

# Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

No. 441.—VOL. IX. [Registered as a Newspaper.]

SATURDAY, JUNE 15, 1889.

[Registered as a Newspaper.] PRICE TWOPENCE.

## CONTENTS.

New Book by Hudson Tuttle	281	Strange Scenes in the Atlas and Morocco	288
Proposed Congress in Paris	282	Orthodoxy and Heterodoxy	289
American Apparitions	282	Writing at Seances in Colours	289
Posture in Prayer	283	Animal Sacrifice	290
"Second Sight"	283	Mrs. Cook (Mabel Collins) and Madame Blavatsky	290
Religion without Quarrelling	284	The Florentine Medium	290
Jottings	285	"Mind-stuff" and Consciousness	291
Interplanetary Communication	285	Rev. C. Voysey and Spiritualism	292
"Paul of Tarsus"	286		
Origin of Spiritual Life	287		

## NOTES BY THE WAY.

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

The General Post Office has begun again to demur to register this Journal as a newspaper. This is largely owing to the number of abstruse and abstract papers which reach me; also to long extracts from books and other printed matter which are not regarded as news by the General Post Office. As it is essential that two-thirds of each issue should consist of news, I must respectfully give notice that I can only rarely undertake to give insertion to these abstruse papers and long extracts. It is always disagreeable to refuse insertion to what has been carefully and laboriously prepared and sent—matter often of real value and interest. But it is important that "LIGHT" should be registered, if only for the sake of our foreign readers, and I have no alternative but to cut down in extent what the General Post Office will not accept in a registered paper. Moreover articles that deal with technicalities and rare names and facts not bearing directly on our subject are not suited to our readers, or only to a very small proportion of them. This applies even more to long, dry extracts. And while I am on the subject I must refer once more to the two-column limit (as a rule) for articles, and the one-column for letters. The incriminated number marked by the General Post Office had one paper of seven columns (unavoidable in this case) and a letter of four! Be merciful!

Captain Parker Snow sends me two very long letters on the Franklin Expedition. I cannot print them; first, because they have already appeared in print in another journal, and next, because they are far too long. The material part of the Captain's letters is that the map drawn by the child was not only accurately drawn as to known facts, but named a channel, then utterly unknown; yet, as after discoveries proved, existing at the time, and named as designated in the communication made to the child. An explorer out there had really found such a channel, and so entitled it:—

"Moreover, it was, except to the one name, almost identical with what I had drawn in early January, 1850, to accompany my plan of search for the same locality. Fortunately for my veracity, all from me appeared in the Parliamentary Reports on March 5th, 1850; and the child-spirit's "revelation" was not divulged, outside the family, till May. Furthermore, I was in New York at the time my plan and map was formed; and the spirit-manifestation occurred in Londonderry, Ireland."

Further, this paragraph is important:—

"The references to me have been such as to imply that I was 'influenced' on that voyage by the child-spirit's 'revelation,' whereas I knew nothing of it till Lady Franklin confided it, and much more, to me alone, on the night before we sailed. All pre-

parations and fitting-out, storing and stowing, engaging a crew, and getting our little vessel ready for sea, had been personally seen to, and assisted in by me, before I had heard a word about the ghost story. Nevertheless, it is a marvellous tale, strictly verified by after explorations; though, of course, not leading myself or others who have to do practical work by practical plain common-sense to be biassed by it."

Hudson Tuttle has sent over a new book, the general scheme of which is all that I can at present indicate. The method of treatment in details, and any criticisms in "LIGHT," must for the present be reserved. For I get a long list of books, and I am anxious that my readers should at least know what to expect, though I can give no full account of them. The title is *Studies in the Outlying Fields of Psychic Science*. He postulates a thought-atmosphere or psychic ether surrounding this earth, and probably all worlds. A sensitive in this atmosphere is "a pulsating centre of thought waves, as a luminous body is of light." Clairvoyance, trance, somnambulism and psychometry furnish evidence of the existence of this psychic ether. Thought-transference, and all that demonstrates the existence of intelligence after physical death, carry us still further in the piling up of evidence. This sensitiveness may be acute, but unconscious to its possessor: it is then called genius. It also explains the philosophy of prayer, and, indeed all the various occult phenomena at the root of which it lies.

Immortality, Mr. Tuttle considers, is the birthright of every human being. The body and spirit are originated together, grow together until death separates them. The origin in time of that which is immortal in the future is explained "by the resolution of forces acting in straight lines, proceeding through spirals and reaching circles which, returning within themselves, become individualised and self-sustaining." I am free to admit that this explanation does not explain anything to me: but then I am constitutionally incapable of understanding mathematical statements about direct lines of force that work through spirals to circles and become self-centred. Like the farmer with his claret, "I don't get no forarder." I can understand, however, that spirit evolves by fixed laws just as physical life does. I do not doubt that there is a law, fixed and orderly, but I doubt whether it can be stated in terms comprehensible to me in my present state. Mr. Tuttle concludes his book with some personal narratives given to him by those who have passed behind the veil, and intended to illustrate the birth of spirit and other incidents. This, shortly put, is the scope of the book. The scheme is widely illustrated by varied evidence: and I can add that Mr. Tuttle's hand has lost none of its cunning since, more than fifteen years ago, I reviewed his *Arcana in Human Nature*. He is one of the half-dozen writers on the subject in America who never write unless they have something to say, and who may be trusted to say it well.

Mr. Colville also sends me his *Spiritual Therapeutics*, published by the Educator Publishing Company at Chicago (price 5s.). The volume is in effect a statement of

the principles of what seems to be variously called Divine, Christian, or Spiritual Science. Mr. Colville is closely identified with this subject, and has lectured freely on it in the States as he proposes to do to us in London when he arrives here. Those who desire a compendious statement of his views before listening to him, or are unable to give themselves that pleasure, may find here what they require. It gives, in fact, a synopsis of his twelve lectures and would therefore form a useful companion to the student.

I get too, from the teachings of the same medium, a compilation of his lessons in Theosophy. Miss Susie C. Clark is responsible for the compilation, arrangement, and publication of this eighteenpenny tractate. It is cast in the form of a catechism, and might not be always agreeable to the expressed views of Madame Blavatsky or Mr. Sinnett. The lady will probably tell us in *Lucifer* if she sees fit. I do not feel equal to the task.

*Spacial and Atomic Energy*, by Frederick Major (Part I.), published at eighteenpence, by Eyre and Spottiswood, is a pamphlet of sixty-two pages that deals with "Great Causes" and "Inductive Effects." It is professed to be but the ante-chamber to a large work on which the author has been engaged for many years. If the body of the work is as robust, massive, and full of speculative belief and close argument as this, I will intrude upon the kindness of some of my scientific friends to criticise it. I can see that it deserves criticism: I can find no time to give it adequately.

#### SPIRITIST AND SPIRITUALIST INTERNATIONAL CONGRESS TO BE HELD IN PARIS.

We are requested to make the subjoined announcement, which we do in the form in which we receive it, reserving for the present all comment:—

On April 24th, 1889, eighty delegates representing over thirty-four groups or societies (Spiritist, Spiritualist, Theosophist, Kabbalist, Philosophic, Swedenborgian, Theophilanthropist, Magnetist), met together to constitute an Executive Commission to organise the Spiritist and Spiritualist Congress, which will take place in Paris on September 9th, 1889, and end on the 15th.

Fourteen Spiritist and Spiritualist reviews and papers have already lent their adhesion to the Executive Commission.

The Congress will affirm the two fundamental points:—

1st. The persistency of the conscious individual after death, or the immortality of the soul.

2nd. The *rappports* between the living and the dead.

All questions that divide us will be set aside.

We wish to prove in the said Congress that we are progressive, friends of truth, of free research, who recognise in man an immortal element, absolutely contrary to the annihilation doctrines.

That element is the fundamental basis on which to establish the union of all Spiritists, Spiritualists, Philosophers, Theosophists, Swedenborgians, Theophilanthropists, &c.

We make an urgent call to all Spiritists and Spiritualists, to all organisations, groups or societies, papers, reviews, devoted to our cause—to give the greatest publicity to this address, asking them to send us, as soon as possible, their adhesion, addressed to the office of the Commission, 1, Rue Chabanais, Paris.

We pray them also to transmit to the Executive Commission all documents and remarks relative to the questions which may interest the Congress, at a date prior to August 15th next, the final date for receiving.

All Managers and Editors of Spiritist or Spiritualist papers belong to the Executive Commission by right, also delegates from all groups, who will have given their names prior to the August 15th.

The Board named by the Commission consists of: Dr. Chazarin, President; Messrs. P.G. Leymarie and Arnould, Vice-Presidents; Messrs. Delanne, Papus, and Caminade, Secretaries; M. Mongin, Recording Secretary; M. C. Chaigneau, Treasurer; Messrs. Baissac, Warschawsky, J. Smyth, and Henry Lacroix, Translators and Interpreters.

#### THE "PALL MALL GAZETTE" ON AMERICAN APPARITIONS.

From the *Pall Mall Gazette* we clip the following:—

##### The Genesis of the Ghost.

"Last autumn there was an accident on the Canada Atlantic Railway, near the station at St. Scholastique. A farmer named Brunet was walking along the track at about twelve o'clock at night, when the Ottawa express came along, struck him and threw his body 100 feet away, so horribly mangling it that portions were found in the branches of a clump of trees growing beside the track. There have been five different engineers of that train since then, the last resigning only a few days ago. The reason given for the resignations was that the clump of trees was haunted, and that there were strange signals given there every night, which always stopped the train and then disappeared. The engineer who resigned last gives the following reasons for giving up his position:—

##### Why the Engineer Resigned.

"It's a ghost or something like it, and it has been the cause of four other engineers asking to be transferred. I first saw the ghost one night two weeks ago. I had left St. Scholastique, and was whooping her up, because I was a trifle late. I had hardly got her going, when I saw what seemed to be a red star floating in the air, perhaps a mile away, and ahead of me. It grew larger as I got nearer, and suddenly it struck me that the red star was a red lamp. Yet it was very high in the air—too high, thought I, to be a signal. I noticed also that it apparently hovered over the clump of trees. As I got within 200 yards of the trees, the red globe seemed to jump across from the trees right over the track. This all took place in a shorter while than it takes me to tell it. I was startled. The light was undoubtedly that of a signal lamp, and hung directly in the way of the train. I hadn't time to call the attention of my fireman to it before I was on top of it. Frightened and fearful that there was something the matter with the road, I whistled down brakes, shut off steam, put on the air brakes, and stopped the train. Everybody was startled. The conductor ran forward and asked what was the matter. I told him, and we started back to investigate. There was nothing the matter with the road. There wasn't a house within half a mile of the place, nor could any footprints be discovered in the snow to show that anybody had been in the neighbourhood. Now, up to that time I had never heard of the ghost, but I noticed that the conductor, George Welles, was strangely agitated, and the fireman looked scared."

##### The Fiery Globe once More.

"My next up trip was two nights later, and precisely the same phenomenon appeared. I was scared this time. That it was supernatural I had no doubt, and despite an inclination to brave the ghostly warning and keep the train going my hands turned off the steam and put on the air brakes almost mechanically. The conductor came forward as before. I explained exactly the same way, and we went on after failing to discover any reason why a danger signal should have been used at that particular point. My fireman then told me that the apparition, ghost, or whatever it was, had been seen by four others, who had all got other shifts. They couldn't stand it. Neither could I—and here I am, laid off.

##### Exorcising the Ghost by Felling a Forest.

"Alexander Swindon and James Roberts are two other engineers who have given up the run because of the ghosts, and their stories corroborate the one given above in all its general particulars. The light, which is called Brunet's ghost was supposed to be a trick at first, but the railroad company employed detectives, who lay by the side of the road all night and hid in a clump of trees, yet the globe showed just the same and the trains stopped. Nobody nor any trace of a living being could be discovered. Now the company has bought the trees and has put men to work cutting them down, to see if that will have any effect upon the ghostly signalman and his lamp.

##### A Phantom Ploughman.

"In the north-western corner of Lower Merion Township, Montgomery County, Pa., a great hubbub has been raised by a phantom farmer who is nightly seen ploughing in a field. The apparition was first discovered about the end of March by a farm hand who was returning late from courting. Emerging from a wooded pathway that skirted an old forest for miles, this rustic was startled to hear a sepulchral voice commanding a team to halt. He looked in vain about the place for a moment or two,

and was about moving on again when the same sound fell on his ear. A shiver crept over him as he heard the creaking of an unseen harness, and his terror was far from being allayed by the whinny of a horse almost directly before him. At that moment the new moon stole over the neighbouring tree tops, and in its misty light he plainly saw the phantom farmer. It was clearly outlined against the dark background, and its two hands held in a steady grasp the projecting handles of a plough. Before it marched a pair of spirited horses, dimly outlined in the misty light, their heads erect, and their eyes flashing fire as they moved hastily along. The young man waited another moment to reassure himself, and was about to take to his heels when ploughman, horse, and plough suddenly vanished. Then he, too, fled in wild alarm.

#### Seen by Seven Men.

"At Silas Brown's corner grocery on the night succeeding this, the young man, Albert Cooper by name, told this startling story. The crowd adjourned to the alleged scene of the ghost's operations to verify or disprove Cooper's tale. They had not long to wait. Without the noises that had warned Cooper the night before, the phantom farmer appeared before the eyes of the seven men who sat upon the fence, or, to be more accurate, who almost fell from it in terror. His long white hair and beard streamed in the passing wind. No hat was upon his head, nor could any portion of his face be seen except the glistening eyes. These shot out from a height of more than seven feet from the ground, indicating the spectral granger was taller than the average of human kind. About his body, which could not well be traced, there was a phosphorescent glow which dazzled the eyes of the terrified spectators and shone far ahead of the steadily moving horses. The plough he leaned on seemed of skeleton frame, but it tossed off the soft, moist earth as easily as a steamer turns the river waves. On he came, the horses seeming to exhale fire, their heads erect and arching, and foot-falls as firm and clear as any the watchers ever heard. At the corner of the field they turned obediently at a word from their spectral driver, and again passed before the affrighted spectators, who thereupon fled in haste.

#### The Field Ploughed by the Ghost.

"On the following morning a crowd of rustics determined to go to the field and see whether any trace of the farmer could be found. As they came in sight of the enclosure one of the number exclaimed in astonishment: 'I'll be durned if the thing doesn't plough, sure enough.' He was right. One half of the field had been gone over, evidently by no novice. The furrows were not quite so broad as those made by an ordinary ploughman, but they were less ragged and more deep, and were as straight as the most experienced eye could make them. A day or two after the same group went out to view the fields again, and this time they found that the phantom had finished the work. The owner of the field was one of the number, and he took a solemn oath that he had not turned a sod in the enclosure."

#### POSTURE IN PRAYER.

"Attitude and posture during prayer are also matters of vital importance. As the English resident professor was one evening taking his rounds through the Mahomedan college in Calcutta, sounds of fierce contention reached his ears. He bent his steps to the room whence the uproar proceeded, and found that a number of the students were discussing, in the most excited way, the orthodox position of the heels during prayer. One of the students had discovered some learned authority for praying with the heels closed; his own convictions coincided with this ruling; accordingly he declared himself the champion of the closed heel theory; but the majority of his co-students denounced such teaching as a detestable innovation, and a loathsome heresy. They declared that not only must closed heels utterly nullify the effect of prayer, but persistence in such a pernicious usage must inevitably sink the soul to perdition. Of course, the closed-heeled predicted the same terrible consequences of the opposite usage! You smile, good reader, at such senseless puerilities—perhaps good Moslems might reciprocate the smile when they see the awful importance which some amongst us attach to posture, position, and sacerdotal attire; and perhaps they might retort with the query, if the efficacy of your holiest rites depend on these externals, then why may not the virtue of our devotions hang upon the deep mystical import of our closed or open heels?"—*The Trident, the Crescent, and the Cross.* p. 158.

#### "SECOND SIGHT."

FROM *The Tocsin.*

"We have before us a pamphlet on this subject by 'M.A. Oxon,' the able editor of 'LIGHT,' which, in conjunction with a direct instance which has been sent us of such a phenomenon, leads us to endeavour to formulate some contribution towards the elucidation of the subject. The pamphlet embodies many well authenticated examples, and points out that the faculty seems to be especially developed among the inhabitants of the Highlands and Western Isles of Scotland.

"Of some of the phenomena of the kind recorded we can see our way to offering, at any rate, a partial explanation. For instance, it is said that the natives of St. Kilda sometime before they die become haunted with an apparition resembling themselves in all respects. This we take to be the simplest form of second sight, and one which may reasonably be explained by the approach of morbid conditions. Although many instances which have come before our notice are not, so far as we know, directly connected with anything morbid in the individual which possesses the faculty, we are still inclined to regard any manifestation of second sight as associated with abnormal conditions of the body or mind. In health impressions as to colour, objects, &c., are conveyed to the brain by the eyes, but we have known a case where a person who was exceedingly ill and blind has described correctly the colours and arrangement of dresses in a group simply from feeling an uncoloured photograph thereof with the fingers. It is hardly necessary to quote instances to show that a far greater number and variety of impressions, usually described as optical, can be better appreciated by the brain under certain abnormal conditions than when in a state of health. We do not offer any explanation of this, nor do we accept any that we have seen.

"What, in our opinion, constitutes an important factor in the consideration of these cases is the variety of the instances and the difficulty in grasping any fundamental principle in connection therewith. In the pamphlet before us the author alludes to this difficulty, and under his *tenth* heading includes all those not classed under the previous nine. Sometimes there is a want of connection between the impression received and anything affecting the person who receives it. At others there is a presage either of good or evil.

"We cannot but regard the phenomena of second sight as practically continuous with those of what is known as somnambulant clairvoyance, and with those exhibited in certain forms of brain and mental disease. Not that we infer that the former manifestation has any direct connection with the latter, any more than the phenomena of healthy sleep have any direct connection with the stupor of a drunken man, although they are both degrees of unconsciousness.

"An instance of what is not an uncommon form of second sight, or, strictly speaking, of somnambulant clairvoyance, has been very kindly forwarded to us by Major H. D. Hutchinson, now commanding the 32nd Pioneers, but at the time of the dream second in command of the 1st Battalion, 3rd Goorkhas. We give the story in his own words as more directly authentic:—

"In April, 1888, I being then in Almora had a dream. I dreamt that I saw an engagement between our troops and the Thibetans. I saw our men swarming up some heights to attack the enemy who were posted along their summit, but my attention was particularly drawn to the 32nd Pioneers in the centre of the attacking line. They were pressing eagerly forward, their Colonel, Sir B. Bromhead, leading them, when suddenly he threw up his arms and fell back dead! This I saw plainly in my dream, and then I woke up. What I had seen, however, was so vivid that at the time it made a considerable impression upon me. . . . Time passed on, but at last, on the 24th September, 1888, a fight between General Graham's force and the Thibetans took place on the heights of the Tuko-la, about 13,500 feet above the level of the sea. The events of the day are now a matter of history. The Pioneers did from the centre attack, and Colonel Bromhead, while gallantly leading them on, was cut down; but though happily not killed, he lay "on the brink" for many days, and went as near to it as any one can do and survive. He was the only officer wounded that day. As soon as the telegrams informed us at Almora of what had happened, there was a general exclamation, "Why, that's what you dreamed, Major!" and when a few days later another telegram arrived from the chief offering me poor Bromhead's place, there was still more wonderment. . . . I have only to add that having

posted to the front and joined my new regiment, I lost no time in visiting the scene of the late fight, and at once recognised the ground seen in my dream. There was the frowning amphitheatre of rocky heights, the rugged, bare approaches, with here and there a clump of silver firs and patches of dwarf rhododendrons, all exactly what I had seen !

"It should be added that Colonel Bromhead was an old friend of Major Hutchinson's. As we have said already, a second sight vision has not necessarily any concern with the person experiencing it, and we regard as allied to this subject of prescience a minor, but perhaps more important, question of presentiments. We regard presentiments as the first insidious attempts of a mental disease, and as such they should never be given way to. Even if at times they come right and some harm may be avoided, this is no compensation for the nervous worry which accompanies them.

"We call to mind one case of a man who in perfect health was subject from childhood to attacks of the strongest presentiments. For instance, he was a good and experienced swimmer, but when about to bathe would occasionally be seized with the strongest presentiment of danger. At another time he would have an intense foreboding that an accident would happen at a certain place to a train by which he was to travel. Another time the still small voice, as of conscience, within him would warn him against certain persons or places, and unless he had persistently bathed in the dangerous pool, travelled by the doomed train, and outraged the spurious conscience, he would have become a victim to one of those 'neuropathic' disorders which constitute such an interesting study to the modern diagnostic.

"We write the foregoing observations in the hope that those who attempt any investigation of these subjects will bear in mind the morbid nature of such matters, but we are fully conscious of an entire inability to account for much that is undoubtedly authentic."

### RELIGION WITHOUT QUARRELLING.

THE CHRISTIAN KINGDOM SOCIETY.

FROM THE *Christian World*, MAY 16TH, 1889.

"A religious society which does not want to be a sect, which has no dogmas, which never argues, which holds no public meetings, which never advertises itself, which conducts neither services nor prayer meetings, which is friendly to all the sects, and which includes members of all the sects—Churchmen, Baptists, Independents, Quakers, Unitarians, Methodists, Swedenborgians, at least one Roman Catholic, and several of no sect at all—in its membership, is somewhat of a curiosity. Such a body is the Christian Kingdom Society.

"The other day I had an interview with the leading spirit of this Society, Rev. Alexander H. Smith, M.A. Mr. Smith is an enthusiast of the quiet but determined sort. He is a clergyman who formerly did good work in Manchester, but abandoned—at any rate temporarily—his prospects in the Church in order to establish and develop a Society which he believes is destined to leaven the community and all the Churches with the spirit of charity and of practical Christian service. As secretary, Mr. Smith has done an immense amount of work out of pure devotion to the cause, for the pecuniary acknowledgments that have been voluntarily made to him have been merely nominal. Three years ago the Society originated in a resolution of a number of young ladies to avoid henceforth conversation and conduct that were contrary to the spirit of Christ. It has quietly grown until now it numbers 730 members, among whom are men so diverse as Lord Chief Justice Coleridge, the Earl of Meath, Professor John Stuart Blackie, Mr. Robert Buchanan, Dr. Clifford, Hon. R. Russell, Prebendary Eyton, Canon Barker, Rev. Joseph Halsey, Professor James Drummond, and Canon Fremantle. There are also many lady members, among them Lady Sandhurst. Mr. Smith has received from Mr. John Bright, from Mr. Matthew Arnold, from Mr. Ruskin, from Mr. Stopford Brooke, and many others, letters of hearty sympathy with the Society's object.

"What is that object ?" I asked the secretary—"what is it you endeavour to supplement that you consider the Churches do not provide ?"

"We aim, instead of talking about theological doctrines, to act out the spirit of Christianity. Hundreds of people write to say "your Society is making me look into my own heart and

act Christianity." We aim to throw people back upon themselves and make them consider what they say and what they do. The Churches, as a rule, are so occupied with the different branches of their work as organised bodies, that the duty of this individual Christianity is not sufficiently inculcated. There is too much preaching—too much speech making of the Exeter Hall kind. People don't want so much to be lectured by the same men week after week and year after year. Conference with one another, the throwing of the ideas of all into a common fund, the encouragement of the silent and reserved to express their thoughts, would often be more beneficial. Ideals are beautiful and necessary things, and we get the ideal life of self-sacrifice beautifully preached in the Churches, but people get hardened to it. They admire the preacher's eloquence, but it does not influence them. Too often the practical working-out in the Christian spirit of the little daily details of life that go to make up the ideal is never dwelt upon.'

"How does your Society work in its endeavour to remedy this defect ?"

"We meet together at our room, 18, Baker-street, W., or in drawing-rooms that are placed at our disposal. We discuss practical questions in a conversational style. Our attitude to such questions as Temperance, Purity, Peace, Vegetarianism, is one of friendly interest. We invite people interested in these questions to meet with us and talk them over. At our invitation representatives of the four Peace societies in London met each other at one of our meetings. They had never met before. Two of these societies have since amalgamated. Out of a discussion at one of our meetings has sprung a movement for establishing a library in St. Pancras, which is now being carried into effect. We hope to bring the Christian spirit to bear on the management of political, social, commercial, and philanthropic affairs.'

"You are in no way hostile to the Churches ?"

"The very reverse. We seek to influence the Churches through our members who belong to the Churches. Our advice is never to neglect Church work in order to attend our meetings. We never meet on Sunday or Wednesday evenings for that very reason. I believe there are many men and women in all the denominations who would be glad to know each other, and to meet on terms of friendship and equality. Our Society seeks to give them the opportunity of doing this. As they get to know each other prejudices will vanish and charity will be developed. So far from wishing to form a sect, I know that we have been the means of preventing the formation of at least two new sects.

"May I ask what are the conditions of membership ?"

"There is only one condition. We seek to make no converts, but if anybody wishes to join us he is expected to acquiesce in our own rule that "members shall endeavour, in all things, to render faithful and loyal obedience to the spirit of Christ." As a matter of fact, most of our members are people who felt a longing to associate in some such way before the Society came into existence. They belong to every English country, to America, India, and various other countries. They are not converts; they simply take their natural place with us. Some of our most enthusiastic members are young men who were drifting away from the Churches. They disliked mere dogmatic religion, but they are delighted with the opportunity of doing practical religious work apart from the dogmatism. Each of our members is a quiet missionary, the centre of a little circle of influence. So far as he is able, in his own sphere, he endeavours to carry out the rule of the Society. Members usually introduce new members, and they are expected to take a friendly interest in those they introduce. There is no subscription, but members contribute as they feel disposed, to meet the expenses.'

"What do you anticipate will be the future of the Society ?"

"I believe the name of Christian Kingdom expresses our Lord's idea. He constantly speaks of a kingdom, and His idea was that of a great kingdom of God in which man would be man's brother because Himself was God's Son. This kingdom was to grow, not with ostentation and display, but to grow as the leaven works. This glorious idea is almost too much for some of our weak old people. When I first realised it, it used to keep me awake at nights. It is this idea that we seek to get all Christians to realise. Our Lord's idea was not at first to found a Church, though that might have been a necessary outcome of His work; but His idea was gradually to leaven the Churches out of existence, to merge them all into a Kingdom of Righteousness."

## JOTTINGS.

This from the *Times*, June 8th :—

"ESOTERIC BUDDHISM IN JAPAN.—Colonel Olcott, whose connection with 'Esoteric Buddhism' is well known, is at present making a tour in Japan. He has been well received by the Buddhist priesthood, and is delivering lectures all over the country, advising the people to maintain the principles of the Buddhist faith and not to change for Western doctrines of any kind. At a lecture in Tokio on the necessity of a religious basis for education, he began by comparing the free and upright bearing of the Japanese with that of the natives of India, who seemed to have lost the sentiment of nationality. Living in an atmosphere of disregard, if not contempt, for their old traditions and customs, taught to value only foreign systems and philosophies, the Indian spirit of patriotism and independence had been numbed. Their men had become submissive and cringing. But the Japanese bore themselves as free men, and in congratulating them heartily upon it, Colonel Olcott called upon them not to prostrate themselves before the shrine of foreign civilisation. He added that the Theosophical Society had done much in India and Ceylon to direct men's attention to the faith of their forefathers and to the past of their country, and he warned his hearers not to judge Western civilisation by its superficial aspects, for beneath these lay enormous misery and distress."

In the *Agnostic Journal*, erewhile the *Secular Review*, is a paper signed Alfred Thompson on "Magic and Mystery." We are not thereby advanced in wisdom. It contains a string of unimportant names and gritty facts, but all the things of real importance are slurred over. It also contains much that is not true.

In the same journal W. Kingsland has a paper on "The Higher Science," which is more valuable. It is worth reading with attention. This is not far from truth :—

"Occult Science possesses a knowledge of the constitution of man—a knowledge of the laws of the universe, spiritual and physical, which are not ever dreamt of by theology or science; this is not merely an intellectual knowledge, but a direct perception, and that perception may be obtained by all who have sufficient faith and sufficient courage to lay claim to their Divine birthright, and who will not sell this for a mess of pottage."

From the same source we get a little book, *Why I am Agnostic* (Stewart and Co., Farringdon-street.) It is written with all Saladin's force and go, and he has the help of Joseph Taylor. It is dedicated to Samuel Laing, who is certainly a typical and cultured agnostic. The book shall have our careful perusal: but we Spiritualists are agnostic only in a very limited sense. We are, however, more obnoxious to the title as we learn that the surface explanations which have sufficed in earlier days are not always completely satisfactory.

It is impossible in this column to treat in any worthy way a book so full of "meat." It must be read with care, and noticed, if time and space permit, at greater length than is possible here.

Why does the fuming and fumiferous Cope send us his brochure—*The Smoker's Text-Book*? Does he suggest that our words, like his, end in smoke—that the smoke is the spirit and that both go aloft? Or would he suggest that *Light* is indispensable to smoke, or only that we and he alike are excellently printed in form, and in substance soothing and conducive to illumination?

The Glasgow Association of Spiritualists held a social gathering to bid farewell to their secretary, Mr. G. W. Walrond, who is about to leave for America in search of sunnier climes, and of health for himself and family. We trust he will succeed.

Mr. Stuart Cumberland has been writing another novel, *The Vasty Deep*. The *Pall Mall Gazette* says there may be a "good deal to be said in favour of reading a novel backwards. . . . And we have read it: read it with great care." A doubtful compliment. Mr. Cumberland, warned by the fate of his former master, Irving Bishop, may probably leave psychical antics alone and take to novels that can be read backwards like some of his former "subjects."

We have the first two numbers of *The Advance Thought*, published by "The Spiritual Advance Thought Society" at Cleveland, Ohio, U.S.A. If it be the *The World's Advance Thought* in another form, the form is better and the matter less in quantity, but much the same in quality.

Yet a *New Review*, a cheap rival of the dear monthlies that have become so ponderous and so unreadable. Mr. Knowles of the *Nineteenth Century* is given over to

principalities and powers—great names of questionable merit beyond the mere name. The *Fortnightly* is doctrinaire; the *Contemporary* is deadly dull. There is room for a sprightly and able Review, which shall eschew ponderosity, pomposity, and pretentiousness. Such seems the *New Review*. It is handy in form, good in matter, and printed in a style of excellence that might be anticipated from the National Press Agency which does the work.

Mr. Page Hopps's June *Sermons* are concerned, the first with "The Deep Thoughts of God":—

"That which the Universe is, this world is; and that which this world is, every separate life is; and behind and beneath each one of us lies the deep, tremendous mystery of God! and by 'God' I need mean no more than that which makes man what he is, and shapes and moves him towards what he is to be."

The second sermon deals with "God, a consuming fire":—

"Consider how, as to our lot in life, God appears as 'a consuming fire.' For our life is never suffered to abide,—it is never given to it to be at rest. We may not observe it—so slow may be the process—but the plain truth is that our life is passing away as a dream. What we had yesterday we may not have to-day, and what is ours to-day we feel to be gliding out of our hands—to be somehow changing, or utterly passing away. And we seem to be helpless; for we can do nothing against the mysterious action of life's 'consuming fire.'"

## INTERPLANETARY COMMUNICATION.

"The inhabitants of Mars might possibly be informed of the general activity of the Earth, might appoint their Columbus for Earth, while Earth's culture might comparatively still be similar to that of the Americans before the discovery. Now suppose the European, without entering America, had succeeded in causing a sound there like that now produced by a cable telegram, such a rattling would have remained quite unintelligible to the savages. They would not have recognised it as a sign of correspondence from remote inhabitants of the earth, but would have taken it to be senseless, or a miracle, or a swindle, while the Europeans, unable by application of other forces to make themselves understood, could not have complied with the demand from the other side for more rational signs of communication.

So also would the quality of a message to us be not at all at the choice of the inhabitants of Mars, but would be dependent on their knowledge of nature and on the existing relations of nature. Suppose they were at some time in a position to produce on our earth some very slight, but yet quite inexplicable effect, in the frequent repetition of it we should ourselves see anything but an intelligent communication, whose defective quality was first conditioned by the poverty of the means. Our learned men would begin by disputing the credibility of the reports of a phenomenon, according to all known laws impossible; they would next perhaps talk of hallucinations, or take the affair for a colossal swindle of a delinquent. They would require that rational inhabitants of Mars should telephone across a decided "good morning," and they would pronounce the actual correspondence-signs irrational, instead of referring them to the great limitation of the means of correspondence. Those who suspected the true state of the matter would be treated with smiles of superiority. In short, that would happen which has happened everywhere and always, the professed learned would do everything to suppress the new truth. 'In the sciences also,' said Goethe to Eckermann, 'what has been laid down and learnt at the schools is regarded as property.' Comes now one with something new opposed to, or even threatening quite to subvert, the Creed which we have for years repeated after others, and again handed on to others; passions are excited against him. He is resisted in any way possible; by pretending not to hear nor to understand, by speaking of the thing contemptuously, as not at all worth the trouble even to look at and inquire into it; and so a new truth may be kept long waiting till it has made a path for itself."—DU PREL'S *Philosophy of Mysticism*, Vol. II. p. 274.

*Sermons for Our Day*. By JOHN PAGE HOPPS. Part III. now ready (twelve sermons). One Shilling. London: Heywood, Paternoster Buildings. Post free from the Author (Leicester).

"We boasted ourselves a rational University in the highest degree hostile to mysticism. Thus was the young vacant mind furnished with much talk about progress of the species, dark ages, prejudice, and the like, so that all were quickly blown out into a state of windy argumentativeness whereby the better sort had soon to end in sick, impotent scepticism; the worses sort explode in finished self-conceit, and to all spiritual interests become dead."—CARLYLE'S *Sartor Resartus*.

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

## NOTICE TO SUBSCRIBERS.

The Annual Subscription for "LIGHT," post-free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office in advance.  
The Annual Subscription, post-free, to South America, South Africa, the West Indies, Australia, and New Zealand, is 13s. prepaid.  
The Annual Subscription to India, Ceylon, China, Japan, is 15s. 2d. prepaid.

## ADVERTISEMENT CHARGES.

Five lines and under, 3s. One inch, 4s. 6d. Column, £2 2s. Page, £4. A reduction made for a series of insertions.  
All orders for papers and for advertisements, and all remittances, should be addressed to "The Manager" and not to the Editor.

## NOTICE TO THE PUBLIC.

"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 15th, 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. B. D. Godfrey, 2, Duke-street, Adelphi, W.C., and not to the Editor.

## PAUL OF TARSUS.\*

A remarkable, a fascinating book. The author is master of a picturesque style, fluent and very agreeable to read. He has a singular power of realising scenes long past, and depicts, with the hand of a master, such events as those of the closing days of the earthly life of Jesus, and the journey to Damascus when Paul heard the voice from Heaven. His narrative is graphic all through, but it never shows any straining after effect, never degenerates into bombast or fustian, though it is instinct with a lofty eloquence which might easily fall into rhetorical exaggeration in the hands of a less skilful writer. His knowledge of local colour is everywhere exact, so far as we can judge. Whoever he may be, he has probably passed through the scenes that he so well portrays. Indeed, he says as much when he slips in the little personal trait at the beginning of the chapter that tells of Paul's conversion. "Reader, like me, you may have been one of the many who yearly cross the stormy plateau west of Damascus."

As *Rabbi Jeshua* was a rationalistic sketch of the forerunner of the Christ, so *Paul of Tarsus* is a sketch of the last and chiefest of His disciples from the point of view of one who, in his own words, "fearlessly accepts facts, even when they bring the downfall of cherished ideas, who loves freedom and reality more than the fancies and errors of the past, who has broken the bonds of tradition and dared to think." "Based upon many years of study and on scores of famous books," his sketch of Paul stands out with amazing clearness:—

"In a low dark room, the walls brown with smoke, the floor of shining stone, dark and comfortless save where the sun strikes the wall, sits the thin small form of the Jewish Elder. He bends over the scroll of crabbed Greek characters hurriedly formed. His hairs are already thinned from the forehead; his black beard is streaked with gray. His dress is poor and mean. There is nothing to suggest that he is more than the struggling huxter or the small merchant, of whom so many live around, save perhaps in the delicacy of the worn features. Nothing until the face is lifted, and the dark eyes gaze from beneath the thick, dark eyebrows. Then indeed we see something else. The poor gaberdine, the slight and withered form, the thin locks, are but the earthly shell of a burning soul which looks out at those windows as though about to burst its chains. A stormy, restless soul, impatient of its home, unquenched by age, by toil, by suffering, by neglect, by disappointment.

\* *Paul of Tarsus*. By the author of *Rabbi Jeshua* (Redway).

Such, in prison, "a suspect," brought from his own country to this Roman Ghetto to be tried before Cæsar for his heresies, is the first glimpse we get of Paul of Tarsus.

A crooked form: a crabbed scroll.

"Yet a time is to come when the idealised portrait of this thin crooked form, robed in the toga, crowned with the oréole, is to be painted by the hand of genius on the walls of splendid cathedrals. On that crabbed scroll libraries are to be written: nay, men who say they fear God will burn each other's bodies because of its words."

The author judges, therefore, that it is well to know the story of this man's life. We are taken to Tarsus—"A wooden town with flat-roofed houses and dark cypresses"! A Levantine port where men of many races and creeds met. A rapid, vivid sketch we get here of the paganism of the age, "neither noble nor beautiful." Its philosophy had no power over the masses, then as now. "The calm gods of Epicurus" were to them as the "religion of Humanity" is to our dwellers in Whitechapel. An equally vivid sketch is that of the Jewish society amid which Paul grew up, with its "savage superstitions" and its endless pettinesses of meaningless ritual. Then we find him at Jerusalem sitting at the feet of Gamaliel, learning from that erudite Rabbi a philosophy that never quite left its hold on his mind. Pious and orthodox, he became learned and scientific; immersed in the depths of "cloudy speculation and narrow controversial rhetoric."

We must not dwell on the description of the Essenes, the sect of Jesus and his forerunner. Very masterly it is, and very full of meaning as it traces to Hindu Buddhism those doctrines which formed the staple of the teaching of the Christ.

Nor can we do more than refer the reader to the appearance in Jerusalem of the Galilean Prophet, with His long white robe, His chestnut locks, His deep dark eyes, and the shouting crowd, tattered and ragged, "who have come to teach Caiaphas and Gamaliel and to turn the world upside down." A stirring word-picture.

With much dramatic skill a veil is drawn here, and we are introduced after several years to Paul on the road to Damascus, a dusty wayfarer, nodding on his tired mule, journeying from inn to inn with the caravan of Jewish traders. He meditates on scenes that memory recalls—the white-robed figure with the chestnut locks and deep dark eyes:—"the bare knoll, the three low crosses, the three naked forms, with the darkness of the thunder-cloud behind them"—the mangled frame, the pale, unmoved face of the martyr Stephen, the dying cry, "Lord, lay not this sin to their charge!" He had had time to think, and the first doubt had crossed his mind in the silences and solitudes of Hermon. "The sun beats down on his head, the east wind smites his face, and he falls on the dusty road. Then before him shines a mighty light. He is caught up to the third heaven, he hears the voice of the thunders in Paradise uttering things unspeakable. Whether in the body or out of the body he knows not, but to his ears a gentle voice is calling, 'Paul, Paul, why persecutest thou Me?'"

Could any adaptation be more skilful? Could any words help us to realise more fully the scene that follows when the persecutor astounds the Rabbis of Damascus by appearing before them as a convert? "It was such a pity, so fine a career spoiled. . . . We can see them wagging their heads and prophesying over him. The prudent man, who has no call to convert the world, conceals the new thoughts rising in his mind; but of such stuff Paul was not made. Henceforth it is to be his fate, wherever he goes, to stir up strife, fierce controversy, and passionate opposition. It began at Damascus; it went on for nearly thirty years of stormy life."

Into that career we do not follow him. It is depicted as clearly, analysed as mercilessly, as this early life of five and twenty years which we have rapidly sketched to give

our readers some faint notion of our author's quality. It is tempting to say somewhat of Paul's place in the world of religion—"Buddha and Jesus have been made gods; Paul has never been more than a saint":—of his idea of the one God, "learned in the broad school of Hillel and Gamaliel; indistinguishable from that of other Jewish philosophers";—of the belief that he held in the near end of the world;—of his theory of the resurrection of a spiritual body. But we forbear. One fact alone we mention as suggestive. "In all his writings Paul never quotes the words of Jesus, never refers to the generally credited story of his life." Yet the Divine germ of that life has fructified, and Christianity is the religion of the most civilised races, though still with an unattained ideal.

"Before us lies the Utopia wherein men shall be free and just to one another, where there shall be no more war, nor oppression, nor poverty neglected by the rich, nor violence of the poor, nor pride, nor scorn. Still, an Utopia which few believe to be a future possibility, yet, while an unattained ideal still remains before the face of mankind, Jesus cannot be held to have lived in vain; nor is Paul, despite his failings, his limited vision, his dim perception of the truth he strove to teach, no longer unworthy of our notice among those whose lives have made the history of the world."

### THE ORIGIN OF SPIRITUAL LIFE.

BY A. WILKINS, DIRECTOR OF THE AGRICULTURAL STATION OF TASHKEND, CENTRAL ASIA.

[As evidence of the extent to which "LIGHT" penetrates we have pleasure in giving insertion to the following communication.—ED. of "LIGHT."]

In your article upon "Spirit Identity," ("LIGHT," No. 431,) I meet with an assertion which seems to be commonly accepted by Spiritualists, viz., that "humanity is an accident of the spirit, the spirit *was* before the man was born, and *is* after he is dead." Is it allowable to ask on what sort of basis such a positive affirmation rests, and what proves that it is certainly thus, and not otherwise?

I must confess, that to the mind of a naturalist the appearance of spiritual life in the universe is more likely to be regarded as a process of gradual evolution, than explained by the acceptance of the theory of the incomprehensible pre-existence of the human spirit, as such. Being a naturalist, and deeply interested in the actual Spiritualistic movement, I should like to find some kind of proof for such a statement as the above, besides the revelations of spirits. Until this is done, we are within our rights in building upon other hypotheses, and in the following paper I may be allowed to venture some considerations upon the subject.

It is true, that the present state of our knowledge of the processes taking place in the grand scenery which is called nature, allows us to admit\* that the tangible world is nothing else than a manifestation or a product of the activity of immaterial agents, *i.e.*, the numberless forms of the so-called "force" or "energy" of the universe. We can perceive further that all these forms of energy converge towards an unique source which is beyond the reach of our present understanding.

Such a conception is partly justifiable even from the materialistic and mechanical point of view; in fact, it is not difficult to see that we can have no perception of matter, without force or motion acting upon our organs of sense; matter deprived of motion would not act upon our senses, or, in other words, would not exist for us. Hence it is possible for us to have a conception of the tangible world only in so far as the phenomena presented by that world consist of motion; this is equivalent to saying that matter itself is

\* Although this view is not generally accepted by scientists, and is a kind of scientific heresy.

for us nothing else but motion.\* Or, to prevent misunderstanding and confusion, it may be said that we know matter only as a certain manifestation of kinetic energy, as motion, and only within the limits of motion. The same may be said about our conceptions of all kinds of forces, physical or chemical; it is obvious that all that is not "motion" (or kinetic energy) is to us equivalent to "absolute naught." All sorts of motion which do not affect directly our senses (because these are limited two-fold—in number and in perfection or acuteness), or for the perception of which we have no special organs of sense (*e.g.*, the impulses of the "will" or thought)—are lost to us, and are ignored by us; but this certainly does not prove the non-existence of such motions in the universe. We are not fitted for the reception of impressions from *all* kinds of motion in the cosmos; the universe is certainly more complex than is revealed by our senses. The vibrations which we are not able to perceive can form (and they do form, no doubt) a world of phenomena unknown and unintelligible to us, but our want of knowledge certainly does not imply that such a world has no actual existence.

After these preliminary remarks, which appeared necessary to fix our starting-point, I may observe that the fundamental point for our understanding of the processes of nature, lies in the admission of the *gradual development* of the world, of its evolution, as it is already generally accepted by science. The so-called "dead matter" passed through series of forms and combinations from the simplest to the most complex chemical compounds. The immense diversity of forms of matter in the universe can be considered from two points of view:—as the result of different arrangements of some kinds of elemental or primordial material atoms, or—what would be more consonant with Spiritualistic conceptions—as the result of combinations or disintegrations of different kinds of motions. Such a conception was put forward by Baron Delingshausen in his treatise on the force of gravitation (*Das Räthsel der Gravitation*). When two simple bodies uniting produce a new compound body which does not resemble either of the two components, it is from the same reason that two different motions meeting together produce a resultant in a third form of motion differing from both of them. Every chemical compound stands in similar relations to the simple bodies which constitute it, as the resultant motion to its constituents. We can consider the phenomena of chemical combination and dissociation as particular cases of mechanical combination or division of forces.

We see further, that the everlasting play of forces culminated in the production of the highest form of matter upon earth—that of *living* matter. Before its appearance our world was apparently animated and organised only by physical and chemical (*i.e.* mechanical) forces; it seems that the formation of living matter was attended by the appearance of a new complex force, the combined effects of which we call *life*. So far as I can see, nothing prevents our considering living matter as a product of the evolution of the inorganic world; but what a stupendous difference between the two!

If we examine our subject more closely, we come to the conclusion, which seems to be inevitable, that living matter owes its very existence to the presence of certain forms of energy (or force); in the absence of these forces organic matter is no more "living" and vanishes, presenting by itself a complex and very unstable chemical compound. Life is possible only under the condition of continuous interchange of matter, or, in other words, of uninterrupted

\* It is well known that to minds accustomed to meditations of this kind, it is possible to consider matter itself as not consisting of material particles, but as a certain state of transformation of force, as one of the endless forms of manifestation of this protean agent of the universe; thus we are able to get rid of the generally accepted dualistic conception of the constitution of the universe out of matter and force—the one being only a certain state of the other.

display of forces. Life, therefore, can be considered as the manifestation of a certain kind of energy, generated by the organisms. Once brought into existence living matter was obliged to submit to the fundamental law of the universe—to the law of transformation and further evolution; this latter was accomplished in two different ways, and the vegetable and animal kingdoms were the results.

We see further that life was accompanied by the appearance of a novel and marvellous phenomenon in our world, namely, by the property of consciousness, which has reached by successive developments its highest degree in animals. We meet in the organic world numberless gradations or forms of life, from the dormant phase in a germ or an egg, passing through the apparently passive and unconscious life of plants, to finish with the wonderful and psychical life of human beings. We are induced to consider the immaterial phenomena of *consciousness* and its derivatives (such as intellect and morality,) as manifestations of that form of energy which is peculiar to the organisms and which is called life.

Thus we may contemplate with our mind's eye the grand spectacle of a sublime process going on upon our planet. We have an unique source of energy which creates and sustains all the phenomena of our world, and this source is the sun. The energy generated by that orb descends to us in the form of rays of light and heat; these immaterial agents bring into existence numberless other forms of energy in never-ending succession. This restless activity of natural forces, creating form upon form, intercrossing and combining in infinite varieties of processes and phenomena, is crowned by the appearance of the highest forms of energy endowed with consciousness. A marvellous appearance, and full of unspeakable mystery.

The two steps I have mentioned in the evolution of the world, the formation of living matter and the appearance of consciousness, are they not the greatest of miracles before which the human understanding is overpowered? But we are too much accustomed to the wonderful results, and generally do not fully appreciate their true value.

The study of nature seems to show us that certain organic compounds were requisite to produce the peculiar form of energy which we call life; we see, moreover, that a succession of organic forms growing more and more complicated and specialised was required to develop the higher faculties or powers of life, viz., the *intelligence* and the *moral sense* which are the ultimate derivatives of consciousness, the first dawn of which is present even among the lowest order of beings. We are apparently forced to make such a deduction because, except in organised beings, we do not meet with either life (in the usual sense of the word) or consciousness. The organisms can be considered then, as *means* by which nature produces the higher forms of energy; it is obvious that the perfection (evolution) of that energy was attended *pari passu* with an increasing complexity of the producing apparatus, *i.e.*, of the organisms.

If we give our attention now to the conditions of the evolution of that conscious energy, *i.e.*, of the spiritual or psychical life or soul, we find that they are regulated by the same laws as the evolution of organisms themselves, namely, that the above-mentioned phylogenetical process is attended by the ontogeny of spiritual life for every individual case. This resemblance is a very natural one, and it cannot be otherwise if our standpoint is right, that is, if the spiritual life can be considered as a peculiar and high form of energy, elaborated by the vital process of organic beings.

I do not feel sure whether I have expressed with sufficient clearness these views, which, I dare say, seem to be more in accordance with the requirements of scientific thought than with the hypothesis of the pre-existence of spirit; but it must be allowed that the subject from its greatness and obscurity, is one that is not well adapted for condensation within the limits of a short notice.

### STRANGE SCENES IN THE ATLAS AND MOROCCO.

In a recent work, *Travels in the Atlas and Southern Morocco*, Mr. Joseph Thomson gives some account of scenes witnessed by himself and his fellow traveller, Mr. Crichton-Browne. We extract two curious narratives. The first is a graphic account of self-inflicted wounds which many Eastern travellers have witnessed. But the Hindû Fakir not only gashes but heals himself, inflicts on his body a ghastly gaping wound, passes his hand over it and is whole again.

"They bobbed about in time to the music, and wobbled their heads up and down in the most extraordinary manner, while their eyes, bloodshot and ghastly, remained fixed on the ground. They carried sharp daggers in their hands, with which they made aimless strokes in all directions, to the imminent danger of all around. Now and then these hideous creatures, chosen manifestants of the spirit of Allah and his saint Sidi Hamadsha, seized with an ungovernable excitement, raised their daggers in mid-air, and with demoniacal gestures, slashed their shaved craniums, making horrible gashes, from which the blood was left to flow over face and neck and fall dripping on their garments or the ground, while they staggered hither and thither in the unconsciousness of semi-madness. The delighted women screamed shrilly, and around these favoured performers danced the admiring men in wild frenzy. The musicians, rising to the occasion, expanded their cheeks to bursting-point, or made the skin fly from their knuckles as they skirled out their ear-piercing notes and whacked their drums with furious energy. Serene and calm in the centre of this turmoil the horseman sat like a statue of expressionless unconsciousness, his creamy *heddun* or burnous enveloping him from head to feet. For a time we followed on the outskirts of the fanatical crowd, wrapping ourselves in the magic armour of the British flag, and daring anyone to touch us. At length, however, we thought it wise not to test its invulnerability too much. The crowd was evidently being fast carried away by ungovernable excitement. Daggers were flourished on all sides by religious madmen, under no restraint of prudence or reason. We had not quite lost our heads, and certainly did not desire that our blood should flow in honour of Sidi Hamadsha, or help to secure a good place in Paradise for him who should send us to Gehenna. We thereupon retired to our hotel, to digest as best we might the sickening impressions we had received."

Another vivid picture is this. Its repulsive details may be pardoned for its strange picturesqueness as a photograph.

In a valley of the Atlas, one evening, an Aissawa, or follower of Sidi Aissa, came to the camp, driving his donkey before him. He claimed to be able to resist snake-poison, and this is how he illustrated his claim:—

"Laying the basket of snakes on the ground, he commenced to circle round it with a curious step, chanting meanwhile an invocation to his patron saint. He accompanied his wild chant with a large tambourine, which he vigorously thumped with his hand. Commencing at first slowly, with a plaintive wail in his voice, and a depressed worn-out look in his spare and haggard features, he gradually warmed up to a more exalted condition of religious excitement. His eyes became brighter, his expression more animated, as he struck the tambourine with ever-increasing vigour, and whirled round and round the basket with floating garments, and long black hair falling down his back in matted lock. Suddenly, in the midst of his wild gyrations, he stooped down, fearlessly inserted his hand into the basket and dragged forth two snakes. The music was now over. Only the brawling stream broke the silence. For a moment the Aissawa stood still in wild elation, the venomous reptiles coiling round his up-lifted arm, while we sat breathless watching the strange scene. Time after time the snakes bit his naked arm viciously, he calmly and unflinchingly looking at them. The performer now took an onion leaf, and with it he scratched his leg till he drew blood. After that he returned one of the snakes to its basket. For a moment he held the other aloft by the neck, man and reptile glaring fixedly at each other, as if trying which had the superior power of fascination. While we still wondered what was to be the next move, he suddenly raised the snake to his mouth. A vicious snap and the snake was headless, though it still wriggled in unceasing convulsions."

Presently he became oblivious of everything, the snake-poison threw him into delirium; finally he was paralysed, and at length recovered consciousness, though remaining livid and most repulsive in appearance.

Yet another experience our author records:—

“An hour later, while I sat in my tent chronicling these doings as I now place them before you, I was disturbed by my companion calling upon me to come out at once. There was something in his tone which made me lay aside the pen forthwith and hurry out into the darkness. Round the glowing camp-fire our men were gathered, their swarthy lineaments and white robes contrasting picturesquely in the ruddy glare with the fair face and European dress of Mr. Crichton-Browne. While I stood for a moment enjoying the romantic aspect of the scene, my eyes were suddenly attracted to the Aissawa. From the centre of the glowing embers he drew forth a piece of charcoal, held it—I will not say coolly—between the tips of his fingers, while he blew it to a white heat; then, with a preliminary ‘Bismilla!’ he calmly put it into his mouth, and leisurely munched, then swallowed it with evident signs of enjoyment while the Moors broke into cries of ‘Allah Akbar!’”

#### ORTHODOXY AND HETERODOXY.

“The heterodoxy of one generation is the orthodoxy of the next. We all repeat this formula like so many parrots, but few of us realise it in the present, although we can all see it in the past. Each new garment in which Truth clothes herself seems to be positively ‘the last appearance.’ We cannot believe that this in turn may be cast aside in favour of some fresh apparel. This is more pre-eminently the case with regard to our religious opinions. Most people seem to regard religion as a kind of compliment paid to their Creator. Under such circumstances it is no wonder that we feel bound to bolster up our religion with any sort of cant or falsehood, on the principle that the end justifies the means. If religion is to be looked upon as an adjunct and ornament to life, instead of being its true essence and meaning, it is small matter of surprise that we should view with horror and distrust anything that threatens the overthrow of our special creed or following. No wonder theology turns so cold a shoulder on science. Theology as it is taught in our ‘schools’ may well dread so powerful a rival. This must be the case until we are sufficiently spiritual to realise the things of the spirit as we realise the practical matters of daily life, and until we are manly enough to face the following proposition:—Religion is either the one possible clue to the mysteries of the universe, the one central truth round which all other truths must cluster and in which they must find their keynote, or it is a sentimental sham, promulgated by a clerical trades-union of various elements but identical aim through long ages of the past, and finding its warmest justification in being an ingenious expedient for keeping social order and well-being by preaching the terrors and rewards of a mythical heaven and hell. So many of us have been brought up on the old orthodox lines of a belief in a *local* and *immediate* state of misery or bliss, in a condition of instant perfection attained through some mysterious alchemy of death, that shall act as a solvent to the evil, and liberate the good in us at the moment of dissolution, thus forming suitable denizens for the pure spiritual ether of that unknown sphere we call Heaven. To such believers I can well understand that so-called ‘Spiritualism’ must present insuperable difficulties. In a vague way, they profess to believe in the ministering angels ‘sent forth to minister to those who shall be heirs of eternal life.’ But we shall generally find that such people draw the line at *angels*, and obstinately refuse to consider the possibility of any spirit who has ever lived upon earth being disturbed from his or her rest to act as a ministering spirit to those still dwelling amongst us.”—E. C. BATES, p. 159.

“To acknowledge our faults when we are blamed is modesty; to discover them to one’s friends, in ingenuousness, is confidence; but to preach them to all the world, if one does not take care, is pride.”—CONFUCIUS.

“CHANGED thought makes a changed world. New feeling recreates the common fields, the gardens, and the woodland paths where we have walked a thousand times; and the more we change aright, the more we see and love; and the more we see and love, the deeper becomes feeling; and the deeper feeling is, the more beautiful, enchanting, life-giving, life-inspiring is the world of nature.”—REV. STOPFORD BROOKE.

#### WRITING AT SEANCES IN COLOURS.

The *Harbinger of Light* has a contribution to the study of one not very rare phenomenon, which we reproduce without necessarily endorsing all the writer’s conclusions. It is within our own knowledge and experience that writing is abnormally produced without the possibility of the pencil being used in the ordinary way; also without the presence of any pencil at all. We think it well, then, to ask our readers to peruse the following paper, and to give us any facts within their knowledge.

“Occasionally, at the seances of Mr. Fred. Evans, coloured as well as the ordinary slate-pencil writing is produced, although the only pencil present is the slate one.

“This is one of the facts in connection with this phase of phenomena I think worthy of notice.

“The coloured writing placed under any ordinary magnifying glass, has the appearance of having been written with a paint brush.

“Under the microscope the colours are granular in shape, and so like ordinary powdered paint that when mixed with the latter it was impossible to detect the difference.

“On more careful observation, however, the spirit-produced colour was found to have more body, or perhaps ‘soul,’ being clearer and more uniform in the distribution of the colour-cells.

“When exposed to the daylight the writing quickly fades; and after an exposure of two months leaves only the outline of the letters in colour, giving it the appearance of skeleton writing.

“The suppositions:—

“How is the writing done?

“It is unfortunate that we have not any reliable clairvoyants to inform us on this point. The following is the *modus operandi* as communicated to me by some members of a spirit-band who have written within the past two months, often enough to understand the process.

“The grand secret lies in a masterful knowledge of magnetic laws. John Gray, the presiding ‘familiar,’ is indeed a ‘magician’ in his manipulation of the slates. The magnetism is first of all focalised above the medium; then concentrated in the slate, from which arises the psychometric or soul part; this comes away from the slate in the form of a bright cloud; condensing at a given distance above, it forms an exact duplicate. The messages to be given are then communicated to John Gray, who by magnetic aid impresses the ideas in the form of words upon the spiritual slate, which produces a series of electrical discharges of blue light, similar to those seen by the generation of electricity by the electro dynamo machine, and accounts for the writing when heard resembling the tick of the electric telegraph. As soon as completed the slate is made a centre of magnetic attraction strong enough to draw the soul slate to it, the moment of contact being that when by some process of spiritual magnetic photography the messages are impressed upon the material slate; emphasis to this hypothesis is given by an examination of some of the slates, where words are left unfinished apparently for want of room; and on one in particular, where the first letter of every word in each line is cut off by the frame of the slate. Sometimes the messages are written by the spirits whose signatures they bear—but even then under the superintendence of Gray—so that they all partake somewhat of his personality. This will explain the similarity of the writing in the formation and style of letters: moreover, the signatures are occasionally prefixed with the title of Mr. or Miss—*prima facie* evidence in favour of the above.

“Of course this theory may be taken *cum grano salis*, yet it commends itself to my judgment as being a very probable one, that in our ignorance of magnetic laws we are not able to fully comprehend. This power over matter by which the atoms are disintegrated and called together again, is not so wonderful when we remember that spirits have learnt the law in its entirety, which we have only half mastered. We can reduce the diamond to carbonic gas; we have yet to learn how to convert the gas into the “brilliant.” Spirits claim to have such knowledge.

“How are the colours produced?

“From the same source I learn that they are, firstly, drawn by magnetic law from flowers; if none are present, from the colours in the clothing of the medium and sitter; if not sufficient from the paper upon the walls, or anything containing colour present—vegetable colours being preferred—when conditions are very favourable from the atmosphere; if from the latter the

tone is very brilliant and decided. The process is exactly similar to the ordinary slate-writing in every other particular. Colours can only be given when conditions are good, and the sitters are in thorough spiritual harmony.

"Again, to me the explanation is feasible; whence comes the colour of the rose? why is the violet blue? Explain the origin of the spectrum colours; what makes the grass green? Answer, before you dismiss this subject. We have yet to learn the secret of colours; yet to know why blue is blue, and yellow, yellow—black, black, and if white is no colour at all!

"It is true we can reduce compounds to simples, but the secret of the 'element' is 'beyond the veil' to our chemists. We know that oxygen is, but we do not know of what it is composed; we call gold a pure metal, but answer, ye learned, what is metal?

"Once solve these problems; once get behind the simples, and the alchemist's dream becomes more than a reality; and not alone the philosopher's stone, but the elixir of life, is ours. Spirit chemists claim to possess both, and in obedience to occult laws produce what to us seems marvellous because of our limited knowledge—for wonder is the offspring of ignorance.

"C. H. BAMFORD."

### SUGGESTIVE REMARKS ON ANIMAL SACRIFICE.

#### No. I.

"Shed blood is the most powerful medium both in the natural and spiritual realms. When a martyr begins to pour forth his life currents, having been previously established in internal respiration, the disengaged and liberated spirits of the primates and the ultimates of the natural form go forth through the wounds and marshal themselves in impalpable aerial clouds, and after a while precipitate themselves into the human bodies that are pervious to their influence, preparing new systems to be opened for Divine breath."—T. LAKE HARRIS, *Arcana of Apocalypse*, p. 145.

"St. Martin alone, among moderns, has again tried to solve the problem by the help of a theory regarding blood sacrifice. According to him, the sacrifice of animal's blood, not only establishes a *rapport* with the central principle of the one put to death—by effecting a suspension of the re-integration of secondary vital principles—but by means of this, a *rapport* with that higher action which was fettered in the animal's blood, and thus bound, was powerless; by release gaining power, and yet by virtue of those secondary principles remaining behind in the body; held, as by a magnet, in the elementary region; and in this so long detained as by a spell. So that therewith both the sacrificers and the partakers of the sacrifice benefit, participating in that empowering influence; they experience to their advantage what the murderer does to his torment—they bring the vital forces of the victim upon their own heads. . . . The foregoing remarks on the essential nature of the sacrificial process is so much the more valuable that it easily brings us to glad recognition of that central sacrifice which, comprising the whole of Time, includes all earlier legally instituted, as well as all later partial sacrifices, underlying all as their basis and source of efficacy; i.e., to a recognition of the voluntary suspension of the re-integration of the vital principles of the great Central Life, emanated from Him and left behind with us; by the Great One deceased, who for this object surrendered Himself to a violent death, in order to be present and to bring His presence to mind in and by means of those emanations. This great Defunct One has, through His vital efflux attaching to elemental bases, established an enduring *rapport* between Himself and our earthly life; and it is possible for us by appropriation of those emanations which prove their efficacy at once in the physical, psychical, and pneumatic regions, daily and hourly to maintain effective communion with Him, and thus to renew and extend by growth what was already begun."—FRANZ BAADER'S *Segen und Fluch*, pp. 45, 46.

"De Maistre was right when he declared that the violent death of animals and men was not less in nature's plan than what is called *natural*, since, for example, quite one-half of the first—Buffon affirms—and that without human agency, are by violence. It seems to me, therefore, the less superfluous to investigate the results of violent death, as thereby alone we can hope to gain a theory for explaining war and blood sacrifice—capital punishments included—and even alimentation so far as men live on fresh meat. This bears upon sacrifices in particular: Origen, for instance, clearly gives us to understand that the great blood sacrifice of Golgotha was effectual, as the breaking

of a vessel in which precious liquor is contained, serves to give outlet to its contents: though here it is not only the setting free which has to be explained, but the strengthening of *rapport* between released forces, and forces still bound, which results."—FRANZ BAADER'S *Segen und Fluch*, p. 44.

"I would fain remove the prejudice so commonly induced by the bloody sacrifices and many immolations prescribed in Holy Writ, but as my purpose is to clear the way for instruction rather than to instruct, I will only offer an *aperçu* on that subject. It should not be forgotten that everything has been transposed by man's criminality, and that God, seeking to re-establish His alliance with men, who since their lapse have found themselves alienated so far from Him, began by opening for them an initial method of approximation, with those very substances among which they had been involved by their fall. It is thus that two friends when apart try to communicate one with another, at least by such objects as they have about them, and to which they attach their thoughts and desires in order thus to transmit them: it is thus that if a father knows his son to be at the bottom of an impassable precipice, he lets down to him ropes and other helpful instruments which the unhappy one can seize, and by their aid free himself from death.

. . . The reader is aware that since the first crime, the body of matter and of blood has become the grave of man's spiritual faculties; and that in this state all that remains is a sense of their loss and a desire to relieve it. And on the other hand, since the catastrophe of nature, since the earth has been cursed, all the correspondences by which man should have fulfilled his ministry were intercepted; in order to be able to employ them with advantage it was necessary to set them free. Now, the animals, as the most lively creatures on earth, contain the most efficient of these correspondences; hence those qualities which were shut up in them, in consequence of the curse, became by the effusion of blood and by the force of fire which reduces everything to its primitive purity, more accessible for man's use; that is to say, by such means man's desire can rest more effectively on correspondences thus released from their bonds, and as a consequence the desire of man more easily rises towards the desire of God. It should also be remembered that in this catastrophe of nature, in the terrible combat between *force* and *resistance*, some classes of beings were less affected by it than others; these have therefore preserved more of their pristine regularity (of action?). This is why all species of animals were not appointed for sacrificial use. Finally, in proportion as man rose in gradual restoration, these external helps became superfluous, even as when a friend draws near to another intermediating aid is discarded. This is why some of the prophets preached about sacrifice being useless; and why, when the Heart of God had fully reached the heart of man, these sacrifices were altogether discontinued."—L. C. DE ST. MARTIN'S *Esprit des Choses*, Vol. II., p. 184.

### CORRESPONDENCE.

Mrs. Cook (Mabel Collins) and Madame Blavatsky.

To the Editor of "LIGHT."

SIR,—In reference to the letters of Madame Blavatsky and other persons in last week's issue of "LIGHT," will you allow me to state that my sister, Mabel Collins, is too ill at the moment to be able to speak for herself, but I trust that she will be well enough in a few days to furnish you with a reply which will put a very different aspect upon the whole affair?

2, Queen's-road, Kingston Hill, ELLEN HOPKINS.

12th June, 1889.

Signor Fanciullacci, the Florentine Medium.

To the Editor of "LIGHT."

SIR,—I think there may be some who would like to read the translation of two letters which I have lately had from Signor Gino Fanciullacci, the Florentine medium, who wrote the Dantesque poem of thirty-three cantos, *Il Pellegrinaggio nei Cieli*, under clairaudient dictation, as well as to know the high opinion concerning that poem and that medium held by Signor Hoffman, the editor of the Spiritist journal *Luz*, at Rome.

It is more than seven years since I procured the poem from the writer of it, and our correspondence then ceased; but mindful that he had said then that he had written other works, under other controls, which were awaiting publication, I have lately thought that I should like to procure one of them, so wrote to him again a few weeks ago. I find that he is still living at the old *Maison d'Antiquités*, still probably an assistant in that shop, now No. 22, Via dei Serragli, Florence; and I find

also that he understands English well, as well as French and German, all of which he has learned without masters; and that he studies the great poets in each of these languages, so it is quite plain that advanced spirits do not choose bad tools for their earthly mediums. I sent him a late number of "LIGHT" which contained a letter in it of mine, on clairaudience. I said I thought some of his English friends might translate it for him. He replied that he had translated it himself for the benefit of his Italian friends. So I hope to send him a number of "LIGHT" sometimes. As the *Maison d'Antiquités* is, or was, kept by a Frenchman, a Monsieur Biblet, I wrote my letter in French, and was answered in French by Signor Fanciullacci himself. His first letter of this year, dated April 17th, 1889, says:—

"You are right. I wanted to publish all that we have of Spiritism works at Florence, but that project has not been realised. I have gone through times of sadness, and I have had to undergo the consequences of strife with the enemies of truth. Our philosophy has given me the force to combat my grief; all my family have departed from this existence, and I remain now quite alone.

"Our belief is beautiful indeed; it enables us to go on living, it gives us power to comprehend and patience to bear. All religions have created terror; immortalism leads us to love, to confidence in a goodness which is perfect, which is not revengeful, but which leads us along the infinite paths of life in eternal mystery.

"In Italy I have many Spiritist friends, in Rome especially. Hoffman, the editor of the review *Luz*, is one of the most estimable men of my country. If you would write to him he would give you all the information you desire; his address is, 'Giovanni Hoffman, 132, Piazza Manfredo Fanti.' As regards myself, I shall be always glad to serve you.

"I have seen much of phenomenal Spiritism; I have studied eight years without repose, and I hope to learn still. I have had extraordinary experiences. All the work that we have engaged in has been done from the love of truth, never for anything else; we are sacrificing ourselves, that is the fact."

Signor Fanciullacci pays me the compliment of saying that he has kept a letter I sent him seven years ago. Doubtless, because in it I told him that Milton, like himself, had a dictator, "Whose voice divine following, above the Olympian hills he soared, above the flights of Pegasean wing," and that Shakespeare never blotted out a line.

Besides sending Signor Fanciullacci a number of "LIGHT," in my last letter I sent him also a translation of the first thirty-two lines of his poem into English verse, which gave me some little trouble to elucidate, I confess. In answer, he says, in a letter of May 22nd:—

"I have received your letter with the journal, 'LIGHT.'

"From what you write I comprehend all the love that you feel for the truth. You have interpreted my lines well, and that shows your knowledge of our language; on that account I answer you in Italian. I read English very well, and so I was able to translate your article for the benefit of my Spiritist friends.

"The publications that are brought out in England and America on the science of Spiritism are very interesting, but I rarely read them, not being able to associate myself with any of them.

"I am acquainted with some of the English poets, and especially with the principal ones, whose works I possess as well as those of the great German poets. Spite of the strife for existence, I have employed time in self-instruction, all by myself, not having been able to study at the schools. I do not pretend to be a literate, but I find satisfaction in the knowledge of the principal productions of genius, the sublime manifestations of superior spirits.

"Spiritism is one of the principal necessities felt by my intelligence, one of its greatest passions.

"I have obtained the most beautiful phenomena, concerning which I could say much, especially when I had my sister with me, a medium for physical effects. Our musical seances were preferred; spirits played every sort of instrument, especially the pianoforte, upon which we have heard veritable concerts carried on by invisible hands.

"The immortality of the spirit is an incontrovertible fact, spite of the war which the Religions carry on against the manifestation of souls. The pastors, Catholic and Evangelical, that we have in Italy, make war against us without repose, especially the latter, who assert that the spirits of the dead sleep until the day of the great awakening.

"In the sublime poesy of death we find comfort under the evils of life; our dear ones disappear, but close to us we feel their breath, their love, the immense desire of good. When all appears sad in our short existence, through the veil of futurity appears the aurora of immortality; in the kingdom of visions we find our peace; in the quiet of a tranquil conscience the sweet voluptuousness of repose.

"Ours is not the hope of illusion, but reality; real the kisses which I have felt upon my forehead given by invisible lips, real the caresses, real the songs, the flowers, the perfumes, the lights; real the grand conception of genius, the friendly counsels, the unexpected aids; and more than all, the force to combat the pleasures of life by expectation.

"Spiritism is able to give that which no religion has been able to give up to this day; it has no repentance of divinity, no oppression, no condemnation for eternity. It teaches love, the solidarity of all the souls

that live under the empire of the suns, solemn accord of creation, unity in the infinity of forms, progress in the eternal journey, truth in knowledge acquired. Every star is a dwelling-place in which live souls, oases in the infinite desert of space, whither we shall go to fulfil the mysterious designs of the unknown God.

"Spiritism gives us certainty, not hope; it teaches with facts, not with speculations; a synthesis of all philosophies, it solves the problem of immortality: 'To be, or not to be' is revealed. Shakespeare, in these days, would have written differently. It is not 'To die, to sleep,' but to live, to live in the plenitude of understanding and of will.

"Spiritism teaches me to think thus, and it is for these principles that I confront the turns of life without being either a mystic or an ascetic.

"I understand that you have written to Hoffman; that gives me pleasure, you can hold good correspondence with him; he is a superior spirit, highly instructed.

"I thank you for the kind thought of sending me the journal, &c.  
"22, Via del Serragli." GINO FANCIULLACCI.

With your kind permission I hope to send you, sir, on a future occasion, a translation of the letter, written in French, received by me from Signor Hoffman, editor of *Luz*, at Rome, in which he writes of Signor Fanciullacci and of his poem in the highest terms.

I may here remark that Signor Hoffman, in answering my letter, says nothing of regret as regards the non-publication of the other works written by Signor Fanciullacci under other controls. It may be that, seeing the writer of the Dantesque poem is, as Signor Hoffman alleges, "the sole medium in Italy who has enriched our literature with a poem of high power, philosophical and moral," any work from inferior spirit brains, from the hand of one who had attained to such notable success, might be derogatory. AN OBSERVER.

"Mind-Stuff" and Consciousness.

To the Editor of "LIGHT."

SIR,—I must beg "Mysticus" to inform me of his authority for the—to me, astonishing—statement that I have "repudiated the once favoured idea of 'mind-stuff' which Dr. Anna Kingsford so very inconsistently endeavoured to work into the fabric of her spiritual philosophy." For so far either from my "repudiating" it, or Mrs. Kingsford having adopted it, the idea was at once rejected by me from its first enunciation by the late Professor Clifford, and never for a moment was it regarded by either of us as other than wholly absurd and untenable. If "Mysticus" can refer me to any passages in Mrs. Kingsford's writings which are capable of such misconstruction, I shall be greatly obliged by his doing so. I must similarly protest against the statement that Mrs. Kingsford "endeavoured to work into the fabric of her philosophy" this or that doctrine or tenet, as conveying an entirely inadequate and erroneous impression alike of the derivation, the method, and the character of that philosophy.

With respect to the term "consciousness," it seems to me that as the one which constitutes the best common denominator to all modes and grades of being, to reject it is to deprive ourselves of an indispensable expression, for the link or bond of identity necessarily subsisting between whole and part, source and product, original and derived, unmanifest and manifest. And I see no valid grounds for rejecting it, since all the objections brought against it appear to me to involve and grow out of an arbitrary and uncalled for limitation of its scope. In my view, instead of the ascription of consciousness to the Infinite constituting a limitation, it is the denial of consciousness that would do this. And that Hartmann took this view is clear from the fact pointed out by "Mysticus," that he expressly states that by unconsciousness in this relation he does not mean the negation of consciousness, but only a special kind of consciousness. And "Mysticus" himself allows that "pure unconsciousness" may not exist in the universe at all; and suggests the term super-conscious as opposed to conscious and sub-conscious. So that "Mysticus" also is really on my side; seeing that the terms *super* and *sub*, by implying relatedness, imply (substantial) identity; since it cannot be said of things wholly different and appertaining to different categories, that one is "above" or "below" the other.

To affirm that an infinite mind cannot be conscious because "consciousness implies the differentiation of self against a background of not-self" is to deprive such mind of its infinitude and render the universe impossible. For it is precisely in the ability, first to form and next to realise the conception of such a background, that the possibility of creation consists.

But your correspondent shows clearly in the latter part of his third and the whole of his fourth paragraph that his appro-

private *nom de plume* is not "Mysticus" but "Physiologicus." Since in positing consciousness, not as inherent in and as the condition of being, but as dependent upon certain biological states and requiring a "play of nervous stimuli" for its maintenance, and then in wondering what becomes of the Ego on the intermission of such stimuli, he is but following the physiologists in mistaking for the Ego that which is not the Ego at all, but something lying outside of it and secondary to it. The Ego, or primary self, is not objective but subjective, and its consciousness is independent of the variable states described. For these belong to the secondary consciousness which is of the objective, and instead of being noumenal, constitute only an interior phase of the phenomenal. They are, thus, but modes whereby exterior things are revealed to the interior subject, and being neither subjective nor objective, but the means of communication between these two, may be properly called *ejective*. The true Ego suffers no interruption of its consciousness; and that which is taken for such interruption is only the failure of certain exterior and organic processes, through their febleness, to reach it. Even were it the fact that the infant consciousness is "but a confused blur of feelings," this is predicable only of the exterior consciousness, and not of the Ego. And even so, what are feelings themselves but tokens and modes of consciousness? But surely it is anything but a "confused blur" that prompts the infant to seek and demand nourishment at its mother's breast; rather is it a strong and well-defined instinct, also a token and mode of consciousness; and even if this be deemed automatic, it is so only as regards the organism, and not necessarily as regards the interior Ego. For it shows there is that in the infant which—being noumenal—knows, and which impels it, even though its phenomenal part obey the impulse blindly; and so far from this instinct representing a relatively late development, it is—I have understood—manifested so early as to appear to be innate. (Should "Mysticus" be a mother, she will be able to confirm or correct me on this point.)

Though claiming to have read my recent paper, "Mysticus" has quite missed my definition of personality, wherein I showed that it is of two kinds, one consisting in essential consciousness, wherein it is predicable of the Infinite and Absolute, and the other consisting in form and dimension, in which it is not so predicable; and having missed this he writes as if I had ascribed personality of the latter kind to Spirit.

I have failed to find in *The Secret Doctrine* the statement cited as from it, and am not concerned with the reference to it, being unable to conceive of motion, save as occurring in some positive medium capable of subsisting in a condition of rest, which condition, and not that of motion, I hold to be that of the Absolute in itself. But as I can only conceive of the passage from rest to motion as effected by will, and of will as impelled by desire, and of desire as springing from love, and as all these are attributes of personality and involve consciousness, I am compelled to conceive of Absolute Being as possessed of personality defined as consisting in essential consciousness.

For a fuller statement concerning the Ego, I must refer "Mysticus" to Part 3 of Lecture V. in the revised edition of *The Perfect Way*, a lecture which, for the convenience of owners of the original edition, has been published separately in a shilling pamphlet. I think that a previous study of it by "Mysticus" would have precluded the necessity for several of the remarks which I have been called on to make in reply to him (or her).

EDWARD MAITLAND.

#### Mind Stuff.

To the Editor of "LIGHT."

SIR,—In your issue of June 1st, "Mysticus" writes: "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*."

The *Secret Doctrine*, however, states (Vol. I., p. 43.)—"The appearance and disappearance of the universe are pictured as an outbreathing and inbreathing of the Great Breath, which is eternal, and which, being Motion, is one of the three aspects of the Absolute—abstract space and duration being the other two. When the 'Great Breath' is projected, it is called the Divine Breath, and is regarded as the breathing of the Unknowable Deity—the One Existence—which breaths out a thought, as it were, which becomes the kosmos. So also is it, when the Divine Breath is inspired again the universe disappears into the bosom of the 'The Great Mother' who sleeps 'wrapped in her invisible robes.'

The italics are my own, and sufficiently prove the utter falsity of the assertion of "Mysticus." If the grand and stupendous conception of the "Great Breath" is materialistic, then indeed must "Mysticus" have reached Paranirvana.

F. T. S.

#### The Rev. C. Voysey and Spiritualism.

To the Editor of "LIGHT."

SIR,—After the able way in which you have treated Mr. Voysey's reply to my letter nothing more need be said, but there is one remark of his so entirely opposed to what I believe to be true that I cannot help thinking that that gentleman must have been "poking fun" at us when he wrote it. He says, "*I am not unduly sceptical*," and in proof thereof states that it is easier for him to believe that some living woman had got into the company assembled time and again at Mr. Crookes' séances, than that what Mr. Crookes states took place can be true! If this is not a case of extremes meeting, and in the same person, I never saw one. Why, the old lady who believed in Pharaoh's chariot-wheel is as nothing when compared with it; for as you say to him, he can study the proof for himself if he will but do so, and until he does so surely he ought not to attempt to teach others.

Touching the "imperfect and clumsy manner of spirit-manifestation" as illustrated in one case only out of countless thousands by the re-appearing of Jesus after the crucifixion, I would suggest to Mr. Voysey the extreme improbability of any person walking about so soon afterwards even if he did not die under such cruel suffering, and at the same time acting a lie in order to deceive those he loved, and all for what? To prove the truth of the life hereafter. Sir, we as Spiritualists may not believe, some of us, that Jesus was God, for He said Himself: "My Father is greater than I"; but we do believe that He was specially endowed with a greater measure of Divine wisdom than falls to the lot of most men, and as such we are willing to call Him Master, and also try, however imperfectly, to follow in His footsteps, believing in His declaration, "the works that I do shall ye do also."

T. L. HENLY.

#### SOCIETY WORK.

[Correspondents who send us notices of the work of the Societies with which they are associated, will oblige by writing as distinctly as possible and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions.]

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—On Sunday last Mr. Goddard gave an instructive address on "Mediumship." Developing circles are to be held twice a week at the above address.—S. E. COATES.

GARDEN HALL, 309, ESSEX-ROAD.—We had a small but very harmonious meeting on Sunday, when Mrs. Wilkinson's controls gave some very remarkable clairvoyant descriptions, entering fully into the surroundings of all the sitters. Next Sunday, at 6.30 p.m., Mr. Savage.—G. CANNON, Sec.

HARCOURT-STREET, MARYLEBONE.—Miss Blenman gave an excellent lecture on Sunday on the words, "The Pure in Heart shall see God." She showed that as men and women lived good and spiritual lives, so would they see God, in His revelations in man, and in nature. Sunday next, flower service; Monday next, music, &c.—C. J. HUNT.

SOUTH LONDON SPIRITUALISTS SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday last we had two discourses by Mr. R. J. Lees, which were much appreciated. Next Sunday at 11 a.m., Spiritual testimony by members; at 6.30 an address by Captain Pfoundes. The annual summer outing of the Lyceum children and adult friends will be held on Wednesday, July 3rd, by train from Peckham Rye Station at 9.15, to Ashstead Woods, Surrey. Tickets (including tea) 2s. 6d., children, 1s. 3d. All friends welcomed.—W. E. LONG.

ZEPHYR HALL, 9, BEDFORD GARDENS, SILVER-STREET, NOTTING HILL GATE.—Last Sunday evening Mr. Earl read a very interesting paper upon "The Origin and Meaning of Symbolism," and some interesting points were discussed at the close. Next Sunday at seven, Miss Blenman. Wednesday at eight, séance for members and friends, Mr. J. Hopcroft, at 34, Cornwall-road, Westbourne Park. Friday at eight, séance at 16, Dartmoor-street, Notting Hill Gate. Next Sunday at three, Mr. W. O. Drake and others, opposite the Marble Arch.—W. O. DRAKE, Hon. Sec.

#### TO CORRESPONDENTS.

LEYMARIE (Paris).—Your communications received. All shall be attended to.

F. B. (Bedford).—We are glad to find that you experience no difficulty in getting "LIGHT." The fact, however, remains, that we have several complaints that Smith and Son refuse to supply it, and that several booksellers report (falsely) that it is not procurable.

Several letters have reached us too late for use in this week's issue.