, who had a favourite theme in the hereditary transmission of mediumship, does not seem to have been aware of the remarkable example furnished by the family of his own wife.

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TO CONTRIBUTORS.

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

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, SEPTEMBER 1st, 1883.

NOTICE TO CORRESPONDENTS.

The Editor of "LIGHT" is out of town, and correspondents are therefore asked to exercise a little patience if their communications have not in every case immediate attention.

A PRINCELY PSYCHIC. 1707.

At p. 325 in Jung-Stilling's "Theory of Pneumatology," translated by Samuel Jackson:—(London, Longman's, 1834), will be found the following impressive narrative relative to Duke Christian of Eisenberg.

Jung-Stilling was Privato-Aulic-Counsellor to the Grand Duke of Baden.* He was in a position to know whether or not the remarkable history was regarded as genuine by the Royal houses of Germany of his day. Add to which, Stilling himself was a man of high conscientiousness and integrity, and he assures us that the account existed at one time "in the Saxon archive." Can any of our German readers obtain information, of a more recent date, as to the existence of the original State documents?

"The Principality of Saxe-Altenburg was divided towards the end of the seventeenth century into three parts, one of which appertains to Gotha, another to Saalfeld, and the third—namely, Eisenberg—had its own regent, whose family, however, became extinct with Duke Christian, in the year 1707, on which Eisenberg was again added to Gotha.

"This Duke Christian had a very remarkable apparition not long before his death, which has all the testimonies of historical authenticity in its favour, and was preserved in one of the Saxon archives, at least, where it may probably still be found.

"It forms the 10th article in the 'Monthly Discourses on the World of Spirits,' p. 319, published at Leipzig, by Samuel Bergaman Walter, in 1730.

"I will insert it here, as I find it in the work above-mentioned, in the style of those times," continues Stilling:—

"About the year 1705, as Christian, Duke of Eisenberg, who died in April, 1707, was reposing upon his couch at noon, in his closet, and occupied with a variety of spiritual meditations, some one knocked at his closet-door. Now, although the Duke could not comprehend how this could happen, as the guard and the other servants were in the ante-chamber, he, however, called out 'Come in!' on which a female figure, representing Anna, daughter of the Elector of Saxony, entered in an ancient

princely attire. When the Duke, who had raised himself up, and was seized with a slight trepidation, asked her what was her pleasure, she answered, 'Be not afraid, I am no evil spirit; no harm shall befall thee.'

"On which the Duke no longer felt any apprehension, and inquired further, who she was.

"She gave him for answer—'I am one of thy ancestors, and my husband was the same that thou art now. His name was John Casimir, Duke of Coburg. But we have both been dead a hundred years.'

"Now, when the Duke inquired further what she requested of him, she expressed herself in the following manner:—'I have a request to make of thee, in my own name, and in that of the Duke, my husband, because we were not reconciled before our end, in consequence of a quarrel between us, although we both died trusting in the merits of Jesus Christ; and that is, that thou effect this reconciliation between us, at this time, which God has appointed for it. With respect to myself I am already in a state of blessedness: but I do not yet enjoy the full vision of God, but have been hitherto in a state of silent and agreeable repose. But the Duke, who would not be reconciled to me at my death—though he afterwards repented of it, and left the world in real, though weak faith in Jesus Christ—has continued hitherto, between time and eternity, in cold and darkness, yet not without hope of salvation.'

"Now, when the Duke made many objections against this proposition, the spirit refuted them as inappropriate and irrelevant, and said also, that as soon as she entered into the Eternal world, she ascertained that one of their descendants was destined to assist them in bringing about a reconciliation, and she was the more rejoiced to find that he, the Duke, was the instrument appointed by God for this purpose. Finally, the spirit granted the Duke a week for reflection, after the lapse of which, she would again appear at the same hour and await his decision: on which she vanished from his sight.

"The Duke, being on terms of particular intimacy with a learned divine, the Superintendent Hofkunzen, who resided at Torgan, fourteen German miles distant, with whom he was wont to correspond, by express, on spiritual, temporal, and even political matters, immediately despatched a messenger to him, communicating in writing all the particulars of the apparition he had seen, and desiring his advice and opinion whether he ought to comply with the spirit's request or not. The matter appeared to the divine a little suspicious at first, and he was inclined to regard it as a dream; but after duly considering the singular piety of the Prince, his extensive knowledge and experience of spiritual things, his tender conscience, and at the same time the circumstance of the spirit shewing itself in broad daylight, when the sun was shining, he made no scruple of returning the following answer to the Duke:—'That in so far as the spirit should not desire of him any superstitious ceremonies, or such as were contrary to the Word of God, and if he, the Duke, had sufficient courage for such a transaction, he would not advise him against fulfilling the spirit's wishes. Yet, that he ought to continue in fervent prayer, and in order to prevent deception, cause the passage to his chamber and closet to be well watched by his guards and domestics.

"In the meantime, the Duke gave orders for the ancient records to be searched, and found that all the spirit had said was according to truth, so that even the dress of the deceased princess and that of the apparition agreed minutely.

"Now when the appointed hour approached, the Duke laid himself upon his couch, after having given strict orders to the guard before his chamber, not to suffer a single individual to enter, and having begun the day with prayer, fasting and singing, he read in the Bible whilst waiting for the spirit, which made its appearance at the same hour as the week before, and at length, upon the Duke's calling out 'Come in!' entered the closet in its previous costume.

"It immediately asked the Duke, whether he had resolved on complying with its wishes, on which the latter replied that he would do so in God's name, in so far as what she desired was not contrary to the Word of God, nor accompanied by anything of a superstitious nature; she need, therefore, only tell him plainly how he was to act in the matter.

"Upon receiving this declaration, the spirit expressed itself to the following effect:—'During my life-time, the Duke, my husband, suspected me, though groundlessly, of being unfaithful to him, because I frequently conversed in private with a certain cavalier upon religious subjects. On this account, he cherished an irreconcilable hatred to me, which

* In urging Jung-Stilling to write his life, Goethe rendered a great service to the cause of genuine Christianity. His life is one of the most remarkable and triumphant examples of living faith. From a poor tailor's son, he rose to be not only a professor of Marburg and Heidelberg, but a most successful operator for the cure of cataract, and a very popular writer in defence of Christianity. The Grand Duke of Baden became personally attached to him, delighted to have him near him, and gave him a handsome stipend to devote himself to literature and to the cure of cataract gratuitously. By this means Stilling not only restored sight to many hundreds of the blind, but spread over all Germany, and into many foreign lands, the radiance and joy of his own faith.—Howitt's "History of the Supernatural," pp. 21-22.

was so violent, that though I sufficiently proved my innocence and even entreated a reconciliation on my death-bed, yet he would neither abandon his hatred and suspicion nor resolve to come to me. Now, having done everything in my power in the matter, although I died in true faith in my Saviour, and likewise entered rest and peace, yet I do not hitherto enjoy the full vision of God. My husband, on the contrary, as mentioned above, repented, it is true, after my death of his implacability towards me, and died at length, also in true faith; yet he has continued until now, between time and eternity, in distress, and cold and darkness: but now the time appointed of God is arrived for thee to reconcile us, in this world, with each other, and by so doing, aid us in attaining felicity.' 'But what shall I do in the matter, and how shall I act in it?' asked the Duke; and received this answer from the spirit: 'To-morrow night, hold thyself in readiness; and I and the Duke will come to thee (for although I come by day, yet my husband cannot do so); and each of us will state to thee the causes of our existing quarrel. Thou shalt give judgment which of us is right, join our hands together, promise the Lord's blessing upon us, and afterwards unite with us in praising God.' After the Duke had promised to do so, the spirit disappeared.

"The day following, the Duke continued his devotions until evening, when he expressly commanded his guards to let no one enter the chamber, as also to pay attention if they should hear anyone speak. Hereupon he ordered two wax-tapers to be lighted and placed upon the table, and also a Bible and Hymn Book to be brought, and thus expected the arrival of the spirits.

"They made their appearance at eleven o'clock: first came the Princess, as before, as though alive, and again stated to the Duke the causes of their quarrel; then came also the spirit of the Prince, in his wonted princely dress, but looking very pale and death-like, and gave the Duke quite a different account of their disagreement.

"Upon this the Duke gave judgment, that the spirit of the Prince was in the wrong; to which the latter also assented, and said, 'Thou hast judged right.' On this the Duke took the cold hand of the Prince, laid it in the hand of the Princess, which possessed natural warmth, and pronounced the blessing of the Lord upon them; to which they both said, 'Amen!' The Duke then began to sing the hymn, 'We praise Thee, O God!' &c., during which it seemed to him, as if both really sang with him. After finishing the Princess said to the Duke, 'God will reward thee for this, and thou wilt soon be with us.' On which they both vanished. The guards had overheard nothing of this conversation, except what the Duke said, who, if I mistake not, died a year afterwards, and for secret reasons ordered his body to be buried in quick-lime." Thus far the narrative.

Regarding this remarkable history, Jung Stilling makes various reflections, the following of which will not be without interest to the reader since they entirely accord with the spirit-teachings of our own day.

"This apparition suggests to me," he says, "several important remarks.' That Duke Christian possessed a developed organ of presentiment, is clear from the circumstance that only he saw the spirits and heard them speak. Perhaps it was on account of this natural disposition, that he was chosen for this singular judicial procedure. The appearance of the Princess in her earthly clothing, and the circumstance of her being still deprived of the bliss of the Divine presence, notwithstanding her state of rest and inward peace, is a proof that she was still in Hades; that the quarrel with her husband detained her there, and that her imagination was not yet freed from every earthly bond. . . . When we reflect upon the fate of Duke John Casimir, we must be struck with amazement and awe. How dreadful to continue for a hundred years together in cold and darkness, inwardly grieving at the supposed infidelity of the Princess, without anything to refresh the senses in the wide and desert Hades, and God knows in what society, or else in none, and consequently alone. . . . A soul that cherishes the slightest animosity, and takes this feeling with it into eternity, cannot be happy."

Stilling is inclined to believe that "it was contrary to the natural laws of the spiritual world" that a person in the flesh should accomplish the reconciliation between the princely pair, and he is convinced "that this step was taken by these two spirits, through error and mistake; every back-road into the visible world, from the invisible being unlawful."

The student of our modern-spiritual experiences may, however, possibly be inclined to modify the stern judgment passed by our author on the ghostly actors in this dignified and impressive narrative. To him it may rather appear as a striking example of intercourse permitted for mutual cleansing, and for mutual growth in knowledge of Divine things, between spirits incarnate, and disembodied of very varied states; but all bound together by Law Divine in a most mystical and indissoluble union for mutual aid:—one of the innumerable instances in the great scheme of redemption from sin and suffering of our "Everlasting God, who has obtained and constituted the services of angels and men in a wonderful order."

TO GERALD MASSEY
ON HIS COMPLETION
OF
"THE NATURAL GENESIS."

After long sailing over trackless sea,
Where man before had never dared to roam,
Victor in toil that heroes well might flee,
Welcome, brave mariner, to land and home!
With thee for guide we now at ease can dream
As dreamt our sable fathers of the wild.
Once more our brains with Nature's lessons teem
And manhood steps in time with tottering child.
Fearless we follow thy assuring clue
Through Egypt's catacombs and pillared halls,
And mystic wisdom dawn upon our view
From mummies' ceremonies and sepulchral walls.
Nay—on the vault of Heaven itself we trace
The pictured horn-book of the earlier man;
A chart so old, the life of all our race
As told till now appears but as a span.
At last the dogmas of our priests are shewn
In their true shape, perverted savage lore,
And simple natural types, in ages grown
To huge mind-prisons darkening every shore:
Prisons and dungeons where the fettered soul
Toils in the gloom throughout life's little day;
For metaphysic clouds around it roll,
And hide or else refract truth's genial ray.
But down shall come beneath this last assault
The despot Superstition's grim Bastille,
And cunning hands in subterranean vault
Forged title deeds to priestly power reveal.
Then, Massey, take the thanks of all the wise,
Forget in them the hide-bound pedant's sneer;
The day of just requital swiftly hies
When England's sons shall hold thine honour dear.

S. E. BENGOUGH.

The German weekly Spiritualist journal, *Der Sprechsaal*, of Leipzig, is not now published, it having been merged with the *Psychische Studien* of the same city.

Dr. Ditson, writing to the *Banner*, says:—"It may be remembered that Madame Kardec left to the Society for the publication of her husband's works quite a sum of money; but the will was contested by an aged distant relative, said to be under the influence of the Catholics, and much difficulty was anticipated. I learn, however, that a compromise has been made, and that a larger portion of the widow's estate is to be devoted to the object intended. Few persons have written so much and so well, continuously, on Spiritualism as M. Kardec. His works have been translated into many languages, and almost a fabulous number of editions have been printed of them. There is in them a sustained force and aim, a logic and lucidity, which have won popular favour. His views, however, of re-incarnation, are not accepted by many of the Orientalists, who feel that his conception of the subject is not the right one. The Theosophists are trying to throw light upon the matter, and, in the opinion of not a few students of this abstruse question, have the more acceptable survey of it. If re-incarnation be a truth, it underlies and explains many of those abnormal conditions, strange freaks, propensities, and passions witnessed in human nature, not otherwise accounted for."

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.]

"Esoteric Buddhism."

To the Editor of "LIGHT."

SIR,—It is wonderfully surprising to an outsider that anyone with a practical knowledge of occult phenomena, an acquaintance with Madame Blavatsky, and a Fellowship in the Theosophical Society, should so sadly bungle over Esoteric Buddhism as does Mr. G. L. Ditson. Certainly, inasmuch as every criticism in his letter contains either a misinterpretation or an inconsequent argument, he has no *locus standi* of complaint that, "in a scientific and logical point of view, Mr. Sinnett's works are very defective."

Although I am without your correspondent's qualifications for the task, I, too, have read Mr. Sinnett's books, but with the intensest interest, and my gratitude to the author prompts me to repel Mr. Ditson's attack.

There is first the complaint that "Mr. Sinnett has not imparted" the "exact and experimental knowledge" on which he declares the importance of occult teaching turns. But, sir, as everyone knows, it is not pretended that this spiritual knowledge, exact and experimental as it is, can be proved upon paper, or tested in the laboratory, but only by the development in the student of the proper faculties. Mr. Sinnett states and reiterates this in the books which Mr. Ditson says he has read. To demand the impossible is safe, but it is no argument.

But whence comes that strange "declaration so often made by Eastern Theosophists, that we never receive any information from the (so-called) spirits, which conveys information not in possession of the medium, or some other person present." This man of straw, at which Mr. Ditson strikes out so valiantly, is of his own setting up. The real declarations of Eastern Theosophists in the *Theosophist* are widely different from this rough and ready summary of Eastern thought on the subject. In fact, they contain the exact converse. But these requiring for their comprehension a little time and attention, have evidently escaped Mr. Ditson's survey. They are (should he wish to return to them) to be found in the *Theosophist* for October, 1881.

There is an unfortunate fatality in your correspondent's comparison of occult, with spiritualistic phenomena. In the first place, the object of the Mahatmas, as I understand it, has not been to parade their unique powers with a view to impress Spiritualists with rival phenomena. Their primal offer is to teach us—if so we will—not the way to work wonders, but the way to work the great wonder of salvation from our *selvas*, in which miraculous process miracles are but incidents of the march. And thus, while the "Occult World" contained the credentials, "Esoteric Buddhism" is the real message. Of the validity of these credentials Mr. Ditson does not complain, only of their paucity; he merely cries, like the surfeited Scribes and Pharisees of old, for a new sign.

This is general; but Mr. Ditson's naïveté tempts me to the special, for in this unfortunate comparison he unwittingly shows the great superiority of occult over spiritualistic methods. An adept can project his soul. "But," says Mr. Ditson, in great glee, "one who was not an adept had his soul projected." The immense difference between the two cases will be at once appreciated by all who prefer personal control over their own affairs to the interference of an outsider. To be plain, but I trust without offence, the adept is his own master, the medium is in temporary servitude to others. Herein we see the rationale of Occultism, for it teaches us to discover spiritual forces in ourselves, rather than in the uncertain vagaries of foreign intelligences.

For the rest, your correspondent's quibbles and jokes do but testify to the invincible worth of Mr. Sinnett's books; and were it not for that concluding threat that "he may refer to this again," I should, in my simplicity, have mistaken this later attack for the "forlorn hope" of an expiring Philistinism. At all events, after breasting these waves of laughter and contempt, might not Esoteric Buddhism now be permitted to enter that second stage, in the history of every truth, of sober criticism?—Yours, &c.,

Lewisham, S.E.

GEORGE J. GILL.

To the Editor of "LIGHT."

SIR,—In a communication that appeared in your issue of July 21st, "G. W., M.D.," reviewing "Esoteric Buddhism," says: "Regarding this Koot Hoomi, it is a very remarkable and unsatisfactory fact that Mr. Sinnett, although in correspondence with him for years, has yet never been permitted to see him." I agree with your correspondent entirely; and this is not the only fact that is unsatisfactory to me. On reading Mr. Sinnett's "Occult World," more than a year ago, I was very greatly surprised to find in one of the letters presented by Mr. Sinnett as having been transmitted to him by Koot Hoomi, in the mysterious manner described, a passage taken almost *verbatim* from an address on Spiritualism by me at Lake Pleasant, in August, 1880,

and published the same month by the *Banner of Light*. As Mr. Sinnett's book did not appear till a considerable time afterwards (about a year, I think), it is certain that I did not quote, consciously or unconsciously, from its pages. How, then, did it get into Koot Hoomi's mysterious letter?

I sent to Mr. Sinnett a letter through his publishers, enclosing the printed pages of my address, with the part used by Koot Hoomi marked upon it, and asked for an explanation, for I wondered that so great a sage as Koot Hoomi should need to borrow anything from so humble a student of spiritual things as myself. As yet I have received no reply; and the query has been suggested to my mind.—Is Koot Hoomi a myth? or, if not, is he so great an adept as to have impressed my mind with his thoughts and words while I was preparing my address? If the latter were the case he could not consistently exclaim: "Pereant qui ante nos nostra dixerunt."

Perhaps Mr. Sinnett may think it scarcely worth while to solve this little problem; but the fact that the existence of the brotherhood has not yet been proved may induce some to raise the question suggested by "G. W., M.D." Is there any such secret order? On this question, which is not intended to imply anything offensive to Mr. Sinnett, that other still more important question may depend. Is Mr. Sinnett's recently published book an exponent of Esoteric Buddhism? It is, doubtless, a work of great ability, and its statements are worthy of deep thought; but the main question is, are they true, or how can they be verified? As this cannot be accomplished except by the exercise of abnormal or transcendental faculties, they must be accepted, if at all, upon the *ipse dixit* of the accomplished adept, who has been so kind as to sacrifice his esoteric character or vow, and make Mr. Sinnett his channel of communication with the outer world, thus rendering his sacred knowledge exoteric. Hence, if this publication, with its wonderful doctrine of "Shells," overturning the consolatory conclusions of Spiritualists, is to be accepted, the authority must be established, and the existence of the adept or adepts—indeed, the facts of adeptship—must be proved. The first step in affording this proof has hardly yet, I think, been taken. I trust this book will be very carefully analysed, and the nature of its inculcations exposed, whether they are Esoteric Buddhism or not.

The following are the passages referred to, printed side by side for the sake of ready reference.

Extract from Mr. Kiddle's discourse, entitled "The Present Outlook of Spiritualism," delivered at Lake Pleasant Camp Meeting on Sunday, August 15th, 1880.

Extract from Koot Hoomi's letter to Mr. Sinnett, in the "Occult World," 3rd Edition, p. 102. The first edition was published in June, 1881.

"My friends, *ideas* rule the world; and as men's minds receive new ideas, laying aside the old and effete, the world advances. Society rests upon them; mighty revolutions spring from them; institutions crumble before their onward march. It is just as impossible to resist their influx, when the time comes, as to stay the progress of the tide.

Ideas rule the world; and as men's minds receive new ideas, laying aside the old and effete, the world will advance, mighty revolutions will spring from them, creeds and even powers will crumble before their onward march, crushed by their irresistible force. It will be just as impossible to resist their influence when the time comes as to stay the progress of the tide. But all this will come gradually on, and before it comes we have a duty set before us; that of sweeping away as much as possible the dross left to us by our pious forefathers. New ideas have to be planted on clean places, for these ideas touch upon the most momentous subjects. It is not physical phenomena, but these universal ideas that we study; as to comprehend the former, we have first to understand the latter. They touch man's true position in the universe in relation to his previous and future births, his origin and ultimate destiny; the relation of the mortal to the immortal, of the temporary to the Eternal, of the finite to the infinite; ideas larger, grander, more comprehensive, recognising the eternal reign of immutable law, unchanging and unchangeable, in regard to which there is only an ETERNAL NOW: while to uninitiated mortals time is past or future, as related to their finite existence on this material speck of dirt, &c., &c., &c.

And the agency called Spiritualism is bringing a new set of ideas into the world—ideas on the most momentous subjects, touching man's true position in the universe; his origin and destiny; the relation of the mortal to the immortal; of the temporary to the Eternal; of the finite to the Infinite; of man's deathless soul to the material universe in which it now dwells—ideas larger, more general, more comprehensive, recognising more fully the universal reign of law as the expression of the Divine will, unchanging and unchangeable, in regard to which there is only an *Eternal Now*, while to mortals time is past or future, as related to their finite existence on this material plane; &c., &c., &c.

New York, August 11th, 1883.

HENRY KIDDLE.

To the Editor of "LIGHT."

SIR,—The letter from "A Catholic Priest," in your last edition, is mentally refreshing. He is, if not as I feel inclined to call him, "an excellent Buddhist," already a disciple of that universal religion which is to bind all men in one brotherhood. But if we were all *true* followers of our Lord Jesus, we should all be "Buddhists,"—if the Divine wisdom religion, esoterically inculcated by Jesus, should bear any name savouring of

sectarianism. That Jesus was a Buddhist (*esoteric*), or trained in those ancient schools of adeptship which brought forth Gautama Buddha, is elaborately proved from the pages of "Isis Unveiled"—that monument of astounding research, knowledge, and wisdom. I will call only one small quotation from innumerable others bearing even more powerfully upon this point:—"When they find that—1, All His sayings are in a Pythagorean spirit, when not *verbatim* repetitions; 2, His mode of ethics is purely Buddhist; 3, His mode of action and walk in life, Essenean; and 4, His mystical mode of expression, His parables, and His ways, those of an initiate, whether Grecian, Chaldean, or Magian (for the 'Perfect,' who spoke the *hidden* wisdom, were of the same school of archaic learning all the world over), it is difficult to escape from the logical conclusion that He belonged to that same body of initiates."

Eliphas Levi (the renowned Abbé Constant) calls Jesus "the most powerful of Initiates."

This is the age for winning the true from the false. Need we fear the truth? The truth can only make Christianity grander and more glorious! weeding out all the old, false overgrowths, and unveiling its *hidden* beauty and majesty. According to the Kabala (the veiled wisdom and secret science of Hebrew adepts) was the Bible written; and we must dive deeply into occult philosophy if we would understand truly the Christian or any religion. Says Eliphas Levi:—"Occult philosophy seems to have been everywhere the nurse or god-mother of all religions, the secret lever of all intellectual forces, the key of all divine mysteries, and the absolute queen of society, in those ages when it was exclusively restricted to the education of the priests and kings." Again, he says: "The Kabala alone consecrates the alliance of universal reason with the Divine Word; it establishes by the counterweight of two forces, apparently opposed, the eternal balance (equipoix) of Being; it alone reconciles reason with faith, power with liberty, science with mystery; it possesses the keys of the present, the past, and the future."

Now, when the hidden is being revealed, and those may see who have eyes to see, there is no longer need for mystery or ignorance. The true student, emancipated from bigotry and that prejudice which arises from an egotistic love of our own ideas, than which nothing can be more stultifying, may now, in the wondrous light of occult science, solve all problems, and stand face to face with the Infinite. "Science," says the Abbé Constant, in his eloquently sententious style, "is the absolute and complete possession of the truth."

And further—"The initiates know; that suffices. As for others, let them laugh, believe, doubt, menace, or fear, what does it matter to science—or to us?"

We must have the opposite end of the pole, however, and there will ever be those whose intellectual orbs are unfitted to see by the light of this divine science.

To borrow an expressive image from Eliphas Levi:—

"Thou may'st hold this right:
If thou shew'st the light
To a bird of night,
Thou wilt take from him his sight,
For it blinds his eyes:
With alarmed surprise,
To the shade he flies,
For darkness to him is light."

August 21st, 1883.

VERA, F.T.S.

The God-Idea.

To the Editor of "LIGHT."

SIR,—In last week's "Notes by the Way" you quote, with apparent approval, from the author of "Natural Religion," who, you say, "defines an atheist as one who 'disbelieves in any regularity in the universe to which a man must conform himself under penalties.'" This seems to me to be a new and a very erroneous definition of the term atheist, which, according to the dictionaries, means "one who denies the existence of a God." A man may deny, disbelieve in, or doubt the existence of a God, and yet believe, as most of the exponents of what is termed atheism do, in a regularity in the universe to which a man must conform himself under penalties.—Yours sincerely,

F. J. THOMAS.

To the Editor of "LIGHT."

SIR,—May I be permitted, with the deepest respect, to deprecate a confusion of terms which I find in the papers on the "God-Idea," contributed by "M.A. (Oxon.);" to the numbers of "LIGHT" for August 4th and 11th. In them he uses this expression: "A personal God, by which is understood a God in human form." If I dare say so, this seems to me a *petitio principii*, for, as far as I can judge, there are many people who would by no means so conceive of a personal God, and I fear that by letting it go forth to the world that a personal God is denied by Spiritualists, we may lay ourselves open to grave misconstruction, which, if I have hitherto read him aright, would be most of all unfair to "M.A. (Oxon.);" himself.

There appeared in "LIGHT," some few months since, a letter, in which was very concisely and ably shewn the fallacy of compounding *personal* with *corporeal*, and pointing out the source of the error to be such common sayings as, "taken from

the person," &c., to which "M.A. (Oxon.);" replied at the time very gracefully.

As far as I myself am concerned, the idea of an anthropomorphic God is so strange that I am amazed to find it so largely held and contested; when I was a child, I was taught that representations of God the Father were a mistake, though a reverently intended one, as it was impossible to represent Him as He is; and therefore, the colossal human form, in which mediæval artists loved to clothe Him, was as much to me a symbol as the lamb for the second, and the dove for the third persons of the Trinity (Surely we Spiritualists, to whom so much has been taught by that same system of symbolism which has prevailed throughout all ages, should be the last to perceive the letter only and to reject the spirit of these teachings.) I have never found anything in our Bible to suggest the idea of an anthropomorphic God, except perhaps in the mystic pages of the Revelation, the expressions in which are obviously figurative. This is, indeed, the solitary passage: "In the image of God created He them," but can there be any very great question whether this applies to the immortal spirit of man, or to the frail, perishable envelope which he inhabits during his brief stay here on earth? "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." "And the Spirit of God beareth witness with our spirit that we are the sons of God." When our Lord says: "Be ye perfect, even as your Father which is in Heaven is perfect," does He mean that we are to strive to resemble our Father in body or in spirit? We are told that He pervades all things, and that in Him we live and move and have our being, a thought with which the anthropomorphic idea is inconsistent. The more one gains of spiritual teaching, the more clearly one sees that this human body of ours is but a very imperfect and feeble exponent of our real and living selves, a comparatively clumsy machine trammelling the faculties which employ it. Those who communicate with us from the other side do not appear to be so trammelled; to us movement from place to place means walking, swimming, flying, or being carried, yet it is not impossible to us to conceive of motion independent of these methods, although it is impossible to us to speculate how such motion may be accomplished. As it is with the human spirits, so, in infinitely higher degree, must it be with the greatest of all Spirits; why should we deny in Him the existence of all faculties in absolute perfection, because our finite minds cannot conceive the means of that perfection? It is well to remember that the finite may apprehend, but cannot comprehend, the Infinite.

But on the other hand, while the idea of a God in human form is utterly unreal to my perfection, my God is to me personal beyond any of His creatures. He is no mere vague abstraction, but a personal Father, Friend, and Counsellor; He has upheld and protected me through trials and troubles unspeakable, and I can go to Him in difficulties with a confidence which no creature can inspire, since He knows me better than I know myself. That His mercies pass to me by means of messengers I doubt not, but the alms of a rich man to a poor one come none the less from him because he sends them by a servant.

While I am about it, I cannot refrain from referring to the difficulty of the writer in the *Spectator* with regard to the Sunderland disaster. As he very justly observes, this distressing incident appeals to our imagination because it has been brought under our notice, but it is probable that more children died unmarked that day in the United Kingdom than on that sad spot. Surely, to no one who thinks at all, can this vast subject of the lavish outlay of life, visible through all the economy of nature, have failed to present itself as a problem pregnant with suggestion; some great truth is obviously to be deduced from so universal and noticeable a fact, and it depends very much on the individual bent of our minds whether we argue from one end thus: "Things happen which seem to me hard and unjust, therefore God cannot be good, or does not exist"; or from the other: "I know by experience that God is good; therefore, although I see things happening around me which seem hard and cruel, I can believe that He allows no pain to be suffered but for a loving purpose, and I can wait in patience for the restoration of all things, and remembering that "whom the Lord loveth He chasteneth, and scourgeth every son that He receiveth." We are still groping in deep ignorance of the Ways of God, and the mystery of pain is still a great mystery to us, but yet there are glimpses of light gleaming through the darkness, whereby we can see somewhat to cheer our hearts. That pain, and what we call death, are not evils in themselves, we are already beginning to see, for without these achievement and progress are impossible; of which truth we have a constant memorial in the anguish which is forgotten by the mother for joy that a child is born into the world; how many a poor suffering soul, too, can look back upon its fiery ordeal, and say with David: "It is good for me that I have been in trouble." To regret that lives should be cut short here, and precluded from further effort in this world, is to fall back into the mediæval notion that this little globe is the centre of the Universe, and that the sun goes round it. If this small plane were the only field of action for God's creatures, then might we well wail and mourn all our days and all day long for pity of the slaughter, and the outrage, and the wrong: the lives unfinished

and some scarce began, the savage and untaught lives that go down into the grave like sheep, and with less conscience than the higher brutes, and even at the best for the fullest lives, which here go unsatisfied. It is the very desperateness of our case, if this world be all, that gives us hope, for we know in our inmost hearts that this cannot be all, but is only one side of the picture. If we poor, imperfect, simple creatures are so strongly moved by love, compassion, justice, mercy, whence do we derive these sentiments? Everything that exists must have a source, and to what source can we refer so readily as the God who has told us that His name is love—that love which originates and includes all the virtues. Is it not reasonable to conclude that these, and every good gift and every perfect gift, are from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of changing, although their manifestation in us must, perforce, owing to our undeveloped condition, be but very faint reflections of their perfection in Him. If this were not so, we should be greater and better than God, as it seems to me some people in their secret hearts think they are; indeed, I think that many of us are in danger of supposing that we feel for our fellow-creatures more than God does, rejecting the saying, "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father which is in Heaven give gifts unto them that ask Him." I think we are apt to step into the judgment-seat too rashly; it does not appear to us ridiculous that we should attempt to criticise the workings of God's will from the standpoint of "this very elementary world of ours," yet we should not regard with gravity a learned treatise by a little boy of three on the government of his country, based on his experiences in the nursery.

It may be objected to all this that I take my stand upon certain texts of our Bible which have no authority for many readers of "LIGHT." To this I reply that they and I can have but this common ground, viz., that at present neither their view nor mine is capable of absolute demonstration, and that all theories can only be judged by their consistency outwardly with known facts, and inwardly in their own component parts. Such being the case, the personal experience of each individual soul has its own value, and I am well assured that when I offer my testimony that I have never gone to my God for help and teaching without obtaining the comfort and assistance that I needed, I speak not as one alone, but as one of millions who can support my witness with their own. Why, when such is our experience, should we go out of our way to say: "This is not His work, Whose it purports to be, but is wrought by others of less power and wisdom"? If the prayer is answered, what right have we to say it has not reached the All-Father, to whom it was addressed? This is to pile up difficulties rather than to lessen them.

Trusting that these remarks will be received in the kindly spirit in which they are offered, I have the honour to remain, sir, faithfully yours,

A. E. MAJOR.

August 19th, 1883.

P.S.—We have been, and still are, abroad, and have only recently received the numbers of "LIGHT" referred to; last Friday's has not yet reached us.

Christian Symbolism.

SIR,—“A Catholic Priest” has, in his otherwise excellent letter, made a mistake in calling water the synonym of the flesh. It always stands for the soul; so that it is not of flesh and spirit that the man regenerate is born, but of the operation of a pure spirit (or God) in a pure soul. For, to be fully regenerate, one must have no material admixture. I commend this correction and definition to his consideration, confident that if he will follow to its fullest extent the clue it presents, he will some day no longer be able to sign himself “A Catholic Priest.”—Yours,

E. M.

To the Editor of "LIGHT."

SIR,—In continuation of my last letter will you permit me to shew the Esoteric teaching contained in the rites and ceremonies of the Mass in the Catholic Church, which alone possesses it un-mutilated. The Sacrifice of the Mass is not a bloody sacrifice as it is often alleged by the ignorant, but a *bloodless* and pure oblation. It is the marriage of the man and the woman, of the Divine and the human, the atonement of the spirit, and matter of Heaven and earth. In this rite, be it observed, are *two* elements denoting the Divine duality, the *man-womanhood* in God; the unit of these elements, the bread is feminine, that which is passive, substantial; the wine is masculine, that which is *active*, spiritual-penetrating. The paten also is masculine and solar; the chalice is feminine or lunar (the crescent shape); as I said before, the water used is feminine, representing the humanity, while the incense is masculine as it ascends, and penetrates the holiest by its Divine aroma elicited by *fire*. The four sides of the altar symbolise the four seasons and also the fourfold constitution of man. (See "Perfect Way.") The Tabernacle on the altar is the house of the Son (Sun). The celebrant is the *Pontifex*, the bridge maker who *at-ones, unites*. He begins at the centre, the autumn equinox; being, the true

beginning of the years of the dark season; west side then goes to the south side, following the sun's path then, (in the Eastern rite) by the *East*, then to the *North*, the place of darkness, where is read the Gospel, and lights are kindled at the reading of it, and then, finally, which is finished (*Miss-a-est*) is the *West*. It is the path of the Sun. The mingling of the water with the wine is the union of the human with the Divine in the person of the *at-ower* in order that the body of humanity (signified by the wafer) being penetrated thereby may be raised to the Divine and this occurs at the conclusion of the rite, a portion of the wafer is immersed in the chalice and penetrated by the wine and this is called "*the holy union*." The feast is then ready and the communion commences, that they who partake of the body of God, (i.e., the Divine Substance, also the Universe, the Church or Bride of God, which is elected from men for the redemption and raising up of the rest) and by the Blood of God (i.e. the Divine Spirit manifested in force astral fluid which pervades all things, also the Divine Spouse who lifts up His Bride to union with Himself) should be made members of that one Body, manifesting the One Life and Substance, and then raised from the material and sensual into the ideal and spiritual, and united with God. The Holy Bread borne in the Pyx, and saturated with the Sacred Wine, is also symbolical of the universe filled with astral fluid and of the Divine Substance filled with the Divine Life—which is being *ever given, ever shed*, for the good of the *All, the Scene* of existence.

This is the true doctrine, the mystic truth contained in the rites and ceremonies of the Christian Sacrifice as celebrated by Rome and Greece. At the so-called Reformation the spiritual was cast out for the material. Purgatory was rejected for eternal torture, invocation of the departed for glorification of heroes, the intercession of Maria for the supremacy of the Devil, and an all-compassionate Father for a vindictive monster.—Yours,

A CATHOLIC PRIEST.

P.S.—In my last letter for "*after*" read "*ages of*"; for "*in regenerate*" read "*is regenerate*."

Central Association of Spiritualists.

To the Editor of "LIGHT."

SIR,—Members and friends of this Association are requested to note that the premises in Great Russell-street are temporarily closed, pending arrangements, of which due notice will be given. In the meanwhile, all communications may be addressed to the undersigned.—Yours faithfully,

THOMAS BLYTON.

Hon. Sec., *pro tem*.

6, Truro Villas, Station-road, Church End,
Finchley, N.

The *Banner of Light*, in its issue of August 18th, quoting from our columns, speaks of Mr. Morell Theobald as a *Reverend*. This is hardly correct. That gentleman's father, however, was one of the most popular of the Congregational ministers of his time.

"BIOGRAPHIES OF DR. KERNER, MESMER, AND WM. HOWITT," BY MRS. HOWITT-WATTS.—This work is now rapidly approaching completion. At the request of a few friends the subscription list will be kept open for one week longer, after which the full price will be charged for all copies sold. See advertisement.

GERALD MASSEY'S LECTURES AT ST. GEORGE'S HALL.—We have much pleasure in again calling attention to these lectures, the first of which will be given on Sunday afternoon next. Mr. Massey's reputation as a scholar and public speaker should secure him a very full audience, notwithstanding the somewhat unfavourable season of the year chosen for the course. On reconsideration, we have decided not to print a verbatim report in these columns, as such a course would be unfair to Mr. Massey, who intends to make the lectures, as announced, part of a much more extended series of addresses to be delivered in other quarters. For the information of our readers, we append the announcement *in extenso*:—"Lectures—Archaic, Evolutionary, and Theosophic, addressed to thinking men and women. Previous to his departure for America, Gerald Massey will deliver a course of four lectures in St. George's Hall, Langham-place, Regent-street, on Sunday afternoons in September. Subjects—September 9th, at 3 o'clock—"Man in Search of His Soul During 50,000 Years." (As revealed by the Bone Caves.) This lecture will include an explanation of the fundamental difference between modern "Spiritism" and that of "Esoteric Buddhism." September 16th, at 3 o'clock—"The Non-Historic Nature of the Fall of Man, and What it Meant as Fable." September 23rd, at 3 o'clock—"The Non-Historic Nature of the Cononical Gospels indubitably Demonstrated by Means of the Mythos, now for the First Time Recovered from the Sacred Books of Egypt." September 30th, at 3 o'clock—"Why does not God Kill the Devil?" (Man Friday's crucial question.) Doors open at half-past two o'clock. Admission—Hall, one shilling; gallery, sixpence. Course tickets, for reserved seats, 5s. each, may be obtained of Messrs. Williams and Northgate, publishers, 14, Henrietta street, Covent-garden, and at the doors.

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