

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.)"

DERBY DREAM PROPHECIES.

A standing remark of the average person who "takes no stock" in Spiritualism is to the effect that if "there is anything in it" let the spirits about some medium name the winner of the Derby, or do something practical—clean the boots, for instance. Well, I am in a position to say something about Derby prophecies, for my Note on the subject has brought to me a little volume of eighty pages,* entirely devoted to occult indications of Derby winners duly verified. A curious collection is that contained in the book, and the author avouches that "many have been related and the revelation acted upon before the event dreamed of has been decided." The only interest that such records have for me is that they furnish material for speculative thought. That any one should ask for those prophecies seriously is to me inconceivable. If a man, who represents the modern Sadducee, believing neither in angel nor spirit, desires to flout my belief contemptuously, he would probably seek some such *reductio ad absurdum*. The fact, however, remains that every year somebody does fulfil the conditions of this prescribed test by dreaming of the Derby winner, or by getting some information by occult means. How is this? Is it because the public mind is directed to the question, and that we hear only of the successful dreams and nothing of the "rank outsiders" whom unsuccessful dreamers hit upon? Perhaps so. Still the cases may go into the column of coincidences which the *Religio-Philosophical Journal* has so happily instituted. They are, at any rate, curious records.

Here are some samples:—

Eleanor.

"This mare, which won the double event of Derby and Oaks in the year 1801 for Sir Charles Bunbury, was the heroine of a dream to the owner's groom, who, it has been said, saw long before the day the filly running both races at the same time, and that in consequence he told his master 'she' would take 'the double event.' But the poor fellow did not live to see the realisation of his vision, being taken seriously ill just before the date of the Derby. His last words, as he lay dying, were addressed to the clergyman who was visiting him with a view of offering him ghostly consolation:—'Mind what I tell you, sir; Eleanor's a — of a mare—she'll win.'"

Spaniel, Winner of the Derby in 1831.

"Some Derby horses have been the hero of more than one dream. Spaniel is a case in point. That horse, which was the Epsom hero of 1831, was purchased from Lord Egremont, at a dinner-party in his own house in the spring of 1828, for the sum of £150. When his new owner went to look at his purchase next morning, he said to the groom, 'He looks like a weed; I fear

* *Dreams of the Derby.* By Fortunatus. (London: George Redway.)

I've made a bad bargain.' 'That you haven't, sir; my wife, the night the colt was foaled, dreamed that he would win the Derby'; and the dream came true."

Caractacus: Snewing's Dream.

"Among the most sensational of the Derby struggles must be placed that of 1862, in which year Caractacus beat thirty-three competitors. The horse was ridden by a lad named Parsons, of no fame as a jockey, and who, when he weighed in after the race, could not pull the scale down, and, awful moment of suspense! the bridle had to be sent for. Another objection would have been taken, namely, that the horse had not gone the proper course, but the objector was five minutes late in making it. Among other anecdotes of the race, it used to be said Mr. Snewing, the owner of the horse, had dreamt ten years previously that he would win the Derby with a horse called Caractacus, but that story probably originated from Mr. Snewing's admiration of a piece of sculpture shown in the Great Exhibition of 1851, a representation of Caractacus being led in chains to Rome."

Blue Silk Bonnet and White Silk Dress.

"The following is a *bonâ fide* story relating to the Derby of 1862:—

"I hope you are enjoying yourselves, you and your friends, at the Great Exhibition. As I know you will be going to see the Derby, I may tell you that in a dream last night I was there too, and saw the race. It was won by a horse which was ridden by a pale-faced lady in a blue silk bonnet and white silk dress. There! that will be a striking novelty, I think, in connection with the Derby."

"Mr. Snewing's colours were the same as given by the writer, and the boy as he came past the post on Caractacus was exceedingly pale. The above letter was written by a Scottish lady to her husband, who at the time had occasion to be in London; he read that part of his wife's letter to his friends at breakfast, but took no more thought of the matter till he saw Mr. Snewing's colt winning in the identical colours pointed out by his wife."

Pyrrhus the First.

"The following dream of a Derby winner was related by 'Rapier,' of the *Illustrated Sporting and Dramatic Journal*:—

"For many years before and after 1846 the principal chemist and druggist's shop in Stockbridge was kept by a man named Coakeley. One night, in the spring of 1846, Coakeley went to bed and dreamed that he saw Pyrrhus the First winning the Derby. He was not a 'horsey man,' and it struck him as curious that Mr. Gully's son of Epirus should have occupied his sleeping head, but he was more astonished the next night when the dream repeated itself. A third time he dreamed that Pyrrhus the First was victorious at Epsom, and as in the morning he happened to meet the late John Day, he related to him the visions he had seen. 'Then you'd better back him,' was John Day's advice. Coakeley did so, and of course won his money."

Macaroni.

"Another Derby dream may be recorded here. It is quite authentic, and was told to hundreds of people. A Jewish gentleman awoke during the night shouting, 'Macaroni has won! Macaroni has won!' Not having pencil or pen and ink at hand, he scratched the name of the horse on a piece of furniture with a pin, fearful lest he should forget it. He told his dream to many, and was well 'chaffed' for his pains, and in the end had the mortification of seeing his dream horse win, whilst, by the advice of friends, he had backed another animal."

Amato.

"The head housemaid in a large Liverpool hotel, whilst engaged one morning in doing out one of the rooms, found on the floor a crumpled letter in a child's handwriting; it was to the following

effect: 'Dear Papa,—I am to tell you that if you go to see the Derby you will see a horse called Amato, which is to win the race. Uncle John told mamma that he dreamed it would win, and he is to give us all a present out of his money, which will be so nice; we are all expecting you will bring us something from London, dear papa, if Amato wins the Derby.' That letter was of course written in Amato's year, 1838. The housemaid of the hotel having shown the letter to the boots, who was a bit of a sporting man, 'Uncle John's dream' became public all over the house; some of the servants actually drew money out of the Savings Bank to back Amato, which won the race, over which the boots is said to have made a little fortune; whilst, as the saying goes, the housemaid also 'threw in for a good stako.'

Kaiser.

"The wife of a clubsteward in London, in which club a Derby sweep of considerable amount was annually drawn, dreamt that one of the members had sold his chance, which was Doncaster, to her husband, and that the horse won the race. Of course, like a dutiful better half as she was, the lady told her husband what she had dreamt; but he, good man, was a very matter-of-fact person, and pooh-poohed the matter, telling her there were better horses in the race than Doncaster, 'and I've backed one of 'em, my lass, which its name it is Kaiser, and if that wins you shall have a new bonnet; there, old woman!'

"Curiously enough, however, that actually took place which had been foreshadowed in her sleep. On the Friday preceding the Derby Day, the holder of the ticket in question said to the steward of the club, 'Look here, Peters! I sail on Monday from Southampton for the East, and I want to be quit of this confounded ticket. I am told the horse has no chance of winning. If any gentleman will give you a guinea for the ticket, let him have it.' Peters at once thought of his wife's dream, and replied promptly, 'All right, sir; there's the money, and if no one takes the bit of pasteboard I shan't be broke. I backed Kaiser long ago, and that's the horse which, as I think, will win this year's Derby.' As a mere matter of form, Peters offered the ticket to several gentlemen of the club, knowing pretty well they would refuse it, and in the end he had the pleasurable satisfaction of paying himself the sum of £150, due over the winning horse, the money being in his own hands as treasurer to the sweep."

Blair Athol.

"A gentleman, carrying on business in Glasgow, and not in any sense a betting-man or given to horse-racing, dreamed that he had been able to build a nice house at Blair Athol by means of a sum of money won on the turf. The dream for him needed an interpreter, and as he dreamt it again, and yet again, he took courage to tell a neighbour of his what had occurred, and to ask if he could read it. 'That is easy enough,' said his friend, who was well versed in all horsey matters; 'it means that Blair Athol will win the Derby, and that if you back that horse you will win your money; and if I were you I should do so; at all events, I shall at once accept the hint and tempt Fortune to do me a favour.' The gentleman who was most interested tried his fortune also, and had the satisfaction of winning his money."

Couronne de Fer.

"It happens to be within the knowledge of the writer that many persons have applied to professing Spiritualists to obtain a tip for that race, and he once, by way of experiment, did so himself, and nearly obtained the double event of Derby and Oaks. The Spiritualist applied to was a Miss Lottie Fowler, an American lady travelling in Europe. It is pretty certain that in 1874 she knew very little about horse-racing, if anything at all. Her mode of revelation was to go into a trance, and then, becoming 'possessed' by a little German girl, she spoke. Her vision of the Derby, however, was very confused. The conclusion she arrived at was that two horses were equal—one wore an iron crown (Couronne de Fer), whilst she said she thought the other was called Apology. 'The Prince of Wales is caressing the winner,' she said, 'and placing upon its head the iron crown of victory.' Some racing men, who are always in search of omens, would doubtless have received this as an admirable tip, and have acted upon the information conveyed, hazy as it might have been thought. That way of doing things was once quite common, and often resorted to."

Executor.

"An authentic story of a Derby dream which has been made public is that of Lord Queensberry, who dreamt he was present at Epsom and saw Bruce beaten by a horse that was strange to him, but the number of the winner, which was of course displayed on the telegraph and seen in the dream, was 'No. 4.' The narrative of the dream having been published several days before that fixed for the race, the correct card was eagerly scanned to see the horse

which had the dream-number placed against it—it was 'Executor,' trained at Newmarket by Mr. Jennings. On the strength of his lordship's vision a large number of persons backed the horse, although on its previous form it did not appear to have much of a chance to win; as a matter of history it was last in the race. The winner's number on the card was No. 14, so that his lordship was wrong by ten. Fourteen horses ran, and Shotover won."

Kisber.

"A dream of the Derby which attracted some local attention was that of a sporting compositor engaged on one of the London daily papers which devotes a good deal of attention to the literature of horse-racing. One night, it seems (a Saturday night), he awoke his wife and asked her to keep in mind the word Kisber. He had, however, forgotten all about it on Sunday morning, when his wife asked him, 'Well, what about that word Kisber that I was to keep you in mind of?' It was some time before he could recall what had occurred; but at length he was able to explain that, whilst asleep, he had dreamed that the clicker of his part of the paper had given him a paragraph to set up to the following effect: 'The winner of the Derby has now received a name—it is Kisber.' This happened two or three weeks before the Mineral colt was announced to have had the name of Kisber bestowed upon it; and, curiously enough, the paragraph announcing that the Mineral colt had been so named was handed to the compositor in question to be put in type."

Dreams and Omens.

"The dreams and omens of the Derby with which we have been made familiar assume many shapes. Some dreamers see the race and take notice of the jockey and his colours; others see the number of the winning horse hoisted; others are told the name of the winner; and some dream that they read the name of the first three on the tissue which comes with the news to their club. I know a gentleman—a member of a sporting club—who saw in his mind's eye during his slumbers the tissue which contained Iroquois first, Peregrine second, Town Moor third. That seer was the special favourite of fortune, as on a previous occasion he dreamt that Rosebery had won the 'Camberwitch,' a dream which, for the moment, puzzled him not a little; but he was clever enough to solve the difficulty by backing the horse for both Cesarewitch and Cambridgeshire; and Rosebery, as is well known, won both of these races.

"A vision of Harvester's and St. Gatien's dead heat was seen, it is said, by a Brighton coachman, who stated on the Sunday before the race that he had dreamed that the Derby was won by a horse with two heads."

Inveresk.

"The following strange story *apropos* to Inveresk, another winner of the Chester Cup, was given to the writer by Mr. James Kidd, clerk in an Edinburgh hotel where Mr. Nichol (better known as 'Billy' Nichol) used to stay when he came to Musselburgh races. 'I'll tell you a curious dream I've had, Mr. —. You know that Billy Nichol is in the habit of putting up here when he comes to Musselburgh races. Well, I dreamt the other night he came into the bar to have a talk, and I said to him as usual, 'How do you feel, Mr. Nichol? You're not looking so bright as usual, I think.' 'No,' he said, 'I'm not; I'm all to pieces over this business about my horse—it's hard to think after Inveresk has won the race that there should be an objection against it; it has knocked me up entirely, and I'm all to pieces.' This was dreamed before the race for the Cup was run, and is a true story, and when Mr. Nichol came to Edinburgh to the Spring Meeting the dream became a reality, as that gentleman, in speaking to Mr. Kidd, used the very same words he had heard in his dream."

I am disposed to think that these dream-stories are remarkable enough, in their way, to warrant me in quoting them, if only by way of appeal to the stock objection which wants something practical out of us. It is unquestionably a point worth thinking over, why such dreams should occur and come true. The Derby, no doubt, is a race that catches the popular fancy, and, I suppose, more people bet upon it than on any other race. It would, therefore, occupy more of the waking thoughts, and so, perhaps, more of the dream thoughts of people than any other event. It is a problem which I have never been able to solve for myself how any event in the future can be predicted with certainty, or, let me say, foreseen. Some of my mathematical and metaphysical friends can see the solution, but, unfortunately for me, they have not yet been able to make me understand it.

“LIGHT THROUGH THE CRANNIES.”*

This is the title of a little volume just issued by the firm of Longmans, Green and Co. It professes to contain “Parables and Teachings from the Other Side”; and as its title indicates, will be found to consist of short stories, often very beautifully told, followed by a brief essay, or discourse, in which the attempt is made to express truth as it is seen from the spiritual side.

In the preface it is stated that these parables and their teachings have been received through purely spiritual influence, and are not the mere product of the writer’s own brain. I confess I am never very careful to inquire exactly how any thought or perception has come into, or has been evolved in, the mind. In no case can it ever be the mere product of the brain. The brain is the instrument of reception, and not of initiation; and though some minds may be more conscious of this influence than others, while still others are not aware of it at all, its actuality is in no way dependent upon a consciousness of it. Ever around us all are the infinite harmonies of God, and we may say, in a figure, that it depends upon the number of strings in our minds that have been brought into perfect tune, how much of those Divine vibrations we are able to catch up and so translate into conscious conceptions.

The true test of the value of an idea is never the source whence it is believed to have come, but rather what it is in itself. We are always to “try the spirits, whether they be of God”; and there is no other way of trying them than testing them by our own standards of truth and goodness. Judged by this standard I think that most readers of this little book will feel that they are here brought into connection with a high plane of inspiration.

It is exceedingly difficult to make a distinction between these stories as to their higher value, or lower. The language of the first one is a little more artificial and stilted than that of the others. Some of the personages speak in pentameters. It is easy to understand that at first, before the mechanism (so to speak) had had time by practice to begin to run smoothly, while yet the influence was new to the mind, and the mind new to the influence, something of this kind would naturally occur. This first story is dated only six days from the time when the strange and new influence first came to the writer.

Three of the stories take us back to the period when our Lord walked on earth, and in reading them it will be felt that the subject has not been treated presumptuously, or unworthily. The old Bible stories are so familiar, and we are so accustomed to read them as a kind of duty, that to a great extent we fail to realise their pathetic beauty, and the sweetness of the character they portray. But those who remember the effect of the first reading of *The Little Pilgrim of the Unseen* will find the same vivid, inexpressible influence come to them from these stories.

The stories may well be left to work their own effect. What rather calls for the reviewer’s comment is the philosophy which underlies them, and which is more particularly drawn out in the *Teachings*. The following is a summary of some of the points touched upon.

Our earth is said to occupy a middle position, which is bounded on one side by an indefinite number of spheres, the abode of spirits who love good, and on the other by an equally indefinite number, the abode of spirits who love evil. The spirits of the plane from which the book comes say of these that they are scarcely capable of apprehending the highest spheres of the good; while, as to the circles of evil beneath, they say “These are not open to us, as they are the abode of infinite ranges of evil spirits, and the sight thereof would be distressing to many tender and compassionate spirits which inhabit here. Yet is the teaching definite, and we have no excuse for letting sorrow touch

us, seeing that all these suffer to regain something they have lost; and presently they shall rejoice with us, and bless the Lord that He hath dealt kindly with them.” (p. 55.)

Very beautifully is thus expressed the old conflict between feeling and faith; the feeling that must at times be experienced by every tender and thoughtful mind how much better it would have been if there had been no evil, and consequently no suffering; which is no sooner felt than it is instantly opposed by the perception that the faintest assumption that anything is, which had better not have been, is a slur upon the Great Orderer, admitting a doubt of either His power or His love. Again and again do we come upon expressions which seem to assume the existence in the universe of a power outside of, and opposed to, the will of God; and again and again these are capped by other expressions hinting that a profounder view might show things very differently; as, for example, the following: “Thou shalt not judge of parts, for every part is justly proportioned, even though thou art not able to understand how or by what means. The wonder of eternity shall be fully employed in searching out the hidden mysteries by which all things, seemingly so contrary, are each worked into one exquisitely flawless consistency.” (p. 21.)

With these two worlds about man, one or other of which must be the mainspring, as it were, of his action, it becomes a question of pressing interest upon what depends the determination of which it shall be. On the side of man’s exterior consciousness, it necessarily appears as if this determination were entirely in his own hands, and rested in his own free choice; but this is certainly not the whole truth, and from a higher point of view it may appear that he is much more moved by forces which transcend his present faculties of cognition than he is apt to suspect. In the volume under notice, this paradox is maintained. Urgent appeals are made to man to open himself to the Influences for good who are eager to help him if he will let them, while at the same time many expressions are used which must be interpreted as in harmony with the higher theory.

In reading such a book as this it must ever be borne in mind that it is the outcome, not of one, but of two minds; and that these two are so intricately mixed and blended that it will be quite impossible to say which is the opinion of the one and which of the other. No statement in any book, however it may purport to come from transcendental planes, can ever be considered as the direct, uncoloured opinion of the Intelligence from whom it has been received. Such an Intelligence may indeed be the source of the communication, may initiate the vibrations which fall upon the receiving mind; but the particular way in which that mind transmutes the vibrations into conscious ideas must depend entirely upon its own constitution.* This book has the high value, not of external authority, which is always a lower thing, but of power to work conviction: for that which can convince and satisfy my intelligence and so receive my spontaneous assent is demonstrably higher than that which can only hope to gain my assent by inducing me to lay aside my intelligence. G. W. ALLEN.

To JOSEPH CARTWRIGHT,

ON HIS 80TH BIRTHDAY, NOVEMBER 3RD, 1888.

(ACROSTIC.)

Each passing year, old friend, has left its mark,
In time’s unerring hand, upon life’s scroll.
God’s breath still fans and feeds the vital spark,
His loving care shall bless and cheer thy soul,
Till ripe with age, and wearied with earth’s charms,
Your lov’d ones greet you “there” with open arms.

CECIL HUSK.

* *Light through the Crannies: Parables and Teachings from the Other Side.* First Series. (Longmans, Green and Co. 1s. paper. 1s. 6d. cloth.)

* Not by any means necessarily. This involves one of the deepest problems of psychical science.—[ED.]

I THE LATE MR. D. D. HOME.

Madame D. D. Home will feel deeply obliged to any Spiritualists, or inquirers, who will send to her, addressed Madame Dunglas Home, Poste Restante, Geneva, an account of their experiences at séances with Mr. D. D. Home. She will appreciate deeply such a substantial proof of the gratitude which she finds so warmly expressed in the extensive correspondence of Mr. Home. Attested evidence of this kind would be of the highest value to the future of Spiritualism, which must owe its progress to the devotion of such persons as have the courage of their opinions. In making her request, Madame Home does not address it to believers only, but to all who love the truth for the truth's sake.

Madame Home is also making a collection of the letters of Mr. Home; and if any of his correspondents who possess letters of interest will send them to her addressed as above, they will greatly oblige her.—*Communicated.*

I THE FOLK-LORE SOCIETY.

We have pleasure in drawing the attention of our readers to a society which deals with some subjects that interest us. The Folk-lore Society was founded in 1878 "for the purpose of collecting and preserving the fast perishing relics of Folk-lore amongst our own and other peoples. Under this general term is included Folk-tales, Hero-tales, Traditional Ballads and Songs, Place Legends and Traditions, Goblindom, Witchcraft, Astrology, Superstitions connected with material things, Local Customs, Festival Customs, Ceremonial Customs, Games, Jingles, Nursery Rhymes, Riddles, &c., Proverbs, Old Saws rhymed and unrhymed, Nick-names, Place-rhymes, and Sayings, Folk-etymology."

Among the well-known names in its list of officers are Professor Sayce, Andrew Lang, W. R. S. Ralston, Dr. E. B. Tylor, F.R.S., Ed. Clodd, Dr. R. Morris, &c. The director is Mr. G. L. Gomme, F.S.A. The hon. secs. are Mr. Granger Hutt, F.S.A., and Mr. J. J. Foster, whose address is 36, Alma-square, N.W.

The publications include elaborate "Notes on the Folk-lore of the Northern Counties of England and the Borders," by W. Henderson; "Notes on the Folk-lore of the North-east of Scotland," by W. Gregor; and a number of curious records on Divination, "Superstitions," Fairy Tales, Charms, Spells, Dreams, Hauntings, Occult Powers and Sympathies, Portents, Auguries, Witches, Ghosts, and all manner of queer things which should be interesting to our readers.

We should be glad to know that those who are working a department of our own field should receive encouragement from our readers. Excellent work is done by the collection of such material as the Folk-lore Society gathers.

BOOKS RECEIVED

(In addition to others now under review).

Nature and Man: Essays Scientific and Philosophical. By the late Dr. W. B. CARPENTER, with an introductory memoir by J. ESTLIN CARPENTER. (Kegan Paul, Trench and Co.)—A series of already published papers, interesting to us only as placing in an accessible form some noteworthy fallacies that the departed physiologist held. The collection includes "The Fallacies of Testimony in Relation to the Supernatural" and "The Radiometer and its Lessons." In respect of both these articles it will be remembered that the lamented author learnt, or, perhaps we should say, was taught, some lessons himself.

WE regret that we cannot give any better account of Mr. Laurence Oliphant. His condition shows no change for the better, but his wife and his friends are hopeful, in spite of adverse medical opinion. The doctors have no ordinary man to deal with.

FORTHCOMING WORK.

The translation of *Die Philosophie der Mystik* (Philosophy of Mysticism), by Baron Carl du Prel, Doctor of Philosophy, will be published by Mr Redway (15, York-street, Covent Garden), in the course of next week. The translation (by Mr. C. O. Massey) is in two volumes, and is dedicated "to the honoured memory of Mrs. Anna Kingsford, M.D., at whose instance it was undertaken." There is a preface by the translator. A general idea of the character and compass of the book may be obtained from the table of contents, which is as follows:—

VOLUME I.—Chapter I.—Introduction. Science: Its Capability of Development. Chapter II.—On the Scientific Importance of Dream: 1. The Positive Side of the Sleep-life; 2. The Confused Dream; 3. The Relation of Sleep to Somnambulism; 4. The Metaphysical Application of Dream. Chapter III.—Dream a Dramatist: 1. The Transcendental Measure of Time; 2. The Dramatic Sundering of the Ego in Dream: (a) The Body; (b) The Mind; (c) The Human Enigma. Chapter IV.—Somnambulism: 1. Natural Somnambulism; 2. Artificial Somnambulism. Chapter V.—Dream a Physician: 1. Dream Images as Symbolical Representation of Bodily States; 2. Diagnosis in the Somnambulatory Sleep: (a) Self-Inspection; (b) The Diagnosis of the Diseases of others by Somnambulists; 3. The Curative Instinct in Dream; 4. The Health-Prescriptions of Somnambulists.

VOLUME II.—Chapter I.—The Faculty of Memory: 1. Reproduction, Memory, Recollection; 2. The Exaltation of Memory in Dream; 3. The Wealth of Latent Memory in Dream; 4. Exalted Memory in Somnambulism; 5. Memory in the Dying; 6. The Oblivion of Somnambulists on Waking; 7. Alternating Consciousness; 8. The Association of Psychical States with Ideas; 9. Theory of Memory. Chapter II.—The Monistic Doctrine of the Soul: 1. The Janus-Aspects of Man; 2. The Transcendental Subject; 3. The Dualism of Consciousness; 4. The Bi-Unity of Man; 5. Our Place in the Universe; 6. Ethic.

SUTHERLAND SPIRITUALISM.

More extracts from the very interesting paper by Miss Dempster in the *Folk-lore Journal*, on "Folk-lore of Sutherland":—

"Among the good cottagers of Sutherland the old faiths are indeed not dead. Here are some stories that they tell, and firmly believe.

The Changeling.

"A woman when out shearing laid her baby down under a hedge, and went back from time to time to look at it. She was going once to give it suck when it began to yell and cry in such a frightful way that she was quite alarmed. 'Lay it down and leave it, as you value your child,' said a man reaping near her. Half an hour later she came back, and, finding the child apparently in its right mind again, she gave it the breast. The man smiled, and told her that he had seen her own infant carried off by the 'good people,' and a fairy changeling left in its place. When the 'folk' saw that their screaming little imp was not noticed, and would get nothing, they thought it best to take it back at once, and replace the little boy.

The Fairy Seeking Salvation.

"An old man sat in the gloaming by a dyke in Strath Oikel. It was Sunday evening; he read in a Gaelic psalm-book, and he was alone. Suddenly he perceived that the mist had rolled up close to him, and he felt a cold sough or swirl of wind in his face, so strong that it made him look up. A voice called 'Geordie, are you seeing anything there for us?' 'No,' he said, when there was a loud, an exceedingly loud and sharp cry, as of one in distress, which wailed away among the echoes of the rocks till it died up the valley.

Donald Gow and the Fairy Hunt.

"Three conical hills all much of the same shape and size, and of which two have the same name (Torr Berrichan), are the principal haunts of the fairies in Sutherland. They are of the kind called 'Dressed fairies,' affecting green clothes, horns, bagpipes, reel-tunes, and hounds. They hunt three or four days in the week, and have their meets and *morts* like their betters. Donald Gow, as he sat resting after ploughing, once heard the hunt, and all 'the horns of elfland' faintly blowing. Two strange-looking hounds, with hanging tongues and forbidding aspects, bounded up to him and sniffed at his knee. He was horribly frightened, when a voice cried, 'Down! It's only old Donald Gow! Let him be.'"

HOW A MATERIALIST BECAME A SPIRITUALIST.

I was met in my own path just as the Apostle Paul was met in his own path, by spiritual manifestations made to myself when quite alone, from time to time, during several weeks, until my reason was as entirely convinced, by the evidence received, of the existence of a spirit world as I am, by evidence that is presented to my outward senses, of the existence of our material earth. Not only so, but I came to a conception of the inner man as the real man, the outward world being only the shadow of the invisible world of causation. Some persons may be curious to know what particular kind of spiritual manifestation it was that could convince so confirmed an infidel and materialist. It was so spiritual that while it fully met my case, I never have seen how I could put it into words, and do justice to the heavenly visitants or myself.

In one of the first meetings that I attended I saw a brother exercised in a slight way outwardly; and it gave me the first evidence that began to produce in me faith in the *spiritual*. For I held that no person could believe or disbelieve at his or her own option, *belief* being solely the result of evidence. One night after retiring I heard a rustling sound, as of the wind of a flock of doves flying through the window (which was closed towards my bed); and that I believed it to be supernatural, and that the faith in the supernatural which the servants had planted in my soul by their oft-told *ghost* stories had not wholly died out under my materialism, was evinced by the fact that I was frightened and hid my head beneath the bedclothes. For this faith was never planted by the priest whose text I used to learn; nor by the sexton who now and then gave me a rap on the head; because neither the priest nor his people had succeeded in attracting my attention to, or in the least degree interesting me in, supernatural or spiritual existences of another world.

I soon recovered my self-possession, and found that a singular mental phenomenon was going on. I was positively *illuminated*. My reasoning powers were enhanced a hundredfold. I could see a chain of problems, or propositions, as in a book, all spread out before me at once, starting from a fact that I *did* admit and believe; and leading me, step by step mathematically, to a given conclusion, which I had not hitherto believed. I then discovered that I had powers within me that I knew not of. I was multiplied and magnified, and intensely interested. I was *reasoning* as I never before reasoned. Doubting was at a discount; for here were facts, something of which my senses were cognisant—my physical, mental, rational and spiritual senses; and I *knew* that intelligences not clothed in what I had called *matter* were present with me, reasoning more purely and logically than hitherto had any intelligences in the body ever done, or than any mere mortal man or woman has ever done since.

This first visitation of angels to me continued till about one o'clock in the morning, having lasted several hours. I now had *new material for thought*. The next night they came again. This time it was spirit acting upon matter. Something began at my feet, and operated as palpably as water, or fire, or electricity; but it was neither; to me it was a new force, or element, or power—call it what you please. I reasoned upon it. There was no pain, but *fact*. It passed quite slowly upward throughout my whole body. These visitations recurred nightly for three weeks, always different, always kind and pleasant, but were addressed directly to my rationality, showing me the facts of the existence of a spiritual world, of the immortality of the human soul, and of the possibility and reality of inter-communication between souls in and spirits out of the mortal body. Although a materialist, I had never presumed to deny what others might know or had experienced to be true. But I would not believe, or rather *profess* to believe, things of which I did not know, or of which I had received no evidence. This was the extent of my infidelity; and I still hold fast to the same position, as to a rock upon which to build. "How can we reason but from what we know?"

At the end of three weeks, I was one day thinking of the wonderful condescension of my spirit friends, and how I had been met, to repletion, by evidence addressed to all my senses, powers, and faculties of body and mind; and I said to myself "It is enough"; and from that moment the manifestations entirely ceased; thus adding, as a seal, still another proof that intelligent beings, who perfectly understood all of my mental processes, had me in charge."—F. W. EVANS' *Autobiography of a Shaker*, pp. 17-21.

JOTTINGS.

Many happy returns of the day to our friend Luther Colby, who recently celebrated his seventy-fourth birthday. Hale and hearty as ever, may he long remain so!

Physical Proof of Another Life, by General Lippitt, Washington, D.C., can be obtained only from Brentans Brothers, Washington, U.S.A. The *brochure* is one that we should gladly help to introduce in this country.

We have received the account (Loenig, Boston, U.S.A.) of what we ventured to describe as a "thoroughly and effectively haunted" school-house at Newburyport, Mass., U.S.A. The whole thing is uncanny, for the account is described as "entered according to Act of Congress in the year 1873." As some of the occurrences described are dated February 19th of the present year, is not the prophetic record uncanny?

"Uncanny" applies to all the pamphlet. We have three cuts (one worse than another) showing the "school-marm"—Miss Lucy A. Perkins—in communication with the ghost. In the first she repels him; in the next she throws up her arms in despair; in the last she has recovered herself, and, armed with her ferule, is "going for" that ghost, while an attendant boy strikes an attitude of horror with his mouth wide open.

Miss Lucy A. Perkins is introduced to us as a lady of twenty-three, full of vigour, with black hair and brown skin, a sensitive mouth, and liquid eyes. She is a materialist. "Perhaps a close observer might detect a certain weariness and lassitude in her manner." She has not "yielded to the conviction that she is surrounded by mysterious powers without a struggle." The reporter is immense. His record may be seen at our reading-room, and we assure our members that the woodcuts are worth all the money.

The Americans who so agitated the Ministers of the King of Wurtemberg, as to drive them to threaten resignation, have disappeared. There is no proof of any "Spiritualistic practices," but there is allegation of something very different and very scandalous. There is, however, nothing beyond rumour. It is no concern of ours; but Spiritualism is once more the scape-goat.

Respecting the scandalous allegations freely made by a certain section of the English Press, which lives on sensation, we may print Reuter's latest telegram. It is as well to nail these lies to the pillory:—

"STUTT GART, November 13th.

"The *Official Gazette* announces that Messrs. Woodcock and Savage and their companions have left the *entourage* of King Charles of their own free will, and that his Majesty will always bear in mind the services which the first-named rendered him during his illness in 1884.

"The *Gazette* declares further that Baron Woodcock never took part in Spiritualistic experiments, and denies that the Ministers ever sent in their resignations or contemplated taking such a step. On the other hand, they informed the King that an application had been made for legal proceedings against the disseminators in Munich and Stuttgart of the false reports referred to, and requested his Majesty's views as to how they should act in the matter. The King, in reply, ordered them to abstain from legal proceedings."

Dr. Albert Morton in the *Golden Gate*:—

"The American Liberal Tract Society (of which society I was secretary until my removal to California) published, in 1870, a tract entitled *The Ministration of Departed Spirits*, written by Mrs. Stowe, in which she portrays the beauties of angelic ministrations; and I now have a letter in which she requested me to send her copies of the tract. Not only is Mrs. Stowe a Spiritualist, but her husband, Professor Stowe, an eminent orthodox divine, was a firm Spiritualist and an excellent medium."

"THE name of Beecham is now recognised as synonymous with enterprise," says the proprietor of Beecham's Pills and *Beecham's Christmas Annual* modestly. It is. There is no doubt about it. Holloway, Eno and Beecham have elevated advertising to the dignity of a fine art. The *Annual* is assuredly one of the most remarkable pennyworths ever issued from the press. It contains tales from such writers as Ouida, Jessie Fothergill, George R. Sims, R. E. Francillon, R. M. Ballantyne, and G. Manville Fenn. It also boasts of the last story of Hugh Conway—the very last. (What a number of last stories of that lamented man have adorned the pages of periodical literature!) The publisher is F. J. Lambert, 18, Bouverie-street, E.C., and the modest price is one penny. We are bound to say that a better pennyworth we have never seen.

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

NOTICE TO SUBSCRIBERS.

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

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Five lines and under, 3s. One inch, 4s. 6d. Column, £2 2s. Page, £4. A reduction made for a series of insertions.
All orders for papers and for advertisements, and all remittances, should be addressed to "The Manager" and *not* to the Editor.
Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed "_____ & Co."

NOTICE TO THE PUBLIC.

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

NOTICE.

It is particularly requested that all Books borrowed from the Library of the London Spiritualist Alliance may be returned without delay. It has been found necessary to re-arrange the Library, and subscribers who have any books in their possession will oblige by forwarding them at once.

Light :

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

SATURDAY, NOVEMBER 24th, 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.

WISDOM—OLD AND NEW.

One can hardly fail to be impressed by the fact that the various forms of thought called Spiritualistic, Occult, Theosophic, and so on, are gradually converging into one channel, a channel along which will run a current of knowledge, different both as to its source and as to its nature from the ordinary knowledge of, at any rate, the Western world. From being a series of separate rivulets, hidden amid the recesses of the stony mountains we call civilisation, these streams of thought are now joining to form a deep and broad stream, a river strong enough to burst the barriers that so long have imprisoned the waters of purer wisdom. Whether this will result for good or for ill will depend very much on two important factors, first, on the conduct of those who possess this higher knowledge, or rather are investigating the means of getting it, and next on the way in which the knowledge is accepted and used by those who hitherto have rarely sought for themselves, but have taken for granted the fashionable creed of the time, whether it has been the spurious Christianity of the Middle Ages, the Puritanic impossibilities of the sixteenth century, the atheism of the Directory, or the dialectic theology and unspiritual dogma of to-day.

Whatever may be the cause of it, there is always before us the unmistakable fact that the methods of the Western world are essentially superficial; the getting of knowledge has been interpreted as being the gathering of information, and whatever wisdom a man may have has been taken to be the result of this kind of knowledge. Another, and a better method, is to obtain wisdom first, and to treat knowledge as the outcome and product of wisdom, not wisdom as the result of knowledge. This latter has been generally the method of Eastern thought, hence these two methods, philosophical, religious or whatever they may be called, have been sometimes named the Western and Eastern respectively. Possibly a better expression would be the new and the old, just as the earlier English grammar-makers called verbs regular and irregular, till it was found out that there was no irregularity in the matter, and then they called the verbs new and old, or what is a better analogy, *weak* and *strong*.

It is possible,—more, it is even probable,—that some ethnic distinction, some general race-deficiency, has been the immediate cause of the surface-thinking which has landed Europe and America in a superficial civilisation, and has rendered it unable to understand and receive the older teachings of another race, as embodied in the instruction and actions of Christ or Buddha. Of course, there will always be overlapping, and so the West has never been without "witnesses" even in the darkest times. To such belong the mystics of all ages, by whatever name they may be called.

We are face to face then with this problem, Will the advent of a fresh wave of old wisdom make any permanent change in the way of looking at things, or will the waters of the stream be made to run in the old channels, just as by an amazing misconception of the meaning of Christ's teaching, the adaptability, or rather pliability, of Christianity was assumed; must we have a misconception of a kindred nature to that through which people will in a few weeks once again eat fatted beasts in celebration of the winter solstice, while, because they talk of the manger, the herald angels, and the Star of Bethlehem, they fancy they are observing a Christian festival?

There are signs, however, that this result need not come about. A spiritual upheaval appears imminent. The failure of the methods of a false Christianity is becoming apparent even to the commonest order of intelligence. Men are wondering what will happen next. The bulwarks of society are rotting away. Crime and vice rear their heads as they never do unless spiritual revolution is in the air. So strong is the feeling of want, that to cure the spread of one form of evil, lying, one Philalethes, writing to the *Times* newspaper, can only suggest the universal study of physical science!

If this be so, responsibility attaches in no measured degree to those attempting to solve the mysteries so long hidden, lest they should approach those mysteries in the same superficial way that has been used disastrously for near 2,000 years. If the world requires teaching, and it does, let those who wish to be teachers see to it that they understand their work. For the danger is that the teachers may be so tainted still with the surface thought of the centuries that what is pure and true may lose at their hands.

Is it not possible, for example, that the Buddhism which is presumably in its essence a form of old wisdom may have lost by its Western interpretation? And here, and in America, how great still is the hankering after phenomena, phenomena which must be superficial and earthy to be phenomena at all.

The stream of deeper wisdom must not be polluted if it is eventually to overflow its banks and revivify the pastures of a thirsty and half-dead world. And that this purity may be assured the old wisdom must be purged of that leaven of superficiality which estimates civilisation in terms of the stock market, has made possible the late Church Congress, and permits a man to fancy his soul is saved if by any chance he can get the slightest manifestation of apparent favour from those on the other side.

LONDON SPIRITUALIST ALLIANCE.

The next meeting of the Alliance will be held at the Banqueting Hall, St. James's Hall, on Wednesday next, November 28th, at 7.30 p.m. At 8 p.m. an address will be delivered on "Spiritualism and Religion: Points of Affinity and Divergence." The paper is by Dr. and Mr. Morell Theobald, and will be read by the latter gentleman. Music and refreshments during the evening. The Regent-street entrance is best for the Banqueting Hall. Members may obtain tickets for their friends on application to Mr. B. D. Godfrey, at the rooms of the Alliance, 2, Duke-street, Adelphi, W.C

CORRESPONDENCE.

"Spiritualism v. Theosophy."

To the Editor of "LIGHT."

SIR,—In asking you for a short space to say why I, as a fellow-student of Spiritualism with "G.A.K." (whose able and thoughtful letters appeared in the last two issues), have a greater interest in Theosophy than he, will you allow me to express a regret that he should have placed them in antagonism? There are too many links between them, despite certain points of difference, to justify their being placed in opposition. Spiritualism is doing its work; so is Theosophy. Both are fighting the same foes and both seeking the same ends. As regards the theories advanced by each, if "G.A.K." claims for Spiritualism certain knowledge because some of the followers of the higher teachings have sought the truth by much self-denial and worldly sacrifice, how much greater trust should be placed in the knowledge that has been acquired by thousands of years of study, seclusion, and asceticism, passing from hand to hand and from age to age, adding and completing.

I trust I am not doing "G.A.K." an injustice in saying that throughout his letters he has put forward nothing but an expression of a desire to retain his present personality, or rather, a desire that we shall all do so. He dislikes the idea of Nirvana because he believes the traits of his present brief existence are therein lost to him; he would have none of Devachan, for in it he thinks he cannot carry out all the characteristics that mark this life; he would prefer not to be born again upon this earth, and his thought is actuated by the fact that during that other life he would retain no memory of the present. But what is this personality that is so worthy of being retained through all eternity—that is so deserving of preservation, unchanged and unchanging, amidst the change of universes? Is it anything more than the trivial characteristics which mark us out from our fellows? True, we may with pardonable conceit be satisfied with those characteristics. You, sir, and I, and "G.A.K.," and many another, may lift our heads proudly in the belief that we, at least, are worthy to be preserved from change. I do not say that we are, but if there be any such, is it so with *all* the world? How many hundreds of thousands of "men of the world" live an utterly selfish life—caring for nothing but the aims of this small existence—hoping for nothing but the achievement of those aims; wrapped wholly up in themselves; hard with their employés; shrewd to sharpness with their business connections; stern with their families; loving none with the love that is ready for sacrifice; loved by none for themselves; scorning pity from others, crushing pity in themselves; dying at last, with scarce a wish to follow them that they were back again. This is no fanciful picture, but that of an average "personality" of latter-day life: and let me ask "G.A.K." how much of this "personality" he would care to see preserved for heavenly companionship, or indeed, how much of it is worthy to be retained in the light of Divinity. Or take another instance: that of a woman whose life has been entirely spent in crime, and misery, and degradation; such a woman as may be reckoned up as one of thousands in the underworld of any of our great cities. Utterly debased, utterly brutal, utterly gross. Has this woman a soul? If so, what are you going to do with it? The solution of the churches which would consign her to a flaming hell for all eternity, for sins which she scarce knows to be sins, is so manifestly unjust and brutal that I pass it by. Would you annihilate her? If this can be looked upon as a solution, why bring her into the world at all? Rather look forward, with a hope that believes in the possibility of bringing her even through countless ages of progress, a purified spirit, into that rest which is denied her upon earth. But will "G.A.K." tell me how much of the "personality" of the one earthly life which his ideas would alone allow her, is preserved in the spirit which at last stands perfect and purified in the presence of the Divine. For her gross earthly life must be utterly crushed out; or else you must grant her the possibility of a further earthly existence, which shall contain features more worthy of being retained through eternity. No one of the lives which Theosophy ascribes to man is without its object in the building up of the ego which shall one day form a part of the great whole—united yet distinct—and an ego which remembers every turn of the great course of lives which was necessary to the ultimate perfection of its being. Which is the greater conception—an ego which shall be made up of the *good* of many bad lives worked out by a natural course; or a semi-human being, knowing nothing,

perhaps, of the earth-life which is supposed to create it, excepting as one short, sad scene of crime and misery?

Devachan, too, is *not* unreal, unless freedom from the surroundings of matter constitutes unreality. It is no more unreal in that sense than the visions of the medium; and is certainly far more real than our present existence, for "now we see through a glass darkly, but then face to face."

The Theosophical conception of future existence, then, is throughout definite, consistent, and evolutionary, and follows naturally upon an equally consistent and definite series of earthly lives. The Spiritualistic theory brings one a short span (for a thousand years more or less is nothing in an eternity) beyond this brief single earthly life; and what then? Can we be certain from Spiritualistic teachings that the soul is not annihilated in a few thousand years—is not brought back to this life—or is not *actually* "absorbed" without a trace of the true individuality which is clearly marked in the Theosophical Nirvana? If I say that, as according to this theory the soul is created with the body, and both are launched into the world without any apparent object, it is but just that the soul should be killed out as the body is killed—can you disprove such a theory? Granting even that the greater purity of the soul will enable it to last for as many ages as the grosser body can exist for years, does this help us? If a body and soul be created together you cannot justly claim immortality for the one and not for the other; and as a created body dies, so must a *created* soul just as inevitably die also. But this very idea of the creation of anything immortal tempts me to think that "G.A.K." has not given as much thought to this point as should have followed his knowledge of the subject. His argument that he has no memory of a former existence, is answered by the clear fact that such a memory would interfere with, if not completely upset, the object for which he comes on earth, a second, or a hundred and second time. A human being is bound by all the laws of right and justice to work out a definite compensation in the physical world, for a wrong done to it. It does *this* world no good, if he recompenses another plane for the evil he has done to this by added crime or by lack of spirituality; for if all the evil be cast upon this plane, and all the compensating good upon another, this world can never grow better, but must inevitably grow more impure and evil generation by generation. The clear remembrance of a former evil existence and the knowledge that he would be compelled to suffer now for that evil life, would produce, not progress, but a despair that would bar all progress. It should be sufficient that that remembrance comes when we get beyond the claims of this earth upon us; and (with the remembrance) a knowledge of the part that each life has played in fitting the spirit for eternity. The doctrine that an immortal soul is created contemporaneously with a gross and evil body which binds it down to degradation for a brief earthly span, and hampers it through all eternity with a wicked personality, is an outrageous doctrine; and I should be curious to know what "G.A.K." thinks of a Creator who, according to this theory of life, is compelled to submit Himself to the gross passions of any drunken wretch who at any time may draw on Him for the creation of an "immortal" soul. Immortality brooks no creation; if it is to last for all time it must have been for all time.

I have occupied more space than I originally intended and I can only briefly refer to one or two other points. (1) "G.A.K." can find the higher self, the dual self, the *Christ Self*, if he will but seek it; having found it, he will never be able truly to say that it is "a being apart from himself," for it is himself; in a far greater measure than the form of fading matter that we call flesh can be so considered. (2) Theosophy never sought to prevent a man from loving, or taught that it was selfish to love, in this life; but it *does* teach that it is selfish to limit that love to a small circle; and it *does* seek to show him that his power to love can become as deep, as unbounded, and as all-pervading as the love of the Christ of Nazareth Himself. "G.A.K." quotes the instinct of the animals as a proof of the right of a man to limit his love to his own small circle; which really is no virtue at all, but at the most an honest return for what is bestowed upon him. But I take my stand in this on a higher conception than mere brutal instinct—on the teaching of that same all-loving and all-pitying Master of Nazareth. "Who is My mother and who are My brethren?" He said; "whosoever shall do the will of the Father, he is My brother, and sister, and mother." Our small, mean human nature denies this, limits our love, or

rather our power of loving, and so shirks the responsibility of it; but according as we become more and more at one with the Supreme Being, our power to love becomes grander, until finally it is beyond all bounds, or even the power of binding.

In conclusion, I must decline to be considered as antagonistic to Spiritualism. In the battle with the blind materialism of the atheist, the agnostic, and the average religionist, it is doing a mighty work; but I believe it to be but an introduction to the greater mysteries that lie beyond. Still, Theosophy binds no man down to this or that belief, to one doctrine or the other. It appeals to him to seek out the way for himself—within himself. It pleads for action in the present; it offers a rest in the near future; it plans the hope for all eternity. It presents nature's all-pervading law as the secret of our life on earth, and man's *own will* as the secret of attainment to the life beyond. To which last the poet refers when he pens the thought—

"So shall ye pass to clearer heights and find
Easier ascents, and lighter loads of sins,
And larger will to burst the bonds of sense,
Entering *The Path*."

Dublin, November 14th.

FRED ALLAN.

History and Allegory.

To the Editor of "LIGHT."

SIR,—Without wishing unduly to prolong discussion on this subject, I may point out that the difference between Mr. Maitland and myself remains, after his letter in "LIGHT" of the 10th inst., just what it appeared to be at first; viz., that he regards representation on the physical plane as a "degradation" of the spiritual, whereas I look upon it as an "ultimation" of the spiritual. But Mr. Maitland's definition of "the macrocosmic Christ" also reveals another and perhaps deeper difference between us. For he sees in the universal or macrocosmic Christ only an association of egos perfected by evolution, whereas I contend that such union can only exist through Headship, and that to see nothing but individuals in combination, without recognising a supernal principle and origin of combination, is the radical error of all materialism, which tries to account for synthesis by analysis, to explain vital union without recourse to any higher principle than can be discovered in the disparate elements. It signifies not on which plane we encounter our problem—the organism; whether on the physical or the spiritual; in either case we must look higher for the unitary bond, the organising principle. Fully conceding that the Divine is immanent in humanity, and therefore in individual souls—and I would extend the proposition to all nature—and that its manifestation in consciousness is an evolutionary process, I would remind Mr. Maitland that this evolutionary process is a "resurrection of the dead," and would ask him to admit that the dead do not raise themselves. But I need only refer to a very well known book, Mr. Drummond's *Natural Law in the Spiritual World*, for a continuation of this argument.

As to Mr. Oliphant's book, I seem also to be hopelessly at issue with Mr. Maitland, as I find nothing in it irreconcilable with the purest spiritual and religious philosophy, and to an idealist the resolution of the imaginary dualism of "spirit" and "matter" is particularly acceptable. The substantiality of what we now vaguely call "spiritual" is also with me a firm article of belief. The material phenomenon is only the objective representation of this substantiality.

But my chief purpose in this letter is to call attention to another production which seems to me of extraordinary merit in relation to the question of the historical in the Gospel narratives. I have just had the advantage of perusing the full text of the paper to which Mr. Roden Noel refers in his letter in "LIGHT" of November 3rd, and which he read at a meeting of the Hermetic Society in 1885. I was not at that meeting, and think I can only have seen a brief abstract of it in "LIGHT" afterwards. I was thus unaware how completely Mr. Noel had anticipated the arguments I have lately ventured to put forward, and how much of additional value the paper in question contained. The whole of it impresses me as so striking in conception and literary expression, that I would suggest its publication, with Mr. Noel's consent, in a special supplement of "LIGHT."* Meanwhile, I ask leave to quote from it some extracts, bearing especially on what has been with me all along the chief difficulty in ascribing historical verity to the Gospel narrative, viz., the identity

referred to by Mr. Maitland in his citation from *The Perfect Way* of the incidents in that narrative with earlier records of religious tradition. First, however, I will quote Mr. Noel's general statement of the consistency of historical or external truth with spiritual significance, which is really, I may remark by the way, just the relation between the objective and the subjective in nature. "History," he says, "may be as good a parable as a work of fiction. I believe that all the great spectacular process of external nature is symbolic of spiritual truth, yet not less a matter of fact. . . . If a particular individual actually passed through the experience ascribed to our Blessed Lord, that would not militate against the utility of such experience as type, and eminent representation of one more or less common to all regenerate and enlightened souls. The only question is whether it might not be in such a case still more useful to the race than if it were only a 'myth' in the ordinary acceptance of that term." Next as to the coincidences of religious traditions. "Another *a priori* objection is that other sacred histories contain relations of incidents very similar to those alleged in our own, in some cases even identical duplications of them. This similarity has perhaps been exaggerated; still there is no doubt that it does exist. Some circumstances may have been incorporated from one history into another. But I am not at all satisfied with the argument that disposes summarily of the authenticity of a narrative by showing that the same thing has been said to have occurred elsewhere or on a different occasion. Because I regard all natural phenomena, and all outward events, to use a Swedenborgian phrase, as 'ultimations' in 'matter,' or physical order, of higher spiritual realities, or Ideas, providentially so disposed by the Supreme Reason, or perhaps, more correctly speaking, they are our halting and imperfect *interpretations* of those Ideas, of Divine Realities. Isis remains veiled; but the sinuous folds obey monitions from her august form; the luminous film allows faint revelations of her supreme effulgence. Therefore, I should quite expect that where similar aspects of spiritual truth come forward for manifestation in time for human learners, similar incidents also would present themselves in the outer world, as best adapted to impress the lesson which God has determined to teach,* and as a matter of fact I find that history does repeat itself persistently, even as the constant order of phenomena in external nature repeats the same wonderful phantasmagoria." Mr. Noel then goes on to deal with the "solar myth" theories, treating the analogies which are undoubtedly thus shown to exist as also cases of a pre-established harmony. "And I should accordingly not be surprised, if the very periods of momentous crises in the natural and human worlds were providentially arranged to correspond; if crises in the careers of men super-eminently illustrious should be found to accord with salient periods of the seasons."

In the advertisement columns of "LIGHT" I see the announcement of a work by Dr. Franz Hartmann, entitled "Jehoshua; the Life of the Prophet of Nazareth." I can anticipate its general purport, but intend to read it, partly because I read all that comes before me from the pen of Dr. Hartmann, (some of whose writings I esteem very highly), and partly because my mind is still quite open on the historical question; as, indeed, it would be strange if it were not, seeing that already, as a boy of seventeen, I refused confirmation into the Church of England on the ground of my utter disbelief in Christianity (which I had then only conceived historically), and that to this day I have never been a full member of any Christian Church. It may be that Dr. Hartmann succeeds in identifying the Jesus of the Gospels with some earlier and obscurer figure in Jewish history, as Mr. Gerald Massey, in a series of brilliant lectures which certainly impressed me when I heard them, has already attempted to do. But the presumption is very strong in my mind, that were such an identification possible, it would not have been missed by all the profoundly learned scholars, of most sceptical tendency, who have devoted themselves to critical examination of the early Christian records. The intense belief of the early disciples—whose date can be fixed with certainty—in the immediately recent life of their Master, is a circumstance of evidence also very difficult to get over; and those who, like myself, are not adequately qualified by scholarship to judge, cannot be too cautious in allowing themselves to be impressed by the allegations or conclusions of anyone who has not given the most satisfactory guarantees of competence in this respect.

C. C. M.

* We hope to publish it next week.—[ED.]

* I would prefer to conceive the correspondential occurrences as re-emerging by a certain natural and internal necessity.—C. C. M.

History and Allegory.

To the Editor of "LIGHT."

FRIEND,—The quotation made in a late number by one of its authors from *The Perfect Way* gives most briefly what is of the utmost significance and interest. That deserves a volume, as I felt when I read it at first, not a paragraph. I so recognise the astounding fact of legendary and true history paralleling our Lord's before his "day," as to have written a treatise in boyhood called "The Antiquity of Christianity." I wondered it was not more known and pointed out, but it seemed not to be: one has ceased to feel surprise at this now. It is most important it should be rightly explained.

I cannot admit that this wonderful fact invalidates the historical relation of Jesus Christ as Saviour, just as one cannot for a moment assign it to "coincidence." It appears probable that in those parallels, Iacchos, Mithras, &c., the person—more or less mythical—bore that relation to the intelligence and conscious faith of his countrymen and times, according to the Light given, that Christ does to us. And, if so, we may see why they were permitted and caused to enact what he afterwards did as Jesus, who is the Light of the World.

"The 'mystery of Faith' being one upon the Mystery, could exist as well under, and be as truly (though not as well) helped by, these revelations or existences, in the sincere. With Abraham and his, it was under doves and bullocks—which is more incongruous still,—though Moses, Joseph, &c., again were personal types or Representatives. Thus, there are 'saviours' 'come up on Mount Zion,' as we read. For the truth is and was: 'I am JEHOVAH; besides ME there is no Saviour.' (Isa. xliii. 11.)

It is to be borne in mind (1) that, though in some of the parallels the person was mythical no doubt, in such as Gautama Buddha it was fact.

(2) That when it was fact many myths came to be added—in the lapse of ages and various "gospels."

(3) Nevertheless, that it bespoke the same marvellous inspiration in mercy and as Divine a source to cause the myth to be made as the event, where so; since here there was creation still—Man's mind being the theatre—which was as divine since to as high intent.

(4) They may have been distorted by or else to suit the rude and outward minds of Antiquity, and so reach us; as their mysteries were taken grossly and darkly, and as those of professing Christians have sunk into dead form.

I am drawn, then, to explain these traditions thus:—

I. As types of our Saviour—even as he was prefigured under Moses and in the events and words of the "Old Testament;"

II. As representing him to races remote in place, time, or both of these from that manifestation in Palestine, to help these in the Way of Life, which must be—in our fallen state—dependent on a Mediator and Prince. And there is no reason why they had not—at least *pro tanto*—his Spirit, even as old Hebrews had then; in which case they might represent him indeed.

Christ, when truly known, is not known "after the flesh." It is the error of Christendom to know him so with all their zeal, contrary to the command. The reverse was needful even to the few who know him indeed when in that flesh (long dead)—and, if then, how much more now!

And, if we can benefit by and know him so long after, others could as long before in the same manner.

He is "a quickening Spirit,"* and the "Lamb slain from the foundation of the world"—"before Abraham was."

Wherefore, we may say, even sacred "history repeats itself," and there is nothing new under the sun. How blind the churches to assign parallels of things like these to coincidence, when they are known!

But my above positions are sustained, I think, by the contrast that,

1. The resemblance to Jesus' history is not found in one of those types, but in all combined;

2. It is confusedly, vaguely, or in brief, whereas his is detailed and full;

3. They are never equal to him. Thus, if we find his teaching and Spirit in Krishna ("Christ"), it is sadly hurt by being in the course of a war, like a gleam through shutters in a dark street. And Iacchos, perhaps as full a figure as can be found of Jesus in life's events, is, as Bacchus, far from an ideal man.

However, the plurality of presentations such as our Lord

* "The first man Adam," as I read, "was born into living Soul—the second Adam into lifegiving Spirit." (1. Cor. xv. 45.)

pre-eminently afforded seems to have been the exhibiting, as a drama in various times and lands acted, of one truth to man; and to have been designed, thus, to show (a) that all were to be saved by one way ever, and (b) that this must be by the Light of Christ, his *Logos*, or Seed in men. Only let it not be dissociated from the outward ministry. This is that which Lao Tszo anciently, in confessed inability to name it, said he would call TAOU—which is Tau, the Greek T or the Cross, of which some strange things could be said—or Tao, which gives the A and Ω, or Father, and this sign of the Son; or again, "God manifest in the flesh," as shown to me. The Mongolian sage was inspired; for it proceeds from the Father and the Son. The above give one sound, which we cannot spell.

The presence of the Cross and Christian mysteries in ancient rites proves, truly, that the "hope of glory" was "Christ within," or that all was to be appropriated and applied.

Indeed, we have not only figures of Jesus and Christian mysteries, but parallels—no less wonderful and close—to other Scripture history and doctrine, the latter often in the very words. Many besides the Lord find their counterpart in what—from the circumstances of time and place—it seems monstrous to assign to knowledge and travesty of the Bible, as has been done.

In addition, moreover, to the examples classical, which are referred to in the citation from *The Perfect Way*, are those savage. For I have on record traditions among Indians similarly answering to the Incarnation or suffering of Christ—most remarkable to contemplate!

The works referred to in my letter unfolding Scripture in unison with this truth and Boehme, it may now be right to say in case any are interested, are in a certain Library in London—having been thus presented some years since to seekers after the Truth.

Farewell, CH. FOX.

Cathays, Cardiff,
11 Mo. 11, 1888.

"Oh that mine Adversary had Written a Book!"

To the Editor of "LIGHT."

SIR,—Mr. Stuart C. Cumberland has lately published a work upon Thought-reading that will be read with interest by many, and not least so by the believer in spirit-communication—the "Communion of Saints" (as I believe) spoken of in the Apostles' Creed. That it will do great good to the cause we have at heart is, I think, certain, for no thoughtful person can have witnessed the successful experiments of Mr. Cumberland without seeking for some more satisfactory explanation of the phenomena than that afforded by the gentleman in question.

Mr. Cumberland is particularly careful to inform his readers at the commencement of this volume that he has no connection whatever with the rival business (Spiritualism) over the way, and the whole of the first chapter is devoted to an exposure of so-called spirit manifestations that have come under his notice. Mr. Cumberland is what one may term "a rather smart man," but he doesn't know everything yet, although, if we judge him by his estimate of himself, he knows all about Spiritualism, Occultism, and all such subjects, and pronounces them to be rubbish altogether; and yet hundreds of thinking men who have studied the subject for years, and who, intellectually, are giants when compared with such men as Mr. Cumberland, declare spirit intercourse to be as much a fact as that two and two make four. Verily the amount of wisdom possessed by our young men in these School Board days is truly wonderful!

Mr. Cumberland gives some very interesting particulars of meetings he has had with crowned heads and others, and of the various manifestations, if I may so call them, which took place in their presence, and he then proceeds to describe how he does it all in the following words:—

"The basis of experiment is the same in every case, whether it be the finding of a pin, the reading of the number of a bank-note, or the reproduction of an imaginary murder scene; and the indication of the thought is conveyed to me by the thinker through the action of his physical system. For let it be clearly understood that I at no time get any so-called 'mental picture' of what is passing in the mind of my 'subject,' and all this talk about mental picture-reading is so much idle rubbish." (p.315.)

One of the experiments described on p. 266 was as follows:—

"Signor Rossi, the famous tragedian, selected someone in the audience (during my absence from the room) as an imaginary rival, and having invited him on the platform proceeded to despatch him. This done, he placed the body in a basket, wiped the imaginary blood-stains

from off the knife, and coolly lit a cigarette—the whole forming, so it was said, one of the finest pieces of acting ever seen in Berlin.

“On my return to the stage I re-enacted the scene in every detail; fetched the man up, stabbed him, gloated over him, picked him up and replaced him in the basket, wiped the knife, and then sat down and lit a cigarette.”

Now I should like to know this:—If this mental picture-reading is so much idle rubbish, how did Mr. C. get his information in regard to that which Signor Rossi performed during his absence from the room? Mr. C. writes:—“I take a person by the hand, and ask him to think of an object; he does so, letting the object selected be the dominant idea in his mind, the result being a physical indication of the direction of the object, which being followed up, finally leads to the object itself.” But this will not explain the above, nor will it explain his power of giving the number of a bank-note on several occasions; and how the sense of touch alone could have conveyed to his mind the knowledge of the numbers, 6, 1, 4, that were passing through the Emperor of Germany’s mind at the time passes comprehension. Mr. Cumberland is too clever by half according to his own estimation, for he unhesitatingly diagnoses the character of Prince Bismarck, Mr. Gladstone, General Ignatieff, and a host of others, after an hour’s acquaintance probably, as though all these great men “carried their hearts on their sleeves for daws to peck at.”

As I said at the commencement of this letter, I feel satisfied that the publication of Mr. Cumberland’s experiences will do good to the cause of Spiritualism by turning in that direction the minds of the various rulers of the world with whom he has come in contact. Some day he may find to his sorrow that the “white-turbaned, dark-skinned follower of Madame Blavatsky” was right, and that the astral body he now despises has been taken away from him as it were, and the talent given to the owner of ten others who will make a better use of it than Mr. Cumberland appears to have done.

T. L. HENLY.

Divergent Opinions.

To the Editor of “LIGHT.”

SIR,—Amongst the many divergent opinions that you so generously allow to be vented in your columns, it may be to other readers, as it is to myself, a comfort and encouragement to know that there are those who deeply appreciate and entirely concur with the sentiments they express.

And this leads me to the special mention of two articles in your issue of last week, viz., “Can a Spirit of its own Self see Another?” translated by “V.”; and “Unity of Religions,” by “Dum Spiro Spero.”

Both articles so beautifully and perfectly express my own spirit teachings, as also my own soul convictions, that I feel thankful to the writers for presenting them to your readers so clearly and attractively; being very sure they must quicken many a soul to higher and holier thought, if read with the attention they deserve.

I only wish I were able personally to comply with “Dum Spiro Spero’s” suggestion “to unite and meet together,” &c., but my deepest sympathy goes with him, and I trust such a little flock as he idealises may be gathered together, when assuredly the blessing he desires and looks forward to will not be denied to those who meet thus, “only with purest and sincerest intent.”

“LILY.”

The First English Physical Medium.

To the Editor of “LIGHT.”

SIR,—I was greatly surprised on reading the confession of trickery on the part of the Fox Sisters in “LIGHT” and several other papers. Of course non-Spiritualists glory in the quite unexpected information. I have had practical experience of this from my own personal friends, they being fully aware of my devotion to the Fox Sisters. My introduction to them proceeded indirectly from the late universally esteemed Mrs. S. C. Hall. At least it was through her instrumentality that I became acquainted with Mrs. Jencken. I soon felt the deepest attachment to both Mrs. Jencken and her sister, Mrs. M. F. Kane; really, on account of their being the first American mediums. I can truly say that I have done more for them than my dearest friend would do for me under similar circumstances, believing that they were instrumental, through the goodness of God, in proving that the dear departed never forget those they love and leave behind. Both sisters invariably flew to me in distress. I have a letter written by Mrs. Jencken the week before she left London in which she says:

“You know I always come to you in trouble.” As trickery really existed I feel quite convinced that under such sad circumstances they have acted wisely in thus making a public confession of the fact, although I believe Mrs. Jencken was a very good medium in our early acquaintance. My own experience teaches me that the power is not always present in the company of strangers; hence the temptation to trick, where money is the inducement. I am convinced that they will both feel much happier after the confession they have made; it must have pressed heavily on their consciences at times, and it has, no doubt, been the cause of the failing alluded to in your issue of the 3rd inst. I claim to be the first English physical medium for Modern Spiritualism. The rappings came when I was a girl immediately after the death of a dear sister. Of course I at the time did not understand the real meaning of them. At various periods of my life I have had unusual experiences, which pointed to some peculiarity on my part. About ten years ago, after the death of my late dear husband, the raps were resumed, and have continued without interruption whenever I sit. His spirit invariably manifests, although he did not believe in the phenomena of Spiritualism in earth life. However, he has repeatedly confessed since his departure that I was right in my belief, and that he was mistaken. I wish others would follow the example set by the originators of Modern Spiritualism in America. Great good often springs out of apparent evil.

21, Aynhoe-road, Kensington. MARIAN AYDON NOAKES.
November 13th.

London Occult Society.

To the Editor of “LIGHT.”

SIR,—Will you kindly allow me to inform your readers that we have now taken a hall altogether? We shall have weekly meetings and séances for our members. We hope to open this on December 9th; till then we meet at our old rooms. Next Sunday, the 25th, we hope that all interested in federation will attend. Mr. Goddard will address us on the subject. We urge on all who wish to see a successful federation in London to avoid the introduction of all theological dogmas, and all matters not strictly bearing on the intercourse between the “two worlds.” Let us unite upon the one fact of spirit communion, and let us teach that which humanity so needs to know—that there is a future life. On this we can all unite; on other matters we are hopelessly divided.

A. F. TINDALL, A. Mus. T.C.L.

30, Wyndham-street, W.

The Beautiful Path.

To the Editor of “LIGHT.”

SIR,—My letter, which has been read “with pain” by Mr. Lockerby, was intended for Spiritualists only. I can scarcely hope that anyone who takes such a material view of the subject as does my somewhat discourteous critic, would be able to understand it even if it were explained at greater length. It is manifestly impossible to fill the limited space for correspondence in “LIGHT” with columns of figures, and to give their meanings would require several pages of this paper. Nothing could be more contrary to the spirit of the Beautiful Path than for one to assume knowledge which he does not possess. Therefore I say distinctly that I make no assumption of knowledge, nor do I possess any of my own. For the arrangement of certain ideas I am, however, responsible. If they are badly expressed it is my fault and not that of the ideas. If Mr. Lockerby refers to the Kabbala he will see that the soul of the Beautiful Path is Death, or knowledge. (*Kabbala Unveiled*, p. 106.) No one can enter into it and remain as ignorant as he was before. As for the numbers, they are simply my own way of formulating the above-mentioned ideas, and they have nothing to do with the received traditions of occultists, except that in my opinion they agree with occult writings. The three columns form a square with a triangle at the top, and the apex of the triangle is the number 23. Or the figures may be arranged in a circle, the odd numbers on the left-hand side and the even on the right. In the centre of the circle is the number 9 placed vertically, and 13 horizontally. $13 + 9 = 22$, the number of letters in the Hebrew alphabet. (13 may also be formed by Tiphereth and Netzaeh, the sixth and seventh Sefiroth, “the beauty and the victory.”) The three pillars of Justice, Mercy, and Mildness mentioned in the Kabbala have precisely the same signification as my three columns of figures.

With regard to the number 6 I may remind your readers of the verse “And I will fasten him as a nail in a sure place.”

The Hebrew letter Vau signifies six and also a nail. Here is a direct identification of our Lord with Tiphereth. I have said nothing of the spirit of the Beautiful Path, which is of far more importance than numbers and symbolism. A C H D, unity, and A H B H, Love, are two words the numeration of which is 13, and they express this spirit, and the meaning of the three columns.

LEO.

Altruism.

To the Editor of "LIGHT."

SIR,—The following elucidation of the correspondence between Mrs. Oliphant and Mrs. Boole has been given to the writer of

"LIGHT THROUGH THE CRANNIES."

November 13th, 1888.

"The healing or strengthening power in man is of two kinds, the one upon a *natural*, the other upon a *spiritual* plane; and it is the want of perception between these and their different administrations that has been the cause of misunderstanding between Mrs. Oliphant and Mrs. Boole, and, that, perhaps, because the former writer does not, in her letter, very clearly distinguish between the two.

"Upon a human plane exhaustion is unavoidable because the vitality courses from the higher to the lower, that is, through natural channels.

"The spiritual conception of need and the spiritual compassion thereby aroused produce a desire to yield strength or healing to anyone whose outer condition appeals to the organic sense for pity, and this oftentimes without any *perceptible* demand upon the part of him who needs.

"The spiritual strength thereby rendered must be transmitted by the spiritual outer force into the spiritual inner life, and thence conducted into natural channels, before it is given out by the healer; therefore an exhaustive effect is sure to follow from such outgoing, even in the case of the purest and holiest, for Jesus Himself having this continual demand made upon His vitality from the lower nature of His companions, was fain to escape into the solitude of the mountain, there to recoup His reduced natural vitality by imbibing the free and pure vigour given out by nature, as well as augmenting His spiritual strength by prayer and ministration of angels.

"If bodily healing could have been given *directly* from a higher source, surely Jesus would not have had occasion to seek these means whereby natural healing might be wrought; but because man as man naturally demands help from his human brother upon a higher plane, man must yield it to him, having within himself witness that, humanly speaking, he is able to do thus much by force of will.

"The other healing comes of spirit, and is spiritually demanded. In this, as Mrs. Oliphant observes, the drain of exhaustion is not felt physically, but the flow of higher life made more complete and full the more unselfish is the desire of yielding comfort and help to others. But this kind never goes out except by the earnest petition for healing or help sent from the heart of him who desires to receive it.

"This is the cry of the wanderer seeking rest and finding none, and the spiritual nature, cognisant of the higher source of life, concealed behind the veil of humanity, spares not to make its needs known to the spiritually enlightened soul of that man with whom God has spoken by His Holy Spirit, and he responds to the cry with the best that is in him, and by this means outgiven grace induces a greater flow from the unseen powers which inhabit all space between earth and heaven.

"There is a natural body, and there is a spiritual body. The natural body suffers disease, and appeals to the natural healing which is in every man, whether he be spiritually allied to God or not. And the spiritual body suffers by reason of its contact with physical conditions, and this appeals to the spiritual nature only of that kindred soul which God has especially enlightened, so that there are two kinds of healing—the spirit-healing and the body-healing. To the first in his spiritual nature 'Thy sins be forgiven thee,' (or the infestation of evil be expelled from thee), and to the second 'Take up thy bed and walk.' To the first healing, the power of spirit was rendered, to the second the power of body.

"The process of natural healing is slow and requires a certain given time to effect certain given results, but the action of spirit is as the light, swift, easy, positive, so that with a thought, a gesture, a desire, a touch, healing is conveyed, and this is that to which alone no exhaustion is attached.

"But suppose that, by the indrawing of physical strength denial is made to human demands, which are on a very low plane, and, at best, only productive of temporary help, the higher or better nature of man may be awakened to its psychical needs and thereby convinced that the centre of disease lies in the soul, and that its effect only is apparent in the body either by weakness or actual sickness. Then it is rather a means of reaching a more effective end, for if the bodily strength of the health-giver be denied, the plea for help may be turned in upon itself, so to speak, by being thus refused and, reiterated from a higher standpoint, be responded to by this spiritual source of power which is inexhaustible.

"Our Lord Himself has healed upon these terms, because they went without hesitation to the root of the matter, for when the blind beggars, as related by St. Matthew, asked healing of our Lord He did not answer their cry for help at once but seemingly withheld His strength from them; and when at last He regarded their cry He said, 'Believe ye that I am able to do this?' thus raising the lower human petition to a higher level that the healing might come through spiritual channels to the men, for, humanly speaking, He could have given them sight at once without question; but if the healing went no deeper than mere externals, some other diseases would be sure to ensue, because the cure had been only *humanly* enforced instead of *spiritually*, and the result would not have been permanent as in the case of the higher method."

SOCIETY WORK.

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—Mr. J. Hopcroft spoke at both meetings on Sunday last. On Sunday next Mr. R. J. Lees, at eleven and seven.—W. E. LONG, Hon. Sec.

CAVENDISH ROOMS, MORTIMER-STREET.—Mr. T. H. Hunt will speak in Cavendish Rooms every Sunday till future notice. The subject for Sunday evening next at seven o'clock will be "The Use and Law of Life."—E. ROBINSON.

HORSE SHOE HALL, 214, OLD KENT-ROAD, S.E.—This Hall will be opened in the cause of Spiritualism by the South London Society on Sunday next, when several influential speakers and mediums will be present. Service at seven o'clock.—W. E. LONG, Hon. Sec.

BAYSWATER.—A debate on Spiritualism was held on Tuesday last in St. Peter's Schoolroom, Bayswater. The hall was crowded, and great interest was manifested. Mr. Drake introduced the subject and was well supported, while the opponents practically admitted their entire ignorance of the matter. The Spiritualists scored a signal victory. The debate will be resumed in a fortnight. An American gentleman occupied the chair, and conducted the proceedings with great wisdom and impartiality.—BEVAN HARRIS, Newcastle-on-Tyne.

LONDON OCCULT SOCIETY, 357, EDGWARE-ROAD (near Edgware-road Station; omnibuses pass the door).—Since the last notice, we have arranged with the landlord to occupy a room permanently throughout the week at one of his other houses in the Edgware-road. Pending the completion of the preparations, we shall meet next Sunday at our old rooms, as above. At seven Mr. Goddard will deliver an address on "Spiritualism as a Practical Religion, and the Necessity for Federation." All interested in federation and in the coming meetings at Goswell Hall should attend.—A. F. TINDALL, A.Mus. T.C.L., 30, Wyndham-street, W.

VICTORIA HALL, ARCHER-STREET, BAYSWATER.—On Sunday morning last about twenty-five persons assembled. Mr. Read, of Westbourne Park Baptist Chapel, reviewed Spiritualism from a scientific and religious basis. The address evinced serious thought and deep research, and several members of the association spoke thereupon. Healing by Mr. Goddard. Clairvoyance by Mr. Towns, jun. In the evening at seven, Mr. Robert J. Tees gave a critical review and thorough examination of speeches delivered by our opponents at the debate in St. Peter's Church Schools on the previous Tuesday, giving great satisfaction to the overcrowded audience. Next Sunday at 11 a.m., Mr. J. Hopcroft; at 7 p.m., Mr. J. Veitch.—W. A. DRAKE, Hon. Sec.

LONDON SPIRITUALIST FEDERATION.

The following are the arrangements for the coming meetings:—Goswell Hall, 290, Goswell-road, E.C., on Sunday, December 2nd. Morning meeting at 10.30 a.m. for the election of council and to discuss the best methods for the propagation of Spiritualism; to be opened by Mr. W. E. Long. Afternoon meeting at 2.30 p.m.: General statement by the secretary *pro tem*. Then to draw up aims, rules and plan of work for the Federation. Tea at 5 p.m.; tickets 1s. each. Evening meeting at 6.30 p.m., when it is hoped the following will address the meeting: Mrs. Weldon, Mr. A. T. T. P., Mr. J. R. Lees, Mr. Hopcroft, Mr. T. Hunt, Mr. J. Veitch. We hope all active workers in Spiritualism will be with us at the morning and afternoon meetings.—J. VEITCH, Secretary, 44, Coleman-road, Camberwell, to whom all communications relative to the above should be addressed.

TO CORRESPONDENTS.

Several letters are unavoidably held over.

LONDON SPIRITUALIST ALLIANCE,
2, DUKE STREET, ADELPHI, W.C.

A CONVERSAZIONE

WILL BE HELD IN THE

BANQUETING HALL, ST. JAMES'S HALL
(REGENT STREET ENTRANCE),

ON

WEDNESDAY NEXT, NOV. 28th, at 7.30 p.m.,

WHEN

A PAPER WILL BE GIVEN BY DR. AND MR. MORELL
THEOBALD,

ON

SPIRITUALISM and RELIGION: Points of Affinity and
of Divergence.

ADMISSION BY TICKET ONLY, which may be obtained by application to any member of the Alliance, or (on the introduction of a Member) from B. D. GODFREY (Librarian), at 2, DUKE-STREET, ADELPHI.

MORELL THEOBALD, Hon. Sec.

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 Spiritism. 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.
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Proceedings of the Society for Psychical Research.
London Dialectical Society's Report on Spiritualism.
 [Worth study, perhaps, in connection with the *Seybert Commission's Report*.]
Spiritual Magazine. 1860—1877.
 [A store-house of argument and fact.]
Human Nature. 1868—1877.
 [Many interesting reviews and papers are contained in some volumes.]
The Spiritualist Newspaper 1869 to 1881.
 [A full record of facts during those years with much philosophical disquisition.]
Works of ANDREW JACKSON DAVIS.
 [Experiences and revelations of a remarkable seer.]
Works of THOMAS LAKE HARRIS.
 [Mystical.]
Works of ALLAN KARDEC.
 [Re-incarnationist.]
Works of SWEDENBORG.
 [Mystical and Philosophical and very illuminative.]

The following Works on Mesmerism, &c., are worth reading.

- 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.
Statuolism. 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). |
| <i>Medium and Daybreak</i> (London). | <i>La Revue Spirite</i> (Paris). |
| <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 Chaine 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). |
| <i>The Path</i> (Boston). | <i>Constancia</i> (Buenos Ayres). |
| <i>The Soul</i> (Boston). | <i>Carrier Dove</i> (San Francisco). |
| <i>The Sphinx</i> (Leipzig). | <i>World's Advance Thought</i> (Portland, Oregon). |

There are also some dozens of less important journals.