

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

NOTES BY THE WAY.

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

The authorities of the University of Pennsylvania have appointed a commission to investigate modern Spiritualism, in accordance with the terms of a bequest by the late Henry Seybert. Mr. Seybert was an earnest Spiritualist, and apparently desired to secure an impartial examination for the phenomena in which he believed. It is greatly to be regretted that he did not take steps in that direction during his life, for the commission now appointed would content him little. It includes the Provost of the University, the Assistant Professor of Chemistry, the Professor of Social Science, the Professor of Anatomy, and the Professor of Moral and Intellectual Philosophy. Of these, two at least are known, from their own statements, as avowed antagonists, one having declared that the consideration and discussion of the subject was "tampering with notions and condescending to discussions with which no Christian believer has any business." The Professor of Chemistry "frankly admits" that, "I am prepared to deny the truth of Spiritualism as it is now popularly understood. It is my belief that all of the so-called mediums are humbugs without exception. I have never seen Slade perform any of his tricks, but, from the published descriptions, I have set him down as an impostor, the cleverest one of the lot." Against these two model investigators there is no set-off. Not a single expert sits on the commission, and pains are taken to state publicly that "no member thereof is openly committed to a belief in the so-called modern Spiritualism." A body so constituted cannot be regarded as fairly formed for the purposes intended by Mr. Seybert, and Spiritualists will not regard it as invested with any authority that they will recognise. So much may be said at once. If prejudice is conquered by an acquaintance with facts of which the members of the commission are now ignorant, so much the better; if not, we shall not wonder.

I receive so many inquiries as to psychopathic cures from correspondents who are desirous of finding some one who can thus treat their various maladies that I am glad to mention the name of Mr. Omerin, 3, Bulstrode-street, Welbeck-street, Cavendish-square, W. I gather from a number of testimonials that he has been successful in treating a variety of ailments, such as neuralgia, nervous headaches, and affections of that nature which most readily yield to

magnetic treatment; as well as cases of gout, rheumatism, and slight paralytic and epileptic seizures. Miss Hall testifies to the success attending his efforts at her Children's Home, 48, Gloucester-square, W. Miss F. J. Theobald writes in high terms of his "great healing power and other professional qualities, which are quite beyond praise." I have no acquaintance whatever with Mr. Omerin, nor have I among my own friends any who have personal experience of his treatment. I gather from one of the printed letters, dated from the British Museum, and signed "H. Counter," that Mr. Omerin does not use his gift professionally, or for purposes of gain.

Many of the cases of cure printed by Mr. Omerin are not sufficiently precise to be of much scientific value. It is fair, however, to remember that they were not written for scientific purposes. They record the grateful sense of relief experienced by sufferers who have been healed of their several ailments, and, as such, have a value of their own. Though I am personally interested chiefly in establishing by scientific evidence the reality of Psychopathy, I am by no means indifferent to the beneficent work done by the cure of even the slightest nervous ailment. From the testimonials of success which Mr. Omerin has printed I select one:—

"DEAR MR. OMERIN,—You ask me to describe the accident I met with about two months ago, and the result of your treatment.

"In getting into a train hurriedly, I struck my right knee violently against the brass stanchion outside the carriage door; the knee-cap was, I think, displaced momentarily, and for some minutes I suffered extreme pain, followed by a swelling of the knee generally, a lump on the spot struck about the size of half an egg, and a dull, steady, deep-seated pain, with great stiffness of the joint.

"I had several years ago met with a very similar accident to the same knee, with the result that I was confined to bed (with leeches, blisters, &c., &c.) for two or three weeks, and to the house for some weeks more.

"Fortunately, I was on my way to see you at the time, and you operated on me at once. By that time (about half-an-hour after the occurrence) I was quite unable to walk, and could only limp with great pain and difficulty, the joint being then greatly swollen and inflamed, and so painful that I could not even bear a touch.

"The result of about half-an-hour's treatment by you (merely holding your fingers pointed close to the knee, WITHOUT RUBBING OR EVEN TOUCHING ME) was that the pain had greatly abated; the stiffness had quite gone so that I could walk and use the joint without the least trouble; and the swelling had slightly gone down. Nothing more was done whatever, and by next morning ALL pain and swelling had disappeared, the lump gradually abating during the next day till it quite disappeared, and I have not felt the slightest after-effects of any kind since.

"I am very glad to be able to testify to your undoubted power, the more gratefully because when this accident occurred I was really very uneasy about it, remembering what I had gone through before. I did expect, knowing you as I do, some good effect from your treatment, but I did not expect it would be anything like so speedy or so thorough after only one operation. —Believe me, your very sincere friend,

"E. J. ARMSTRONG
(Captain Paymaster).

"Junior Army and Navy Club,
"Grafton-street, W., April 15th, 1882."

The Society for Psychical Research has issued Part III. of its Proceedings.* This new part contains a third report of the Committee on Thought-transference; the first report of the Committee on Mesmerism; and the first report of the Reichenbach Committee. The Thought-transference experiments are similar to those already described. With very few specified exceptions, on which no stress is laid, the reproductions of drawings were made without contact and under conditions that preclude any fraud or collusion, and that narrow down the issues involved to those exhaustively discussed in the Committee's report. No summary that space would permit would give any idea of the scrupulous care exercised in obtaining these results. It would be difficult to exaggerate their value as affording indications of the method of action of mind on mind. The whole report should be carefully studied in connection with the two previous reports of the same Committee.

The *Spectator*, commenting especially on the curious inversion of images that is shewn in some of these experiments, finds in them an analogy to the phenomena observed in the Mirage of the Desert. Objects reflected in some conditions of the atmosphere appear topsy-turvy, camels solemnly walking on their heads, ships sailing upside down, and elaborate landscapes inverted in the stagnant atmosphere. The *Spectator* thinks that the experiments of the Society for Psychical Research shew that in a fair number of cases the image (e.g., of an arrow held perpendicularly or horizontally) was so inverted as to point to some law, the discovery of which would reveal "some key to the connection between the physical and mental laws so closely associated in our lives." The arrow experiments gave these results:—Out of forty-two trials the arrow was held perpendicularly twenty-three times: of these, twenty positions were guessed rightly, and three wrongly. It was held horizontally nineteen times: and here seven guesses were right, and twelve wrong. *Of these twelve wrong guesses, eight were lateral inversions of the position of the arrow as if it were seen in a mirror.* Eighty-seven per cent. of answers were correct for the perpendicular position, and only thirty-seven per cent. for the horizontal. *It was about an even chance, when the arrow was horizontal, whether the image was described laterally inverted or not.*

The mesmeric experiments have been devoted chiefly to three main phenomena: (1) The dominance of a suggested idea. (2) Transference of sensations, without suggestion, from operator to patient. (3) Induction of general or local anaesthesia. Of these three methods of explaining the phenomena observed, the Committee lean to the last. The first, they think, is on the high-road to universal acceptance. Physiologists are discussing the explanation rather than debating the fact. The second thesis is still keenly contested: but the Committee have already added something to the facts recorded in its favour, by shewing how mesmeric sympathy fits in with the observed facts of Thought-transference. The third point—the production of anaesthesia—is abundantly proven by the experiments of Esdaile, and is very familiar to my readers from cases that I have recorded from time to time, especially from the *Zoist*. The voice of the Committee, so far as its experiments have gone, is in favour of *mesmerism* as opposed to *hypnotism*, and I have little doubt that the conclusion is correct. But we must wait for more complete results before any hard and fast conclusion is drawn.

In no case have the experiments of a committee been more strikingly successful than in the reproduction of Reichenbach's experiments on the luminosity of the magnetic field. The exhaustive report of the Reichenbach Committee should be read in connection with a paper contributed by Professor Barrett to the *Philosophical Magazine* for April last. The results obtained are in the highest degree interesting and valuable.

M.A. (OXON.)

* May be obtained at office of "LIGHT." Price 2s. 6d.

ESOTERIC BUDDHISM; THE LOST ATLANTIS AND THE SYMBOLIC "SEVEN."

BY GERALD MASSEY.

In the kindly review of my "Book of the Beginnings" which appeared in the *Theosophist*, the writer, speaking of my theory and generalisation concerning the African Origines, observed: "Mr. Gerald Massey will be most unlikely to deny our statement that the last word has not yet been said about the origin and distribution of the races of mankind. Possibly he may even concede to us the reasonableness of our belief that the mist will never be cleared away, until the treasures of certain libraries in the possession of a group of Asiatic recluses shall be given out to the world." In spirit, the writer judged me rightly; all I care for is the truth. Next to being absolutely right myself, I should prefer to be so utterly in the wrong that the next worker on the same track must, in consequence, be entirely right. All I want is to have done with the mist and mask of mystery, and all the devious devilries of their double-facedness, from which the human mind has suffered so sorely for so long.

I am not going to speak disrespectfully, or grin at the East through the horse-collar of the West; nor am I at enmity with Esoteric Buddhism, being a worker for the common brotherhood of humanity—especially not on behalf of our current theology, which I consider and proclaim to be the Fetishism of primitive man in the last stage of perversion. But I must say that the "open your mouth and shut your eyes" method of teaching the Esoteric will fail to influence the intellect of the West. We must have the particulars and the primary data for every generalisation, and if there be any secrets to communicate concerning the pre-historic past (I am not asking for the mysteries relating to the abnormal condition of Adepts, though personally prepared by long experience to appreciate these) let us have them. If there are sources of information overlooked by, or concealed from, the European student, for the truth's sake let us know them. I have spoken out plainly enough on my part. I have just completed my case for the African Origines in the "Natural Genesis" now forthcoming, which constitutes the second part of a "Book of the Beginnings." In this I have collected the evidence for unity of origin in mythology, typology, and language, and the Kamite origin of that unity; whether that origin be African or Asiatic can now be determined by the recluses who possess the hidden treasures, if they can successfully overthrow the theory founded on such a collection of facts as was not hitherto accessible to the Oriental student. My method is that of comparative science, without which process, applied to the whole matter, nothing definite can be permanently established. Personally, I shall be content to have uttered the "last word" but one, if that should succeed in eliciting the last word itself. But it must be said, or the power to say it will be denied. No "panning out" upon secrecy, or esoteric interpretation, will now suffice. Either such knowledge is extant, on record, or it is not. Possibly none of us know what we think we know until our knowledge has been tested. It is solely by the *comparative process* that we can ascertain the true value of this Wisdom or Gnosis of the past called "Esoteric" in the present.

I am somewhat startled, however, by the revelations of Esoteric Buddhism made through and by Mr. Sinnett, whose mediumship for the purpose of communication is one of perfect clarity. Nor is there any obscurity or uncertain sound when the oracle is uttered by the "direct voice." For example,—We are told that the sinking and submergence of the lost "Atlantis" was a geological disaster, a geographical reality; an event that can be dated. The direct voice affirms that it disappeared 11,446 years ago. This date is also Bunsen's. He was a believer in the deluges of Yu (China) and of Noah being geological; and he gives the date of 9252 B.C., as that of some great cataclysm belonging to the Deluge legend; that is 9252 + 1883 = 11,135 years ago. Do the Esoteric Buddhists then not know that the legend of the lost Atlantis, like those of Eden, Airyana-Vaejo, Jambu-Dvipa, and various others, belongs to the astronomical mythology? or that the great legendary catastrophes occurred in heaven and not on earth? Those sunken worlds were submerged in celestial waters, as one system of time-keeping was superseded by another; and the end of each was described as a deluge, a conflagration, or the end of a world. Although I can but hint very briefly here at what is fully expounded elsewhere, I claim to have indubitably demonstrated the mythological origin of the Deluge legend (that of Atlantis included)

no matter in what form or land it may be found. During the course of Precession the primary Mount of the Seven Steps, or the Country of the Seven Islands, is submerged. The Tower, said to have been erected at the autumn equinox, trembles, topples, and overturns. The Argo that stands on the horizon at its southern culmination, is caught and crushed in the coils of the Dragon Hydra, and goes to wreck. It was in this way that Airyana-Vaejo, Jambu-Dvipa, Eden, Avaiki, and Atlantis were lost, as the Southern Cross is lost and found again during the course of Precession. And because they were so lost—and only so—can they ever be regained. This was the common subject of ancient prophecies concerning the resurrection, restoration, and renewal of the world, found in all the legends of the Kronian Mythology, and expounded orally by those who taught the genuine Gnosis. All such legends as this of lost Atlantis belong to the Divine Origines, which are mythical and Kronian; they relate to the deluges of Time, not of geology, and were only known as such to the Egyptians. Al-Biruni tells us that the Persian Magii denied the Deluge altogether. Ibn Chaldûn says the Persians and Indians know nothing of the Deluge (Tufan). It was known well enough, however, in the ancient Scriptures as the Deluge of Time. It was Time (Kronus) who warned Xisuthrus of the coming flood and gave him the date for it. The Deluge, or Pluvial Catastrophe, is an accepted epoch used in the reckoning of the Babylonian chronology, one date of which is given by M. Oppert as the deluge of the year 41,697 B.C. Both Chaldeans and Persians knew of the various deluges of time and their figurative cataclysms which took place at "certain intervals." A deluge, for instance, that occurs every 25,868 years with the colure of the vernal equinox in the sign of Capricorn, or a vast conflagration that takes place when the colure is half way round the circle and in the sign of Cancer, (vide Berossus) has no relation to geological catastrophes! The seven-headed Sesha-Naga was the teacher of science to Garga; but what he taught was astronomy, not geology. Now Sesha, who bore the seven submerged Patalas on his head, represented that fore-world of the seven divisions sunken beneath the waters, which was identical with Atlantis, and with the seven provinces drowned in Dyfed (or Wales); the seven Caves of the Quichés; the seven sunken islands of Avaiki, and other forms of the superseded celestial Heptanomis.

The genuine Kronian doctrine of the Deluge is expressed in the Sûrya Siddhânta, where it is applied to the Manvantara as a period of seventy-one years "with a surplus" (the Vishnu Purana explains); and this constitutes one day in the Great Year, $72 \times 360 = 25,920$ years. It states that "One-and-seventy ages are here styled a Patriarchate (Manvantara); at its end is said to be a Twilight, which is a Deluge."* In the Book of Esdras this typical ending is a silence of seven days.

It is geologically possible that land may have sunk in the Atlantic Ocean. Indeed the Challenger expedition seems to have come across a ridge of it. But that is not in dispute. The question is whether the Deluge legend is geological. And geology knows nothing of an Atlantis that could have sunk in the ocean during the memory of man. The Egyptians, who are the chronologers of mankind, know nothing of such a cataclysm. When they told Herodotus that they had reckoned time through two periods of Precession, during which time the sun set twice where it now rises (for so I interpret the passage, obscured simply by the non-comprehension of the faithful old historian), they especially remarked, that during such a long period there had been no great change in the things of the earth, &c. And two periods during which the sun rose and set twice at opposite sides of the circle include 51,734 years.

On the other hand, the Astronomical Mythos claims and accounts for the whole of the Deluge legends from beginning to end. The lost Atlantis supposed to lie at the bottom of the Atlantic was composed of seven islands, according to one form of the reckoning. But the same seven islands are fabled to lie at the bottom of the Pacific, of the Indian Ocean, the Irish Sea, and other waters innumerable. They do so because the waters below reflect the Heptanomis above, the Heaven first formed in seven divisions, Dvipas, Keshvars, Islands, Patalas or Provinces; and when this has been traced to many seas, we shall find it also as the land of ten divisions instead of seven, because the Heaven of ten divisions followed that of the seven, just as the ten patriarchs follow the seven in the book of Genesis. Creations superseded by cataclysms and deluges, then, are celestial and Kronian, not geo-

logical; and the Mythos is their memorial preserved in many languages. They belonged entirely to the different systems of dividing space, and reckoning the cycles of time, which succeeded each other, from those of the primordial seven, called the "Inferior Hebdomad" by the Gnostics, to those of the later planetary seven, in which the solar god as the seventh became at last supreme.

Any system of thought that may have been fabricated as a superstructure, based and reared on such a foundation as that offered by the great Kronian Cataclysm and Catastrophes having been assumed to be geological, is assuredly doomed to a speedy fall. The only chance for such a theory is in its being kept secret and esoteric; it cannot survive after the comparative test is applied.

From the glimpses now vouchsafed by the recluses, and from other sources, I am compelled to conclude that Esoteric Buddhism has continued the celestial allegory with the astronomy left out. Much of the ancient science, which, in its way, was as real as the modern, lives on in legend alone, and it seems that we have the science omitted here, with the legend re-applied. I have spent much time in recovering that system of science from the legends of mythology, and have re-stated the doctrines of the seven Rishis, or Manus, which lie at the root of all that is Hebdomadial in Esoteric Buddhism. I find that the seven Rishis make the circle of Precession in 26,000 years (round numbers). They pass through twenty-eight lunar mansions, and thus spend some 923 years in each. They are, therefore, renewed every 923 years. They are the seven patriarchs, and their age is about that of the seven patriarchs in the Book of Genesis. According to this reckoning they were re-incarnated twenty-eight times. But they were also re-incarnated every Phoenix Cycle of 500 years. Here the incarnations would be fifty-two in the great year, the number of incarnations (if I mistake not) assigned to Buddha under the Tree-Type—the symbolical Phoenix being a tree as well as a bird. Also the Buddha who is called "All the Buddhas," he being the last and the sum of the whole, like the Gnostic Christ, termed "Totum," or "All," is described as coming round again by making seven steps towards each of the four quarters. That is, he made the circle of the great year, like the seven Rishis whom I have traced on their journey through the twenty-eight lunar mansions. This serves to shew the astronomical nature of the subject matter.

At the end of each cycle of the seven the transformation was represented by a re-birth of the Adi-Buddha, Horus, Pan, Christ, or other form of the Tathâgata or "Coming One," who was the recognised manifestor for the seven, the Perfect Star of the Pleroma of Powers; he whose symbols are the eight-rayed star in India, Babylon, and the Catacombs of Rome; the seven arms of Agni; the seven souls of Ra; the seven stars of the A Ω in Revolution, or other figures of the Hebdomad. If we take the number of Buddha's incarnations under the tree-type as fifty-two, the meaning may be interpreted as follows:—In the Kabalist and other legends, we find the tree of 500 years as a type of time. In the Egyptian and Babylonian monuments this tree is figured with seven branches, that is a symbol equivalent to the seven Rishis or Manus of 71.2 years; $7 \times 71.2 = 500$ years and $52 \times 500 = 26,000$ years. Thus the tree of seven is one with the group of seven as a measure of time, and fifty-two incarnations by sevens, whether represented by Buddhas or Branches, fulfil the circuit of the great year. Such was the real Buddha-tree that I have traced root and branch, by which the Buddha is fabled to have reached Nirvana at last, where there is no more variableness nor "shadow of turning," and no more returning for the spirit that has passed on through the open gates of Nom (Cf. Egyptian Num) or no return. Although certain teachers were looked upon as his human representatives, the true Buddha was neither incarnated nor re-incarnated in person, but in time. Nor were the seven Rishis, Manus, men or races, beings of earth; and so the earth—the most important sphere of all for us—is not included in the series of seven planets through which the tides of life are said to succeed each other, wave after wave, in a Hebdomadial manner. Seven races of men that are at the same time successive and yet contemporary, cannot be of human origin.

A system of evolution for man that is dependent upon his making the circuit of seven planetary worlds by paths which always return into themselves, with a spiral ascent by means of an "unkenned corkscrew," is evidently derived from the doctrine of the seven Rishis revolving on the planetary scale in ever-recurring sevens, instead of following the course of

* Book I, 18 sec.; see also Manu I, 73-79; and Vishnu Purana, p. 24.—Wilson.

Precession through the signs of the Zodiac. The evolution of the human race by sevens is not a subject of that verifiable knowledge which alone constitutes science. Races that rotate thus upon the treadmill of eternity; or races that were created in the image of the elementaries or Zootypes, such as the bear, dog, ape, lion, beast, bird, fish and reptile, who appear as the seven races in the Bundahish, need to be referred back (for an explanation) to their natural genesis in primary phenomena.

The "seven races" of men, in Esoteric Buddhism, are clearly traceable to the seven men or Manus who always made their progressions, completed their cycles, and were re-incarnated in sevens. The seven Manus or Rishis are continually described in astronomical and other works, such as the *Sūrya Siddhānta*, *Tatwaviveka*, and *Vishnu Purana*, as being created and passing away seven by seven, with each Phoenix Cycle of 500 years, at the end of which they are re-incarnated and renewed, because $7 \times 71.2 = 500$ years.

In all the Manvantara classes beginning with the Patriarchate of 71.2 years, the natural life-time of a man or Manu (a Manvantara simply meaning another man, or Manu, and so language tells its own tale) up to the longest Manvantara derived from the series of *nights* added to the initial figures, the Rishis appear seven by seven, and are for ever renewed according to that number. But as the Rishis were not of earth, so they had no relation to the races of earth. They were not realities in any other than a Kronian sense. Their nature was not of a kind either to cast a shadow of spirituality into another sphere of existence. They were but types of time; and we can no more derive from them than from Seb-Kronus. But the doctrine of the seven Rishis or Manus (*i.e.*, men in English) has obviously been extended to the races of human beings, supposed to travel the planetary round in series of sevens, just as the animals entered the Ark of Noah seven by seven; the planetary Hebdomad being the latest form of the kronotypes. If the origin is not astronomical, why are the planets limited to seven? Why is our earth, to us the most important of all, omitted? Mr. Sinnett says: "*In periods of sevens the evolution of the races of men may be traced, and the actual number of the objective worlds which constitute our system, and of which the earth is one, is seven also.*"

But when our earth is included there must be eight. Such, however, is the Procrustean tyranny of the Hebdomad, we are cut off and cannot get into the Ark amongst the seven. Why is this but that when the mould of thought was formed, the earth was not known as a planet, but was considered to be a fixture and a flat surface in the geocentric system, with the seven planets revolving round. This may partly explain the diffidence of Esoteric Buddhism on the subject of Earth, and the number eight.

It may be, for ought I know to the contrary, that there is only a certain quantity of soul-stuff in the solar system—our world being included; although that, as eighth, upsets the septenary reckoning. It may be that this source of soul only supplies a certain number of souls in the whole course of its progression through matter. But what I do know is that the doctrine was a product of primitive men. It may be found in the Jewish Kabbalah, where the total number of souls emanated from *Ghuf*, or the abyss, is given as 600,000—the number of those who came out of Egypt in the historic Exodus. Its roots belong to the remotest past of human thought. For example, the Khonds of India entertain the belief that a certain limited supply of soul belongs to each tribe and totem. This soul was of male origin, the soul of Pubescence, the *ruach* of a masculine nature alone, which could not be possessed by the female (this doctrine was quite common), who had no soul but what she derived from the ancestral source, or general soul of the tribe. Thus, the female was looked upon by them as a consumer or sharer in—but not a producer of—the reserved stock of soul. Hence the prevalence of female infanticide! They killed off the feminine sex because, as they urged, that left more of the ancestral soul for the men. They could capture women from other tribes without growing them at a useless expense of their own ancestral or tribal soul. Such ideas had a natural genesis. They date from the time when individual fatherhood was unknown, but a general ancestral source was acknowledged to be male. The men knew they shared in this soul as procreators simply, and that the women did not; but no man knew his own father, or his own child. Such doctrines continued, re-applied, and, as I consider, mis-applied, look like a survival of savage animism in *evolution*. It is the same with the doctrines of "Shells," short-lived elemen-

taries, or obsessing "Bluts." These, too, were the product of primitive thought, working on very natural grounds, which the present writer has had to explore and map out afresh. The "Bluts" have their bad character as a gross, material kind of spirit because they were "projected" at a time when only the grosser elements were recognised; four in the Buddhist system, five in the Hindu. The Kallies do not believe in a *ghost that survives beyond the third generation*. Their spirits die out with the grandfather. These elementaries are shadows of the past, and no subtilisation by metaphysic can transform them into spiritual substance in the present, or prove them to be the Eidolons of the races of men who live and die to-day. They have to be studied as *rudimentaries*, according to their natural genesis in this world. By means of Egyptian mythology and symbolism, compared with most other surviving systems of mythology, I have traced the origin of the seven elementaries in external phenomena, and thus am enabled to gauge, if not to bridge, the great gulf which divides modern Spiritualism from Esoteric Theosophy in India. These have no relationship at root. From first to last the seven elementaries never were, and never could be, spirits in our modern sense. *They did not begin as, nor were they derived from, the spirits of the dead.*

Some time since I happened to state in "LIGHT" that the earliest "gods" of Egypt were eight elementaries, that is, a progeny of seven produced by the great mother. A comment on this appeared in the *Theosophist* to the effect that here was a new proof of the correctness of cyclic necessity; gods worshipped ninety centuries B.C., becoming candidates for the same in the nineteenth A.D. But this was to confuse and confound the character of "spirits" entirely different in kind and origin; and I was surprised at the time by its revealing flash. However, it added zest to my further researches. The elementaries of Egypt were not even creatures of the elements supposed to survive as spirits in the alchemistic and magical sense. They were seven powers or forces apprehended in external nature; seven lawless forces that ruled in chaos. In Akkad they are the seven evil spirits born of Tiamat, especially meteorological. In India the seven were born as the Embryo of Aditi, and divided into seven parts that were personified as the seven Asuras, Maruts, &c. In each country the primary seven are traceable to one origin. At first these powers were neither expressed in words nor personified under the human likeness; they were super-human. They were neither conceived nor personified, but had to be represented by kindred types of power. They were elemental, and these elements were equaled by the fish = water, the reptile = earth; air (*i.e.*, typhoon) = great ape, the jackal = darkness, and so on, the power of the elements being typically rendered by the animals, &c., that were so infinitely superior to men in relation to the particular elements. Thunder was probably the first elementary power. With the ancient Chinese it was the primal element. The oldest of the seven in a Chaldean legend is *Memangeb*, the thunderbolt; and one type of the whole Pleroma is the seven-headed thunderbolt. In Egypt, the opener, Sut-Anup, whose Zootype was the jackal, and whose element is the celt-stone, or fire-stone, represented the first of the seven. This will serve to show the elemental nature of the seven elementaries. They were elementaries that could not become the rudest of human rudimentaries, as they had no relation whatever to natural evolution, although as Zootypes of seven degrees, they could be continued as representative types to express seven degrees of development, as they were employed in Egypt, where the Crocodile Sevekh bears the name of the seventh, and is the highest of the seven, on account of its intelligence, and because, as Plutarch says, it could see when the lids of the eyes were let down; and so this type of intelligence became the representative of a seer unseen, or a god. This was the origin of Zootypes. Seven elements (all necessary details are given elsewhere) were then represented by seven Zootypes, and these Zootypes, including the crocodile, lion, serpent, Kaf-ape, jackal, and bird, were the elementary spirits, gods, or nature-Powers. This was in space and chaos, where they thundered and flashed, howled and roared, blasted and blustered, and were feared like other later gods, until found out. It was at length discovered that they were but the giants of the human childhood, as blind as they were big, and in one phase they were superseded; in another they became kronotypes. Seven constellations were assigned to them, and they told time by the turn round of the starry sphere, once in the year. Here they became the seven Kabiri, Hohgates, celestial giants, Kesilim, Rishis, &c, the earliest seven Revolvers, the "inferior

Hebdomed" of the Gnostics. But they also failed in that character, and fell. The Rishis went to sleep and forgot! The seven giants proved to be abortions. The Keselim were fools. The watchers were unfaithful, and let in the deluge of time. They were discovered to be fixtures in heaven, like the bound and blind Orion, whereas the seven planets were seen to be the movers. Then the seven Rishis passed into the planetary phase. And here, it appears, Esoteric Buddhism takes up and continues the legend. I find the doctrine of re-incarnation was Kronian. The origin is to be found in the repetition of the cycles of time. Repetition is renewal; renewal is re-birth, and when the particular cycle was represented by a mythical personage, whether as Seb, whose name is synonymous with No. 5, and whose cycle is 500 years; or Sevek = seven, whose cycle (that of Agathodaimon) is 700 years; or Putah (Put being No. 9) whose cycle is 9,000 years. When these cycles were repeated, Seb, Sevek, Ptah were re-incarnated, according to the metaphorical mode of expression, but this was in time, not in person; Seb (time) was no more manifested in person than he could come out of the clock-case when the hour struck. Continuity could only be described by repetitions in time. Thus, "millions of times" is the Egyptian formula for eternity, which was born of time by constant repetition of the cycle. In Egyptian, too, Seb, for time, is also the name of the soul, which was a birth of time. "My soul," says the Osirified, "is from the beginning of years." Thus the repetitions of Seb-Kronus may be those of Time=Soul, and we can recover the passage from the re-incarnation in time to that of re-incarnation of the soul. The original typology did not imply the idea of the soul's re-incarnation in the modern sense, the nearest approach to which was the doctrine of the ancestral soul (in general) being re-produced and individualised in the general offspring of the tribe. The Rishis were re-incarnated at the end of each cycle, as a mode of measuring. They were re-incarnated in sevens every Phoenix cycle of 500 years, because seven life-times of seventy-one or seventy-two years make up that period. The seven passed on into the planetary round with their seven-fold character, which began in the elementary phase, and this seven-fold character has been continued and conferred on seven sorts of spirits and seven races of men. This will shew why races as well as spirits travel together and inhabit worlds, or obsess women, like Mary Magdalene, in groups of sevens. Such spirits were expressed by Theosophic distillation. Such races are the result of mythology being made mundane. In this way things that are almost unthinkable when divorced from their natural origin have become unfathomable mysteries in theology and Theosophy. But the myths do not disclose any deeper meaning by our infusing into them the interpretation of later times; we may be only imposing upon them a sense quite foreign, in consequence of which they will impose on others in return. The esoteric interpretation of ancient writers by the *later teachers* may be, and is, very different from that of the primitive Gnosis. When the matter enters the doctrinal phase in theology and Theosophy, Esoteric interpretation is too apt to become the secret mode of disguising the original meaning, and the latest signification read into the symbolic types overshadows and obscures their primary import with a factitious importance. The matter has undergone its modernisation, and can no longer be rightly understood except by reverting to first principles. It is fatally misleading for us when the ancient *mode of expression has become a modern mould of thought!* This is of constant occurrence in western theology and Theosophy, and to me it appears to be the same in Esoteric Buddhism.

The septenary constitution of man is another result of this reckoning. It was once known to all Kabalists, Gnostics, Druids, or Illuminati. It was taught in Britain that man was composed of seven elements—earth, water, air, fire, vapour, blossom (seminal), and the wind of purposes, or intelligent ghost. Hence our seven senses of the vulgar phrase. These are also associated by Taliesin with the seven planets. The seven as ingredients, principles, rudimentaries, or what not, may be found in many forms and in a variety of stages.

I will conclude with a comparison between the Egyptian and Buddhist seven. In one list given by Mr. Sinnett the fifth is the *animal soul* named *Kama Rupa*, the sixth is the spiritual soul known as *Buddhi*, or ascertainment, and the seventh is pure spirit, or *Atma*. Now, in the Egyptian system of the divine dynasties and series of creations, Seb is fifth (his name signifies No. 5), and he impersonates the animal soul in an ithyphallic

form. Putah (or Ptah), whose name denotes "the opener" and whom I have undertaken (in the "Natural Genesis") to identify by name and nature with *Buddha* the opener—later Enlightener—is No. 6, or lord of a sixth creation. Atum is the seventh, and he represents what is termed the "*reserved soul*," the soul of souls, the soul that was no mere creation of time.

Atum or Atmu is also equivalent to Atma by name as in nature. But where the Egyptians said Seb the Fifth was the father of Ptah the Sixth, and Ptah the Sixth was the father of Atum, the seventh in the series, the Esoterist says the fifth principal or fundamental is the vehicle of the sixth, and the sixth is the vehicle of the seventh, shewing the same order of relationship as that of the gods in Egypt.

The Elementary principles may vary somewhat at different stages of development. The first four, however, can be paralleled thus:—

BUDDHIST.	EGYPTIAN.
1 Rupa or Body; the element of Form.	1 <i>Kha</i> , Body.
2 Prana or Jiva; Breath of Life.	2 <i>BT</i> , the Soul of Breath.
3 Astral Body.	3 <i>Khaba</i> , the Astral-shade.
4 Manes; Mind or Intelligence.	4 <i>Akhu</i> , Intelligence.

If the system now expounded be Esoteric Buddhism, then I think Buddhism has become Esoteric by a subjective interpretation of the ancient symbolism; by taking or mistaking the identifiably celestial fables for pre-historic mundane facts; by converting Kronian evolution into Cosmical, and by extending the drama and doctrine of cycles founded in time to a scale of immensity on the planetary stage. I find the identical matter in Egypt in an indefinitely earlier form or phase, where it is followable, verifiable, and recoverable by means of external phenomena; and for me the natural genesis of these things was physical, and the metaphysical phase is its shadow the returning *manes* of a once living meaning.

TRANSCORPOREAL VISIT OF A DYING BROTHER.

The following was told me by a lady known to me for half her lifetime, in whose accuracy and clearness of recollection I have entire confidence.

H. WEDGWOOD.

"I was sitting next my dear old friend, Dr. (since Sir Thomas) Watson, at a large London dinner-party. I think someone on the opposite side of the table said to him: 'A physician with your extensive practice must hear and see strange things sometimes.' He said: 'Indeed we do.' He then turned to me, and said: 'You know that I am a matter-of-fact person; and I will now tell you the strangest of all the strange things that ever happened to me. I was called in, some years ago, to see a gentleman, a stranger to me, who had been taken dangerously ill at his chambers in the Temple. Directly I saw him I knew that he had not more than twenty-four hours to live; and I told him that he must lose no time in settling any worldly affairs and in sending for any of his relations whom he might wish to see. He told me he had only one near relation, a brother, living in one of the Midland counties. By my patient's desire I sat down and wrote to the brother, telling him that if he would find the sick man still alive he must come off at once on receipt of my letter. The next morning, while I was visiting my patient, who was then sinking fast, the brother arrived. As he came in at the door the dying man fixed his eyes on his face, and said: 'Ah! brother; how d'ye do? I saw you last night, you know.' To my infinite surprise, the brother, instead of taking these words, as I did, for the dreamy wanderings of extreme weakness, replied quietly, 'Ah, yes—so you did—so you did.' All was over in a very short time, and when we left the bedroom together, I could not help asking the brother what those strange words meant. He said, 'You may well ask, but as sure as I see you now I saw my brother in the middle of last night. He came out of a cupboard at the foot of my bed, and after gazing at me for a minute or two without speaking, he disappeared.'"

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

REVIEW.

ESSAI SUR L'HUMANITE POSTHUME ET LE SPIRITISME.*

(Concluded from page 371.)

The next point considered by the author is the aversion usually shewn by the posthumous phantom to the light. As usual, he cites cases, instructive if authentic. "Its manifestations," he says, "are very rarely diurnal. . . . The light seems to destroy its forces; the noises, for instance, always ceasing when one brings a candle into the room in which they are heard." This he explains by supposing a disorganising influence of light, as a vibratory movement, on the subtle structure exposed to it. Being unable altogether to escape this destructive agent, by degrees it loses coherence and consciousness. "Its personality has then disappeared; it is no more than a vague form which is dissipated little by little, and becomes absorbed in the universal medium. This gentle dissolution (*lente agonie*) of the posthume is verified, I venture to say experimentally, by the course of its manifestations. Tumultuous at first, they diminish, by degrees, in frequency and energy, and at length completely die away, thus proving the detriment suffered daily from cosmic agencies, and the ultimate annihilation of the form."

"The optical manifestations of the posthumous phantom are as rare as those of the living one. It is not sufficient that death disengages the fluid being from its bonds; it is necessary that it should at that moment be suitably saturated with the mesmeric ether. That fluid, diminishing with age and sickness, and losing at the same time its essential qualities, it very rarely has force and energy to vivify the phantom at the moment when the latter sees the doors of its prison opened. An indirect proof of this is afforded by the fact that the most tumultuous and persistent manifestations from beyond the tomb, those, therefore, the best characterised, are consequent upon violent deaths. In moments of struggle, of suffering, and despair, a physiological excitement is produced which leads to a copious disengagement of vital fluid. From this source the phantom can provision itself with living forces, and assure its posthumous existence."

As the living and the posthumous phantoms have the same origin and present similar manifestations, it is necessary, as between these two causes of disturbance, to judge according to the circumstances of the case. "When the commotion is nocturnal, and the household has recently lost one of its members,

the phenomena should be attributed to the posthume. If the noises occur during day, and there has been no death, the mesmeric efflux of someone living is responsible." From the combination of the two causes, that is to say, when the posthumous phantom can reinforce itself largely from a suitable living organism, we should expect the strongest effects. And the same consideration, according to M. D'Assier, accounts for the fact that a haunting phantom cannot manifest its presence with regularity, especially when a long time has elapsed after death, but is dependent on the casual introduction of inmates offering to it the requisite supply of vital energy.

He distinguishes between the fluidic body which resides latently in every one, and what he calls the mesmeric ether, which is nothing but the universal ether accumulated and modified in the nervous centres. The former is passive until excited by an excess of this vital agent. In certain persons, and especially in certain physiological crises, the force exceeds the normal demands of the organism.

Animated by an excessive nervous action, the fluid body may become charged with an individual vitality, drawing to itself the forces of the subject, and becoming a veritable second personality. In projection, it usually appears as the counterpart of the physical body, and reflects the psychical characteristics of its origin. But that is by no means necessarily or invariably the case. Those exceptional and involuntary Frankenstein's who give life to their own potential phantoms cannot always control their manifestations, nor maintain their identity with themselves. The fluid personality is then the "familiar spirit," a slave usually obedient to the will of the master. "but, sometimes, becoming mutinous, argumentative, menacing."

Indeed, the most curious part of M. D'Assier's theory is the extraordinary independence attributed to this interior personality. It is a sort of inner consciousness which only reveals itself to the normal consciousness as a second individuality. In the rare but established fact of a double consciousness following on certain cases of fever or accident, we have an alternation of personalities in the same subject. The phenomenon we are here concerned with is the *simultaneity* of two such personalities. Have we a clue to this possibility in certain phenomena of dream? Most of us have dreamed conversations in which the characteristics and modes of speech of the interlocutors, however distinct from our own, are represented with a dramatic fidelity which no conscious imitation could attain. Given the physiological conditions of this fact—which may not necessarily be sleep—as a permanent state of a subject otherwise quite sane and sensible, and this phenomenon of simultaneous double consciousness might be reproduced habitually. And its type might become fixed, so that the personality represented should be always the same, and apparently quite different from the normal one. If we can follow M. D'Assier in conceiving this second consciousness as resulting from a subtle duplication of the organic form within itself, it ceases to be merely ideal, though it comes and goes with the excess of nerve-fluid which generates it. In the ordinary healthy subject, this nerve-fluid, being neither in defect nor in excess, flows equally into the organs, and the fluidic form thus distributed, as it were, in a mould, is one with the body, from which it is only potentially, or rather conceivably, separable. There is, then, no question of a second consciousness. Now, as this fluid is generated by the organism, any excess of it will still necessarily take on the form of the organism, and not being wanted for the purposes of the latter, will either seek to escape from it, or will set up for itself as an *alter Ego*. In the former case, it may either partially emerge, causing manifestations which reflect the intelligence, such as raps, "spirit writing," and the other phenomena of Spiritualism, or, under the shock of a sudden impulse, may be wholly propelled from the body, and actually appear as the living phantom, wherever the startled or excited will despatches it. In the latter, and still rarer case, it completely develops within the organism itself, and is subject to voluntary evocation.

Space will not allow me to follow M. D'Assier into his amplifications of the "double" theory, by which it is made to embrace all nature, animate and inanimate. He attempts thus to explain those features in apparitions, their dress, and so forth, which are peculiarly suggestive of mere hallucinations. I must confine myself to his general conception.

And of that it is scarcely necessary to say that the idea of a fluidic body or "perisprit" is not original with M. D'Assier.

* Par M. Adolphe D'Assier, Paris, 1883.

By mediæval and even later mystics it has been called the "astral" body. We meet with it in Hindu philosophies, where it is described sometimes as the Linga-Sarira, sometimes as the Mayavi Rupa. It is also called the minute, or subtle body. We are to conceive it without any regard to magnitude, the form residing ideally, so to speak, in every particle, and admitting of indefinite expansion and contraction. This hypothesis belongs also to a very realistic mode of conceiving psychical operations. Imagination, for instance, is regarded as more than ideal, in the ordinary sense of what cannot be objectively presented. It is form impressed upon a plastic material or ether, so that the represented object is a real presentation to an inner sense, and it is only in relation to the external senses that the world of imagination can be called subjective. The following passage, which I translate from an account of Van Helmont's opinions, by M. Deleuze,* has a certain affinity to the speculation before us:—

"When the imagination is strongly excited, the soul engenders a real or essential idea, which is not a mere quality, but a substance intermediary between body and mind. When that idea has thus put on a corporeal substance, and taken an entity or existence of its own, the intelligence recognises it, the will attaches itself to it and directs it, the memory recalls it. When that ideal entity extends itself beyond in the vital spirit, it needs but a slight excitation to project itself afar, and execute the injunctions of the will."

This substantialisation, as it may be called, of will and imagination is a recurrent idea in speculations recognising effects which neither physics nor mentality, as commonly conceived, are adequate to account for.

I have noticed but a small part of the marvels which M. D'Assier accepts, and in a manner explains, as conformable to his principles. He has chapters on Mesmerism, Ecstasy, Spiritualism, Sorcery, Lycanthropy, and Vampirism. Most of the phenomena comprised under these heads he finds illustrated by contemporary evidence, some of which he adduces. He quite agrees with rationalists that what they call miracles depend on faith, and tend to extinction in an age of scepticism. But this proposition has another meaning than theirs, and is to be understood in the sense in which it was asserted by Paracelsus and Van Helmont. It is not the acquiescent faith, but the operative faith that is needed. It is not that credulity supplies the place of evidence, but that the evidence can only be forthcoming when the subjective conditions of thaumaturgic performance—conscious or unconscious—are present.

As regards his facts, M. D'Assier generalises upon evidence, some of which may not be esteemed very highly in a critical judgment; while his speculations run sometimes into extravagance. But that phantoms both of the dead and of the living have objectively appeared to many is established by such an accumulation of testimony that it now remains a fact rather for interpretation than for proof. We must recognise the importance of any careful attempt to shew what is the nature of these apparitions, the relation between the living organism and its double, and the possibility that the posthumous phantom represents only a temporary and evanescent consciousness. It is hardly necessary to point out the similarity of some of M. D'Assier's conclusions to the "shell" theory which had been put forward through the Theosophical Society long before the appearance of his book. This explanation will, of course, be unacceptable to those who look for proof of a true human survival in evidence which the senses can afford. But we shall be all the nearer the solution of the great problem by eliminating elements possibly fallacious. And a deeper penetration may suggest to us that the impermanence of forms relates only to conditions of manifestation; while behind the material agencies which disintegrate is the spiritual energy which reconstructs. C. C. M.

Mrs. HARDINGE BRITTEN'S NEW WORK.—It is with much pleasure that we again direct the attention of our readers to Mrs. Britten's forthcoming volume. We understand that, as yet, only half the requisite number of copies have been subscribed for, and in view of the unique character of the work as well as of its important character we would urge intending subscribers to communicate with Mrs. Britten without delay. Through the courtesy of the talented authoress we have had an opportunity of reading several portions of the MSS., and we have no hesitation in saying that in our opinion it will prove to be one of the most important and interesting additions to the literature of Spiritualism ever published.

* Bibliothèque du Magnétisme Animal. Paris, 1817.

AGREEMENT OF SPIRIT INSTRUCTORS.

By A. J. PENNY.

It is satisfactory, when the tendency of unseen friends in the spirit world is often as much at variance as that of visible instructors, to find agreement in their dark sayings; especially if in any case the assertions of one invisible elucidate, or give a reason for, facts announced by another. In the mediumistic reports of Mr. Oxley, Mr. T. Lake Harris, and Allan Kardec, not to speak of Jacob Böhme's, many such agreements may be found with the cosmological teaching lately brought to us by Mr. Sinnett, and derived, as he tells us, from the invisibles by whom his Himalayan masters are taught.

These evidently unconscious concords are the more impressive, to my thinking, from seeming to be glimpses of facts seen from quite a different point of view, yet recognisable as perceptions of the same truth. This, for one example: Mr. Oxley's angelic instructress, Isis, said in 1875: "We are going round the seven worlds establishing the celestial order of Jehovah, when the vessels are prepared for the reception of the same." ("Angelic Revelations," Vol. 2, p. 100,) and at p. 178 of "Esoteric Buddhism" we read: "These Dhyān Chohan or planetary spirits" . . . "impart to the re-awakening worlds at the end of a planetary chain pralaya (season of repose such impulses that evolution feels them throughout its whole progress." And again: "The Dhyān Chohan impresses his conceptions upon the evolutionary tide." In 1857, Mr. T. L. Harris, during his long trance, when telling many other wonderful particulars as to the office of angelic societies, said: "Each angel throughout the Heavens is made the medium for the distribution of new molecules of substance."—"Arcana of Christianity," Part I., p. 303.

And 250 years ago Böhme, speaking of angels as "all of them labourers and performers of the wonders of God; viz.: formers of the powers of the holy names of God," adds: "as we men, in our mouth, do make the powers of the thoughts image-like and formal, in articulate sounding words, so is their labour also a mere imaging of the Divine powers and forms. For that which they will and desire, that becometh through their imagination, brought into imagings and forms, which forms are mere ideas; after the manner as the Divine powers before the creation of the angels have imaged themselves in such ideas."*—"Sixth Theosophic Question," pars. 9 and 10.)

But the agreement of testimony to which I now wish to draw attention, is in these words of Mr. Sinnett's: "The tide of life—the wave of existence, the spiritual impulse, call it by what name we please, passes on from planet to planet by rushes, or gushes; not by an ever continuous flow" ("Esoteric Buddhism" p. 37), and in the following passage which I translate from Allan Kardec's "La Génèse selon le Spiritisme": "At certain epochs determined by Divine wisdom these emigrations and immigrations" (of spirits) "are made in multitudes, more or less considerable, in consequence of great revolutions, which cause an innumerable quantity of them to leave at the same time, numbers soon replaced by an equivalent quantity of incarnations. We should therefore consider destructive calamities and cataclysms as occasions for collective arrivals and departures, as providential means for renewing the population of the globe, of invigorating it by the introduction of new and purer spiritual elements. If in these catastrophes there is destruction of a great number of bodies, it is only a case of torn clothing; no spirits perish; they only change their sphere; instead of leaving singly, they go in a number, that is all the difference; in any case all must have gone sooner or later. The rapid and almost instantaneous renovation that takes place in the spiritual populace from the effect of destructive calamities hastens social progress; without these emigrations and immigrations, which, from time to time, come to give it a violent impulse, it would advance with extreme slowness. It is remarkable that all the great calamities which decimate populations, are followed by an era of physical, intellectual or moral progress, and consequently progress in the social state of the nations in

* Students of Plato may remember a passage in the *Timæus* where, after a description of antecedent chaos, it is said that God introduced order for the first time by means of ideas and numbers. What are those numbers? Surely the infinite "divisibilities" which Böhme speaks of as separated into ever-multiplying centres of own will, from the Divine Unity, and in its Efflux. "This Efflux floweth out of God, and the outflow is the Wisdom, the beginning and cause of all powers, colours, virtues and properties." ("Divine Vision," Chap. 8, par. 6.) The all-pervading derivative of that Efflux is the Ether of which Oken says: "In Ether resides all principles of life, all numbers; it is the substratum, the essence of life." (Elements of Physico-philosophy, p. 40, par. 173.) The substratum, the *re-actatory* cause of life, not its primal source. "Numbers are acts of the primary idea, or properly speaking, stationary points of its junction."—*Ibid.*, p. 11.

which they happen. It is because they are intended to effect a reconstruction of the spirit population, which is the regular and active population of the world." . . . "There are then collective emigrations and immigrations from one world to another; and from hence results the introduction of entirely new elements in the population of a globe: new races of spirits coming to mix with existing races, produce new races of men."—"La Génèse," chap. 11, p. 239.

Taken in connection with other sayings in "Esoteric Buddhism" which I subjoin, I think the Western medium not only confirms the evidence of the Eastern, but throws some further light on the use of these wholesale deportations of spirits from one world to another.

"Seven great Continental cataclysms occur during the occupation of the earth by the human life wave for one round period. Each race is cut off in this way at its appointed time." (P. 54.) "The progress towards absolute evil arrested by the cataclysm of each race in turn, sets in with the acquisition by means of ordinary intellectual research and scientific advancement of those powers over Nature, which accrue even now in adeptship from the premature development of higher faculties than those we ordinarily employ." (P. 62.) "Thus it is when physical intellect, unguarded by elevated morality, runs over into the proper region of spiritual advancement, that the natural law provides for its violent repression." (P. 63.)

There are three verses in the sixth chapter of Genesis which describe such a crisis with greater sublimity, to say the least of it, and much greater clearness; the sinfulness of human nature being there so simply spoken of, that anyone acquainted with his or her own heart will understand it; and it is notorious that the cataclysm which followed, whatever its extent may have been, finds obscure traditionary record on all sides of the globe.

Mr. T. Lake Harris has, for some years past, been warning our world that another cataclysm is at hand. He mistook the exact year in which it would happen, like many another prophet; for "the spirit seeth all things nigh at hand, and then the siderial man supposeth that it will be instantly." *

As long ago as 1857 Mr. Harris declared as a medium "The invisible Hades has broken loose, and like a subterranean torrent men hear the hollow voices of the under world. Men stand upon an earth that is crumbling, amidst institutions that are perishing, and beneath a firmament that is being cleft asunder by the swift down-rushing of the final breath of fire."—"Arcana of Apocalypse," p. 397.) And reading it in 1883, we are apt to smile and think "All things continue as they were." But do they? In the face of all that has been happening since 1881 of sudden destructive calamity, the thought will obtrude,—Are one of Mr. Sinnett's rushes—Allan Kardec's emigrations—close at hand?

Speaking of the next general "emigration" from this planet, Jesus Christ used strong language. Having previously affirmed that it would be as wholly unlooked for as that which happened in the time of Noah, his last reference to it is even more impressive: "Except those days should be shortened then should no flesh be saved; but for the elects' sake those days shall be shortened." (Matthew xxiv. 22.) Intimating very clearly that the destruction of life foretold should be, in a certain sense, gradual. Who are the elect but those who will rejoice in the consequent immigration of a purer, happier class of spirits—who have already separated their affections from all that any external shock can take away.

Cullumpton.

It is with great pleasure we draw the attention of our readers to the following syllabus:—"Lectures—Archaic, Evolutionary, and Theosophic, addressed to thinking men and women. Previous to his departure for America, Gerald Massey will deliver a course of four lectures in St. George's Hall, Langham-place, Regent-street, on Sunday afternoons in September. Subjects—September 9th, at 3 o'clock—"Man in Search of His Soul During 50,000 Years." (As revealed by the Bone Caves.) This lecture will include an explanation of the fundamental difference between modern "Spiritism" and that of "Esoteric Buddhism." September 16th, at 3 o'clock—"The Non-Historic Nature of the Fall of Man, and What it Meant as Fable." September 23rd, at 3 o'clock—"The Non-Historic Nature of the Canonical Gospels indubitably Demonstrated by Means of the Mythos, now for the First Time Recovered from the Sacred Books of Egypt." September 30th, at 3 o'clock—"Why does not God Kill the Devil?" (Man Friday's crucial question.) Doors open at half-past two o'clock. Admission—Hall, one shilling; gallery, sixpence. Course-tickets, for reserved seats, 5s. each, may be obtained of Messrs. Williams and Northgate, publishers, 14, Henrietta-street, Covent-garden; and at the office of "LIGHT." Verbatim reports will be given in "LIGHT."

* J. B. Lane's Fifteenth Epistle, par. 4.

WONDERS.

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

All poets are seers though they may not know it, and all that belongs to seership has for them an intense interest, although they may know not whence or wherefore.

Sir Walter Scott, especially, is never weary of gathering together wheresoever he may lay his hand upon them, records of the occult, in which he believed more than he cared to admit, or possibly, even more than he knew.

The notes to his novels and poems teem with illustrations of the supernatural, which out of the seer-nature within him, he was led to place upon record. These narratives are of great interest and value. They fall for the most part under distinct categories of recognised spiritual experience, and are highly valuable for illustrative purposes. Scott's own comments upon them have a certain interest, but are otherwise of little value in view of our more advanced psychological knowledge and experience.

Excessive Lamentation for the Dead painful to the Departed.

Notes to "Red Gauntlet."

Note D, p. 130.

" The belief was general throughout Scotland that the excessive lamentation over the loss of friends disturbed the repose of the dead, and broke even the rest of the grave. There are several instances of this in tradition, but one struck me particularly, as I heard it from the lips of one who professed receiving it from those of a ghost-seer. This was a Highland lady, named Mrs. C—, of D—, who probably believed firmly in the truth of an apparition which seems to have originated in the weakness of her nerves and the strength of her imagination. She had been lately left a widow by her husband, with the office of guardian to their only child. The young man added to the difficulties of his charge by an extreme propensity for a military life, which his mother was unwilling to give way to while she found it impossible to repress it. About this time the Independent Companies, formed for the preservation of the peace of the Highlands, were in the course of being levied; and a gentleman named Cameron, nearly connected with Mrs. C—, commanded one of these companies. She was at length persuaded to compromise the matter with her son, by permitting him to enter this company in the capacity of a cadet, thus gratifying his love of a military life without the danger of foreign service, to which no one then thought these troops were at all liable to be exposed, while even their active service at home was not likely to be attended with much danger. She readily obtained a promise from her relative that he would be particular in his attention to her son, and, therefore, concluded she had accommodated matters between her son's wishes and his safety in a way sufficiently attentive to both. She set off to Edinburgh to get what was awaiting for his outfit; and shortly afterwards received melancholy news from the Highlands. The Independent Company into which her son was to enter had a skirmish with a party of Caterans engaged in some act of spoil, and her friend, the captain, being wounded, and out of reach of medical assistance, died in consequence. This news was a thunderbolt to the poor mother, who was at once deprived of her kinsman's advice and assistance, and instructed by his fate of the unexpected danger to which her son's new calling exposed him. She remained also in great sorrow for her relative, whom she loved with sisterly affection. These conflicting causes of anxiety, together with her uncertainty whether to continue or change her son's destination, were terminated in the following manner:

"The house in which Mrs. C— resided in the old town of Edinburgh, was a flat or story of a *land*, accessible, as was then universal, by a common stair. The family who occupied the story beneath were her acquaintances and she was in the habit of drinking tea with them every evening. It was, accordingly, about six o'clock, when, recovering herself from a deep fit of anxious reflection, she was about to leave the parlour in which she sat in order to attend this engagement. The door through which she was to pass opened, as was common in Edinburgh, into a dark passage. In this dark passage, and within a yard of her, when she opened the door, stood the apparition of her kinsman, the deceased officer, in his full tartans, and wearing his bonnet.

* Vide "LIGHT," February 5th, 1881. "Consolatory Thoughts for the Bereaved," in which appears some interesting illustration of the pain caused to the arisen spirits by the grief of mourners on earth, who appear "to drag, through sympathy, their arisen spirits back into the gloom and sorrow of earth."

Terrified at what she saw, or thought she saw, she closed the door hastily, and sinking upon her knees by a chair, prayed to be delivered from the horrors of the vision. She remained in that posture till her friends below tapped on the floor to intimate that tea was ready. Recalled to herself by the signal, she arose, and on opening the apartment door was again confronted by the visionary Highlander, whose bloody brow bore token, on this second appearance, to the death he had died. Unable to endure the repetition of her terrors, Mrs. C. sank on the floor in a swoon. Her friends below, startled by the noise, came upstairs, and alarmed at the situation in which they found her, insisted upon her going to bed, and taking some medicine, in order to compose what they took for a nervous attack. They had no sooner left her in quiet, than the apparition of the soldier was once more visible in her apartment. This time she took courage and said, "In the name of God, Donald, why do you haunt one who respected and loved you when living?" To which he answered readily, in Gaelic, "Cousin, why did you not speak sooner? My rest is disturbed by your unnecessary lamentation—your tears scald me in my shroud.* I come to tell you that my untimely death ought to make no difference in your views for your son; God will raise patrons to supply my place, and he will live to the fullness of years, and die honoured and at peace." The lady of course followed her kinsman's advice; and as she was accounted a person of strict veracity we may conclude the first apparition an illusion of the fancy; the final one a lively dream suggested by the other two." The Psychologist of 1883 will conclude somewhat differently to Sir Walter in 1824.

Faithful until Death.†

Note I., p. 372, "The Antiquarian."

"All who were acquainted with that accomplished nobleman, John, Duke of Roxburgh, must remember that he was not more remarkable for creating and possessing a most curious and splendid library than for his acquaintance with the literary treasures which it contained. In arranging his books, fetching and replacing volumes which he wanted, and carrying on all the necessary intercourse which a man of letters holds with his library, it was the Duke's custom to employ not a secretary or librarian, but a livery servant, called Archie, whom habit had made so perfectly acquainted with the library that he knew every book as a shepherd does the individuals of his flock, by what is called 'head-mark,' and could bring his master whatever volume he wanted, and afford all the mechanical aid the Duke required in his literary researches. To secure the attendance of Archie, there was a bell hung in his room, which was used on no occasion except to call him individually to the Duke's study.

"His Grace died in St. James's-square, London, in the year 1804; the body was conveyed to Scotland to lie in state at his mansion of Fleurs, and to be removed from thence to the family burial-place at Bowden."

Death of a Good and Faithful Servant.

"At this time, Archie, who had been long attacked by a liver-complaint, was in the very last stage of that disease. Yet he prepared himself to accompany the body of the master whom he had so long and so faithfully waited upon. The medical persons assured him he could not survive the journey. It signified nothing, he said, whether he died in England or Scotland; he was resolved to assist in rendering the last honours to the kind master from whom he had been inseparable for so many years, even if he should expire in the attempt. The poor invalid was permitted to attend the Duke's body to Scotland, but when he reached Fleurs he was totally exhausted and obliged to keep his bed, in a sort of stupor, which announced his dissolution.

"On the morning of the day fixed for removing the dead body of the Duke to the place of burial, the private bell rang. This might easily happen in the confusion of such a scene, although the people of the neighbourhood prefer believing that the bell sounded of its own accord. Ring, however, it did; and Archie, roused by the well-known summons, rose up in his bed, and faltered, in broken accents, 'Yes, my Lord Duke; I will wait on your Grace instantly; and with these words on his lips he is said to have fallen back and expired."

(To be continued.)

MARYLEBONE ASSOCIATION OF SPIRITUALISTS.—Mr. Dale, secretary to the above society, requests us to state for the guidance of those who wish to attend the public meetings of this association, that they have hired temporary premises, at the Temperance Hall, 52, Bell-street, Edgware-road, two minutes' walk from Edgware-road station; and that Mr. Towns' séance will be held next Friday evening, at 50, Crawford-street, Brynston-square, and the Saturday séance at the same place.

* Vide "The Eddas; the Second Lay of Helgi Hundingsbane," when the ghost of the hero Helgi speaks of the tears of his wife being "tears, like drops of ice." "A common belief," says the author of "Outlines of Primitive Belief" (a note p. 335), "was that the tears of a wife give physical torture to the beloved one in his grave."

† Vide *Psychological Review*, January, 1882. "Mystical Death," Part III.

‡ Vide Howitt's "History of the Supernatural," Vol. II. p. 446, for account of *Mysterious Bell-ringing*, "Beading Bells," and others. Also "Bell-ringing and Death," Vol. VIII. New Series *Spiritual Magazine*, p. 276, a case in Lerwick, in the Shetland Isles.

CORRESPONDENCE.

The British Theosophical Society.

SIR,—It is with much regret that I trouble you, but I think the letter in your last impression, signed by the secretary of the above society, requires a brief reply.

In the first place, it seems quite irregular in a *secret society* to publish reflections on one of its fellows in reply to a *private letter* written to that society.

This remark is necessary, for otherwise your readers might suppose that the society, through its secretary, is now replying to my letter of the 21st July, in which I criticise in your pages the teachings of "Esoteric Buddhism," and your readers might further suppose that I had retired from the society in consequence of this letter from the society, whereas, the fact is, that the society's letter is meant as a reply to my private letter of resignation read to the society on the 29th July.

The history of my connection with the society is as follows:—

For some three years I was its president in Great Britain, but when the editor of the *Theosophist* and secretary of the Indian Society published in the *Theosophist*, May, 1882, these words, "There is no God personal or impersonal," I brought the matter before the British Society, and urged that no one using such language could logically be a Theosophist, and that we implicated ourselves if we continued to pay, as a branch, a money tribute to the Indian Society, and that we should therefore cease to be a branch and constitute ourselves an independent society.

Not being able to carry this arrangement I resigned my presidency, and being then elected a vice-president I resigned that also, and remained a fellow only, but on the best terms with all my fellow members until my criticisms on "Esoteric Buddhism" appeared in your pages on the 21st July.

In that criticism I did not utter one word in disparagement of Mr. Sinnett, my satire referring to the teachings of an invisible, and to all of us, including Mr. Sinnett, unknowable Asiatic.

Had Mr. Sinnett's rehearsal of these teachings been confined to the society I could not honourably have publicly criticised them, but when these teachings were published, it is surely absurd to say that because Mr. Sinnett and I are fellows of the same society it is a breach of brotherly obligation to criticise his book severely and satirically.

How could I act otherwise?

The fundamental printed rule of the British Theosophical Society is, "We believe in a great first *intelligent* cause, and in the *Divine* sonship of the spirit of man," but, in defiance of that sublime and fundamental axiom, "Esoteric Buddhism" tacitly accepts the assertion that "there is no God, personal or impersonal," and teaches "there is no Creator, for all things, including spirit, are evolved out of matter."

How could any Theosophist regard such teaching as otherwise than illogical, debasing, and absurd, and if he so regarded it, I maintain that private friendship, in so momentous a question, should not restrain the expression of one's strongest disapproval.

Personally, I regard Atheism and Materialism as the most stupid forms of ignorance and superstition known to man, and as subversive of all religion and morality; and if, in so regarding them, I have hurt the feelings of some old friends, I deeply regret it; but these friends must reflect on how deeply I feel hurt when I see certain fellows of a society—out of which I had for years hoped to see evolved, on the lines of our fundamental rule, the belief in God, and in the capabilities of man as the Son of God, a realisation of this Divine conception—forsaking this grand belief, and, with a credulity which I cannot understand, worshipping a series of complex subtleties and unsubstantial pageantrics—a production of the small Oriental brain.

12th August, 1883.

G. W. M.D.

Cetewayo's Psychology.

To the Editor of "LIGHT."

SIR,—On August 21st of last year, in company with three ladies, I went to pay a visit to Cetewayo, and through Mr. Finney, his intelligent and gentlemanly interpreter, I had half-an-hour's conversation with the luckless sabbie king. My chief object being to ascertain his views of another life, I introduced the subject by saying to him that Major Poole (an Englishman who much befriended him, and whose death Cetewayo greatly lamented) was not dead, but lived in the spirit spheres, and was praying to God for his happiness. His reply astonished me:—"I know," said he, "that friend Poole lives, but as to God," and he shrugged his athletic shoulders. Mr. Finney, in interpreting Cetewayo's reply, explained to me that the Zulus only believe what falls under their senses: they acknowledge the existence of spirits, because they see them; but cannot understand a Supreme Being, whom they cannot perceive. Here is an abstruse problem for phrenology to solve: How men endowed with a large cerebral development, as the Zulus certainly possess, cannot arrive at the conclusion of the existence of a greater spirit than all of them, but inhabiting a region too high in space for them to perceive him. Maybe that unthinking prejudice is as strong with the Zulus as with many of the races considered most cultivated.—

Very truly yours,

G. DAMIANI.

London, August 3rd, 1883.

Notes from an English Medium's Diary in America.
To the Editor of "LIGHT."

Sir,—It is a magnificent morning, such a one as I never saw in the leaden climate of the old country. I am sitting upon the stump of a broken tree on the margin of the lake. The waters are as still as the sweet lips of a sleeping baby. The soft breeze hardly makes the rustle of the leaves audible. The band is playing sweet music, and the notes echo and re-echo in the woods and hills. The sun is hot. The sky has a few fleecy, white clouds set in the deepest blue. The ground about me is alive with the tiniest insects, all as busy as a miller, attending to their own business. There are thousands of them. Butterflies of almost every colour abound, as also do ants and ant-hills too numerous to count. This is the camping ground of the New England Spiritualists. A perfect Eden. I think man is as much in eternity and heaven as he ever will be. When the soul feels right the world is beautiful. I like the romantic, and here it is to my heart's best wish. Away from the grotesque fussiness of the camp, alone with nature, I propose to give you a brief sketch of the manner of things of this place, and this camp meeting. This morning I rose at 6 o'clock, and with Mr. Pease, proprietor of the *Saratoga Sun*, rowed around the lake, with a graceful stroke that might not please the aquatic critics of the Tyne, which with the talk I much enjoyed. The Hon. A. H. Dailey went out into the woods to see if he could find any inspiration. Colonel Bundy was as busy as he could be in his tent. Dr. Beals, the president of the camp, was attending to everything, and Mrs. Dailey took a stroll upon the bluff, looking as sweet as a daisy.

But I had better begin with the beginning. It was arranged that I should accompany Mr. and Mrs. Dailey from Brooklyn. Accordingly on Saturday morning, July 28th, we met promptly at a quarter to nine o'clock at the Grand Central Depot, New York. Our journey was along the glorious bank of the Hudson. I don't know how the old Dutchman, Hendrie Hudson felt when he first sailed up this fine river, but John Morley in his life of Richard Cobden gives an extract from the latter's note-book in which the great free trader speaks of the Hudson, as the finest river he had ever seen. I can endorse every word he wrote: the scenery along the river is something grand, cliffs, dark wooded hills, and bold mountain ranges charm with their grotesque outlines the eye of the beholder.

Albany is a large and growing city. At Troy we had to wait for a train an hour, which enabled us to see something of the city. Troy is a fine place. The houses are good and have a very clean appearance. The Spiritualists hold regular meetings here, and the society is in a fair condition. Dr. Ross comes from here. Our passes were from Troy to Lake Pleasant. On renewing our journey we plunged again into a fine country. Hill and dale diversified the scene. I never saw anything so like this part of the country as that part of Derbyshire between Chapel-en-le-Frith and Derby. Almost a perfect repetition of it. If anything, it is finer than the Derbyshire wonder. We got to the camping ground about seven o'clock. A large company met us at the station and gave us quite an ovation. I was sent off to the head-quarters, and the others went camp-like under canvas. I must say that Lake Pleasant is a delightful spot. I have seen some of the most charming spots in England, but I remember no place where so much choice and beautiful scenery can be found to rival this. The hills stand out with bold outlines to the sky, wooded to their summits. The tents are fixed up among the trees. The lake is a fine sheet of unbroken stillness. There are a few fish found in it. Mr. Pease, of Saratoga, proprietor of the *Saratoga Sun*, and I have had some fine boating. There is a large and convenient hotel, having an immense dining hall; terms for board five dollars per week. Nearly all the people dine at the hotel. The meetings are held in the grove, a lovely spot. From the rostrum an orator could speak to 20,000 people easy. A whisper can be heard a long way. The seats are arranged in a circle and the rostrum occupies the low ground in front. The seats ascend like a gallery, and when full of people have a grand and inspiring effect upon the speaker. There are a great number of mediums here with their notices exposed catering for support.

The camp opened its sessions on Sunday morning, July 29th. Dr. Beals, of Greenfield, the president of the camp, made a short introductory speech. He is tall, of fine presence, a good voice, an intelligent Spiritualist. He has a large intellect, grey hair, and reminds me, more than any man I have met, of John Lamont, of Liverpool. Dr. Geer, of Minnesota, did not come, but Cephas Lynn was selected to speak in his place. Mr. Lynn is a young man, and a fine speaker. His lecture was much appreciated. In the afternoon a large meeting came together to hear the medium from England. I am glad to say that the controls of J. C. Wright appear to have done themselves justice. I am satisfied, however, that a trance speaker should not be too confident in the open air. I was terribly exhausted. On Monday, nothing particular happened, except that Judge Dailey and I went round the lake hunting up some fishing, but there is little chance of sport here. The Judge talks of being off soon into the State of Maine, where fish are plentiful. Monday in the camp is a dull day—the ladies call it washing day. There are a great many notable people here who stand out prominently in the cause. There are men and women from all parts of the great country. The weather is delightful. My stay here will probably be

about twelve days. I have several times to speak yet, and I must say that I have found a great many dear friends. From what looks like my future at present, my destiny will be cast out West into that great country between Chicago and the Rocky Mountains. I shall stay through September in Brooklyn at the church of the New Spiritual Dispensation. In October I commence a campaign in Chicago, where I may stay through the winter. The exact term will depend upon circumstances. I feel deeply the importance of this great work.

I wish that I could speak with all my friends in England, whose love I prize, and to whom I would say *au revoir*, but not yet, farewell.

Head Quarters, Lake Pleasant,
August 3rd, 1883.

J. C. WRIGHT.

SPIRITUALISM IN LONDON & THE PROVINCES.

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

We recently inaugurated a series of monthly *relief* nights at these rooms. Sunday, August 19th, was one of these, when our permanent lecturer, Mr. Morse, was indulging *his* view of relief by a journey to Yorkshire, and double duty when there, and we at home had again the pleasure of receiving Mr. Wallis, of Nottingham.

The subject selected by the Controls of this popular Midland apostle, was "The Dead Alive," involving, necessarily, questions which lend themselves so readily to the Spiritualist's philosophy, that it really needed a new and special source of inspiration to associate any degree of freshness with their treatment. The task was effectively accomplished, however, to the evident satisfaction of an excellent vacation audience, and it was agreeable to notice that whenever feeling got the better of a lingering sense of propriety, and vigorous applause indicated particular appreciation of points of the discourse, it was always where some practical suggestion of the need of personal well-doing was introduced.

The whole tone, in fact, of the address worthily sustained the wholesome tendency of the teaching to which we are accustomed, for whatever else "relief" may mean, as applied to the work of this Society, it does not imply relaxation of sincerity of endeavour after the better life here, as a preparation for the brighter hereafter, when the dead are most truly alive. - S. B.

NEWCASTLE-ON-TYNE.

Spiritualism is struggling on most energetically among the friends in the north. During the last two months several large camp mass meetings have been held at Hetton, Sunderland, Pelton, and Shields, under the management of Mr. H. Burton, who has laboured with untiring zeal through the district during the summer months. Large gatherings of eager inquirers gave token of the deep interest that is felt regarding the subject and the several able speeches of Messrs. Stevenson, Grey, Robinson, Edmunds Walker Pigford, Patterson, Dodds and others, impressed all who heard them, with the importance of a movement claiming such a position regarding the facts of spirit existence.

The presence of Mrs. Britten and Mr. Morse in the district, some short time ago, has done much towards directing the attention of many thoughtful persons to the movement in the several places visited by them.

On Sunday, the 12th, we had the pleasure of seeing Mr. H. Burton on the platform of the N.S.E.S., at Weirs Court, and we are glad to say, he met with a warm reception. And on the evening of the same day met with a commendation for his lecture on the "Powers of the Imagination," such, as we believe, few, if any, have had accorded from its platform. We may state that Mr. Skipsey, the miner poet, took the chair for him.

The quarter and adjourned quarter meetings of the N.S.E.S. have been closed during the past week. The late expulsion of several members led to an amount of controversy from the persons expelled and so protracted business for some weeks, and now, after the members have so thoroughly confirmed the action of the committee, we hope for better times, and we do not fear the results. We observe that the half-yearly balance-sheet shews that the new committee has during their short term of office cleared off a debt of about £30, and now possess a balance in hand of about £9. The roll shews 106 paying members and one honorary member. The library contains 313 volumes of valuable works on Spiritualism.

ANSWERS TO CORRESPONDENTS.

W. C. DENOVAN, Sydney, N.S.W. — "M. A. (Oxon)" is out of town. When he returns your communication shall have due consideration.

We are requested by the Psychological Press Association to inform subscribers to Mrs. Howitt Watts' forthcoming volume of "Biographical Sketches" of Dr. Justinus Kerner, Musnier and William Howitt that the book is being rapidly pushed through the press and will be issued in the course of the ensuing month. It will be published at 10s., but those subscribing before hand will be able to obtain copies at 6s. each.

NOW READY, "M.A. (OXON.)'S" NEW WORK, SPIRIT TEACHINGS.

PRICE TEN SHILLINGS AND SIXPENCE.

SYLLABUS OF SOME OF THE SECTIONS:

PREFACE

Introduction.—The method by which the messages were received—The character of the writing—The communicating spirits—The circumstances under which the messages were written—How far were they tinged by the mind of the medium?—Power of controlling by will the production of writing—These communications mark a period of spiritual education—And, though to him who received them of great value, are published with no such claim on others.

Section I.—Special efforts to spread progressive truth at this special epoch thwarted by the Adversaries—Obstacles in the way—The efforts now made greater than men think—Revelation: its continuity—Its deterioration in men's hands—The work of destruction must precede that of construction—Spirit guides: how given—Spirits who return to earth—The Adversaries and their work—Evil—The perpetuation of the nature generated on earth—The growth of character—Each soul to his own place, and to no other—The Devil.

Section II.—The true philanthropist the ideal man—The notes of his character—The true philosopher—The notes of his character—Eternal life—Progressive and contemplative—God, known only by His acts—The conflict between good and evil (a typical message of this period)—These conflicts periodic, especially consequent on the premature withdrawal of spirits from the body: e.g., by wars, suicide, or by execution for murder—The folly of our methods of dealing with crime, &c., &c.

Section III.—Physical results of the rapid writing of the last message: headache, and great prostration—Explanation—Punitive and remedial legislation—Asylums and their abuses—Mediums in madhouses—Obsessing spirits living over again their base lives vicariously—Children in the spirit-world: their training and progress—Love and knowledge as aids—Purification by trial—Motives that bring spirits to earth again, &c., &c.

Section IV.—Time: April and May, 1873—Facts of a minute nature given through writing, all unknown to me—Spirit reading a book and reproducing a sentence, through the writing, from Virgil and from an old book, Rogers' Antipopopriestian—Experiment reversed.

Section V.—Mediumship and its varieties—The physical medium—Clairvoyants—Recipients of teaching, whether by objective message or by impression—The mind must be receptive, free from dogmatism, inquiring, and progressive—Not positive or antagonistic, but truthful and fearless—Selfishness and vain-gloriousness must be eradicated—The self-abnegation of Jesus Christ—A perfect character, costered by a secluded life, the life of contemplation.

Section VI.—The Derby Day and its effects spiritually—National Holidays, their riot and debauchery—Spirit photographs and deceiving spirits—Explanation of the event: a warning for the future—Passivity needed: the circle to be kept unchanged: not to meet too soon after eating—Phosphorescent lights varying according to conditions—The marriage bond in the future state—The law of Progress and the law of Association—Discrepancies in communications.

Section VII.—The Neo-Platonic philosophy—Soulism—Extracts from old poets, Lydgate, and others written—Answers to theological questions—The most difficult to approach are those who attribute everything to the devil—The pseudo-scientific man of small moment—The ignorant and uncultured must bide their time—The proud and arrogant children of routine and respectability are passed by, &c., &c.

Section VIII.—The writer's personal beliefs and theological raining—A period of great spiritual exaltation—The dual aspect of religion—The spirit-creed respecting God—The relations between God and man—Faith—Belief—The theology of spirit—Human life and its issues—Sin and its punishment—Virtue and its reward—Divine justice—The spirit-creed drawn out—Revelation not confined to Sinai—No revelation of plenary inspiration—But to be judged by reason.

Section IX.—The writer's objections—The reply: necessary to clear away rubbish—The Atonement—Further objections of the writer—The reply—The sign of the cross—The vulgar conception of plenary inspiration—The gradual unfolding of the God-idea—The Bible the record of a gradual growth in knowledge easily discernible, &c., &c.

Section X.—Further objections of the writer—The reply—A comparison between these objections and those which assailed the work of Jesus Christ—Spiritualised Christianity is as little acceptable now—The outcome of spirit-teaching—How far is it reasonable?—An exposition of the belief compared with the orthodox creed.

Section XI.—The powerful nature of the spiritual influence exerted on the writer—His argument resumed—The rejoinder—No objection to honest doubt—The decision must be made on the merits of what is said, its coherence, and moral elevation—The almost utter worthlessness of what is called opinion—Religion not so abstruse a problem as man imagines—Truth the appanage of no sect—To be found in the philosophy of Athenodorus, of Plotinus, of Algazzali, of Achillini, &c., &c.

Section XII.—The writer's difficulties—Spirit identity—Divergence among spirits in what they taught—The reply—The root-error is a false conception of God and His dealings with man—Elucidation at length of this idea—The devil—Risk of incursion of evil and obsession applies only to those who, by their own debased nature, attract undeveloped spirits.

Section XIII.—Further objections of the writer and statement of his difficulties—The reply—Patience and prayerfulness needed—Prayer—Its benefits and blessings—The spirit-view of it—A vehemently-written communication—The dead past and the living future—The attitude of the world to the New Truth.

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