

Light:

A Journal of Psychological, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

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

Mr. Skewes rejoins to Admiral M'Clintock's letter in the following:—

"TO THE EDITOR OF THE *Pall Mall Gazette*.

"SIR,—Had Admiral Sir Leopold M'Clintock read one-half of the original documents in my possession, written by Lady Franklin and Miss Cracroft, Sir John's niece, he would not, I think, have discredited the faith of the living and of her who is dead. These documents set forth a simple story of belief, labours founded on this belief, and conquest, as the result.

"Letter No. I., dated June, 1850, states Lady Franklin's belief in the 'supernatural revelation,' the 'remarkable circumstances,' and that, as such, she had conversed with the Messrs. Horsfall (well known Liverpool gentlemen) about them. This letter further states that she had laid the whole of the 'revelation of the little child' before Captain Forsyth and his 'chief officer' (Captain W. Parker Snow). The former is represented as being somewhat incredulous and the latter as being 'deeply and seriously impressed.' The instructions to both were founded on the 'revelation,' and included 'Point Victory and Victoria Channel,' two of the places which 'appeared' to the child six months before.

"Letters Nos. II. and III., dated December, 1854, beg Captain Coppin to have an interview with Charles Dickens, so that might be made known 'the extraordinary revelation of your child.' The design was to raise money for a new expedition through the 'very extensive medium of the *Household Words*.' 'Ridiculous story,' says Sir Leopold, but in so saying he is not injuring me, but the memory of the departed, and the good, common-sense of Miss Cracroft, of 45, Phillimore-gardens, Kensington. Letter No. IV., dated April, 1856, is a request that Captain Coppin may send the 'chart sketched' by his little daughter and the accompanying communication, a 'copy of the one you wrote in 1850,' so that there may be completed 'a strange and startling episode.' Will Sir Leopold remember that this letter was in connection with the getting out of the expedition, of the one he commanded? I do not say that Lady Franklin told him about the child's 'revelation,' but this I challenge him to disprove, that Lady Franklin departed, in the least, from her faith and her plans of 1850. Now for letter No. V. dated December, 1859. Here I find these words: 'The mysterious revelations of your child of 1850 respecting the expedition . . . correspond with the facts recently ascertained beyond dispute by M'Clintock's researches.' Further, 'the names Victory and Victoria written by the little girl upon her chart correspond with that of the point (Point Victory) on King William's Land where the important records of the *Erebus* and *Terror* was [sic.] found, and with that of the strait or channel (Victoria Strait) where the ships were finally lost.'

"'Ridiculous!' exclaims Sir Leopold, but his pooh-pooh is against Lady Franklin, and not against me.—Most respectfully yours,

"J. HENRY SKEWES,

"Author of *Sir John Franklin, the Secret of the Discovery of his Fate: A Revelation*.

"Holy Trinity Vicarage, Liverpool.

"May 17th, 1889."

We get nearer to a succinct statement of the evidence here; and it conflicts with the Admiral's exact account.

It seems probable that Lady Franklin did pay attention to the "revelation," but did not communicate her impressions to Admiral M'Clintock, though she did mention them to Messrs. Horsfall, Captain Forsyth, Captain Snow, and apparently to Charles Dickens. All that is published increases the regret, expressed in my notice of the book, that the categorical testimony of all living witnesses could not be set forth when the story was published.

One more letter on the Franklin matter we think it right to print. The editor of the *Pall Mall Gazette* closes the correspondence. We think we may imitate his example. It is a lamentable instance of bungling in the production of evidence which, if produced at all, should be very carefully set forth.

"TO THE EDITOR OF THE *Pall Mall Gazette*.

"SIR,—When, as usual, reading the *Pall Mall* (Extra Special) this evening, the letter of Mr. J. Henry Skewes came under my notice. It had not been my intention to enter into this controversy beyond some letters I had already written to a Derby paper, but you will perhaps permit me to say a few words on a question which appears to require clearing up. I with my boats in 1850 explored, mapped, and named Victoria Strait, on the east side of which Franklin's ships were abandoned in 1848, whereas I was on the west shore of the channel, which was blocked with immense piles of heavy ice, perfectly impassable, even had I known at the time that the ships were or had been there. No such place named 'Victoria Strait' was in existence in that locality when the child is said to have written these words on the wall in 1849. It is a curious circumstance that at p. 118 of his book Mr. Skewes gives Mr. Thomas Simpson—who passed along the Arctic coast in that direction, but much further south, in 1839—the credit of having discovered and named Victoria Strait, although he was never within sight of the place, neither is it mentioned in Simpson's narrative, nor marked on his chart. Is this important error accidental or designed? If the latter, it would manufacture the name, Victoria Strait, eleven years prior to the time when the above name was given to the channel by me in 1850. I could say a good deal more, but shall not venture to trespass further on your valuable space.—Your obedient servant,

"4, Addison-gardens, Kensington, W.

"JOHN RAE.

"May 23rd."

I have already apologised for an inadvertent error in making Dr. Tuckey the pioneer of that hypnotic treatment by suggestion to which so much attention has recently been directed. Dr. Matthias Roth published with Baillièrè in the year 1887 a brief account of *The Physiological Effects of Artificial Sleep with some Notes on the Treatment by Suggestion*, a copy of which is before me. About half a century ago Dr. Roth, then a medical student in Vienna, caught cold and was forthwith bled, as the manner of the time was, by vivisection and leeches—"as many as could be placed on my arm!" It is not surprising to learn that this heroic treatment had a baleful effect on his constitution for years. He was led to study other methods of treatment, and in the winter of 1839-40 was present at some experiments of Baron Dupotet's at the Athenæum in Paris. This was some years before Baron Reichenbach published his treatise on *Odic Force*. At the same time Dr. Roth had a patient on whom he was able to experiment himself and to verify many of Reichenbach's statements. He pursued the subject in the London Mesmeric Hospital,

established by Elliotson and Ashburner, and carried his interest on to the researches of the Nancy School of Hypnotists. The pamphlet under notice is described as an attempt to "rouse the interests of my younger colleagues in a branch of the healing art which has made lately very great progress, and which undoubtedly will contribute to the cure of many diseases previously unsuccessfully treated by other methods."

There is not in Dr. Roth's very lucid and succinct statement of the value to be attached to treatment by suggestion anything that I need very particularly allude to. Thanks to the recent work of the French school of Hypnotists at Nancy, and to the popularising of their researches amongst us, we are fairly familiar with the effects of suggestion on a patient in the hypnotic state. Suggestive therapeutics have in the future a wide sphere of usefulness. Even in the past the virtue of bread pills and coloured water as operating on hypochondriac patients was not unknown. Dr. Roth cites a good instance. In the service of Dr. Luys, in the Salpêtrière, was a girl of sixteen who could not be hypnotised. She suffered from a complete hysterical paralysis with anaesthesia, and had been confined to bed for fifteen months. No treatment availed; not bromide of potassium, not cold douches, not electricity. It was an obstinate case. On January 23rd, a draught was ordered, which was graphically described as *fulminante* (fulminating), a very powerful poison. It was in reality coloured water. On the 24th the patient complained that she had passed a sleepless night; her face was much congested; palpitation of the heart and paralysis of the left arm tormented her. The effect of the imaginary poison was such that she was left quiet for several days, in order that she might be well prepared for the next experiment. On the 30th her diet was reduced, and on February 1st she was given three bread pills of the size of a pin's head, and she was told that they contained the strongest known poison. The doctors impressed upon the patient that this treatment would undoubtedly cure her. She was so terrified that it required some force to make her swallow the pills. Two hours after taking them "she had a kind of syncope, her heart palpitated, her skin got very pale, there was constant vomiting, with very violent colic: these symptoms lasted almost twelve hours; afterwards creeping and pricking sensations in the arms and in the paralysed legs were felt, and the next day some movements could be observed in the legs." During the few following days she became able to walk on crutches: "finally, on the fifteenth day, movements and sensation were perfectly recovered." Great is the therapeutic virtue of the imagination!

Other cases cited by Dr. Roth are not less striking, but space forbids their reproduction. I pass to the difficult question, which Dr. Roth briefly discusses, of the advisability of recourse to this method of treatment. Professor Bernheim, whom he quotes, lays down as a law that "suggestion applied for curative purposes, and used with prudence and intelligence, can only be beneficial." There is great virtue in that italicised clause. There can be no doubt in the mind of a dispassionate man that such tremendous power as that exercised over an hypnotic patient requires to be very carefully guarded. I am wholly sensible of the value of this method of treatment in the hands of trained operators. But I see none the less grave dangers in its misuse, even in its use as a plaything, or even in the after effects of its legitimate use for a specific purpose. I may refer in this connection to an article in a magazine, the *Lyceum* (St. Stephen's-green, Dublin), a magazine with which I now make acquaintance for the first time. "Hypnotism, its Dangers" is a clear statement of dangers that surely exist. Doubtless they are to be avoided, but to that end they should be known.

Platform exhibitions, we shall most of us agree, should be discountenanced. But is there any risk attendant upon the hypnotising process under proper conditions? That is a question that presses. There is some evidence bearing on the answer: evidence, it must be admitted *in limine*, that comes chiefly from a prejudiced source. In 1784 the medical faculty of Paris reported to the king that grave dangers attended the use of mesmerism. Braid was vehement in his warnings to those who used hypnotism as a pastime. He would not allow it to be used on those who suffered from any organic disease, nor by any one unskilled in medicine. Richet, defending its use, discountenances its employment in the case of young and healthy persons, reserving it as a therapeutic agent in cases of hysteria. Grasset, of Montpellier, a well-known writer on neurology, says: "If we take an individual in sound health, but with a disposition for the hypnotic state, and if he be hypnotised a number of times, he will first become morbidly nervous, then hysterical, and finally very often an idiot."

The matter is so important that I pursue it still further, solely for the purpose of directing attention to the opinions of men who have a right to be heard. Dr. Vizioli, who was appointed by the Sanitary Council of Rome to report on Hypnotism in Italy, quotes Grasset's opinion, and adds: "The last phrase is not at all too strong. I have under my own care a youth who became insane from having been hypnotised when Verbeck passed through Montpellier." Such public exhibitions as those of Donato, Verbeck, Hansen, Zanardelli have been severely reprobated in Austria and Italy. Dr. Benedikt, of Vienna, himself a skilled hypnotiser, warns us that "the practice of hypnotism in public assemblies will increase, in dangerous measure, the amount of nervous disease among the population, and that these hypnotic experiments inflict direct injury as well. I am myself in a position to quote an example of this. I have seen a student subjected to an experiment in hypnotism, and I have seen follow from the experiment total blindness of one eye, and partial blindness of the other. Nor was it possible subsequently to restore the power of vision to either organ." Professor Cesare Lombroso, a specialist on mental diseases, kept a record of Donato's performances, and presented a report to the chief Sanitary Council of the kingdom, when it met at Rome. The details are profoundly striking. The results that the Professor considers as likely to follow upon hypnotism are "exaggerated reflex sensibility, convulsions, insanity, amnesia, sometimes, too, attacks of eczema, a symptom which will not surprise those who know how close is the connection between cutaneous affections and the nerves."

The dangers thus set forth were recognised, rightly or wrongly, as "a pressing public evil." The Government resolved that all public exhibitions of hypnotism should be prohibited. Six years before this the Viennese authorities had taken a similar step. Herr Carl Hansen, who is now amongst us, had astonished Vienna with his feats of hypnotism. The medical faculty was invited to give an opinion upon these performances in relation to the public health. The Report, drawn up by Professor Hoffmann, declared that "the condition of suspended consciousness, and of tetanic muscular contractions, may have very serious inconveniences; that we have here to do with abnormal conditions, in which it is impossible to fix a limit within which experiments are without danger to the individual." The Report calls attention to the possibility that such experiments may induce paralysis of the heart; and it adds, that the public exhibition of such experiments is calculated to promote the spread of nervous and mental disease, since 'experience, in the Middle Ages as well as in our time, has shown that exciting causes of this sort have produced

various epidemics of mental and nervous disease." On the strength of this report of the Medical Faculty, Herr Hansen's exhibitions were forbidden by the police of Vienna.

I think it right that such assertions as these should be known to those who are disposed to dabble in hypnotism. I am prepared to find them exaggerated, coloured by prejudice, and in some respects false. But that there is a bottom of truth in the allegations I imagine we shall find to be the case, in spite of the broad denial of some experts. I have already expressed a frank opinion as to the moral aspects of the question. I do not view, without something approaching to repulsion, the possibility of suggestion in the hypnotic sleep manifesting itself in criminal acts in the waking state. I should not like to have such power over any one. I would not voluntarily allow any one to have such power over me. The surrender of the conscious will is an act of spiritual suicide. It may be that these allegations are exaggerated. I know so little of the infinite possibilities opened out that there may be safeguards which I do not see. But it is at least desirable that they should be pointed out.

Before leaving the subject of Hypnotism, I may chronicle what to me is a new development. We are gradually getting to some deeper knowledge of the relation of the hypnotic to ordinary sleep. The following extract from the *Pall Mall Gazette* explains itself:—

"An interesting case of changing natural into hypnotic sleep has been contributed by the Amsterdam physician Dr. Renterghem to the *Tydschrift voor geneeskunde*. 'Some days ago,' he writes, 'I travelled together in a railway carriage with a friend whom I had cured of rheumatism by hypnotic suggestion. He fell asleep in the corner of the carriage, and I passed my hand three times over his leg exactly as I had done when treating him by hypnotism. Then I put his arm in a horizontal position, in which it remained without movement, and whispered to him that he must continue to sleep till we reached our destination, when I expected him to hand over to me the five gulden he owed me at the dinner-table, and with a proper apology.

"The sleeper nodded and promised to do everything he was told. As soon as the train stopped he awoke, and when we were sitting at table he handed the money over to me with many apologies. The case shows that by merely passing the hand over the knee which was formerly diseased the patient had fallen into that peculiar sleep which hitherto has only been brought on by looking fixedly at a patient, by addressing him and by shutting his eyelids."

And as a brief summary of the present state of opinion in French scientific circles the following, translated from the *Deutsche Medizinische Zeitung*, is worth preserving. It clearly points out the divergence between the Charcot and Bernheim Schools:—

"Hypnotism has found in France therapeutic application long ago. After men, whose honesty, liability, and competence cannot be doubted, have published the often surprising curative success obtained by it, Germany's medical world, although at first maintaining a position of unfriendliness, could not have continued to simply ignore the whole subject or even call it a mere swindle. In the sixth general meeting of Prussian medical officers, the statement was: 'Hypnotism is nothing but a dialectical play with the words: "Will, sleep, conception," but this statement would be entirely without foundation nowadays. The same may be said of the statement that hypnotism was nothing but a contortion of certain established physiological notions. The time is gone when everything improbable was branded 'impossible' and when 'swindle' was the name for everything not in harmony with the traditional notions of what was possible.

"Many a therapeutic fact has acquired legitimacy, although in its beginning it was greeted with doubt and even ill-will. Many another one, which was hailed with enthusiasm, was confined to oblivion after shortlived celebrity. No one ought to be inaccessible to a discovery which promises possibly to alleviate sufferings and to cure diseases, provided the remedy in itself is without danger; and hypnotism, in the hands of an able physician, conversant with its methods, is free from such danger, according to general opinion.

"The most important part of hypnotic literature has been furnished by France, Germany, Belgium and Holland, Scandinavia, Russia, &c., and forms, as it were, an appendix only to French literature. In France there are two different schools of hypnotic treatment. The Paris (*Charcot*) school is more inclined to use hypnotism as a means of diagnosis, and only in cases of so-called Grande Hysterie as a therapeutic agent, while the Nancy school (*Bernheim*) enlarges the circle of the so-called curative method by the introduction of post-hypnotic suggestion.

"The results obtained by the Nancy school are undeniably brilliant. In Germany also they have been confirmed, and it is of importance to signalise the brilliant curative results obtained by suggestion."

THE MYSTICAL AND ETHICAL LITERATURE OF THE ORIENT—ANCIENT CHINESE.

BY C. PFOUNDERS.

(Sometime Resident in the Far East.)

The classical literature of China is to the peoples of the extreme Orient, what Greek and Latin are to the educated Occidentals. The antiquity of much that has been preserved for us is undoubted, as is its authenticity. Translations made nearly 2,000 years ago of Indian literature, are now being used by sinologues to collate with, and check, the material obtained from other lands. Japan, Corea, Siam, and other adjacent countries, have possessed Chinese classical writings from the earliest periods of their civilisation.

Confucius must be considered as the industrious collector and able editor of what was ancient in his day—that was, the sixth century before our era, say some twenty-four centuries ago. We have one work of his pen, however, a history of his own native province. He himself distinctly stated that he was but a transmitter, not a creator. It is also a common error to talk of Confucianism, or of a religion, or even of a philosophy, founded by Confucius. His religion, if it can be called such, was that of the age and country; his ethics and philosophy were those of the ancients, in whom he so thoroughly believed, and in which he has caused his compatriots to have continued faith even unto this day.

There lived in the days of Confucius an old man, who is now looked upon as the founder of a school of philosophy, upon which have been built the tenets of the Tao-ist. A work called *Tao-teh kin* is attributed to him. This has been translated into several languages at various times; in French under the title of *Le Livre de la Voie et de la Vertu*; in English as the *Book of Reason and Virtue*, &c.; but the present writer prefers to call it the "Way of Moral Excellence"; and it is by far the most interesting work that has come down to our times, for the student of Mysticism.

Of the five classics, edited by Confucius, the *Yih-Kin*, or "Canon of Changes," is the most mysterious; the most erudite scholars, native and foreign, not yet having solved its riddles and puzzles. To Theosophists, after studying *The Secret Doctrine*, it is a "bonne bouche."

The four Scriptures, that stand next in rank, according to the Chinese scholar's estimate, comprise:—

- (1) The "Great Study" on political science, statesmanship, and duty.
- (2) The "Medium Doctrine" (or of moderation) is a work said to be written by the grandson of Confucius—an Aristotlean study on avoidance of extremes, by studying philosophy and practising self-control and the virtues.
- (3) The sayings of the great teacher Confucius, collated by two of his disciples.
- (4) The works of Mencius (Moshi or Mang), B.C. 350.

There are nine other great authorities, writers of antiquity, who are given the next place in precedence, but these do not all call for notice now. One of them, who flourished in the fourth century B.C., was the most noted of the Taoists, *Chwangtze*, the author

of a work named *Nam hwo Kin*, and some satires on the followers of the Confucian school. He seems to have been a kind of Chinese Diogenes, for he is reputed to have churlishly refused the offer, by a great ruler, of a government appointment, saying, "I would prefer to be a lonely pig, and wallow in my lair, than become a decorated sacrifice in the leading strings, and at the beck and call, of the great." He is said, however, to have been a man of profound knowledge, astute and subtle. His maxim seems to have been "Life is limited, but knowledge is not."

There have been as yet but few translations from the Chinese; and the vast mine of wealth awaits industrious explorers to delve into and bring forth the wonderful store of interesting mystical teaching embalmed therein. A list of the most important would occupy more space than can now be given.

Works on Filial Piety, on Ceremonial, History, Morality, Philosophy, Metaphysic, Tao-ism, Buddhism, &c., which contain matter of immediate interest to our readers, are numerous, and the conflict of opinion between Tao-ists, Budhists, and the Confucian school, illustrates the salient characteristic points of each system. Some of the writings on Cosmo-Anthropogenesis, Mythology, Legendary Lore, and others in both prose and metre, are especially worthy of translation into familiar language.

The Tao ridiculed the *Kun-fu* system, even *Siun* disagreed with *Mang*, for whilst *Mang* held that the natural inclination of humanity was towards good and virtuous action, *Siun* urged the very converse. *Li*, whilst lucid and sublime, did not adhere to strict veracity; *Yang*, a later author, though limited in genius made fewer mistakes. Educational works for advanced scholars, adults and the young, and miscellanies abound, containing some beautiful teaching, elegantly expressed, in the loftiest of language, some elaborately florid, others terse and epigrammatic.

In our dense ignorance of the valuable and extensive literature of such countries as India, China, Japan, &c., we continually err in not duly recognising the possession by other peoples of a high degree of civilisation, and intellectual attainment; but however much it may wound our national vanity, and be galling to our insular egotism, the fact is, and will be forced upon public attention, more and more as time advances, that we have much to learn in statesmanship, ethics, mental science and other matters, that we should do well to accept lessons in from the Extreme Orient. In mysticism, in metaphysics, in abstruse psychological questions, the astute thinkers and subtle reasoners of the Far East are far away above the Western. The Orientals can see the error of our futile effort to investigate psychical science on the physical material plane. They are quite capable of utilising all that we do, but they soar above our reach, in intellectual application, and in development of psychical facts and theories. They do not stop short, content with some crude discovery of mere phenomena. They essay to utilise all this, and group together into a systematic, homogeneous whole, the great principles that are at the basis of all human thought, and thus of human action. That humanity is itself responsible for many of the ills it suffers from, that the remedy of much of this is possible only by man's own effort, and that knowledge is essential to the effort being made, and rightly directed, is a principle not the exclusive monopoly of the Budhists; and I venture to assert that a careful, conscientious translation by competent, trustworthy scholars would give to us invaluable teaching on these points.

Those who seek only for the darker side, for something to find fault with, something that can be placed in disadvantageous contrast with the doctrine it is their business to expound, are not the persons to give us the best that is to be found in Oriental Classical Literature on Ethics and Religion—especially in Spirituality.

JOTTINGS.

The *Harbinger of Light* (April 1st) contains a leading article in which the question of Spiritualism, as connected with religious ethics, is discussed, *apropos* of a paper read by Messrs. Theobald before the London Spiritualist Alliance. Our contemporary is very strongly in favour of the views and opinions set forth in *Spirit Teachings*, from which book extracts are made. The opinion we have expressed that the religious teachings of Spiritualism have leavened the Churches, making them more broad and catholic, and substituting a doctrine of Eternal Hope for that of Everlasting Punishment, is specially commended.

The conclusion of the article we quote with entire agreement:—

"Spiritualism and Theosophy are just what men make them; their conceptions of either are broad or narrow according to their plane of development. The philosophic of both schools can fraternise and work together in many directions; both are working for the diffusion of a knowledge of the spiritual side of things, and the advancement of humanity; and we hail with pleasure any disposition towards co-operation on these lines where there is agreement; setting aside salient points of divergence for time to rectify and harmonise."

It will be vain now to attempt to narrow Spiritualism down. It is becoming more and more broad and all-embracing as its students learn more of its scope. The early Spiritualists had a truer grasp of its significance than some of their descendants have had. But now that we realise that what some call Spiritualism is only a branch of Psychics—if a word analogous to Physics in Science may be adopted—we shall take a wider range and gain a larger view.

The quotation from *Spirit Teachings* that commends itself to the writer as embodying a view that, he says, "nearly all authors and speakers of note from Judge Edmonds" downwards have held, is this:—

"The religion which we teach is one of acts and habits, not of words and fiftful faith. We teach religion of body, and religion of soul—a religion pure, progressive, and true—one that aims at no finality, but leads its votary higher and higher through the ages, until the dross of earth is purged away, the spiritual nature is refined and sublimated, and the perfected spirit, perfected through suffering, toil, and experience, is presented in glorified purity before the very footstool of its God."

The *Theosophist* (May) concludes an able notice of Du Prel's *Philosophy of Mysticism* signed with the well-known initials "R.H." The reviewer warmly commends the book which Mr. C. C. Massey has placed within reach of English readers.

In the same number "A.K." has a first instalment of *Psychic Notes* to be continued as a collection of strange stories of psychical interest. The present set are not of very great moment, but the explanation that is given is one that raises a question between Spiritualists and the writer which is perpetually recurring. "There is no line of demarcation between Spiritualism as now practised and Vudoo," *i.e.*, Spiritualism and Black Magic are identical. What is the proof?

Again "A. K." asserts that the Spiritualist at a séance communes not with departed spirits but with Elementals—"the household gods of all nations"—who will, if you "give them blood and flattery, help you in a very real and terrible manner to get the best of an enemy." What is the proof?

The intelligent Spiritualist does not pretend that he is infallible. He claims no monopoly of truth; but he is little inclined to accept as explanations of phenomena with which he is familiar by his own personal experience, again and again repeated through a long course of years, confident statements which rest on nothing that he can verify. It is a danger in the future that dogmatic pronouncements on these obscure matters should drive away inquirers. Some of them we doubt: some of them we put aside as contrary to and contradictory of our experience: some we know to be baseless. It will be greatly to be deplored if, as Spiritualists grow more modest in a consciousness of their ignorance, Theosophists and other students of our subject should insist on dogmatising and forcing on our acceptance that which they only assert but do not prove.

Our friend, Colonel Olcott, seems to be stirring up the Japanese. His tour in Japan attracts the notice of no fewer than three London papers. The *Echo* thus delivers itself:—

"It is stated that the visit of Colonel Olcott, the apostle of Esoteric Buddhism, to Japan is being a considerable success. He has been received with warmth and consideration all over the country, and his

lectures are being heard by crowded audiences. The Colonel's main object appears to be to induce the Japanese to cling to their old Buddhist beliefs, and not to change them either for Christianity or for the beliefs or no beliefs of modern science. In this sense he has delivered a series of lectures in Tokio, and by the last information was perambulating the principal cities."

The President of the Theosophical Society is certainly a good organiser. He met the Chief Priests in conclave, addressed to them a homily on their duties, or rather on the neglect of them, to such good end that they arranged a joint managing committee to take his tour in hand, and accompany him to all the principal cities of the Empire. That is something like a success! We wish that some Chief Priests or otherwise would organise Spiritualism so as to relieve us of the cares that press upon us and enable us to devote to the rapidly-growing claims of the movement our undivided attention. But then we are not simple Japanese!

On April 27th Colonel Olcott sailed for Yokohama, and thence proceeded to Tokyo, the metropolis of the Empire. There he saw and conversed with two well-known scholars, graduates respectively of Oxford and Cambridge, Bunyin Nanjio and Akamatsu. He was received in the highest society—the real "hupper suckles"—and presented to Imperial Highnesses and the nobility.

At the instance of the Vice-Minister of Education, he lectured before the Educational Society of Japan, a body which includes all the important men of the Empire as members. A parallel case is hard to fancy; but a Japanese or Chinaman addressing the Royal Institution, or Royal Society, or British Association, specially convened for the purpose at the instance of a Cabinet Minister, would come near it. We smile and dream of the Millennium.

Dr. F. R. Lees, of Aberdeen, has been preaching doctrine that is enough to make dry bones rattle. What do our readers say to this?

"What, then, is God? He is the Spirit that underlies our highest and deepest consciousness—the true Humanity within us, the vital potency of all our powers—who reasons in our reason, loves in our love, and seeks by His own laws to 'draw all men unto Him' by sympathy and communion. This, if men but knew it, is the highest honour and the truest happiness, is what Christ taught when He said to His Apostles, 'I am one with God, and you are one with Me.'"

And what, we wonder, is the meaning of this occult announcement of an address before the Society of Arts on May 22nd?—

"A. YARROW.—Spirit as an agent in Prime Movers."

We know that spirit is a very prime mover, but we are not aware that the very practical and materialistic Society of Arts is prepared to have the fact publicly demonstrated. Can it be Keeley's Motor in disguise?

We have to thank our contemporary the *Banner of Light* for a kindly notice of "M. A. (Oxon's)" *Visions*. "It treats in a remarkably clear and lucid manner, without any extraneous use of words, upon the problems connected with prophetic vision."

Dr. Coues has a notice of a new book which ought to be good reading from his account of it. *Heaven Revised: A Narrative of Personal Experiences after the Change called Death* (by Mrs. Duffey) is apparently on the lines of the *Gates Ajar*, *Old Lady Mary*, and other little narratives that have done a good deal to revise the popular conception of Heaven, and, we may add, of hell too. Both sadly needed revision, and Dr. Coues thinks well of the revised version. The book is written under "guidance," "inspiration," or by whatever name we may choose to call the influence which moulds our best thoughts.

One extract from Dr. Coues's conclusion of his notice:—

"A poor woman has died in the invincible ignorance of orthodoxy. She is bewildered, frightened, and thoroughly disgusted. She wants to be taken to the great white throne. She cries for her Jesus, and indignantly demands her crown and her harp. Then she thinks if her earthly pastor were only there, he would explain it all to her. She recognises one whom she had known in earth-life as a Spiritualist, and exclaims:—

"You here! Then where am I? In mercy tell me where I am! If you are here, then I must be—"

"But we forbear, and simply refer our readers to Mrs. Duffey for further particulars. It is with us less a question of the actual origin of the story, than of its reasonable and sensible qualities. To many it will come as an actual revelation, perhaps with more force than it did to the authoress herself; and those who do not like her 'revision' of

'Heaven' are left at full liberty to revise it to suit themselves, or give it up altogether, as they may severally be able or prefer to do."

And a final pronouncement. Let us have this good thing available for us here in England. One arrangement that is urgent is that books for which there is a demand—not large but real—should be on sale at our offices. It is a weariness to be always refusing inquirers, because we are not supplied:—

"If a simple, artless story may be compared to a production of majestic stateliness we may even say that there will be found in *Heaven Revised* a certain Dantesque element. It is ranged closely in line also with the teachings of Swedenborg and other mystics and seers who believe or profess themselves to have been spiritually illuminated. Finally, the story agrees with the purer and more reasonable parts of the doctrine now generally called the 'Wisdom-Religion.' Nearly all thorough-going Spiritualists—to use the word in its technical sense—will find it in close accord with their beliefs and prepossessions; and many Theosophists will recognise in it a well-woven practical essay on Karmic Law. We showed it to a devout Roman Catholic whose verdict was, 'Why, this is the Catholic doctrine of Purgatory.'

"A little book which may fit so many facets of human feeling and belief is certainly of no common order, and sure to have a large basis of verity. It can be confidently recommended to many different classes of minds, each of whom may be sure of finding something in it according to what they severally bring to it. (For it is a fact, though a little known one, that no book whatever, be it the Bible or Mother Goose, can give a reader anything else than what that reader gives to it.)"

We have from Mr. Thos. Leos, of Cleveland, Ohio, U.S.A., *Evolution Spiritually Considered; Its Logic and its Lessons*; also *An Oration on the Celebration of the Forty-first Anniversary of Modern Spiritualism* (both contained in a pamphlet of thirty-five pages). The addresses are characterised by the clearness and directness of thought which differentiate Mr. Morse's trance utterances from the many commonplaces with which they favourably contrast.

Is decomposition the only real test of death? What is to be said to this?

"Only a few weeks before the death of Mr. Bishop, the body of Wilhelmina Stahl, of Chicago, was kept until ten days had elapsed, as the physicians thought she might be in a trance state. Scientific tests had, however, satisfied them that she was dead. But as not even the faintest sign of decomposition had been observed, her body was kept. Even when they agreed to inter her remains these did not show a sign of decomposition."

And are not cases of catalepsy, suspended animation, and trance very decidedly on the increase? Is the psychical development of the race so increasing that our friends do not even know when our bodies are dead? Irving Bishop's case has brought out a whole crop of cases in America averaging, it is said, in the public newspapers, one a week. Several of these are very gruesome reading: some have a comic side: all suggest that we are undergoing a very remarkable psychical development without being aware of it. Our children will be so hypersensitive that it is a tangled problem what they will do with their offspring, and what in turn a third generation will be is a bewildering consideration.

The subjoined extract from a daily paper is strange. It has obtained wide publicity, and we give it for what it is worth, as a "sign of the times":—

"A curious story is afloat in London society, illustrative of a superstition which still obtains. It appears that at a certain party a lady lost a diamond ear-ring of great value, which could nowhere be found. Thereupon a gentleman, who has just returned from the East, professed his capability to discover the missing gem by means of an Indian drug. Accordingly he asked all the company to be seated, and presently, after leaving the room, he reappeared with a coloured glass bowl containing liquid. He then announced that he should ask all those present to dip their fingers into the vessel, and declared that should anyone have secreted the jewel for a joke the jester's hand would be tinged a rich blood red. After the ordeal was gone through every one's digits came out perfectly white, but the ear-ring was found at the bottom of the bowl. The professor was, of course, above suspicion in the matter of conjuring."

INFLUENCE OF A RIGHT ACT. — A right act strikes a chord that extends through the whole universe, touches all moral intelligence, visits every world, vibrates along its whole extent, and conveys its vibrations to the very bosom of God! Pray learn to understand how all work has in it a spiritual element; how the meanest thing on earth has a Divine side; how all temporary forms include essences that are to be eternal. Whatever be the meanness of a man's occupation, he may discharge and prosecute it on principles common to him with Michael, Gabriel, or any of the highest spirits of Heaven.—T. BINNEY.

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

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"LIGHT" may also be obtained from E. W. ALLEN, 4, Ave Maria Lane, London, and all Booksellers.

Light :

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

SATURDAY, JUNE 1st, 1889.

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

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

A MEDICAL JOURNAL ON SPIRITUALISM.

The *Tocsin*, "a journal of general and of medical philosophy," devotes some space to the consideration of Spiritualism. The current number contains a letter which we reproduce, and on which we venture a few comments. The letter is as follows:—

"Reference is frequently made, more or less directly, in books on Spiritualism, to the difference between the Eastern and Western method of investigation, a difference which I venture to characterise by the names of emotional and intellectual. The Western method is an attempt, as far as is possible, to convince through argument; to state facts which are incontestable, and by a logical process to arrive at other facts less obvious to the perception. The Eastern method (which seems to be almost always adopted by the Spiritualist school) appeals more directly to the emotions; it startles, dazzles, and to a great extent fascinates, by proclaiming such and such things to be true, and by showing that there is no valid reason why they should not be true, but seldom offers positive proof. On the contrary, its advocates seem to say, 'We have told you certain things, and we have endeavoured to explain them consistently, but if you wish to know for yourself that they are true you must do as we do, work and prepare yourself as we have done, and then you will know as we know.' Now, it is precisely because they choose this method of teaching that, in my opinion at least, so many people are prejudiced against all the theories which may be classed under the head of Spiritualism. No one can reasonably maintain that there is nothing more of importance for science to discover, or that we are not surrounded by phenomena, mysterious, potent, and extraordinary, of which, at present, we have little knowledge or explanation. More than this, there is nothing repugnant to the feelings in the notion of spirits existing in communication with persons who are still living, nothing either new or distressing in the notion of guardian angels, but quite the reverse.

"But the reason why I have a rooted objection to Spiritualism (an objection which, I believe, many people share with me) is because it appeals so much to the emotional, as distinct from the intellectual, side of our natures. Setting reason on one side, as being too gross and material for the investigation of 'spiritual' truths, it seeks to lead us into morbid, hypersensitive states of feeling, renders us, for aught we can tell, the victims of delusion, and with no surer criterion of truth than the limits of our own credulity. The scared school-girl who mistakes a white tombstone for a ghost in the moonlight has just as much, and just as little, reason to believe in the truth of her conviction as has the Spiritualist who, by inner communings, abstraction from the world, and

devotional fervour, sees things unseen and hears voices unheard by the uninitiated individual. Man is an imperfect creature, apt enough to make mistakes at best, and with only his reason to guide him. Dismissing this, there seems to be very little hope for him. Still, the notion that by some means, intelligible or otherwise, we might gain possession of knowledge more positive, complete, and sufficing than we at present have any key to, takes a hold upon the imagination which we are perhaps slow to shake off. At this period of our mental evolution there is, I think, no argument which disenchant us so thoroughly with Spiritualism as the perusal of Spiritualist literature. So many inspired writers claiming more than human knowledge, claiming, indeed, to be chosen instruments for the diffusion of absolute truths, yet so different from and inconsistent with each other. So many dogmas are put forward irreconcilable with what many of us at least hold to be sound philosophy, so many platitudes, and withal so much that is commonplace or worse.

"What are we to think of the supposed utterances of departed infants, full of the most priggish sentiments and bombastic statements? what of the maudlin nonsense which the shades of Plato or Aristotle have been thought to teach? I am aware that Spiritualists have an elaborate theory which accounts for the lying spirits of the shades, but can we regard it as in any way satisfactory? Must we not infer that if the spirits are not (always) to be believed, they can never be implicitly relied on, and all spiritual revelations be open to question? In short, must we not fall back upon reason at last, and subject all statements, whether they claim to be inspired or not, to the slower, surer method of Western investigation?"

It would not be important to comment on this letter were it not that it is a typical utterance. There was a time, and it is past, when writers on Spiritualism showed a tendency to the *sic volo sic jubeo*, to the dogmatic style of controversy. They laid down the law from the plane of ignorance, and they ignored experience other than their own. Those days are past, and if any trace of them yet lingers, we should be the readiest to stamp out that lingering remnant. We may fearlessly point to the files of "LIGHT" in support of our repeated contention that all that is included under the name of Spiritualism is a matter for judgment by reason, not a matter for acceptance by faith.

We have been urgent in this respect. We have insisted that man has within himself a final court of appeal—Reason. We have urged that it is his bounden duty to submit every question to that tribunal, and that, in the final solution, he should depend on himself and on himself only for the course that he adopts.

We have urged, and we do urge, that a dabbling with these questions is productive of harm: that they are of serious significance, and that the decision upon them is a matter of vast import reaching far into the future, affecting the soul beyond what most of us can grasp. This view of Spiritualism has led us far beyond the mere phenomena, important as they are to some minds, to the construction of a philosophy and even to the recognition of religious aspects which do not commend themselves to some Spiritualists.

We believe that the whole question of the present and future state of the soul is involved in what is loosely called Spiritualism. That being so it is needless to say that we are not prepared to accept what in the letter we have quoted is called the Eastern method—the emotional—of dealing with the subject.

But the writer is very crude in his criticism. We desire, and what is more we have consistently striven, to place our facts on a sure basis. We have fought hard to secure efficient conditions of investigation into the physical phenomena, and accurate records of them such as a scientific society would publish. And we express an opinion that is well considered when we say that our records are accurate, and contrast very favourably with those of unskilled observers. It is to us a matter of surprise how clear and strictly true are the records which we publish, when compared with the slipshod criticism that we read.

That admitted, we must demur to the application of what is called the scientific method to the investigation of

Spiritualism in the sense that the writer of the letter under notice intends. The "intelligent operator at the other end of the line" must be reckoned with. To prescribe conditions under which we wish phenomena to occur is mere waste of time. The truly scientific method is to watch the phenomena and to argue from them, slowly and steadily forming a theory which grows out of that which we are not able to control.

Moreover, Spiritualism is by no means solely concerned with communion with those spirits who have departed from this state. It is a matter of our own spiritual development, a study of our own spiritual powers, quite as much as any abnormal intercourse with the unseen world.

That some of the literature of Spiritualism is silly goes without saying. *Some of all literature is silly.* How shall that special literature escape the common charge which is concerned with an unknown subject, given over to emotionalism, and till lately in the hands of those who, it may be permitted one to say, were not best fitted to deal with so tangled a problem?

Our *Tocsin* critic may be recommended to bring his "rooted objection" to a study of the later literature of Spiritualism. He will find there a frank recognition of the abstruse problems involved in its study; a modest doubt as to personal knowledge; a ready desire to apply methods of exact investigation; a mistrust of dogmatism; and an open mind which he may illuminate, *if he can.* At the present juncture he is far more liable to the charge of "maudlin nonsense" and inspiration by "the lying spirits of the shades" than intelligent Spiritualists are.

"SECOND SIGHT" BY "M.A. (OXON.)"

We extract from *The Two Worlds* the subjoined kindly notice with compliments and thanks to the editor of our contemporary:—

"SECOND SIGHT: PROBLEMS CONNECTED WITH PROPHETIC VISION AND RECORDS ILLUSTRATIVE OF THE GIFT, ESPECIALLY DERIVED FROM AN OLD WORK NOT NOW AVAILABLE FOR GENERAL USE. BY 'M.A. (OXON.)' London: E. W. Allen, 4, Ave Maria Lane, or Office of 'Light.'

"Although the above work is chiefly a compilation, the very fact that it is prepared and put forth by 'M.A. (Oxon.)' is sufficient to commend it to the notice of every scholarly student of occult or spiritual subjects. The concise but pertinent remarks on this curious subject of 'second sight' by so eminent and profound a writer as 'M.A. (Oxon.)' are no less instructive and interesting than the group of narratives he has collected together, and still the last word has not been said on 'second sight.' Where 'the wraith or vision' may present the reappearance of scenes or circumstances that have been already enacted, we may readily refer such manifestations to psychometry, and admit that every motion on our planet is written in indelible lines upon the 'astral light' or *soul substance* of the earth. But where—as in hundreds of cases common in Mrs. Hardinge Britten's experiences, as well as in those of other seers and seeresses—the vision presented is a *prophecy* of some scene or event that *has not yet transpired*, then the *rationale* of the subject becomes complicated, and mixed up with the vexed questions of 'fate,' 'destiny,' the 'inevitable,' &c. Be this as it may, we are greatly indebted to 'M.A. (Oxon.)' for a contribution to the realm of FACTS, without the basis of which all theories are superogatory and impertinent. We may have the pleasure of making a few quotations from this valuable little *brochure* on future occasions, but in the meantime a work so interesting and acceptable should be in the hands of every student of the occult without delay."

"OLD truths are always new to us if they come with the smell of Heaven upon them."—BUNYAN.

GROWTH BRINGS CHANGE.—Change and consistency are by no means incompatible. The principle of life includes that of growth, and all growth is indicated by change. The entire history of the plant, from the tiny seed swelling in the soil to the full luxuriance of blossoming fruit, is one of change in growth, and is thus—and only thus—a consistent whole. The life of the human body, from frail infancy to sturdy manhood, is one continuous series of changes, each of which is needful to its perfection. If this be so in all life, why should an exception be made in the life of the mind and the heart? Certainly, if this may not change, the very centre of all life itself must be suspended. It will, however, be conceded that the changes of mental growth from early life to maturity are rightful and needful.

THE POSSIBILITIES OF SCIENTIFIC PROPHECY.

A suggestive paper on "The Possibilities of Scientific Prophecy," by Sylvester Baxter, has been issued by the Theosophical Publishing Company. Suggestive the paper is as much from its own value as from the evidence it gives of the growing belief that "physical" and "psychical" are words of which the slight difference in spelling is an outward and visible sign of their inward and spiritual closeness.

The key of scientific prophecy, according to Mr. Baxter, is that the knowledge of the present and of the past will enable us to foretell the future. And from the predictions of astronomy, the growing certainty of weather forecast, the accuracy of fulfilled expectation in scientific investigation, he proceeds, making certainly some considerable assumptions, to show the possibility, if not the probability, of an extended individuality, reducing past, present, and future to a universal and eternal *now*.

Perhaps the strongest assumption made by the writer is that of the existence of the universal mind, which, "as we have seen, must behold all things in the future as in the past." This of course involves the perhaps equally strong assumption as to there being "things" which may be beheld. But the following extracts will better show Mr. Baxter's position:—

"One of the attributes of a higher plane is believed by many to be a sharing of consciousness among individuals; it is held that, in the progress of the soul, this condition approaches completion more and more, until the state is attained where individuality, as we usually understand it, ceases, the consciousness of the one becoming included in that of the many, while the collective consciousness of the many becomes that of the one. Considered in its true aspect, therefore, the attainment of this state involves not the destruction, but the illimitable expansion, of the individuality. It is the becoming 'one with God' of the Christian Bible, and it is the 'Nirvana' of the Orient. Under this conception, the end is a state of omniscience, of which we, in our present condition, can have hardly the faintest comprehension.

"The fundamental factors of a problem being given, the rest must follow of necessity, just as the beginning of a thread placed in our hand argues the continuation of the same. Is there not a beginning, or at least a point of departure, to indicate that this state of universal consciousness may be something more than a mystical fancy, but a possibility with an evident basis of actuality? Even some of those who have hitherto most stoutly denied their actuality, now admit that investigations in the field of psychical research have shown the existence of the phenomena of 'telepathy,' or thought-transference. And, assuming the truth of this fact of mind acting upon mind through the agency of the will, more or less accurately and intensely according to circumstances, we have therein the example of a sharing of consciousness to a certain extent between individuals not in physical communication with each other."

And this:—

"In the present stage of the world's development it is, of course, well that these principles of prediction or prevision are not capable of universal application.

"Like all other attainments of mankind, their possession as universal attributes of the race would have to be the product of gradual evolution. It may readily be perceived that their consequence would involve an organisation of human institutions entirely different from anything which we may now conceive. Possibly, as the world ripens, the faculty of prescience may become an attribute more and more common to individuals. Appearing now to be hereditary in certain families, and more common with certain nationalities—for instance, as 'second sight' among the Scotch—it seems reasonable to suppose that in the gradual course of evolution it may extend to larger groups and even to entire races. As we may safely assume a time, perhaps less than a century distant, when the occurrence of a wide variety of natural phenomena may be foreseen for long periods with exactness, so there may ultimately come an epoch, untold ages hence, when the processes of intellection shall be resolved into intuition, and the faculty of scientific prophecy become the property of all humanity."

"LIGHT ON THE PATH."

We have received some letters drawing our attention to the fact that Mabel Collins had written to Dr. Coues a very important communication. Some have asked us whether we did not consider that we are called upon to give it the same publicity as we have often given to matters concerning the Theosophical Society. We are decidedly of opinion that we should give equal publicity to all statements, whether favourable or adverse, though we avow a frank preference for that which is of good repute to any one concerned with us in this perplexing investigation. But truth can do no harm, and meantime we have not heard the other side. The allegation is contained in the following letter addressed to—

THE EDITOR OF THE *Religio-Philosophical Journal*.

"SIR,—In 1885 appeared a strange little book entitled, *Light on the Path; A treatise written for the personal use of those who are ignorant of the Eastern Wisdom, and who desire to enter within its influence. Written down by M. C., Fellow of the Theosophical Society.* The author is Mabel Collins, until lately one of the editors of *Lucifer*. The book is a gem of pure spirituality, and appears to me, as to many others, to symbolise much mystic truth. It has gone through numberless editions, and is used by faithful Theosophists much as orthodox sinners use their Prayer-book. This happened mainly because *Light on the Path* was supposed to have been dictated to Mrs. Collins by 'Koot Hoomi,' or some other Hindu adept who held the Theosophical Society in the hollow of his masterly hand.

"I liked the little book so much that I wrote Mrs. Collins a letter, praising it and asking her about its real source. She promptly replied, in her own handwriting, to the effect that *Light on the Path* was inspired or dictated from the source above indicated. This was about four years ago, since which time nothing passed between Mrs. Collins and myself until yesterday, when I unexpectedly received the following letter. I was not surprised at the new light it threw on the pathway of the Theosophical Society, for late developments respecting that singular result of Madame Blavatsky's now famous hoax left me nothing to wonder at. I cabled Mrs. Collins yesterday for permission to use her letter at my discretion. Her cablegram from London reached me this morning, saying, 'Use my letter as you please. Mabel Collins.' So here is the letter:—

"34, Clarendon-road, Holland Park, London, W.
"April 18th, 1889.

"DEAR SIR,—I feel I have a duty to write to you on a difficult and (to me) painful subject, and that I must not delay it any longer.

"You will remember writing to me to ask me who was the inspirer of *Light on the Path*. If you had not yourself been acquainted with Madame Blavatsky I should despair of making you even understand my conduct. Of course I ought to have answered the letter without showing it to anyone else; but at that time I was both studying Madame Blavatsky and studying under her. I knew nothing then of the mysteries of the Theosophical Society, and I was puzzled why you should write to me in such a way. I took the letter to her; the result was that I wrote the answer at her dictation. I did not do this by her orders; I have never been under her orders. But I have done one or two things because she begged and implored me to; and this I did for that reason. So far as I can remember I wrote you that I had received *Light on the Path* from one of the Masters who guide Madame Blavatsky. I wish to ease my conscience now by saying that I wrote this from no knowledge of my own, and merely to please her; and that I now see I was very wrong in doing so. I ought further to state that *Light on the Path* was not to my knowledge inspired by anyone; but that I saw it written on the walls of a place I visit spiritually (which is described in the *Blossom and the Fruit*)—there I read it and I wrote it down. I have myself never received proof of the existence of any Master; though I believe (as always) that the Mahatmic force must exist.—Yours faithfully,
MABEL COLLINS."

"Yes, Mabel, the 'Mahatmic force' does exist. It exists in every great soul like yours! There is no need of a word of mine further. It is Helen P. Blavatsky's turn to speak next.

"ELLIOTT COUES.

"1726, N-street, Washington, D.C.
"May 3rd, 1889."

"A FRIEND MUST DIE TO BE KNOWN.—Ere long she began to feel nearer to him than she had ever felt while he was with her. For, where the outward sign has been understood, the withdrawing of it will bring the inward fact yet nearer. When our Lord said the spirit of Himself would come to them after He was gone, He but promised the working of one of the laws of His Father's Kingdom; it was about to operate in loftiest grade."—GEO. McDONALD.—(Paul Faber.)

PROGRESS—DUAL AND ALTERNATE.

Man is ever, and has ever, throughout the whole of historical times, been searching and probing nature in his attempts to solve the mystery of existence.

At times he has reached higher altitudes in his flights of thought, and at others he has sunk away into abyssal depths; at times his convictions have been high in kind, and hopeful in nature, at others he has endeavoured to persuade himself that the desperate nihilism of materialistic science is the only safe ground on which to cast his anchor.

These times alternate one with the other. The high aspirational period succeeds that of base grovelling in the falsities, and semblances of truth, that matter can present; to be again in its turn followed by a similar set of public opinion. This outward and visible sign is to be observed both in the individual, and in the mass; and is the manifest expression of a hidden and interior process.

The human soul has to progress in two ways; its two highest attributes are the intellect, which thinks, and the moral feeling, which loves. These two factors have to be brought along the course of progress in such a way that the one shall not too far outstrip the other. The union of these two factors in due proportion produces respectively wisdom and virtue, but if either be in excess, faults make their appearance, which can only be rectified by bringing the defective attribute up to a height corresponding to the stronger. Thus, a person who exhibits the traits of fanaticism, bigotry, or weakness of character may be presumed to have too weak an intellect for his grade of moral feeling; while deficiency of moral feeling in proportion to intellectual development will manifest itself in selfishness and pride.

It is, speaking generally, a peculiarity of soul development that these two attributes cannot both be making progress at the same moment. Each has its own moments of practice and exercise, and every man has it in his own hands to promote that attribute which he chooses. It is evident from this, that as far as individuals are concerned it is apparently haphazard which factor has the greatest attention paid to it. Some men, we may notice every day, pay vast attention to the acquisition of knowledge, and to the training of their reasoning powers, almost to the entire exclusion of those feelings which make life pleasant. Others, on the other hand, take no care of their thinking powers, but merely devote themselves to carrying out the dictates of the heart, thoughtlessly and injudiciously bestowing kindness wherever they may happen to be. Both are evidently committing sins of omission: it is by alternately following each course that the soul advances in an evenly balanced and steady path.

Mere intellectual work must end in a state of affairs in which no room can be seen by the unfortunate victim for spirit. Divinity is beyond the scope of the mere intellect to grasp, and hence the unsatisfactoriness of the so-called science of metaphysics, in which by thought and argument alone, man seeks to solve the mystery of Being. It cannot so be done. A higher power than thought is needed ere truth can be approached in this realm of consciousness. By thought alone man cannot prove his own existence, much less that of Universal Being. It is by intuition that I know that "I am I," and "you are you"; thought has not the power to prove this simple fact. And it is by intuition, too, that man may grasp, and feel, and understand the truths of universal love.

It is by intuition, then, we may conclude, that truths divine are reached. The question is, how can we so strengthen and develop that noble power, that we may rely on it, as strongly in deeper problems as in the mere determination of such simple facts as "I am I." The answer is, neglect neither intellect nor moral feeling, exer-

cise them both to the utmost, think deeply and love strongly, the result of which will infallibly be, sooner or later, a pitch of excellence of wisdom and virtue whence higher powers arise, by means of which we may penetrate into realms unknown, and denied, by proud but inferior intellect; which refuses to admit of anything its stunted energies are unable to embrace. Intuition, which in its lower forms is common to all mankind, is a power which may be developed to heights of perfection, in which it can see and grasp complicated truths in a moment of time, that after years of attempted solution by the unassisted intellect would be given up in the end as insoluble; and, sharing the fate of all similar truths in the past, would be relegated by that arrogant member to the limbo of baseless superstition, unworthy the consideration of its important and serious self.

1st M.B. (LOND.)

CORRESPONDENCE.

Mr. Newton Crosland and Buddhism.
To the Editor of "LIGHT."

SIR,—Permit me to offer a few words of explanation to "E.M." and Mr. Newton Crosland.

Far be it from me to "impugn the courtesy and filial piety of Jesus, or deprive the feminine moiety of mankind of any part or lot in the Christ"! I merely wished to emphasise how the larger duty of Man to Humanity transcends the smaller sphere of family duty; how his "Father's business" is ever first with the Christ-man; how the action of Buddha and Jesus was alike in this. The larger duty can never displace the less; a Man must expand through the smaller to the greater. It was for Justice that I cried. I sought not to disparage the good; for to be unfilial is to be un-Christlike.

What good end, I therefore ask, can be served by the continued contemptuous and pitying tone that Mr. Newton Crosland thinks fit to adopt towards the believers in the doctrine of Buddha? No doubt, what *he* understands by Nirvana, Karma, and Re-incarnation is "nonsense" to *him*. The question, however, is whether the most intellectual and spiritual believers in these doctrines hold the same ideas about them as Mr. Newton Crosland. I think not. He should, moreover, remember that every argument used against Buddhism, whether it be to invalidate its ethical code, religious doctrines, or historical evidence, can be as logically and as forcibly applied to Christianity.

Further, I did not say that "Christianity sanctioned mendicity," but that *Jesus* commanded His *disciples* and missionaries to be mendicants during their ministry. The workman is certainly worthy of his hire, the disciple equally so, if *he be a true teacher*. This is the point. The immediate disciples of both Jesus and Buddha were mendicants. What errors crept in among their later followers, who copied merely the outward habits of the original apostles of both systems, is written only too plainly on the pages of history. The vast majority of these copied the external type only; the internal they did not understand. That the practice of mendicity was and is followed by large numbers of Christian monks, notably the Mendicant Friars, as well as by the monks of Buddha, is a fact that enables us to trace the same development in both systems. All Buddhists are not mendicants; the priests and ascetics only follow this law. So also should the Christian priesthood, if they are really apostles. They are not; and therefore are more honest in rejecting mendicity than the many Buddhist mendicants who, while following this outward ordinance of Gautama, are ignorant of the real spiritual doctrines of their great teacher. I pleaded no more for exoteric Buddhism than I condemned real Christianity. I merely wished the two systems to be judged by the same standard, and not the best of the latter compared with the worst of the former. Mr. Newton Crosland is quite right in casting their unjust treatment of women in the teeth of Mohammedan and Buddhist, and everyone who is in favour of the equality of the sexes, or at least that woman should have equal advantages with man, must be on his side. It is a most grave injustice, the effects of which (the Karma I should prefer to say) are only too apparent in the present condition of these religionists. Nevertheless, we should remind ourselves that this was not the teaching of Buddha, who came to restore the ancient *Buddhism* of Aryavarta, where women held their rightful positions and were of first importance in the State: relics of this most noble prerogative of a once most

flourishing civilisation and humane polity may be discerned in the status of the Roman matrons in the "good old days" of the city.

Therefore do we find female ascetics and nuns in the earliest times of Buddhism almost as numerous as the male devotees. Do we not read that King Asota sent his daughter to Lanka (Ceylon) to direct the work of conversion?

Of Mohammed's teaching with regard to the treatment of women little excuse can be made. I had almost said that the history of the writing of the Kuran presents the phenomenon of a highly developed medium rather than the inspiration of a great teacher. Mystical Mohammedanism or Sufism, however, which was adopted from non-Mohammedan sources, is fundamentally in accord with true esotericism.

As to the metaphysical problem of non-being, Mr. Crosland italicises the conclusion but does not venture to refute the proposition. "Shrieks" are no argument. I would, therefore, ask him to kindly enlighten me, for with Carlyle I cry, "Truth though the Heaven crush me: no Falsehood, though a whole celestial Lubberland were the price of Apostasy."

JUSTICE, F.T.S.

Mr. Newton Crosland as Critic.

To the Editor of "LIGHT."

SIR,—Permit me, in view of Mr. Crosland's last letter, to assure you and your readers that I had no such personal motive as that implied in his allegation that I "attempted to warn him off your columns." My attempt was directed simply against the presence in your columns of matter calculated by its character to prejudice the cause you represent, without at least a protest showing that such matter is not acquiesced in by your readers. Of course, if Mr. Crosland is so identified with that style of writing as to be incapable of anything better,—as his last letter leads me to fear is the case, so much more objectionable is it, from a controversial point of view, even than its predecessor,—the tendency of my protest is as he states. But that is not my fault, but his own. I have, in a not very remote past, read letters of Mr. Crosland's which gave me satisfaction. Can he not revert to the style of those days,—restricting himself, of course, to subjects more within his range of knowledge than the doctrines which, in his misconception of them, he presumes to denounce as "nonsense,"—thereby plainly stigmatising their holders as fools? Such a line would be far more agreeable to all parties than for him to retire under the mistaken impression that a protest against a particular contribution meant a protest against himself as a contributor.

I make no reply to the various statements in his last letter, partly because it would be an affront to the intelligence of your readers to suppose them unable to detect their fallacies for themselves; and partly because an expression such as that just cited, puts its user outside the pale of recognition as either a serious or a polite controversialist.

EDWARD MAITLAND.

The Hampshire Psychological Society.

To the Editor of "LIGHT."

SIR,—At the conclusion of your notice of our paper you quote some questions of which you seem to have mistaken the object, and, as you quote them apart from their context, your readers will make the same mistake.

Will you, therefore, allow me, as responsible for those queries, to say that they relate to cases where intelligent movements of a body have been obtained by the contact with it of the hands of two or more persons? As such unconscious muscular movements sometimes have their origin in the subconscious part of the minds of the persons whose hands are producing them, I suggested, among other ways of testing this hypothesis, and of discriminating between the persons, the political questions you quote—and to assume the human operators to have distinctive political opinions is not necessarily to assume them to be "silly or frivolous." If, however, the originating intelligence is not any one of the operators, the reply could, of course, be such as to correct the erroneous hypothesis of the questioner.

The question about the "menu of a dinner a week ago" is also put on the supposition that the communications are coming from the mind of the human operator who has eaten the dinner in question, and is by way of testing the extent of his subconscious memory. In this connection I submit that there is nothing irrelevant or irreverent in such a question. In the case of a hypnotised subject the memory of this particular point was

found by Messrs. Binet and Féré to be about twice as extensive as the normal memory.

The general aim of our paper, however we may have succeeded, is first, to describe the conditions under which, to the best of our experience and information, the phenomena of automatic writing, séances, thought-transference, and crystal vision are likely to occur; and secondly, to detail various ways in which, when forthcoming, their source may be inquired into.

If any more "experienced students" will do this better than we have done it, no one will be better pleased than Mr. Venman and

E. WESTLAKE.

To the Editor of "LIGHT."

SIR,—If space can be spared I should like to be allowed to make a few remarks on the comments by "M.A. (Oxon.)" on the joint paper by Mr. E. Westlake and myself, entitled "Some Experiments in Psychical Research," issued by the Hampshire Psychical Society. Being personally responsible for the statement that (experimentally) reduced light or absolute darkness was a condition in automatic writing favourable to legibility (not development of the faculty), I would wish to say that such has been my experience, with different writers at different times, although it does not agree with that of "M.A. (Oxon.)" as to his writing having been legible though done in full light, of which I have no doubt, nor that it was probably *always* legible and occurred without the condition of darkness being needed, as it is well known to those acquainted with "Spiritualistic" phenomena that this gentleman's "mediumship" is of an advanced grade, and no doubt the manifesting intelligence can operate in his case with ease and precision under any conditions. This also would seem to be the case in the tone of the matter written, especially by "Imperator," where the absence of frivolity, and of the inconsequent character of the generality of such writings, evidences the perfection of the intellectual "control" in his case. In using the terminology of Spiritualism I do not imply my belief in the "alien nature" of the intelligence effecting the communications as I view the phenomenon from a different standpoint, though, of course, admitting that its production is "automatic" and absolutely unconscious, except in rare instances where the operator becomes *mentally aware* of what is being written, as it is set down, although even the paper may be hidden from his view, and his hand and the pencil covered by a cloth impervious to vision.

I may mention that on one occasion when I had covered the writer's hand, pencil, and paper, with a square yard of black velvet, which I believed *completely opaque*, and found the legibility was *not* (as I had anticipated it would be) improved thereby, and, having made a statement aloud to that effect, the operator's hand immediately wrote, "Look at the cloth, it lets light through; that is the reason," and I then held up the velvet against the window and found it admitted light far more freely than I was aware of or could have believed without proof. I had this velvet lined with black linen, after which the same writer's script became more (though not clearly) legible. Hence I concluded that my own idea of the effect of darkness on legibility "had been confirmed by the testimony of the 'manifesting intelligence,'" but of course I am aware that the "testimony" may have been determined by the unconscious (to me) influence of my own belief.

I have also found with some "writers" that absolute darkness of their environment was a *sine quâ non* of any degree of legibility, or even coherence, in the writings produced under their hands, and once I had a most astounding phenomenal experience, of a physical nature, occur when the writer was shut up with me alone in a small, dark lobby. It was of a most startling kind, but to narrate it would be comparatively useless, as the gentleman (a physician) is now deceased and his corroboration could not be obtained.

I omitted to say, in connection with the circumstance of the velvet cloth, that the writer (as well as myself) fully believed it impervious to ordinary daylight.

As the suggestion of elaborately minute details of conditions emanated chiefly from Mr. Westlake's pen I leave any comment on that to him. For myself I prefer perfect freedom from interference with the *modus operandi* of the manifesting intelligence until the occurrence of phenomena is well established; then certain test conditions of a not too elaborate nature may be tried to satisfy those sceptical as to their own "powers of observation," if needed. Those who impose physical conditions seem to forget that the operation proceeds from the plane of the non-physical and that in projec-

tion of manifestations on to the physical plane difficulties of an insuperable nature may occur, which we cannot estimate from our imperfect knowledge at present of the laws of the transcendental.

One more remark and I will not trespass further, though I judge the interesting nature of the questions at issue will excuse me to *inquirers* at least.

"M.A. (Oxon.)" thinks that morning should be the time when "manifestations" ought to be most energetic owing to the recent recuperation by repose, but I take it that sensory (cerebral and nervous) exhaustion does not, any more than physical weariness, affect the phenomena, further than a certain amount of muscular fatigue in the organism may unfit for arduous exertion. But automatic writing, except in excess, cannot be physically tiring, nor does any part which the mind of the operator takes in formulating the subject-matter need exhaustion of brain or nerve-power like active thought, especially if it is an alien intelligence which formulates the output. I must again say that in my experience (which has spread over many years) evening has given the best results, and in some cases where the "writing" has suggested or even dictated (unasked) a trial in the morning, such morning attempt has been comparatively unsuccessful.

Though always holding the opinions of "M.A. (Oxon.)" in the highest esteem, as the most impartial and intelligent exponent of Spiritualism, I cannot agree with him that the "jaded soul needs recuperation." I hold that the soul (*i.e.*, the Ego) knows no rest from activity, nor does it *ever* need, or take, repose.

20, Pimlico-road, London, S.W.

H. VENMAN.

May 18th, 1889.

[We should be interested in knowing on what ground Mr. Venman makes the statement contained in the last paragraph of his letter.—Ed. of "LIGHT."]

Professor Coues and Psychometry.

To the Editor of "LIGHT."

SIR,—Professor Coues, in his recent letter to "LIGHT," has asked to be rescued from the position in which he has been placed, or in which he has placed himself, in regard to the psychometric interpretation of one of the letters given Mrs. Coffin.

Having studied psychometry under Dr. Buchanan myself, I am much interested to know what the solution of Professor Coues' problem may be. If Mrs. Coffin's interpretation of all the letters and articles given her was correct, then the interpretation of the Thibetan letter was presumably correct also. If Professor Coues had faith in the other explanations offered, why should he not have faith in that given of the Hindu letter? What is his object in questioning its genuineness?

If it had been written by a gentleman in New York—as Professor Coues says, without question, it was—the learned Professor may rest assured that a good psychometer could have told him that fact, described the writer, and his motive in sending the letter, and everything, in short, pertaining to the circumstance. If Mrs. Coffin is as thorough and reliable a psychometrist as Professor Coues describes her to be, she would certainly have given the real character of the man who wrote the letter, whether Hindu or New Yorker, brushing away entirely, and at once, any "figment of the writer's mind" that he might have assumed for the occasion while writing the letter, and going at once to the real facts of the case. If she could not do that, her psychometric power is extremely limited—and it seems curious that it should fail in this particular case. For, notwithstanding the fact that Mrs. Coffin's interpretation seemed to indicate that the letter was genuine, Professor Coues himself seems thoroughly unconvinced of its genuineness, otherwise his manner of speaking of the Mahatmas and Esotericism would be very different. He is indeed in a quandary, blowing hot and cold at the same time, and all unconsciously proving Mrs. Coffin to be at once a success and a failure. I doubt if even an omnipotent power could rescue the Professor out of his present condition of wishing to prove two opposite things at the same time and by the same method, for he does believe in Mrs. Coffin, and he evidently does not believe in the Mahatma's letter, and Mrs. Coffin totally ignored the gentleman from New York. *Who, then, wrote the letter?* I fear that Professor Coues alone can give the solution to his problem.

Paris,

May 17th, 1889.

I. G.

Theosophy and Christianity.

To the Editor of "LIGHT."

SIR,—As a lover of truth and the broadest justice which can be accorded unto unselfish and devoted workers in the cause of truth on our benighted little planet, I offer Mrs. Penny heartfelt thanks for her brave, just, and enlightened letter upon Madame Blavatsky's *Secret Doctrine*, which appeared in your pages of May 18th. There is always a certain amount of bravery displayed in speaking out on the side of those whose labours for the sake of truth have only succeeded in bringing upon them the unmerited, unsparing abuse, and slanderous vilification of the majority of the public. Mrs. Penny is not afraid of offending the prejudices of the lower microcosmic man, who always fights against every effort made to elevate him by spiritual enlightenment, as children struggle to avoid taking the strong medicines which are essential to remedy their ailments. Mrs. Penny's long and deep draughts of spiritual truth from the pages of her beloved Boehme, have prepared her receptive mind to appreciate the homogeneous teachings conveyed in *The Secret Doctrine*, and with that mild and amiable grace which should always characterise the sex she adorns, she steps forth to proclaim, with no uncertain verdict, her recognition and appreciation of the devoted labours of a disciple, and favoured instrument of the great host of enlightened minds in a higher realm, who are thereby focussing the rays of the Spiritual Sun, the Fountain of Divine Wisdom, for our benefit.

Mrs. Penny fears that "not one in a thousand Europeans is ready for it." That is very certain. But that there are many who have been ready, and preparing through the lapse of centuries, is proved by the fact of these revelations of recondite truth being given at all. *The Secret Doctrine*, however, soars miles above, not only the level, but the reach of the ordinary minds of the day; and many of those who are able to appreciate it lack that leisure for deep, abstract study which it essentially demands. A large amount of spiritual intuition is also essential to its thorough appreciation,—that faculty of the mind which instantaneously grasps deep, hidden meanings, and which, by a spontaneous insight, even pierces deeper than the surface of the subject offered. It is not easy to find such minds in this utilitarian, money-grasping age. Men usually cannot spare time from the service of Mammon to attend to, or cultivate, the soul-part of them. *The Secret Doctrine* is a work for the future; but as that future is daily advancing, it is to be hoped that the light which now shines upon the peaks—the loftiest spiritual intellects—will, before a century has elapsed (if that is not saying too much), illumine all the valleys: bringing mankind into a homogeneous one-mindedness as regards the great truths of the Wisdom-Religion, of which Madame Blavatsky is the only exponent.

That religion inculcates above all things the brotherhood of humanity, and were this teaching carried out to its fullest extent there would ensue a solidarity of minds on earth as it exists in Heaven. No longer would there be that divergence of beliefs which now reigns, with humanity labouring under the "curse of separateness," and actuated towards each other by antagonism, spite, hatred, and all malice; but all would be linked harmoniously by the one truth which there is no gainsaying, and which has been enunciated by all the great avatars and spiritual teachers without exception, who have ever entered human bodies to teach mankind. It is Madame Blavatsky's mission to unveil that long hidden and forgotten truth. Can she do this without, at the same time, dragging the masks off those errors and false teachings which form the very meshes of the veils which have hidden the high Spiritual truth for so long? It is impossible. We are aware of the light only from being able to contrast it with darkness. Whosoever points out the darkness will help to open our eyes to the light. When once fully convinced we have been living in spiritual darkness, we shall strive upwards—if there be any life left in us—to the heavenly light we newly perceive.

In denouncing erroneous systems of belief, Madame Blavatsky would avoid denouncing individuals; but it sometimes happens that to fitly illustrate her subject she is compelled to point to certain individuals who have prominently identified themselves with widespread error. Hence the evil reputation she has gained amongst her enemies and opponents, who tip their arrows with the most malignant poisons of hatred, injustice, and falsehood ere they launch them forth at a victim who, on the spiritual side, is encased in an impenetrable armour. It would not be surprising, therefore, if these arrows, on the rebound, should wound those who sent them forth, causing a destructive spiritual

poison to rankle in their inmost souls. The injury we seek to inflict on others always returns upon ourselves.

There is one remark made by Mrs. Penny, which, in justice to those who receive Theosophic teachings, I must beg permission to correct. Mrs. Penny says: "To avoid affronting Theosophic prejudice by any reference to *Christian religion*," &c. I can assure her that the Theosophic platform excludes prejudice against any religion whatsoever. It is open to professors of all religions, without exception, and all are expected to live together in a spirit of tolerance and brotherly love. If the rough edges of erroneous and conflicting dogmas get rubbed off in this harmonious blending, it is certainly better for the whole body. But as for prejudice against Christianity *per se*, it does not exist in our ranks, nor in the mind of the enlightened woman whose teachings we value. Nor does she "mistake the errors and follies of professing Christians"—as Mrs. Penny says, "for the outcome of the Gospel brought to earth by the Messiah." She is far too well acquainted with that Gospel in its pristine purity, which she reveres as proceeding from the lips of one of the highest Initiates the world has ever known. The foundational teachings of His Gospel are all embodied in the Wisdom-Religion; it is her mission to revive on this earth, and as she respects and reveres the whole body of Initiates, whose belief—or the truths they teach—cannot be otherwise than identical, so Jesus of Nazareth is necessarily included in that reverence she gives to the whole body.

To call Jesus an "Initiate" does not make Him less the "Son of God"—a title bestowed in ancient times upon those who had passed through the highest grades of initiation into spiritual mysteries, by which they became truly *divine men*—that is to say, rose above the human grade. In this sense Jesus was a "Son of God." We may even justly call Him a "Personal God"—for there can be no other kind of *personal God*. We cannot personalise the Absolute; we cannot limit Infinitude, Omniscience, Omnipotence, and Omnipresence.

The belief of the Christian of the present day wants broadening out into spirituality. There is also lacking a knowledge of "Spiritual Science," which alone can reveal to man the mysteries of his *Divine origin*—the gradual steps by which he, as an incarnating monad, lost that divinity, and the steps by which he must regain it: which sums up the whole of religion, the whole of science, and the whole of salvation. These seem to me matters of such stupendous vital importance, that everything else sinks into insignificance before them; and whether this or that church prevails, to me is a matter of no moment, so long as my soul is fed on that Truth which is higher than any external form of religion.

NIZIDA.

Consciousness and Deity.

To the Editor of "LIGHT."

SIR,—While fully in accord with Mr. E. Maitland's general contention, I should like to offer a few remarks on what I conceive to be a misapprehension arising out of an inadequate terminology.

The great German transcendentalists Fichte, Hegel, and Schelling laid especial stress on the supposition that Deity is in essence akin to that which we know as "consciousness." But they did not fall into the fallacy of regarding Spirit, Being, and Consciousness as convertible terms, and for a very good reason.

Consciousness—in the only sense known to psychologists—implies the differentiation of "Self" against a background of "Not-Self." It is, therefore, in this respect a *limitation*, and as such cannot attach to a hypothetically *Infinite Spirit*. Moreover, consciousness is conditioned in other respects as well. It only illumines at one moment a fraction of the real mental furniture of each one of us. It is also absent where change is absent. There is, for instance, a progressive lapse from "consciousness" into "unconsciousness" whenever a play of unvaried nervous stimuli is kept up long enough.

Consciousness has been shown to emerge at a relatively late period of infant life. At first there is nothing but a confused blur of feelings—subsequently the differentiation of these feelings into the contrasts of "subject" and "object" supervenes. The Ego—apart from the sensations by relating which it becomes *conscious*—presents a riddle. It is neither "conscious" nor "unconscious." What then is it?

Some readers of "LIGHT" may have perused Hartmann's masterly work, the *Philosophy of the Unconscious*. Spirit is to him the "unconscious"—not, however, as a mere negation, but as the absoluteness of that essence which presents itself to us as "self." It transcends the empirical and conditioned phase of

subjectivity which we designate "consciousness." This is in substance the teaching of German Pantheism, the results of which are so well handled in Mr. Maitland's recent paper, the main defect of which appears to me to consist in the assumption that the mere Phenomenon "self" and the Noumenon "spirit" are interpretable in terms of one another.

I would propose to term Spirit (which as pure subject and infinite reality cannot be conditioned by the contradictory attribute of Personality)—the "Superconscious" as opposed to both "consciousness" and the "sub-conscious." Pure unconsciousness, that is to say the mere negation of subjectivity, may not really exist in the universe at all. But that is a very different thing from narrowing all being into the category of the "conscious."

In conclusion, let me express my pleasure at Mr. Maitland's apparent repudiation of the once favoured idea of "mind stuff," which his late lamented co-worker, Dr. Anna Kingsford, so very inconsistently endeavoured to work into the fabric of her spiritual philosophy. The notion of "mind-stuff" particles constituting consciousness is little less materialistic than Madame Blavatsky's assertion in *The Secret Doctrine*, that the Absolute Reality is—though unknowable!!—nothing more than absolute motion!

MYSTICUS.

"Budhism" or "Buddhism."
To the Editor of "LIGHT."

SIR,—Buddhism is the common form current for the doctrine of the Buddha, the Prince Gautama Shakya Muni, as Christianity is in a parallel sense the designation of the religion of the Christ, the Essene, Jesus of Nazareth. The Indian vernacular, the Sanskrit, and Pali titles are translated into the native synonym of, say, Nepal, Tibet, China, Burma, Siam, Ceylon, Japan, &c.

In Chinese Fo, which raises in the mind the question what is the Fohat of the Blavatsky *Secret Doctrine* archaic stanzas, and is there any connection?

In Japanese the same written character is read BUTZU, and *Budhism* is called *Butzu Do*, the *Do* being the same as the TAO of Taoism.

This character may, or may not, have been used in the first instance phonetically, its ideographic value being a variant, and in the Japanese vernacular is also read *Hotoke*, which means divinity; it is applied to the Indian Bodhisattvas, and to those whose souls are supposed to have reached the haven of rest, *Nirvana*, through enlightenment.

The character is formed with the ninth radical, which stands for "mankind," and under which human attributes, &c., are classified. In ancient times it appears to have been used in the signification of "awakening (intellectually) and enlightening mankind," and presupposes immortality—the *before* as well as the *hereafter*.

Orientalists might, without going too far into philological polemics, throw some light on the terms and variations of their spelling, such as *Adhi Budha*, one first supreme wisdom; *Adi Bhuta*, primeval uncreated cause; *Bodha*, possessor of divine wisdom; *Bodhi* (*Samadhi*), trance; *Budh*, to know; *Budha* (*Vidya*), wisdom; *Buddha*, the enlightened; *Buddhi*, faculty of divining; *Bodhisattvas*, or in Japan *Bosatzu*, include the very numerous disciples, apostles, divinities, &c., of the Indian, Chinese, Japanese Pantheon, such as Amitabha, Avalokalesvara, or Kwanyin, Vairochana, Maitreya, Shakya Muni, &c.

May we not, therefore, accept the double d's as the sign of local and sectarian later Budhism?

C. PFOUNDEN.

(*Omoi* (*Chikara*) *Tetsunotzuke*).

How Spirits are Cl:thed.
To the Editor of "LIGHT."

SIR,—Mr. Voysey has objected to the idea of spirits appearing "draped in Manchester goods." Although clairvoyant experiences prove nothing, it may interest some of your readers to hear a short account of my own visions, with reference to the spiritual clothing question. Some time ago I began to see clairvoyantly, without losing consciousness. The visions passed before my eyes like dissolving views in a panorama, and they generally took place in the evening, between the hours of nine and twelve p.m. I saw the apparently glorified bodies of people at present alive on earth, never any of the departed. They were dressed in what certainly appeared to be a kind of etherialised "Manchester goods," white shining robes of the conventional type. Once I saw a "spirit" whom I conjectured

to belong to a different sphere, and she was dressed in a more commonplace manner, in a blue gown with some white lace over her head and shoulders. On telling the lady whose astral "double" I imagined this apparition to be, she looked very much surprised, and after some hesitation, she told me that at a moment she had felt to be the *instant suprême* of her life, many years ago, she had been dressed in exactly the same manner. During other visions I saw a much higher order of spirits, so extremely bright to look upon that they were quite dazzling. They were literally clothed in flame, red, blue, and yellow, while others were white as snow. The light seemed to radiate from them and as they moved about they looked like incandescent sapphires, rubies, and diamonds. It is impossible to describe the beauty of the sight. The other spirits had a sort of flower-like look, but these were like jewels. LEO.

SOCIETY WORK.

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—On Sunday last Mr. Ivor McDonnell delighted his audience with a lecture on "Faith Healing." Many questions were asked and answered. On Sunday next, Mr. Veitch.—M. GIFFORD, Sec.

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—Mr. Hopper on Sunday last occupied our platform at both meetings. On Sunday next Mr. Vango, clairvoyant, at 11 a.m.; Mr. Ivor MacDonnell, "Faith Healing," at 7 p.m. On Wednesday, Mrs. Bridges will hold a séance for medical clairvoyance (ladies only) at the Society's Rooms, 99, Hill-street.—W. E. LONG, Hon. Sec.

HARCOURT-STREET, MARYLEBONE.—On Sunday evening last Mr. W. Goddard and Mr. White rendered us valuable assistance, in the absence of Mr. Long. Mr. Goddard is a good clairvoyant, and also a powerful healer, and is, undoubtedly, doing a great work as opportunity affords, in the cause of Spiritualism. June 1st, at eight, a séance; June 2nd, at seven, experience meeting; June 5th, at eight, séance, Mr. Goddard; Friday evening, and Sunday morning, Mr. Dale.—C. I. HUNT.

ZEPHYR HALL, 9, BEDFORD-GARDENS, SILVER-STREET, NOTTING HILL GATE.—On Sunday evening last Mr. R. J. Lees gave an able address, subject, "Shall these dry bones live?" The audience expressed their approval at the close by hearty applause. Next Sunday at seven, Mr. Horstead. Monday, at eight, social gathering. Songs, recitations, short speeches from old and new friends, dancing, &c. Friday, at eight, séance at 16, Dartmoor-street, Notting Hill Gate. On Sunday morning last, a large gathering assembled in the Harrow-road, opposite the cemetery wall. Mr. R. J. Lees and Mr. Drake gave addresses dealing with the question, "What is Spiritualism?" Two opponents spoke and were ably replied to. Next Sunday at eleven, Mr. Drake and others.—W. O. DRAKE, Hon. Sec.

STRATFORD SOCIETY, WORKMAN'S HALL, WEST HAM-LANE.—A meeting of the members of our society was held last Sunday after the usual service, to elect officers for the next year, and working committee, &c. The most harmonious feeling prevailed, and the result of our seven months' work was highly satisfactory. We regret that our late chairman, Mr. F. Davies, owing to contemplated change of residence, declined to stand for re-election, but he will continue to render all the assistance he can to our society and the cause in general. The following is the list of officers for the ensuing year: Chairman, Mr. J. Lombard; vice-presidents, Mr. Downing, Mrs. Johnson; secretary, Mary A. Bewley; treasurer, F. E. Bewley. These, with Mrs. Harrison, Messrs. Davies, Harrison, Johnson, Gower, Brookes, and Corner, constitute our working committee. We have it under consideration to start a Lyceum at the beginning of the autumn. The balance-sheet speaks for itself. From November 4th, 1888, to May 26th, 1889:—Receipts: Subscriptions, £4 1s. 6d.; collections, £9 13s. 9d.; donation, 7s.; sale of books, 16s.; tea meeting, £2 13s. 5d. Total, £17 11s. 8d. Expenditure: Rent to August 4th, £6; speakers' expenses, 16s. 6d.; printing, stationery, and stamps, £1 1s. 8d.; rubber stamp, 6s.; literature, £2 6s. 8d.; donations to various societies and brothers in need, £2 3s. 5d.; tea meeting, £2 11s. 5½d.; sundries, 2s. 9d.; cash in hand, £2 3s. 2½d. Total, £17 11s. 8d. Monthly list of services: June 2nd, open, various speakers; June 9th, Mr. Thomas Emms; June 16th, Mr. W. Walker; June 23rd, Miss Blenman; June 30th, Mr. H. Darby.—MARY A. BEWLEY, Sec.

TO CORRESPONDENTS.

REV. C. VOYSEY.—Necessarily held over till next week.

A Correspondent, writing from Bedford, repeats a complaint that many make. Smith and Co., who have a monopoly at that station and most others, refuse to purvey "LIGHT." We cannot make Mr. Smith ashamed of his narrow and bigoted intolerance. He is impervious to remonstrance, and cheerfully supplies his customers with the dubious *Pink 'Un* while he abjures "LIGHT." Is this to go on? We propose to try what we can do to publish abroad the ethics of Mr. Smith.