

# Light:

A Journal of Psychological, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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## NOTES BY THE WAY.

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

In the current number of the *National Review* Mr. Percy Greg has an article on "The Gates of Hades: Horn or Ivory?" The appearance of the paper is to be recorded as a sign, one of many, of the widespread interest that thinking people feel in our subject. Beyond that point it is not remarkable. Mr. Greg is broadly of opinion that "from wraiths and *revenants* to rapping spirits and lifted tables" all is so strange that "be it true or not it was not invented." An ingenious romancer would have invented a more likely story. "Be the experience what it may it is subjectively real." "The impression made on the seer's mind is truthfully related, and is not due to a pre-disposed imagination, whose anticipations it flagrantly contradicts." These admissions are of some significance.

Mr. Greg sets himself to inquire how the universal belief in soul has come about:—

"The belief in an independent and immortal soul—I use the word immortal literally, as meaning that which is not destroyed by death, not necessarily imperishable—is the most widespread of all human beliefs, approaching very nearly to universality. Venturing to affirm that the world had no experience of an atheistic civilisation, the case of China was thrown in my teeth. If the Chinese creed be really atheistic, their ancestor-worship bears the stronger witness to the deeply-rooted hold which the other of the two fundamental tenets of all religion has taken upon the most distant races and the remotest ages. If one-fourth of mankind own no God, their belief in an immortal soul is the more significant.

"How, then, did that belief originate? It can hardly be the relic of a primæval revelation, for its hold was stronger in India, Greece, and Rome than among the Hebrew patriarchs and their descendants, who, *ex hypothesi*, preserved more than any other race of the primitive truth; the Hebrew Sheol is even more of a shadow than the Homeric Hades. That the existence of a ghost-land was a familiar idea, and that it was not a formal, recognised tenet of the early Jewish creed, seems equally certain. How, then, is it found in China and Peru, among Negroes and Red Indians, Aryans, and Turanians: a primary and fundamental doctrine with the builders of Egyptian pyramids and of Mexican temples, in the thirteenth century before and the nineteenth century after the Christian era? Only obvious, striking, and persistent facts, only direct and seemingly irresistible evidence, could have suggested the same explanation, the same conviction, to men of race and ideas the most diverse, to ages equally alien in time and character."

And then, with a not unwarranted sneer at Mr. Tylor, Mr. Lankester, and gentlemen of that type, he makes some admissions which again I must quote. The men of science argue that—

"Men see ghosts because men believe in spirits. Sight is not the cause of belief, but belief of sight. And yet, the apparitions admitted—and who denies that men have in all ages and countries

seen ghosts, whether or not there were ghosts to see?—they explain the belief better than the belief explains them. People may believe in spirits and disbelieve in ghosts, may hold as firmly that the dead never return as that they still exist. This is, indeed, the present creed of orthodox common-sense. But if ghosts have been seen, no matter how seldom, the existence of spirits, the survival of the departed, at once becomes an article of faith. The ghost-seers believe what they saw, or think they saw; experience, subjective or substantive, accounts for their testimony, and their testimony for the belief of others. This is in itself a somewhat curious fact. *Every people believes in spirits, nearly every people in their occasional appearance.*"

I have italicised the words to which I desire to direct special notice. We are getting to the third stage in the evolution of a popular belief. First, blank denial. Second, qualified admission. Third, everybody knew it, of course, all the time. Again, Spiritualism wins all along the line.

Mr. Greg finds a difficulty in the undoubted fact that ghosts in themselves, and in their method of presenting themselves are alike in all ages. There is a good deal of human nature in this world, and we are steadily engaged in recruiting the ranks of the ghosts. It would strike me as more curious if ghosts had not a family likeness; if those who were akin to us were not like us, and like themselves as we knew them and one another. Mr. Greg is apparently surprised also that the ghost appears—he emphasises the statement by italics—"clothed as in life." But surely it would be more surprising if the ghost left his clothes with his body and appeared unclothed upon; or if he had donned a wholly new suit of apparel, of a fresh cut, in his new home. That would strike me as distinctly curious. "This propriety of costume is a theme of easy ridicule to the sceptic," Mr. Greg opines, but I am disposed to think that the man who finds a difficulty in a ghost wearing his own clothes is a fair subject for ridicule to anybody.

On another point Mr. Greg is more illuminative. He thinks that no mere inventor would have made his ghosts dependent for the power of communicating with their friends on the kindly offices of a mediumistic stranger.

"Reasoning and imagination would alike have endowed the free spirit with new powers, would have assumed that it could address itself to whom it would, and with especial ease to its nearest and dearest, to those with whom in life it had the closest and deepest sympathy. No inventor, working without the guidance of tradition, would have brought a spirit back to earth and left it unable to manifest its presence to a living and mourning family; compelled it to send its message through indifferent or reluctant strangers. Yet on deeper reflection the thing is not quite so strange. If departed spirits ever return, their return is rare enough to prove the existence of restraints and limitations of a very stringent nature; laws which make such indulgence a very infrequent exception to an all but absolute rule. It would seem, then, consistent and probable that a power so limited should be subject to further limitations; to special conditions of time, place, and person. At any rate, the existence of such limitations has been inferred from instances, not suggested by human reason or human fancy. It belongs to the ghosts of all ages and all countries alike, as do the other peculiarities aforesaid. And if apparitions be the creation of disordered brains, it is, to say the least, somewhat curious that the diseased fancy should always work

on the same lines; should always, or nearly always, evolve the images of the departed according to the same rules and under the same unexpected restraints."

Mr. Greg thinks that the only outcome of the messages that ghosts have given us is that there is another world. It is curious that any man who thinks it worth his while to write about a subject of this kind should be so ill informed. It is one of the difficulties that Mr. Greg must face, that ghosts are occasionally, I may say frequently, so circumstantial in their statements: that they tell us what we did not know before, but what they, if they are the beings they pretend to be, would naturally know; that they, some of them, do definitely educate us and teach us something more than is contained in the bold assertion that there is another world. And if they be not departed spirits, of like passions with ourselves, it is for Mr. Greg and his fellows to tell us where they came from and how they got here. Mr. Greg tells us he never saw a ghost. He would not be much wiser if he had. It is not the seeing of a ghost that helps a man, but the grasping what a ghost means. And this Mr. Greg has not done. He has "seen enough of Spiritualism" (he says), "to be satisfied that its contemptuous dismissal by men of science is, if not right, at least natural." That is to say, he goes about to seek into various forms of evidence for the perpetuation of life after death, and hides his eyes from the only real source from which that evidence is procurable. When he speculates as to dreams and visions he is interesting. When he comes to touch on the facts of Spiritualism he is ignorant—and shows it.

*The Forum* devotes some pages to the discussion of the question, "What shall the public schools teach?" I do not think that the broad question so stated is one that I need concern myself with. As a matter of fact public schools teach boys a good deal of lumber that they find it convenient to forget as soon as possible when they get out into the world. They teach them dead languages that might better be left undisturbed, and they give them versions of living languages that are more curious than useful. But I have nothing to do with that. The parent likes it and pays for it. It is, however, within my scope to ask whether perchance our modern system of education, so largely materialistic, is not responsible for some things that occur in our midst and which are not nice from any point of view. For instance, if the spiritual part of man is wholly left out of sight in the scope of education is it not likely that we shall train and develop an intellectual ruffian, all the more dangerous to society from the fact that he is trained intellectually? Can we afford to do what we are doing in Board schools now? Can we divorce intellectual training from some form of religious belief without developing social pests all the more dangerous because of their intellectual training?

It seems to me that the answer to these queries involves the solution of one of the gravest problems of the age. The modern man of science says in effect that the mind of the young should be trained on "facts," such as are observable and capable of verification, with or without interpretation, in this world, after the approved scientific method. The fashionable method of teaching excludes all idea of soul and its responsibilities as unverifiable. The spiritual part of man is, it seems, to be ignored, because it does not lend itself to demonstration by a mathematical system. It will not reduce itself to terms of  $x$  and  $a$  or to the *plus* and *minus* of arithmetic. The result is that some of the most successful specimens of our modern training are clever creatures with their heads stuffed with facts and little else. They are almost necessarily prigs, because they have been taught from childhood that it is a glorious thing to know, for example, the boundaries of China, or the number of

people in Russia, or the statistics of the death-rate from yellow fever in South America, but have never been taught that the secret of a sound mind in a sound body, and the cultivation of their own souls, are worth any particular care. *Experto crede!* I am writing what I have learned by experience. So when the writer in *The Forum* tells me that "our public school system will have to be radically remodelled," I am with him. And intellectual Spiritualism—not gaping Phenomenalism—will remodel it. There is, in my opinion, no more pressing question than this educational problem. I do not want to be sensational, but the Whitechapel murders as the outcome of our system are worth thinking about.

There were some things said at the Church Congress, beside the highly important address of Mr. Balfour, which were instructive. The founder of the Church Army, for instance, said that "great numbers of the working classes had drunk away their intellects, and nothing but the feelings were left to be operated on. They therefore had to deal with the emotions." It does not seem to have suggested itself to the speaker that this is playing with fire. Hysterical appeals to the emotions are likely to rouse passions that are dangerous and also that are beyond control when once excited. I entertain no doubt that sensationalism, which is one vice of this vicious age, is bearing in our midst that terrible fruit which is startling us now, and which will startle us still more before we are done with it. I also think that, assuming the reverend gentleman to be right in saying that great numbers of the working classes had drunk away their intellects, it might be well to exercise some supervision over the stuff that is sold to them. For though you cannot make a man sober any more than you can make him righteous by Act of Parliament, you can prevent people from selling liquid poison that destroys the mind and leaves its victims silly, the helpless prey of enthusiasts who trade upon their emotions.

The following dream by Abraham Lincoln is a matter of history, and is consonant with the susceptible nature of that great man. He related it to Mrs. Lincoln and others present in the following words:—

"About ten days ago I retired very late. I had been up waiting for important despatches. I could not have been long in bed, when I fell into a slumber and began to dream. There seemed to be a death-like stillness about me. Then I heard subdued sobs, as if a number of persons were weeping. I thought I left my bed and wandered downstairs. There the silence was broken by the same sobbing, but the mourners were invisible. I went from room to room. No living person was in sight, but the same mournful sounds met me as I passed along. I was puzzled and alarmed. What could be the meaning of all this? Determined to find out the cause of a state of things so mysterious, I kept on until I arrived at the 'end room,' which I entered. There I met a sickening surprise. Before me was a catafalque, on which rested a corpse wrapped in funeral vestments. Around it were stationed soldiers who were acting as guards; and there was a throng of people, some gazing mournfully upon this corpse, whose face was covered; others weeping pitifully. 'Who is dead at the White House?' I demanded of one of the soldiers. 'The President,' was his answer; 'he was killed by an assassin!' Then came a loud burst of grief from the crowd, which awoke me from my dream. I slept no more that night; and although it was only a dream, I have been strangely annoyed by it ever since."

This occurred but a short time before the event it heralded. Had Lincoln heeded the warning given to him through his impressible nature all would have been altered. What, then, do the wise men of science, who are free from the superstition of the Spiritualist, say to these things? But it is a day too late—after *Phantasms of the Living*—to ask that. They say the occurrences are "queer," "odd," "curious,"—anything but what they are, "spiritual."

MR. AND MRS. A. DUGUID, of Kirkcaldy, are in London for a short time, and will be happy to see friends, or to arrange for visits. Their address is Warwick House, Southend Green, Hampstead, N.W.

## KABBALISTS.

Madame de Steiger in "LIGHT" (September 29th) says—  
 what shall I say?—many not very complimentary things of  
 me. In return I am obliged to remark that I am much  
 pleased with her letter. She is an intelligent writer with a  
 wholesome spiritual fervour. And her letter is remarkable.

For it distinctly shows that the members of the Theosophical Society of the calibre of Madame de Steiger are executing what in military parlance is called a complete change of front. They are deserting Koot Hoomi and his "absolute truth." They are throwing over Mr. Sinnett and the "Wisdom Religion of the East" for mediæval "Magians" and Kabbalists. The change is great. "Theosophy" is the most grotesque, and at the same time the most immoral, conception of man's after life that he has ever dreamed. It states that at death the individual becomes practically two individuals. One of these goes off at once to a paradise called Devachan, with the earth-man's higher nature. The other flits about for a short time on earth, and then becomes extinct. This means in so many words that Peace, the burglar, and the Whitechapel woman-killer can attain at death a purity and a degree of excellence never gained on earth by even St. Paul or St. John. Peace, two minutes after he had escaped the skilful hands of Marwood, would be absolutely faultless. And the Whitechapel woman-killer, whatever be his end, will awake in Devachan scarcely distinguishable in moral excellence from the angel Gabriel, for his lower nature will literally have walked clean away from him. What can be more immoral than such a doctrine? Man is restrained from a wrong action by a dread of its consequences. Moralities and creeds, though they differ about these consequences, all confess this crucial fact. But "Theosophy" proposes to sweep away this one restraint. Imagine an Europe peopled by "Theosophists" who *really believed* in these principles.

But the full force of this portentous and colossal immorality can only be gauged when we follow the second, or evil, half of the dead individual to his destiny as pictured by "Theosophy." At the moment of the death of each mortal is born or thrown off a distinct individual with a distinct body and a distinct brain. This individual has absolutely *no good* in him, only evil. This other half of St. Paul as well as of Peace is a fiend that transcends the most grim imaginings of Milton and Goethe. He has but one aim and that is to debauch the minds of mortals and compass their pain. And it is further said that these "shells" are the sole link between the dead and the living. St. Paul and Buddha may still influence mortals, but St. Paul must become a Mephistopheles and Buddha a Beelzebub. When we reflect that some thousands die every minute, it is to be confessed that this grim army of mischief is well recruited. But what is to be thought of a Supreme Ruler who permits fiends alone to influence mortals? Does Madame de Steiger believe in such a God? If she does, by what process of logic does she praise "Christian Magians"? If she denies Him why does she still write "F. T. S." after her name?

It is needless to say that the "Christian Magians" like Fludd, von Helmont, and Cornelius Agrippa, knew nothing of these detestable theories. They were Kabbalists; and the Kabbalists, far from believing that only fiends can influence mortals, held that the Kabbala itself was given to Simon ben Jochai by the dead Prophet Elias in person, and that much of its wisdom was derived from Abraham, Isaac, Moses, Aaron, and David, who appear in visions and converse in its pages. (Ginsburg, p. 80.) Indeed, it has always seemed to me a little quaint that the Kabbalists are cited so often in the columns of "LIGHT" as the great opponents of Spiritualism and the great defenders of modern "Occultism," "Theosophy," and so on. The Kabbalistic rites had for chief object the summoning of the ghosts of

the mighty dead. Francis Barrett, the author of *The Cabala; or, Ceremonial Magic*, gives these rites. They were divided into two kinds. The first consisted in "raising the carcasses," as this writer puts it. This, it was conceived, could only be effected by an effusion of blood. The second process was called Sciomancy, "in which the calling up of the shadow alone suffices." (p. 69.) What were these rites? Simply the Christian Communion Service, which has been taken bodily from the Kabbala. The Evoker had to purify his mind by a forty days' fast, and then erect as altar "a table covered with a clean white linen cloth, and set towards the East." He had to place on each side of it two consecrated wax lights, with incense and perfumes. He had to be clothed in a long garment of white linen, with a girdle at the waist. Eliphas Lévi (*Dogme de la Haute Magie*, Vol. II., p. 185) adds the circumstance that a loaf broken in half should be on the altar, and a little wine, which makes the Communion and Evocation rites sufficiently similar.

This raises a nice question. How is it that the Abbé Alphonse Louis Constant, who devoted his life to a voluminous exposition of Kabbalistic Evocation, should at death become the High Priest of anti-Kabbalism? because certainly Koot Hoomi, like Pope in the presence of Homer, must take a second place. A chapter (p. 260) in the first volume of the *Dogme de la Haute Magie* gives us all about the rites of Evocation much the same in substance as what is given by Francis Barrett.

"Eliphas Lévi Zahed, who writes this book, has evoked and he has seen." (p. 260.) The chapter then proceeds to give details of the French priest's evocation. He desired to call up the spirit of the "divine Apollonius," which is a funny way of talking of a fiend from the nethermost hell. He approached an altar of white marble surrounded by an iron chain which had been charged by a magnet. The pentagram was traced on the marble and also on the skin of a white lamb spread there. On the altar was a chafing dish with charcoal from the laurel. Another chafing dish was fixed in a tripod. "I was clothed," says the good Abbé, "in a white dress rather like that of the Catholic priests, and I wore on my head a crown of vervein leaves through which a gold chain was twisted." He gives the Hebrew prayers to be used on such an occasion. Here are some:—

"Cherubim, sustain me by the power of Adonai!

"Elohim, fight for me in the name of the Tetragrammaton!

"Seraphim, purify my affections in the name of El Voh!

"Aralim, act! Ophanim, show your splendour!

"Hallelujah, hallelujah, hallelujah! Amen!"

All this is very well, but if the Abbé at this time believed that he could only call up a shell the proceedings are a little remarkable. Apollonius, thus evoked, appears, and the Abbé asks him the most intimate question that puzzles his life. Why ask this of a fiend?

To a critic it seems quite evident that the chapters on "Necromancy" (Vol. I., p. 260, and Vol. II., p. 175) were written before the celebrated "shell" theory was thought of, and that it has been clumsily added. Why? To blind the eyes, perhaps, of his clerical superiors, who might consider a serious evocation of the divine Apollonius not quite becoming in a Catholic priest.

EOTHEN.

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday morning last, some of "The Dangers and Difficulties of Spirit Communion" were pointed out by Mr. J. Humphries. In the evening Miss Blenman gave an impressive spiritual address. On Sunday next Mr. R. J. Lees will speak—subjects: "Who was Jesus?" at eleven; "The Gospel of Spiritualism," at 7 p.m. A special general meeting of the members will be held on Tuesday next, at eight o'clock, to elect a President, *vice* Mr. J. Veitch resigned.—W.E.L.

## PRIVATE ORATORIES.

## AN EPISCOPAL SUGGESTION.

In a recent address to the Lichfield Diocesan Conference Bishop Maclagan pleads earnestly for small mission-chapels or oratories to which people could resort for prayer or meditation, and which could be used also for cottage services; in fact, for all purposes less formal than those functions which are more appropriately performed in the parish church.

It may be well to give the Bishop's own words. He says:—

"I have reason to think that the neglect of private prayer is very prevalent, and if so, can we wonder at the low tone which is so common in matters of morality? Would it not be well, then, if, among other efforts, we should not only open the churches in our country towns and villages, but provide, wherever we can do so, some little room in our remote hamlets, a village oratory, however humble, where the labouring man, on his way to work, or in returning home, or the busy woman in the midst of her home distractions and household duties, might learn to enter in and shut the door, and pray to their Father in Heaven? Such a place might also be available for a cottage lecture; or a Confirmation class; or for a Communion service for the aged and infirm; or for any simple service held by evangelist or lay readers, by priest or bishop, for even two or three who might be gathered together in Christ's Name. The building need only be very small, and would be comparatively inexpensive; it might often be the thank-offering of some of our godly laity. It would be a haven of rest and a centre of light, shining it may be in a dark place, and pointing the Heavenward way for the simple folk who might dwell around it, or the wayfarer as he toiled along his weary road."

I venture to think that many Spiritualists who hold that Spiritualism is not a religion,\* in the sense of supplanting other systems, will agree with his lordship that much good may be done by having some place, however humble, set apart for pursuits which, instead of supplanting, could vitalise those religious practices engaged in elsewhere. Possibly some of those who read my words have had experience of what I mean. For those who have not, I would suggest that the scheme advocated by the Bishop of Lichfield is just what would suit an esoteric system such as Spiritualism. Let a small room be hired and set apart for meetings and séances, and also let it be always accessible to members of the circle for private meditation and communion with the unseen world. Religious pictures and statues would fitly find a place on the walls and, among the former, portraits of departed friends would naturally appear. None know so well as Spiritualists the influence that clings to these pictures, and how the combined influences linger around the room where they are placed. There services, bright, cheerful offices of thanksgiving and praise on behalf of those departed in God's faith and fear, might be held at such times as would not interfere with those of church or chapel; and I believe these latter would be supplemented rather than supplanted by such an arrangement. But why do I write hypothetically of these matters? I have proved their efficacy, and so, I am sure, have many who will read these lines. I am a practical man, and ready with a suggestion. Will twelve other persons join me from next All Saints' Day (Thursday, November 1st), and try the experiment for a year? The cost need be only infinitesimal, and I will readily contribute my quota, besides giving any services in my power. The thing has been done before, so it is not an experiment but a revival. It was suspended from purely external causes. There was no suspicion of failure about it, or I should not recur to it. The only mistake made was the admission of too many members. That is why I limit my ideal number to twelve. I know several who would join in such a scheme; therefore this appeal lies really to very few indeed. There must, I think, among the readers of "LIGHT," be some six or seven who would appreciate such a practical outcome for their cherished opinions. With these I shall be glad to confer, if the Editor allows this proposal a place in his columns. We could begin with even a smaller number; but I think none ought to embark in the scheme whose patience would not be good for a year at least.

A CHURCH OF ENGLAND CLERGYMAN.

\* As one Spiritualist who holds that it is, I desire to disavow altogether any idea of supplanting any existing form of religion. It is a question of development.—ED.

## G E M S .

"Amid all the profuse waste of means of happiness which men commit, there is no imprudence more flagrant than that of selfishness in the ordinary sense of the term—that excessive concentration of attention on the individual's own happiness which renders it impossible for him to feel any strong interest in the pleasures and pains of others. The perpetual prominence of self that hence results tends to deprive all enjoyments of their keenness and zest, and produces rapid satiety and *ennui*. The selfish man misses the sense of elevation and enlargement given by wide interests, he misses the secure and serene satisfaction that attends continually on activities directed towards ends more stable and permanent than one's own happiness can be; he misses the peculiar rich sweetness depending upon a sort of complex reverberation of sympathy which is always found in services to those whom we love and who are grateful. He is made to feel in a thousand various ways, according to the degree of refinement which his nature has attained, the discord between the rhythms of his own life, and of that larger life of which his own is but an insignificant fraction."—PROFESSOR SIDGWICK'S *Method of Ethics*.

"Every spirit, and still more, every society of spirits, exhales a sphere from itself, which is from its principles, or the life of principles or persuasions; with the evil genii from the life of cupidities. Thence flows their sphere, which is a sphere as it were, of instincts, arising from this source, and when this sphere exists, it is a certain operative general principle, which, when it acts upon a man's memory, summons up thence whatever is in agreement with it, and thus the general principle of spirits excites all the concordant particulars from the man's memory; thence spirits speak, and think that it is from themselves, and they also persuade man that what he says is from himself. When such a sphere predominates, there everything which is excited, though in fact most false, appears as true, and is confirmed. The confirming things which flow forth are very numerous, and of such variety that I have wondered whence they could have procured them, as it were, extempore, when yet it is nothing else than the general sphere which excites them; for spirits as they lack memory, are possessed of a certain instinctive something which acts in the manner described."—SWEDENBORG'S *Spiritual Diary*, Vol. III., No. 4195.

"Every man is attended by an associate spirit; for without such an associate a man would be incapable of thinking analytically, rationally, and spiritually, consequently he would not be a man, but a brute; and every man draws into association with himself a spirit similar to the affection of his own will, and the perception of his understanding thence resulting."—SWEDENBORG.

"No man of sound reason can condemn riches or wealth, because in the body politic they are like blood in the animal body; nor can he condemn the honours annexed to particular stations and functions, because they are the hands of Royalty, and the pillars of society, provided the natural and sensual loves of those who enjoy them are in subordination to spiritual love. There are offices of administration even in Heaven, and dignities annexed to them; but then the persons who fill them, being spiritual men, find their chief delight in the performance of uses."—SWEDENBORG.

"We must not attempt to bind the Church by stereotyped creeds as the final expression of truth. The same freedom now accorded in subscription to the Articles must be extended to all the symbols that have come down from the ancient Church. All such confessions are stamped with the spirit and bear traces of the theological strifes in which they had their origin. The Christianity of the fifth century will no more suit the centuries that are to come than that of the tenth or sixteenth. A place must ever be left in our definitions for the admission of any truth which may be discovered in the future concerning God and His relations with man. Whatever Christianity has revealed it is certain that it left much unrevealed. It is certain too that it is by a slow process that the world learns the full meaning of all that the New Testament contains. An astronomer has said that though the stars do not develop, astronomy does. Christianity may not change, but man's understanding of it may. That which seemed final to the Nicene Fathers, or to the compilers of the Thirty-nine Articles, cannot seem final to us and to our children."—JOHN HUNT.

## JOTTINGS.

From the *Echo* :—

"The evidence given by the sister of the latest victim of the East-End murderer is in some respects very remarkable. She said :—' I was lying in my bed about twenty minutes past one o'clock on Sunday morning, and I felt a pressure on my bed, and I heard three kisses quite distinctly. I did not see a vision of my sister.' Now it was about one o'clock on Sunday morning that the body of the murdered woman was found. The witness had seen the body three times and declares that, though she had some doubt as to the identity, she has now no doubt whatever, and she was all the more certain because she said before she saw the body that she could recognise it by a black mark on the leg, caused by the bite of an adder many years ago. The black mark was found as described. Subsequent answers to questions put by the coroner would lead us not to be over-confident as to the identity; but if it turns out that the dead woman was really Elizabeth Watts the story told by her sister only adds one more to the long list of stories of apparitions or manifestations made just about the time of death."

It is well to print this for three reasons.

- (1) As a record of a fact.
- (2) As an admission of the editor of the *Echo*, which is a noteworthy admission, that the evidence is very remarkable.
- (3) As a record of the fact that the coroner elicited this statement, and admitted it as evidence.

The *Daily Telegraph* is inundated with letters respecting the terrible murders that are occurring in our midst. It is reduced to give only a summary, of which this is a sample. When any detective business is needed, Spiritualism is to the fore. Some persons think that any medium can lay hands on any spirit at any time.

"Mary Malcolm's suspicion 'that the woman who had been murdered was her sister' because, when she was in bed, she fancied the poor creature came and kissed her three times, has evidently inspired many of our most recent correspondents with suggestions for calling in the aid of Spiritualism and other more or less occult agencies. A Clairvoyant is of opinion that 'if Ripper's letter were submitted to an efficient medium, the writer might be discovered.' 'Spiritualist' writes 'that there are both male and female practitioners who might be of great service. Of course it is the fashion to scoff at Spiritualistic revelations; but there are on record many authentic cases in which the acute and sensitive medium has been enabled to unravel mysterious occurrences as dark at the outset as is the black and awful mystery that surrounds these current London tragedies.' 'Inquirer' asks 'the Spiritualists of London' to 'investigate these murders in their own way, and see what they make of them. If they can, as they unblushingly affirm, call spirits from the vasty deep, why not at once communicate with the unhappy women who have been hurried all untimely to their last account?' 'S.' writes: 'I have read at different times, and also have been told, that when under the influence of mesmerism the medium can describe what has taken place on any day and at any locality at the will of the mesmerist. If this is so, cannot mesmerism be applied in tracing the murderer?'"

And then when a medium goes, as one (we know) did, to offer his services for what they are worth, the only result is that the policeman tells him he is a fool, the inspector a more pronounced fool, and the Scotland Yard official "an idiot who ought to be shut up." Will any candid friend tell us how Spiritualists are to help the police under these circumstances? Perhaps we may ask too why we should save the police the trouble of using their senses?

Mr. Barlow's *Pageant of Life* is an epic that we shall like to introduce to our readers. Some of the lines are extremely forcible and some of the conceptions very beautiful. One specimen :—

"Her beauty brings my youth again.  
A girl's pure freshness can create  
Spring's gladness in the heart and brain,  
And smooth the forehead grooved by Fate.  
The young, sweet brilliance of her eyes  
Has changed life's sunset to sunrise.  
Her magnetism is so good,  
So pure, so sinless. When she came  
Up to my very waist I stood  
Plunged in hell's waters, hot as flame  
But now I think that there may be  
Perhaps a God—yes, even for me."

And one more. It is the mocking Fiend who speaks—

"I love the English. They are so devout;  
It cheers my heart to see them sallying out  
On Sunday, clothed in black. . . .  
The whole long week they swindle and they cheat,  
Then on the Sabbath in the church they meet  
And gabble through the Creed."

Sir Mountstuart Grant Duff gives in the *Contemporary Review* a very interesting account of a winter he spent in Mr. Laurence Oliphant's house at Haifa. Many important personages, he picturesquely suggests, must have been perfectly familiar with the ground on which it stands, and he names Pythagoras, St. Paul, and Cœur de Lion. An odd collocation!

The *St. James's Gazette* (how much improved, *quanto mutatus ab illo*) is near the bull's eye here. Mr. T. May (of the Fulham-road) was neither idle nor well employed when he started a new religion instead of observing the old one.

"There is another new religion. Mr. T. May (of the Fulham-road) has invented a 'Brotherhood of the Sun,' as the result of his studies of 'the fundamental truth that underlies' all religious systems. There is something attractive about this religion of the fundamental idea; but it is not strikingly original, and will not obtain universal suffrage. Young ladies and gentlemen of nineteen cannot be expected to abandon the worship of the moon for that of the glaring sun, which only shines when everybody is looking."

We regret to have misunderstood Mr. W. E. Coleman. He quoted "V." (our correspondent) quite rightly from the now-defunct *Spiritualist*. We did not remember that "V." had contributed to that journal. And so we are glad to be set right.

We are informed that the story of a lady who was reported to have turned Buddhist, and to have converted her *fiancé* to the same faith, is a myth. Like so many paragraphs which might be quoted from the same source, the news is home-made.

They seem to have got a school in Newburyport, Mass., which, as a house agent might advertise, is thoroughly and effectively haunted. The *Carrier Dove* gives particulars which leave nothing to be desired. The most bewildering variety of noises and annoyances go on, and the children can't say their lessons because of the row made by the ghost. How they must bless that ghost!

The *Religio-Philosophical Journal* appeals for the formation of a company, capital £10,000, to extend and develop its work. We hope it will get the money. We could not do it here in this country.

We entirely agree with the sound sense of the following remarks :—

"The Spiritualist movement has reached a stage where it imperatively requires an abler Press, a higher standard of culture in its teachers, a more orderly, dignified, effective and business-like propagandism. A systematised method of investigating phenomena and recording results is gradually being evolved, and needs to be further developed. A well-organised and endowed activity for the instruction, care, and development of sensitives and mediums is almost indispensable to the development of psychic science. The keener the apprehension and broader the comprehension of causes, the better able are we to deal with the perplexing sociologic, economic, political, and ethical questions now vexing the world; and in no other direction is there such promise of progress in the study of cause as in the psychical field."

Some inquiries are being made in our contemporaries as to psychometry. We can recommend a psychometrist, a lady in private life, whose address (confidential) can be had at our office.

The *Hawkes Bay Herald* (New Zealand) continues to devote considerable space to reports of Spiritualistic addresses. One given by Mrs. Attenborough, on a text selected by the audience, is better than most sermons.

We hear with all pleasure that there is some improvement in Mrs. Beecher Stowe's state. Here is a story of her :—

"One evening about twilight, as Mrs. Stowe was walking alone in the garden, as is her custom, she was approached by Captain ——. He held his hat respectfully in his hand. 'When I was younger,' said he, 'I read with a great deal of satisfaction and instruction *Uncle Tom's Cabin*. The story impressed me very much, and I am happy to shake hands with you, Mrs. Stowe, who wrote it.' 'I did not write it,' replied the septuagenarian gently, as she shook his brawny hand. 'You didn't!' ejaculated the Captain in amazement. 'Why, who did, then?' 'God wrote it,' she replied simply. 'I merely did His dictation.'—*The New York World*."

This is how they deal with haunting ghosts in China :—

"In various parts of China there is a belief that the souls of very atrocious criminals who have either been executed or died in prison are sent back from Hades by Yenlo, the judge there, to undergo a further term of imprisonment, one death not being enough to expiate their crimes. When the second term of imprisonment is judged to have expired, the district magistrate beseeches the tutelary deity of the city to accompany him to the prison in order to acquaint the ghost with his release. This order is supposed to reach the imprisoned by burning it, a ceremony which is solemnly carried out in the gaol. On August 19th last, the district magistrate of the city of Soochow had placards posted up inviting subscriptions of imitation money for the ghosts then in the city gaol. This was all duly burnt, and thus converted into currency which would be useful to the ghosts on the long journey before them."

OFFICE OF "LIGHT,"  
16, CRAVEN STREET,  
CHARING CROSS, W.C.

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## Light :

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

SATURDAY, OCTOBER 13th, 1888.

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

### A COUPLE OF MAGAZINES.

Two more magazines of this month contain matter of interest to Spiritualists. *Blackwood* has one of those curious articles for which it is distinguished. "Aut Diabolus aut Nihil: The True Story of a Hallucination," by "X. L.," is a story which if it be not original in one sense of the word certainly is in another. From this paragraph in the *Pall Mall Literary Notes* (October 6th) it looks as if Old Ebony had been hoaxed.

"The following question, addressed to me by Mr. W. White-side from Dublin, I venture respectfully to pass on to the editor of *Blackwood*:—'Did *Blackwood's* contributions to Satanic literature, as quoted in Monday's *Pall Mall*, appear in a recent issue of that magazine? I am curious, as the sketch seems to have originated in America, the birthplace of all our latter-day novelties. I read it first in the *New York Galaxy* for February, 1877.'"

But, whether so or no, the story is a very strange one, well told, even if not told for the first time, and well worth reading. Its literary flavour is excellent, and some of the side remarks of the writer are curious and interesting. To speak of Home as "a more serious evil than the typhoid fever," to suggest that Macbeth was so put out with Banquo's ghost because it invaded him at dinner—"The Eumenides in the *pot au feu*"—this is at least entertaining. To say that the materialised figure which one of the characters in the story saw at every séance to which he went was his conscience dressed in a queer robe of every colour except white, passing by shivering, and breaking large sheets of glass, through which flickering colours passed, is sufficiently grotesque. "And have you ever discovered why she goes about like the wife of a glazier?—For a long time I could not make out what they could be, these panes of glass with variegated colours passing through them, but now I think I know.—Well?—They are dreams waiting to be fitted in!"

It does not concern us to tell the story of this "evocation of the devil in Paris not many years ago," for it would be cruel to mutilate so pretty a piece of description, and it is too long for our columns. The more important thing to notice is that, while vulgar Spiritualism is scouted throughout, all the phenomena of a materialising séance are produced with perfect accuracy. Who the writer is we do not know, but he is aware of the facts of Spiritualism, and uses them very cleverly for his purpose. He asseverates the truth of this story of "meeting the devil in Paris not many years ago—a true story in every particular." But then, how did it come to pass that it appeared in America thirteen years since? Is it all a hoax?

In the *Nineteenth Century* "M. H. Dziewicki" also discourses about the devil. "Exorciso Te" is a remarkable

article to appear amidst the company which graces the October number of this magazine. "Possession is possible, and exorcism is far from being a ridiculous ceremony," is the argument of the paper, and the "Treasury of Exorcisms" furnishes the text. The three works contained in it give elaborate directions for getting rid of the devil, more elaborate even than the ceremonies by which he was said to be evoked by the Paris occultists.

It seems that

"In the Catholic theory, low expressions that would otherwise be venial sins become meritorious when applied to the devil—not, however, as might be imagined, by a sort of spiritual homœopathy, driving out the foul fiend by foul words. The reason given is much deeper. Satan's peculiar weakness being pride, any action by which that is hurt is insupportable to him."

Accordingly the language used to him is abusive, and as picturesque as that of an irate costermonger. With the ceremonies used we do not concern ourselves. They partake of the nature of black magic, and some very evil-smelling and nasty compounds are employed. When the exorcism had taken effect, the ecclesiastical authorities set to work to prevent the return of the obsessing spirits, for such they, doubtless, were. They were commanded to sign a bond.

"A curious instance of this will be found in the *Histoire et Exorcismes de Denise de la Caille, avec les actes et proces faicts sur les lieux; par le commandement de M. l'évesque de Beauvais*. The five devils named Sissi, Beelzebub, Satan, Motelu, and Brissault were anathematised 'for 3,000 years after the day of judgment,' should they not comply. Their names having been called three times, each of them put in an appearance and signed successively, each for self and dependent devils; for they were many and these were the chiefs. It would be hard to find anything more quaintly serious, more fantastically matter-of-fact, than these legal proceedings in the ecclesiastical court."

The author gives a case, verified by himself, capable of attestation by "all the Jesuits who were at Vals during 1872-3," which certainly looks like obsession or possession.

"I knew a case in which the principal characters of possession, as understood by the Church, were very evidently marked. Father F—s, well known among the Jesuits for his piety and devotion, resided at the "Scholasticate" of Vals, near Le Puy (Haute-Loire). One day this man, whose greatest joy had always been to pray and meditate, suddenly experienced a most extraordinary feeling—something that rendered any action of religion impossible to him. He could not enter the chapel; an unknown force braced his knees when he wished to pray; if he tried to utter a pious ejaculation, foul words of blasphemy fell from his lips. Visited by the other Fathers he spoke to none of them: yet his mental faculties were not impaired by this extraordinary change. During nine years, if I remember right, he never celebrated Mass, nor confessed, nor went to Communion, nor held any communication with God or man. . . . This state ended as abruptly as it began."

An elaborate discussion as to the nature and reality of possession is illustrated by use of the theory of telepathy. If a *human* mind can influence another mind of the same nature, cannot a *superior* mind act on it in a similar way? There is nothing inconceivable in the suggestion. If so, then possession "becomes simply a case of 'diabolical hypnotisation,'" or, as we prefer to say, of control by an alien spirit. That spirits disembodied can control spirits embodied is not strange to us. We demonstrate the fact daily: in old days people believed it, and acted upon the belief by exorcism.

The formulæ, the liturgy of exorcism, are in many cases extremely beautiful. The tone is elevated, in some cases sublime, always dramatic by force of contrast. It is interesting to note the writer's conception of what the devil is.

"The devil is for the Church neither the beautiful Satan of Milton's Epic, nor the 'Old Nick,' with horns and caudal appendage, of popular superstitious belief. Or, rather, he is *both at once*: supremely fair in his entity and intellect, supremely hideous in his rebellion and apostasy; as the creature of God, stupendous even in ruin; as what he made himself, degraded

even to ridiculousness. On his brow he wears a crown of pride: but he is 'Auld Hornie' for all that, if you look closer at him. Wings he has—'sail-broad vans'—to soar aloft into infinite space: but the frisky ridiculous tail soars thither with him inseparably. His eye gleams with the fire of more than mortal genius; but cast down your eyes, and you will see the goat's foot! This is the true devil of revelation; all others, even Milton's, even Dante's, are false ones. False, sometimes by the superior necessities of a great work of art; sometimes by vulgar incompetence to grasp the whole of the idea; but always false."

Said we not truly that this strange article appears very strangely in a very goodly company gathered in the *Nineteenth Century*, near the close of that most rational age? Some observations of the writer touching Spiritualism we hope to transfer to our columns.

### THE "NINETEENTH CENTURY" AND SPIRITUALISM.

We think our readers will be interested in seeing a rather long extract from the article to which we have alluded in our leader, "Exorciso Te," by M. H. Dziewicki. *Spiritual Notes* seems to be his latest source of information as to Spiritualism, which surprises us. His opinion would be greatly strengthened by a perusal of "LIGHT" since its first appearance.

"Ask men of science whether spirits can exist: they will answer, 'We do not know; that is beyond our sphere.' Ask them whether spirits can act in the physical world: and they reply, 'No! that cannot be.' But, gentlemen, if their very existence is beyond your sphere, what can you possibly know about their modes of action? Either physical science does or does not know anything about spirits. If the latter, all scientific opposition must fall to the ground. If the former, then all that can be known about them by scientists must be known in their own way—i.e., experimentally, not *a priori*. And yet, if they consider such and such phenomena to be impossible, we find that they deny them beforehand. Dr. Carpenter, in his valuable work on Mental Physiology, says (p. 631), 'If either our senses or the testimony of others inform us of something that is entirely inconsistent with inherent possibility, we refuse to accept the information, feeling sure that a fallacy must exist somewhere.' Quite right; but will Dr. Carpenter tell us what is entirely inconsistent with inherent possibility? The fact of a man floating in the air, says he. But a few years ago, before Braid's discoveries, he would have just as well said that of hypnotism; and now it is a scientifically proved fact. In the very work just quoted, he maintains the impossibility of mesmerising *by the will* from a distance; and we have lately had facts demonstrating that it can be done as far as ten kilometres away.\* Inherent possibility means self-contradiction. What contradiction is there in the idea of 'a man floating in the air'? None, unless you begin by supposing there is *no* force to uphold him, and that you know nothing about; you can only say there is no material force. And if this idea be not absurd *a priori*, I cannot see why *a priori* he rejects it. True, all such phenomena should be most rigidly and carefully criticised; but the unreasoned denial of a fact is quite as illogical as its blind acceptance. Is it not a far better and more scientific attitude, in presence of an alleged phenomenon of the kind, to suspend our judgment and remain in doubt until the thing is either demonstrated or disproved? Such is the true procedure in all branches of experimental knowledge; why then take a new departure here? Why persist in denying facts as long as they can be denied, and then suddenly give them a metaphorical or Greek name—telepathy, thought-transference, brain-waves, mentiferous ether?—all names of unexplained phenomena, which, as soon as the name is given, are implicitly classed among those of the material world; though *nothing* is known of them as yet! *Ne sutor . . . !* Men of science would never reason in a circle after that fashion if they were occupied with their own domain.

"To quote only one instance of the length to which a fixed determination may bring a man of the highest mental powers, and for whom I have the greatest respect. Dr. Carpenter triumphantly assures us (*Ment. Phys.*, p. 632) that while two persons of perfectly good faith asserted that a table had risen into the air, and that they could feel it pressing upwards

towards their hands, a third told him that one leg had not left the floor. Now the law of gravitation will not permit Dr. Carpenter to believe that a table can rise from the floor; but is it not just as much against that law that it should stand on one leg—that it should 'press upwards,' according to the testimony of persons of perfectly good faith? The triumph was certainly premature. Persons so confirmed in their opinions as scientists of this class, would in vain attempt to see anything sublime in the rites of exorcism. But the majority will perhaps be less dogmatically incredulous, inclining to a scepticism that at least admits the possibility of the thing. With them we may now proceed further, and try to prove its probability.

"Must the whole of the Spiritualistic movement, with its long-continued existence, its numerous adepts throughout the world, its score or so of newspapers, its names even of men not unknown to science—Wallace, Crookes, and De Morgan, for instance—be taken merely as a gigantic hoax, and nothing more? This is hard to believe. It would be a stupendous and quite unparalleled case of self-deception, out of longing for the marvellous. But is not a contrary tendency in those who utter such a judgment quite as likely to produce self-deception in a contrary sense? This longing for the marvellous would have to be proved; whereas the *determination* either not to admit the marvellous, or to explain it away, is avowed by anti-Spiritualists, and needs no proving. Of course, if they designate as 'longing for the marvellous' this unbiassed frame of mind, this non-assertion of impossibility that I have described, there is nothing more to be said. If Allah is God and Mahomed His prophet, then he is right because he is right. Spiritualism is impossible, because it is a conjuring trick; and *vice versa*. But indeed, to speak seriously, I doubt whether anyone perfectly unprejudiced could read through a volume of the *Spiritual Notes* for instance, without coming to the conclusion that—some fraud and much delusion being granted—there may exist certain manifestations in given circumstances, which can be accounted for under no hypothesis but that of an extra-mundane intelligence; or, to borrow the language of Spiritualists themselves, 'of an unscrupulous intelligence, that often takes pleasure in mocking and laughing to scorn those who consult it.' A spirit of this description is identical with the being whom Christians and Catholics call—the devil. An ugly name, no doubt; but it comes to the same as the sounding phrase just quoted."

### COMMUNICATIONS IN TRANCE SEANCES.

BY THE EDITOR OF *Neue Spiritualistische Blätter*.

(TRANSLATED BY "V.")

We have frequently given our readers accounts of séances held at B., in the Harz Mountains, and now again lay before them some communications we have received from the same circle, only, however, as a matter for suggestive thought, since the information furnished by the spirits is totally incorrect.

At these sittings questions were put and answered, and our friend D. asked "how far it is from the farthest point discovered by Arctic explorers to the North Pole, and whether would it repay the trouble of making further explorations?"

The answer given was that "it is still 5,000 kilometres from a tract of land which is the highest point on the earth." Further communications went on to say that the discovery of this continent would be of no particular value, except that a species of climbing animal would be found there, whose flesh was highly nutritious; some of these animals were covered with thick fur and others with scales; they had cold blood (!!) and lived upon ice, &c.

In other séances communications were given about the earth, the sun, and the moon, and among other things it was said that the moon was 98,000 miles distant from the earth.

From these accounts it is clear to us that our friends are not conducting their séances properly, since they put questions to spirits who in their lifetime had not been possessed of scientific knowledge, and were incapable of giving correct answers. As, unfortunately, many persons still have the conviction that a spirit—even though he

\* *Revue Philosophique*, Fév. 1886; *Revue Scientifique*, 1886; *Tribune Médicale*, Mai 1875.

has been while on earth a man of no education whatever—must, as soon as he is dead, know everything, this confidence in the infallibility of spirits on the part of the members of the circle is transmitted through the medium to the controlling spirits, and as the latter do not willingly confess their ignorance they give what answers occur to them, well knowing that the listeners are not capable of exposing their ignorance.\* Communications such as these only excite ridicule among cultured persons, but spirits can take themselves off, and need not hear the laughter their statements call forth. The idea of animals at the North Pole with cold blood and living upon ice, is too absurd, and we do wish that our friends the spirits would try only to speak about things that they understand, and leave matters alone about which they know nothing whatever, for they do much harm and create great confusion, by making such untrue statements. It is not only ridiculous, but very wrong, to deny or contradict facts which are scientifically proved. The distance of the heavenly bodies from one another can be calculated at the present time very nearly correctly, and there can be no question of a mistake of from thirty-five to forty thousand miles.

Persons are too apt to look upon such communications as of scientific value, while their only worth is to show that we cannot depend upon the truthfulness of spirits at experimental séances. Why will persons always put questions to the spirits about matters which they have no means of verifying? And why will they not content themselves with obtaining proofs of personal immortality from them, with communications relating to their experiences in the other life, and good advice? This field is so vast, especially when the effects of electricity and magnetism are likewise comprised, that no fear need be entertained of there not being sufficient material to work upon.

If our recent article on "The Future Life" is read with attention, it will be seen that that life is closely connected with this, and that every man goes over to the other world with the same characteristics he possessed on earth, just as a Jack or a Bill does not become a man of scientific culture by changing his residence from a manufacturing to a university town. Those men who have become highly developed while on earth, soon outgrow the earthly altogether when they reach the other world, and can no longer have any connection with matter perceptible to the senses. It is only possible for spirits up to a certain grade of development to control a medium personally; above that degree of development they can only act by means of inspiration. But if more highly developed spirits wish to communicate through inspiration they seek an instrument whose brain is so suited and prepared by study that it can comprehend scientific ideas and explanations, and not mediums who have no acquaintance with science (the latter only occurs in very rare instances, and then *only* in the presence of men who are capable of appreciating the scientific worth of the communications).

We recommend our friends in B. to remonstrate seriously with the controlling spirits and to request them not to speak about subjects which they do not understand; but the most needful thing of all is, not to put questions above the comprehension of the members of the circle themselves. When these spirits were in the body, the sitters would certainly not have expected to be enlightened by them on scientific matters, and why should they do so now? Such proceedings can only do harm, and we sincerely hope our friends in B. will follow our advice and leave science to those who understand it.

\* Like most others, I commenced my intercourse with the invisible world with a full belief in their omniscience, and sometimes put questions concerning mundane matters, about which I might have known they could know nothing. Except on one occasion, however, I usually received the answer that "they did not know," or something to that effect. The last time I was so foolish as to put such a question—it was about something I had lost, or rather mislaid—I received a most misleading answer, and my confidence in my guides might have been completely destroyed, had I not fortunately, a few hours later, received a message from my true guide telling me that asking such a foolish question had given an undeveloped spirit (from whom I had formerly experienced much annoyance) the opportunity she was watching for of misleading me, and warning me to avoid such errors in future.—Tr.

## CORRESPONDENCE.

History and Allegory.  
To the Editor of "LIGHT."

SIR,—It is so much my habit and desire to be in accord with your esteemed correspondent, "C.C.M.," that I feel confident that any divergency between us is apparent rather than real, and due either to defect of expression or misapprehension of meaning on one side or the other. Certainly in nothing that I have said am I conscious of deviation from the views of Mrs. Kingsford. No more than she did do I reject the Gospel narrative as entirely unhistorical; and equally with me did she regard its real object and intention as purely mystical. It is true that it lay outside of our work at that time to treat explicitly of the historical question. But we were prepared to do so in the event of circumstances arising, as they seem now to have done, to render it necessary. With respect to the doctrine of "Ultimates," I am not sure that I quite understand the way in which "C.C.M." holds it, or that I accept Swedenborg's definition of it. Nor am I clear as to the value attached by "C.C.M." to the expression, "Head of Humanity." Being thus restricted in my comprehension of the position taken up by "C.C.M.," my only resource, if I am to attempt any reply at all, is to state more explicitly my own position in respect to the historical element, whether in the Old Testament allegories or the Gospel narrative, and leave it to "C.C.M." to determine how far our positions coincide.

But, first, I must remark that there is considerable diversity among the narratives in question, some only of them being altogether unhistorical—mere parables treating of spiritual things under earthly similitudes; while others are historical in a partial and special sense, being based on actual histories, but implying only the spiritual truth represented by these, and referring to processes common to all souls. Thus, for example, the story of Adam and Eve is, by the nature of things, utterly unhistorical as regards its superficial aspect, that of the origin of the human race, in that it is an allegory of universal application, having reference, not to a man and a woman, but to the exterior and interior natures of every individual, the "man" and the soul, which are respectively as masculine and feminine to each other. No doubt it represents also the history of an actual church, and to such extent contains an historical element. But even so it deals with things spiritual only, namely, the rise and fall of the perception of spiritual truth: and it is valuable only so far as it is applicable to all churches and all souls, for thus it becomes an eternal verity.

Similarly the story of the Flood is unhistorical if taken literally as denoting a physical catastrophe, such catastrophe being, by reason of the magnitude ascribed to it, contrary to the nature of things, and even if real having no spiritual significance. But while it is purely mystical if taken as representing the alternations of spiritual obscurity and illumination to which every soul is liable, it is both mystical and historical, though not literal, if taken as representing such an alternation as actually occurring on so extensive a scale as to comprise a whole church, people, or race. But even so, it is equally applicable to other ages, and notably to our own, when the materialism which has so long been dominant to a degree previously unequalled, is once more being swept away by a flood of intuition, which bids fair to continue rising until it has again overtopped the earth's highest places—the mind and conscience of man—and landed the human soul safe and sound on the Ararat of spiritual perfection.

Similarly, again, with narratives such as that contained in the book of Esther. There is no need to doubt that there was a Hebrew maiden who espoused an Oriental potentate much in the manner described, and who was instrumental in bettering the condition of her own people. But even so the historical event is not itself the object of the Bible narrative. It serves but as a vehicle for a parable descriptive of man's salvation in all ages as occurring through the "Esther" within himself, even his own soul, and is, therefore, like the parable of the Flood, a prophecy which, while always in course of fulfilment, has a special application to our own times, when the same divine "woman" is "crushing the head of the serpent" of matter on a scale altogether unexampled. To read into any of these "histories" a meaning which in being physical and local belongs to a person, a place, or a time, is at once to take them out of the category of Divine teaching, and to render them valueless for any purpose of redemption.

And so also with the Gospel narrative. That there was,

October 13, 1888.]

somewhere about the period indicated, an actual person whom the mystics of the day recognised as having attained, in respect of his spiritual state, in advance of all previous experience, and who represented for them the accomplishment of every degree of regeneration in its highest mode, I, for one, see no reason to doubt, even though I can readily conceive of the Gospels as written without having any actual person for their subject, but merely a school or system of thought and life. But to admit the existence of such a person is not to regard the Gospel account of him as historical in the sense commonly ascribed to the term; and the result of regarding it in this sense has been to divide the Western world into two camps, superstition and atheism, or at least agnosticism. Whereas when once recognised as one in kind with other Bible narratives, and as constituting a *mystical* history of its subject,—a history, that, is of *soul*-processes and states of universal application,—the Gospel narrative becomes, as only thus it can become, instead of a source of hopeless bewilderment, a luminous exposition, couched under a dramatic form, of the method whereby man attains the summit of his proper evolution. And therefore it is that to make of the typical man of the Gospels something that is not typical, but exceptional,—as by supposing him to have been the angel of the disrupted planet, or by investing him with a body abnormally begotten by some physiological *tour de force*,—is to rob the Gospel represented by him of its essential meaning, and to minister, not to salvation but to confusion.

The illustration last given affords a crucial test for deciding the question at issue. If the story of the miraculous birth of Jesus can be shown to be purely mystical and devoid of physical significance, the personality concerned and the Gospel narrative generally must be referred to the same category. In my view they do belong to that category, and the failure so to understand them implies the failure to understand the meaning of Regeneration, and the nature of the Man Regenerate. The demonstration may be reached from two directions, by reasoning *a priori*—or from the nature of the case—and from the Gospels themselves.

Doing the former, and considering who or what it is whereby man obtains salvation, or liberation from the limitations of materiality, we are compelled to admit that it is not by his physical nature, however modified, but by the elaboration within this of a new and spiritual personality, which is to him a higher self possessing Divine potencies, and incapable of lapse; and as by means of this regenerate self-hood he is liberated from the bonds of his material nature, a name is given to it expressive of this function, Jesus, which implies Liberator—the name, be it observed, not of the man who is thus saved, but of that in and by which he is saved.

But although generated in the body, the new self-hood is not a product of the body, nor does it consist of the same constituents either as regards substance or life. For it is a product of the soul, and it consists, therefore, of soul-substance and soul-life, which last is the Divine spirit by which the soul, when pure, is animated, and which is God, inasmuch as pure spirit is always God, whether individuated or not. From all which it appears, apart from any statement in the Gospels, that the regenerate self-hood, in and by whom man is saved, is by its nature and parentage, not a physical or body-begotten entity, but a purely spiritual one, a substantialised *character*, in fact, and not a phenomenal personality, and that it is the offspring of the Divine operation in the soul, and by reason of its dual procession at once from humanity and from divinity, it is really both son of man and son of God. And inasmuch as in this her divinely begotten offspring the soul triumphs over the dragon of matter, he constitutes a demonstration of the fact that the Bible, even at its outset in a remote antiquity, had a sounder and loftier doctrine of evolution than modern science dare dream of. For by her production of the man regenerate, the soul—his mother—fulfils the prophecy that she should crush the head of the serpent. If it be objected that this account makes Eve and not Mary the mother of the man regenerate, the reply is that these are alike mystic names for the soul, the former denoting the soul on her immergence into materiality, a state during which she can produce only man degenerate, and the latter denoting the soul on her immergence from materiality,—a condition implied by the term Virgin—when, and when only, she produces man regenerate. The soul is called Maria, the sea, being formed of the essential “water” of infinite space. This is not the astral ether, but that of which the astral ether is the veil, the very substance of Divinity, and having no ‘atomicity.’

A proof from the Gospel is furnished by the words of Jesus to Nicodemus. For in saying “Ye must be born again of water and of the spirit,” he declares the necessity to every one of being born exactly as he is said to have been born, and also the mystical nature of the self-hood that spoke in himself. For water is the universal mystical symbol of the soul, and that which is so born cannot be a physical personality. It is true that the physical part may share in the benefit of regeneration; but this is a secondary process, due to the purity of the interior personality. Another expression of Jesus, “the Son of Man is in Heaven,” was uttered while the outer personality of the speaker was on the earth, and shows, therefore, that the story of his Nativity referred only to the spiritual self-hood, which alone is entitled “Son of Man,” and always is “in heaven,” or the inmost sphere of man’s nature,—and implied no physical event. The fact is, that the Gospels tell us nothing whatever either of the family name or the physical parentage of the external personality of Jesus. And the only, or almost the only, reference to his earthly mother is one which could by no possibility have been made to the Virgin Mary if she had been in that position. For she could not have been so entirely oblivious of his Divine nature and mission as to join his brethren in an attempt to restrain him from teaching, on the ground of insanity. Moreover, the fact that he had brethren by this mother shows that the self-hood with which the Gospel deals was the spiritual one, and came of a spiritual mother. For the same soul cannot produce more than one man regenerate. This is why the Church denies to Mary any children but Jesus. The term “ever-virgin” implies that the soul once freed from admixture of matter, and become “mother” of a man regenerate, does not lose its purity through such maternity.

That the Gospels treat of the physical as well as of the mystical Jesus I fully allow, but only exceptionally and subordinatedly. The probability is that the fact of his physical crucifixion was eagerly appropriated as serving to symbolise the spiritual crucifixion which all who attain perfection must undergo. The correspondence was too noteworthy to be missed, but the value lay in the spiritual event. I leave it to “C. C. M.” to say whether the physical event constitutes an “ultimation” of the other.

I might add much more, but I hope what I have said will enable “C. C. M.” to compare our respective positions with precision, and that the result of his comparison will be to afford me the great pleasure of knowing that we are still in accord. I hope also that I have satisfactorily shown the superfluity of the far-fetched and complicated contrivance for the re-incarnation of an advanced soul, recently described in your columns, according to which “when the fulness of time was come and Christ was to be born into the world, a female organism was prepared in the person of the Virgin Mary, endowed with atomic sensitiveness and receptivity to vital forces directed from the beings to whom it owed its origin in the invisible world, and with whom an interior atomic combination would be effected,” such organism to be “overshadowed by a force of one of the most high beings of the unfallen primal bisexual universe.” (“LIGHT,” September 1st, p. 438.)

But the authors of *Scientific Religion* and its Appendix are far from being the first who, failing to fathom the “mystery of godliness,” have had recourse to quaint conceits. Some of the Gnostics, unable to reconcile the Gospel account with his having a physical nature at all, regarded Jesus as a phantom, who acted and suffered only in appearance.

The definition I have given accords also with the injunction laid upon us:—

“Call no man your king or master upon the earth, lest ye forsake the substance for the form and become idolators.

“He who is indeed spiritual, and transformed into the divine image, desires a spiritual king.”

EDWARD MAITLAND.

#### Occult Problems.

To the Editor of “LIGHT.”

SIR,—The laborious and apparently never wearied Editor of “LIGHT,” in the last issue, asks for solutions of various occult problems, and I will ask permission in the fewest possible words to attempt to answer his questions.

1. As to the discovery of water by the divining rod, I should say that all who practise this method successfully must be either clairvoyants or mediums. If they are clairvoyants, the rod will be turned by the conscious or unconscious muscular action of the hand when water is clairvoyantly seen; and if they be mediums,

the man's spiritual nature, or an external intelligence, will move the rod either directly or through his hand.

2. Home could not place his hand in the fire while in his normal condition, but only when in trance or when under control more or less complete; in which case the law of spirit supplanted the law of matter.

A burning fire of coals is gradually extinguished if the sun's light rays play on it, because the more subtle vibratory action of light is master over the less subtle vibrations of heat, and, if so, then the transcendently subtle vibrations of spirit action are masters over all lower vibratory action, and therefore over fire.

3. The camera photographs spirit forms invisible to normal eyes, because normal eyes are incapable of responding to the transcending vibratory actions of spirit, while the subtle chemical compounds of the photographic plate apparently can.

4. As to materialised forms appearing in the presence of certain mediums, whether these forms are produced by the entranced spirit of the medium, or by an intelligent external spirit, the usual explanation seems to me sufficient, namely, that spirit is the supreme force, and can control all forces lower than itself, and use, by controlling magnetic action, the invisible compounds of the atmosphere, just as men in the flesh, by muscular action, use the visible substances at hand.

These replies to the Editor's questions may be regarded as the secondary answers to the questions asked; but if you ask me, What is the reason of matter, or force, or of mind, or of spirit, I can only reply that the solution is as impossible to the finite mind as the solution of the problem of the existence of the Eternal Mind.

GEORGE WYLD, M.D.

#### The Teachings of Occultism.

To the Editor of "LIGHT."

SIR,—The deep underlying hostility to the teachings of Occultism which "Truthseeker" notices in Mr. Waite's writings may be merely the hostility which every straightforward person must feel who has waded, as I have done, through the shifty lucubrations of certain self-constituted pontiffs of darkness. For my own part I hope that the "conversion" which "Truthseeker" seems to take for granted, has not taken place. Mr. Waite, in my opinion, has hitherto shown singular discrimination in the arrangement of his literary material. Long may he steer his bark successfully between the Scylla of Anglo-Buddhism and the Charybdis of modern mysticism! As a rule the latter seems to consist of Unitarianism plus some notions best left to the obscurity of a dead language. It is one of the distinguishing merits of Mr. Waite's literary work that it enables the reader to divine all that is necessary to be known without infringing good taste in the slightest degree. I may add that it is owing to the writings of this author (in the first instance) that I am enabled to sign myself—no longer a truthseeker, but

A TRUTHFINDER.

#### Death of Mr. Alexander Tod, of St. Mary's Mount, Peebles, N.B.

To the Editor of "LIGHT."

SIR,—Being in Edinburgh lately I was looking forward with interest to the pleasure of once more conversing with my warm-hearted friend, Mr. Tod, but was deeply grieved to learn that a few days previously he had passed over to the great majority.

Mr. Tod, although a fresh and vigorous man, was nearly eighty years of age. He was a keen trout fisher, and it was while last fishing that he caught a cold which turned to congestion of the lungs, of which he died.

He was an enthusiastic Spiritualist, and his purse was ever open to Spiritualists in distress, and his departure from our midst will long be felt by many loving friends.

G. W., M.D.

#### A New Light of Mysticism.

To the Editor of "LIGHT."

SIR,—I am fully aware that discussions of a personal nature are most undesirable in the columns of a public journal, but I must earnestly beg your permission to enter an emphatic protest against one remark of your correspondent "A Truthseeker," who has accused me of "deep, underlying hostility to the teachings of Occultism," and while undertaking my defence in a merely verbal question, which is devoid of real importance, and on which I have no desire to insist, has indirectly challenged me to account for my "sudden conversion" to the cause of Hermetic mysticism. He flatters me by investing this conversion with "a literary interest," but apparently considers that it calls for "more explanation" than was given in my communication of September 15th. I said nothing in that communi-

cation which can be characterised as explanatory of any change of front; I was simply concerned with enumerating the results of certain individual studies which I ventured to think were important, and possibly of interest to your readers. I am not conscious of any sudden conversion, and I ask leave to deny altogether that hostility to the teachings of Occultism with which I have been accredited on the strength of my "previous writings." I respectfully affirm that those writings were the outcome of genuine devotion to the real interests of Hermetic philosophy, which is, has been, and will be, the chief study of my life. Had your correspondent been acquainted with the Hermetic allegory of *Israfil* and the psychological life-drama, *A Soul's Comedy*, I think, as "an unbiassed observer," he would have allowed that, at least from the poetical standpoint, I am a professed mystic. What your correspondent has mistaken for a change of front is in reality the fact of a very considerable progress in those Hermetic studies which I am now pursuing with increased enthusiasm and the additional facilities of more systematic research. What he has mistaken for hostility to the teachings of Occultism is a zealous indignation, which I have not sought to conceal, at the pretentiousness of some modern, self-constituted prophets of mysticism, who seek to arouse curiosity and to fix attention by an unnecessary mystery which inevitably propagates deception, and, rejecting the rational methods of historical inquiry, will yet pose as apologists for several falsifications of history. The frequent individual sincerity of many patrons of these and kindred abuses, I believe I have never questioned, but if persons seriously consider that what is historically false may be mystically true, and that flagrant discrepancies may be reconciled by their several reference to the "plane physical" and the "plane magical," this fact does not make their opinions less foolish and deplorable. I have made these explanations with real reluctance, and will ask your permission to conclude by a reference to some topics of other than private interest.

My proposition to establish an unpretentious association for the systematic study of Hermetic writers has met with satisfactory response; the full scheme of work is now in preparation, and will be duly submitted to the consideration of accepted members. Any interested persons, particularly residents in London, who have not yet requested enrolment, are invited to communicate with me at once. I may state that the subscription to the Society will, if any, be merely nominal, and, to guard against possible misapprehension, it will also be well to add that my forthcoming work, *Azoth, or the Star in the East*, is not intended as the text-book of the Society, which, I hope, will be able to print its own proceedings, and the results of its own studies, when the proper time arrives.

With regard to the significance of the term "Azoth," your correspondent, "A Truthseeker," may profitably consult the writings of Eliphas Lévi, Pernety's *Dictionnaire Mytho-Hermétique*, Johnson's *Alchemical Dictionary*, and any good index to the works of Paracelsus.

ARTHUR EDWARD WAITE.

167, Ashmore-road, St. Peter's Park, London, W.

#### The Power of Healing.

To the Editor of "LIGHT."

SIR,—May I say a few words concerning the power of healing as touched upon by Mrs. Boole? I have had a long experience in nursing the sick, and especially of late years have developed power in soothing pain.

It does not seem to me that life force need ever be "sheathed," or that any one need ever prevent himself "shedding" it. We have all God to draw from, provided we are at one with Him, hence there is no danger of exhausting the Source, and there are any number of subjects needing the life to be bestowed, and, therefore, plenty of work to be done.

The problem, then, does not seem to be how to restrain the power, but how to eliminate any dangerous self-willed or self-centred element therefrom. The subject has presented itself to me in various phases, and I venture to give a few hints, hoping they may be of service.

There is a class of persons who are, as a rule, drained of strength by contact with their fellow creatures, and suffer greatly from exhaustion if they are forced to remain in the society of others for a number of hours each day. I have found by experience that this lassitude disappears in proportion to the unselfish yielding of strength. There is a tremendous spiritual

truth underlying the injunction of Christ to turn the other cheek.

When a sensitive finds himself in the company of a vampire, if he will yield himself utterly to serve that person he will discover to his astonishment that, instead of the added drain which he expected, a new life is coursing through him, and that the source from which he draws is inexhaustible. He could yield power to a thousand men and be stronger for the yielding. There is no more fear of exhausting the life force within us than there is fear of exhausting the fresh air of a boundless prairie. God is all-powerful, and we are a part of Him; when we come to live in the knowledge of this fact we shall no longer fear dearth of any kind, nor shall we fear pouring forth such life as we receive because it may injure a weak fellow creature.

There is only one thing we need fear, so it seems to me, namely, that the obstructions of self may hinder the stream and mar its pure serenity.

When every atom of a healer's organism is yielded in unselfishness as was the organism of Christ, then a fire may rush from God to man of such potency that disease shall vanish before it as vapour before the noon-day sun, and yet there shall be no abnormal shocks; the feeblest or the most loathsome may be instantly restored without any painful effects.

This, then, seems to me the problem, not how we shall restrain vital force, whether in the ordinary relations of man to man or in the relation of healer and patient, but how we shall learn to yield it in such self-abnegation that God may use us as His channel.

This is not an easy problem, it is true; when a human being enters upon the task of breaking down the hindering confines of self, he finds that he has entered upon a stupendous effort: nevertheless, it is an effort which must be made sooner or later by every man and woman, because in the perfect day it shall be as impossible for a self-isolated being to exist apart from universal humanity, as for an atom of flesh to exist apart from the organism of which it forms a part. Abnormal manifestations of every kind are due to this self-isolation which hinders and hampers every human being as yet, and the one supreme remedy for the ills of struggling humanity is to be rid of this stagnant life apart from Him.

Theoretically, the most of us will agree to this; the great difficulty is to work out our theory in the small details of daily living. In the case in point, for instance, it is not an easy matter to feel in every atom of one's being a willingness to yield the whole of one's strength to save a patient, nevertheless, nothing short of this, so far as my experience goes, suffices to produce a powerful and yet entirely pure and serene life current, because nothing short of this opens one's organism as a channel from God on one side to humanity on the other.

I have realised this truth during the dangerous illness of my husband; in so far as I could attain this union with God has my magnetism been of service to him, but I have also been painfully aware that could I have been a more perfect instrument, he need not have suffered a day where he has suffered weeks.

ROSAMOND OLIPHANT.

[We are thankful to have Mrs. Laurence Oliphant's assurance in a private letter that her husband continues to progress favourably. At one time the doctor thought his chance of recovery hardly one in a hundred.—ED.]

#### Heredity.

To the Editor of "LIGHT."

SIR,—“Practical Occultist” takes me up for stating that hypnotism and mesmerism are the same thing. I consider myself justified in so doing, because, from the account of the hypnotic condition, it appears to resemble the mesmeric condition most minutely. The methods by which the somnambulist state is produced is a matter, in this construction, of little importance.

Your correspondent's letter is useful in showing the views advocated by various students, and the theories propounded by different thinkers, on the subject of the similarities noticeable in the mental characteristics of nations, races, and families. His letter teems with names worthy of respect, but to state those views and theories as demonstrated facts, from their plausibility and probability, appears to me to be unscientific in the extreme.

“Nations have characteristic traits” beyond the possibility of a doubt. That statement of “Practical Occultist's” is a fact. It is also a fact that nations differ in diet; and that the climates they live in are very various, is another fact. But it by no means follows that the first fact is the direct result of the

second and third. On the co-existence of these three facts a theory is built, and many side facts may be brought in to support the theory, but however probable and plausible that theory may be it is not a demonstrated truth.

The very same argument refers to the statement that individual and racial mental differences depend on brain conformation. That is a theory, not a fact. And that theory is opposed by another that recommends itself to some thinkers, namely, that the brain conformation is the result, instead of the cause, of mental differences.

The same theories that apply to the human portion of the universe apply to all other portions, so far as circumstances permit. And the theories of Re-incarnation and Heredity apply as well to a litter of puppies as to a case of twins or triplets in the human kingdom.

If “Practical Occultist” would spend two or three years in a medical college and observe the effect of the intensely scientific training instilled into the youths, he would soon admit the truth of my assertion, that modern science *alone* (this word your correspondent entirely leaves out when quoting me) leads direct to Atheism! If also he had been fair in his criticisms, he would have left out this point altogether, because the paragraph he objects to begins thus: “This heredity is the philosophy of the physiologist. Physiology when unbalanced by those feelings that force one to believe in a higher existence, and an eternal future, necessarily results in this outcome.” And the whole tenor of the paper is to argue that heredity, when argued to its logical conclusions, leaves no room for God, nor for soul.

If any good is to be got by discussion, it seems to me that it should be of an argumentative nature. No good is arrived at by hurling at the head of an intellectual opponent a series of names, such as the collection this gentleman's letter teems with. Nor is anything but harm likely to result from the confounding of theories with the facts that support them.

I did not at first intend to answer this letter, because it contained no arguments to discuss. But I subsequently came to the opinion that the *method* of criticism adopted was likely to create impressions not strictly true, and that a mild protest against it was called for.

1ST M.B. (LOND.)

#### TO CORRESPONDENTS.

SEVERAL letters crowded out this week.

RECEIVED for Mr. Husk, £1 from “V.”

“S.M. BIDDISON” writes to dissuade mediums from going to America. They have plenty of mediums there in a higher stage of development than any we are likely to send over. America is no paradise for an undeveloped medium. Moreover, any good medium can find plenty of work here.

THE PROGRESSIVE ASSOCIATION, 24, HARCOURT-STREET, will be happy to hear from any ladies or gentlemen who would kindly give their assistance as singers, reciters, &c., at a forthcoming entertainment.—Address, J. M. DALE, 126, Seymour-place, Marylebone-road, W.

GARDEN HALL, 309, ESSEX-ROAD.—There was a fair attendance last Sunday, when Mr. Walker delivered an able address, the subject being “Mediumship, and how to develop it.” Afterwards, clairvoyant descriptions were given, many of which were recognised and gave great satisfaction. Next Sunday, Mr. J. R. Lees. Public séance every Wednesday, at 8. p.m.

NORTHAMPTON. ODDFELLOWS' HALL.—On Sunday last Mr. Lees, of London, gave us two brilliant addresses. The subject in the afternoon was “What does Spiritualism Teach me?” and in the evening “Spiritualism the Corner-Stone of Christianity.” Both subjects were handled with great earnestness and ability, holding the interest of the audience throughout, and causing them to ask, “When will he be here again?”—THOS. HUTCHINSON, Sec.

THE LONDON OCCULT SOCIETY, 357, EDGWARE-ROAD, (near Edgware-road Station. Omnibuses pass the door).—Last Sunday evening we commenced our fourth course of lectures, with an excellent paper read by “1st. M.B. (Lond.)” on “Soul Evolution to the End of the Animal Period.” We cannot but regret the small attendance, and trust that more readers of “LIGHT,” will attend to hear your well-known contributor on Sunday evening next, at 7 p.m. “1st. M.B. (Lond.)” will continue his course of lectures on “Soul Evolution,” taking the same from the end of the animal period to its highest development in man. Sacred music as usual.—F. W. READ, Hon. Sec., 33, Henry-street, St. John's Wood, N.W.

“No matter what your work is let it be yours; no matter if you are tinker or preacher, blacksmith or President; let what you are doing be organic, let it be in your bones, and you open the door by which the effluence of Heaven and earth shall stream into you; you shall have the hidden joy, and shall carry success with you.”—EMERSON.

## BIBLIOGRAPHY OF SPIRITUALISM.

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

[The books herein enumerated represent the chief forms of thought respecting Spiritualism and kindred subjects. In recommending them for perusal I do not necessarily endorse the views set forth in them, as is apparent, indeed, from the obvious fact that these are heterogeneous and in some cases inconsistent. I say only that it is well to hear all sides, and that these books present the opinions of thoughtful persons in various times on various phases of a great subject. It is needless to add that I have attempted no classification. The order in which works are mentioned is purely arbitrary, nor do I pretend that my list is complete.]

July, 1888.

"M.A. (OXON.)"

- Footfalls on the Boundary of Another World.* R. DALE OWEN, 1860.  
*The Debateable Land between this World and the Next.* R. DALE OWEN, 1871.  
 [Two charming books, many years old, but always fresh and new.]  
*Spiritualism in the Light of Modern Science.* W. CROOKES, F.R.S.  
 [Science on Spiritualism: facts and no theories.]  
*Miracles and Modern Spiritualism.* A. RUSSEL WALLACE.  
*A Defence of Spiritualism.* A. RUSSEL WALLACE.  
 [Able and very cogent treatises, suitable for those who are making acquaintance with Spiritualism.]  
*Experimental Investigations of the Spiritual Manifestations.* PROFESSOR HARE.  
 [One of the earliest scientific works by the celebrated American Chemist.]  
*On Spiritualism.* JUDGE EDMONDS and DEXTER.  
 [A record of personal experience. 2 Vols.]  
*Zöllner's Transcendental Physics.* Translated by C. C. MASSEY.  
 [A record of personal investigation adapted to the scientific mind that is not afraid of metaphysics.]  
*From Matter to Spirit.* MRS. DE MORGAN.  
 [An early work strongly to be recommended: with a most valuable preface by the late PROFESSOR DE MORGAN.]  
*Planchette.* EPES SARGENT.  
 [Perhaps the best book to read first of all by a student.]  
*Proof Palpable of Immortality.* EPES SARGENT.  
 [On Materialisations. Perhaps a little out of date.]  
*Scientific Basis of Spiritualism.* EPES SARGENT.  
 [Sargent's last and most elaborate work. All he says is worth attention.]  
*Startling Facts in Modern Spiritualism.* N. B. WOLFE, M.D.  
 [A record of phenomena of a very startling character, chiefly through the mediumship of Mrs. Hollis Billing.]  
*Spirit Teachings.* "M.A. (OXON.)"  
 [Personal evidence through automatic writing; bearing on identity, and an argument.]  
*Spirit Identity.* "M.A. (OXON.)"  
 [An attempt to prove that the claim made by communicating spirits that they have once lived on this earth is borne out by facts.]  
*Psychography* (2nd Edition). "M.A. (OXON.)"  
 [A record of phenomena of what is sometimes called "independent writing," occurring in the presence of Slade, Eglinton, &c.]  
*Higher Aspects of Spiritualism.* "M.A. (OXON.)"  
 [Spiritualism from a religious point of view.]  
*Identity of Primitive Christianity and Modern Spiritualism.* EUGENE CROWELL, M.D.  
 [From a religious standpoint: compare with *Higher Aspects of Spiritualism.*]  
*Spirit Workers in the Home Circle.* MORELL THEOBALD.  
 [A record of home experiences during many years with several mediums, some being children of the family, and all non-professional.]  
*Phantasms of the Living.* (Society for Psychical Research.) E. GURNEY, F. W. H. MYERS, and F. PODMORE.  
 [Discussions and evidence respecting thought-transference, telepathy, &c., and much evidence of apparitions at or about the time of death. Not written from the Spiritualist point of view.]  
*Hints or the "Evidences of Spiritualism."* "M.P."  
 [A brief logical argument. "An application to Spiritualism of the arguments vulgarly held to be conclusive in the case of dogmatic Christianity."]  
*Incidents in my Life.* (2 Vols.) D. D. HOME.  
 [Vol. I. contains facts in the life of a remarkable medium.]  
*D. D. Home: His Life and Mission.* By his WIDOW.  
 [An account of a very strange life, with records of facts, and abundant testimony from well-known persons.]  
*Modern American Spiritualism.* MRS. EMMA HARDINGE-BRITTEN.  
 [A history of Spiritualism in its earliest home and during its first two decades.]  
*Nineteenth Century Miracles.* MRS. EMMA HARDINGE-BRITTEN.  
 [A record of the phenomena of Spiritualism in modern days.]  
*Art Magic; or Mundane, Sub-Mundane, and Super-Mundane Spiritualism.* Edited by MRS. EMMA HARDINGE-BRITTEN.  
*Ghostland.* Edited by MRS. EMMA HARDINGE-BRITTEN.  
 [Two weird books dealing with Occultism and Magic.]  
*Pioneers of the Spiritual Reformation.* MRS. HOWITT WATTS.  
 [Dr. Justinus Kerner and William Howitt. By one of the best writers on Spiritualism.]  
*The Perfect Way; or the Finding of Christ.*  
 [Mystical, and very suggestive from the standpoint of the Christian Mystic: Edited by the late Dr. Anna Kingsford and Mr. Ed. Maitland.]  
*Old Truths in a New Light.* COUNTESS OF CAITHNESS.  
 [From a Theosophical plane of thought. Worth attention.]  
*Mystery of the Ages.* COUNTESS OF CAITHNESS.  
 [A study of Theosophy: the secret doctrine of all religions.]  
*Theosophy and the Higher Life.* DR. G. WYLD.  
 [A study of Theosophy as a religion by a former President of the London Theosophical Society.]  
*Sympneumata; or Evolutionary Forces now Active in Man.* LAURENCE OLIPHANT.  
 [Mystical: for advanced thinkers and students.]  
*Scientific Religion.* LAURENCE OLIPHANT.  
 [His latest work and most profound. On the lines of *Sympneumata.*]
- Nightside of Nature.* MRS. CROWE.  
 [One of the earliest books; with some good stories.]  
*Arcana of Spiritualism.* HUDSON TUTTLE.  
*Career of Religious Ideas.* HUDSON TUTTLE.  
*Ethics of Spiritualism.* By HUDSON TUTTLE.  
 [Works of a robust thinker, whose personal experience as a psychic is great. From a free-thought plane.]  
*Spiritualism Answered by Science.* SERJEANT COX.  
 [An early treatise from a scientific point of view.]  
*What am I?* SERJEANT COX.  
 [Psychological: an inquiry into the constitution of man in relation to manifestations of spirit. A little out of date now.]  
*Angelic Revelations concerning the Origin, Ultimatum, and Destiny of the Human Spirit.* Vol. I., 1875; Vol. II., 1877; Vol. III., 1878; Vol. IV., 1883; Vol. V., 1885.  
 [Communications of a mystical character given in a private circle. For advanced thinkers, and experienced Spiritualists.]  
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 [Worth study, perhaps, in connection with the *Seybert Commission's Report.*]  
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*Human Nature.* 1868—1877.  
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*Researches in Magnetism, Electricity, &c., &c.* BARON REICHENBACH.  
*The Zoist.* March, 1843, to January, 1850.  
 [A magazine with much information on mesmerism, all of which is now fully accepted. Of historic interest.]  
*Notes and Studies in the Philosophy of Animal Magnetism.* DR. ASHBURNER.  
*Animal Magnetism.* DR. WM. GREGORY.  
*Mesmerism, with Hints for Beginners.* CAPTAIN JAMES.  
*Staturolism.* W. BAKER FAHNESTOCK, M.D.  
*Animal Magnetism.* BINET and FERÉ.  
 [A recent work embodying results of research at Paris, under the direction of Dr. Charcot. Latest and best work.]  
*Animal Magnetism.* DR. LEE.
- The chief periodicals devoted to the subject are:—
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| <i>Light</i> (London).                            | <i>The Gnostic</i> (San Francisco).                |
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| <i>Two Worlds</i> (Manchester).                   | <i>Le Spiritisme</i> (Paris).                      |
| <i>Religio - Philosophical Journal</i> (Chicago). | <i>Le Messager</i> (Liège).                        |
| <i>Banner of Light</i> (Boston).                  | <i>La Chaîne Magnétique</i> (Paris).               |
| <i>Golden Gate</i> (San Francisco).               | <i>L'Aurore</i> (Paris).                           |
| <i>Harbinger of Light</i> (Melbourne).            | <i>La Vie Posthume</i> (Marseilles).               |
| <i>The Theosophist</i> (Madras).                  | <i>Psychische Studien</i> (Leipzig).               |
| <i>Lucifer</i> (London).                          | <i>Reformador</i> (Rio de Janeiro).                |
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| <i>The Sphinx</i> (Leipzig).                      | <i>World's Advance Thought</i> (Portland, Oregon). |
- There are also some dozens of less important journals.