

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe

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NOTES BY THE WAY.

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

When the startling news of the sudden death of Mr. Edmund Gurney was announced last week, it was impossible not to realise at once that Psychology in its broadest aspects, and Psychical Research, within the lines which Mr. Gurney prescribed for himself, had sustained a heavy loss. We have very few living men who possess the ability, energy, and devotion that Mr. Gurney brought to the study of his subject. Certainly, none gave more unselfish and unsparing pains to the minutiae of investigation. All the cases in that vast storehouse of fact—*Phantasms of the Living*—were personally tested by himself. His philosophical essays, and they were many and profound, would alone have sufficed to make for him a name and a fame in his generation. He was an author of mark too in other respects. His *Power of Sound* has gained a position of high estimation as a classic in the language. But we chiefly value, as students of Spiritualism, what he did to elucidate some of the mysteries with which we concern ourselves. And here we deeply mourn his loss, while thankfully acknowledging the great value of the work he had accomplished during his short life.

Has Mr. Hall Caine been adapting from the S.P.R. records? It will be remembered that it is stated in their published records that, while Mr. Arthur Severn was out boating in the early morning, he received a blow from the boom of a jibing sail. This blow hurt his jaw, and his wife, as she lay in bed, was aroused from sleep by a sensation of having received a similar blow. In that most powerful but, to my thinking, coarse and unpleasant novel, *The Deemster*, Mr. Hall Caine adapts the incident; or, should I say, produces one of a parallel kind. There had been a quarrel between two cousins, and one of them, Ewan Mylrea, had received a severe blow, causing a bad cut on the head. His young wife at home "had awakened with a start, and the sensation of having received a heavy blow on the forehead." When she had searched the room and found nothing, she drew up the blind and saw, clearly marked on the forehead, "a streak of pale colour, such as might have been made by the scratch of a thorn that had not torn the skin." Shortly after Ewan arrived with his head bound up, and a bloody streak on his temple. Are these transferences of sensation, accompanied with objective evidence of their presence, so rare as we suppose? I have one very marked in my own experience, and I daresay others could be gathered. My own has long since been made public.

The subjoined account (extracted from the *World's*

Advance Thought) of spirit-manifestations, ten years before the Rochester knockings, supplements the account, given in another column, of "Pre-Hydesville Spiritualism":—

The following report of experiences is from the records of the Shaker Community of North Union, in Northern Ohio. The point of interest in it is the evidence of *the unity in the direction of the forces*, the manifestations in New York and Ohio being strikingly similar.

"It was in the year 1838, in the latter part of summer, some young sisters were walking together on the bank of the creek, not far from the hemlock grove, west of what is called the Mill Family, when they heard some beautiful singing, which seemed to be in the air just above their heads.

"They were taken by surprise, listened with admiration, and then hastened home to report the phenomenon. Some of them afterwards were chosen mediums for the 'spirits.' We had been informed, by letter, that there was a marvellous work going on in some of the eastern societies, particularly at Mount Lebanon, New York, and Watervliet, near Albany. And when it reached us in the West we should all know it, and we did know it.

"It commenced among the little girls in the children's order, who were assembled in an upper room, the doors being shut, holding a meeting by themselves, when the invisibles began to make themselves known. It was on the Sabbath Day, while engaged in our usual exercises, that a messenger came in and informed the Elders, in great haste, that there was something uncommon going on in the girls' department. The Elders brought our meeting to a close as soon as circumstances would admit, and went over to witness the singular and strange phenomena.

"When we entered the apartment we saw that the girls were under the influence of a power not their own—they were hurried round the room, back and forth, as swiftly as if driven by the wind—and no one could stop them. If any attempts were made in that direction it was found impossible, showing conclusively that they were under a controlling influence that was irresistible. Suddenly they were prostrated upon the floor, apparently unconscious of what was going on around them. With their eyes closed, muscles strained, joints stiff, they were taken up and laid upon beds, mattresses, &c.

"They then began holding converse with their guardian spirits, and others, some of whom they once knew in the form, making graceful motions with their hands—talking audibly so all in the room could hear and understand, and form some idea of their whereabouts in the spiritual realms they were exploring in the land of souls. This was only the beginning of a series of 'spirit manifestations,' the most remarkable we ever expected to witness on the earth. One prominent feature of these manifestations was the gift of songs, hymns, and anthems, new, heavenly and melodious. The first inspired song we ever heard from the 'spirit world,' with words attached, was sung by one of the young girls, while in vision, with great power and demonstration of the spirit."

Mr. G. Redway (York-street, Covent Garden) projects an Esoteric series, to include verbatim reprints of occult works, which have become rare and inaccessible to the ordinary reader. The first volume to be issued will contain the following scarce works of Thomas Vaughan (Eugenius Philalethes), viz., *Anthroposophia Theomagica*, *Anima Magica Abscondita*, *Magia Academica*, or the Antiquities of Magic, and *Discovery of the True Cælum Terræ*. These all date back to A.D. 1650, and the originals fetch six guineas. The reprints will be published in post 4to printed in a suitable manner on paper of a superior quality, and emblematically bound. It is in contemplation, I am informed, to publish by subscription a large number of

occult works. The plan provides for a very reasonable price, which, it is hoped, may be covered by a wide area of subscription. For example, the volume containing Vaughan's works, mentioned above, will not exceed seven-and-sixpence, or possibly a still lower price.

I remember full well when I found myself immersed in the study of Spiritualism, then presented to me under circumstances exceptionally favourable, that I turned to these old writers for any light they were able to throw on the problems that perplexed me. It seemed to me that they who had gone through what I was then experiencing and had penetrated far into the inner mysteries, must have some word of guidance for me. So I borrowed and read Eugenius Philalethes, Robert Fludd, Van Helmont, and other notable works. But I was alone and unversed in the alphabet of Occultism, and all the light I got was reflected on these books from my own spirit instructors. I had not the key. I was a mere "profane" person, not initiated. Now I think students have so multiplied that we may hope to derive some knowledge from these locked sources of esoteric wisdom. At any rate we must not hug ourselves in the smug, complacent belief that there were no wise men before our own day, and students who are serious should at least possess copies of these rare works, if so be they may one day find courage to read them.

There are many works by such writers as Raymond Lully, Robert Fludd, Thomas Vaughan, Basil Valentine, Michael Sendivogius, Nicolas Flamel, Van Helmont, Crolius, Faber, Paracelsus, Thomas Aquinas, Albertus Magnus, Duns Scotus, Arnold de Villa Nova, John Reuchlin, and others, that all educated readers will desire to peruse as they pass from the science and metaphysics till now monopolising the attention of the nineteenth century, into the still more attractive realm of spiritual research, closed formerly to all but a few intrepid explorers. These have left on record books which were unintelligible to the generation amidst which they were produced. Obscure and enigmatical as they seemed at first, they fell into neglect. But the new light that has latterly been thrown upon the subjects with which they deal, has in many cases revealed their disguised significance.

Mr. Mitchiner is hunting up occult Freemasons. He will find few now-a-days who can read or understand the books mentioned below :—

"In connection with the subjects of Esoteric Freemasonry and the Rosicrucian Mystery, it is proposed among other works to reprint the rare *Etoile Flamboyante*, or Burning Star, of the illustrious Baron Tschoudy, which exposes the connection between the exalted grades of Masonry and the most profound esoteric secrets, and which develops in an esoteric catechism the complete process of the Magnum Opus. This important work will be translated from the French for the first time expressly for this edition, and its publication will be immediately followed by that of a German work written with authority, and entitled *The Secret History of the Rosicrucians*, which is well known to the inner circle of the students of this Mystery."*

The series, as projected, contemplates also the publication from time to time of works by modern writers on occult subjects, Theosophy, and Spiritualism, all competently edited and annotated. I wish all success to a scheme which, if judiciously carried into execution, must be good and beneficial.

Mr. Oliphant, who is now in America, seeking a publisher there for his *Scientific Religion*, addresses this half-humorous letter to the papers. I take my clipping from the *St. James's Gazette*. I venture to think that few of these go-ahead reporters have found time to read the book, or brains to understand it.

"Several reporters have called upon me since I have been in New York for the purpose of gaining some knowledge of my new

work *Scientific Religion*. I am only too glad always to give them any information I possess ; but how absurd it is to expect me in half a column to express what I have tersely put in 400 pages—to give them in thirty minutes what it has taken me as many years to do. I tell them it is out of the question ; but they think they are equal to it. Another man asks me if I keep up with the current literature of the day. How absurd that is, also ; as if I had the time ! I have too much to occupy me at my home in Syria. Another asks me if I believe in 'revealed religion.' Such a question was put to me the other day. I answered it by another, inquiring of my interrogator as to what 'revealed religion' was. He hasn't answered me yet. Another man says, 'You are a religious enthusiast, are you not?' Isn't that ridiculous, now ? as if any man with a particle of religion in him could help being an enthusiast. What did he mean by the question ?—he didn't know. And, by-the-way, that makes me think of some of the false and senseless epithets which people have sometimes hurled at me. 'Free-lover,' 'atheist,' 'Oneida-communicant,' 'crank,' 'Mormon,' even—I have been through it all ; but it doesn't trouble me. They must hasten, however, if they have any new title to confer on me, for I leave New York in a few days for Brocton and back again next month to England. The heat here is worse than in Syria. It parches one like the sirocco. I had hoped to find a possible publisher for my book in New York ; but I begin to despair. It isn't 'orthodox,' you know, so one publisher fears to touch it ; another prefers something lighter—for summer reading perhaps ; another finds that only 'sensations' pay. We are fallen on bad times, I fear ; but I have faith, you see."

"THE PERFECT WAY."

We have received from the Leadenhall Press a reprint of Dr. Anna Kingsford's chapter on *The Nature and Constitution of the Ego*, together with two of the appendices in *The Perfect Way* ; this being the first issue of that work in shilling parts, which is made—says the "advertisement"—"in accordance with the earnest desire of their lamented writer that the work, to have been a sharer in which was accounted by her as a supreme privilege, should be made accessible to a wider public than could be reached by the larger book." The part is prefaced by the following sentence, taken, it is to be presumed, from an utterance from a transcendental source :—

"If Occultism were all, and held the key of Heaven, there would be no need of Christ. . . . If the Adepts in Occultism or in Science could suffice to man, I would have committed no message to you."

Mr. George Redway's name is on the list of publishers of this reprint.

LAURENCE OLIPHANT.

M. Blowitz, the omniscient Paris correspondent of the *Times*, has an article in *Art and Letters* in which he thus writes of Mr. Laurence Oliphant, who represented the *Times* during the Franco-German war :—"He belongs by his rash and mystical temperament to the class of Gordons. He was Secretary of the English Embassy which was near being massacred at Yeddo, and still bears marks of serious wounds. He witnessed the Hungarian rising, Schamyl's struggle, Garibaldi's expedition, and was everywhere, in short, where a man, a race, or a people furnished him the spectacle of a conflict or attempt at liberation. . . . He now lives at Haifa, in Syria, at the foot of Mount Carmel, whence he dated the volume dictated by his wife, which was to contain the doctrine destined to transform mankind. There, in that remote corner of the mystical East, which scarcely a ship penetrates, he lost the adorable helpmeet whom he had chosen in the fulness of his liberty, under the imperative impulse of his heart, and who had accepted him with a fervent enthusiasm which death alone interrupted. He thus lives in the solitude of Haifa, his heart in the tomb which he watches, and his head in the infinite of which he fancies he has sounded the depths and grasped the mysteries. From time to time he appears in the world, bringing a fresh book, then effaces himself like a meteor, leaving behind it a sparkling trail."

"WHAT man lost, that he needs ; less cannot be enough for him. Why offer a man multitude and magnitude when it was beatitude that he lost ?"—J. PIERREPOINT GREAVES.

* George Redway's Circular.

UNFINISHED PROBLEMS OF THE UNIVERSE.

ABSTRACT OF AN ADDRESS DELIVERED BY MRS. HARDINGE BRITTEN, ON THURSDAY, JUNE 28TH, IN THE BANQUETING HALL, ST. JAMES'S HALL, BEFORE THE MEMBERS AND FRIENDS OF THE LONDON SPIRITUALIST ALLIANCE.

There are two institutions organised for the special purpose of answering the great demands of the soul. One of these is the school, the other the Church. The school undertakes to lay down the methods of matter, to analyse, search, and resolve into systematic modes, called science, the various motions, objects, and specialities of matter. The Church supplements this institution and claims to answer the still more urgent demands of the soul, and to teach man's whence and whitherward; to draw the curtain of the eternity from whence he came, and reveal the power and the glory that move upon, in, and through matter. Our purpose to-night is to question how far these two institutions have answered the purposes of their organisation. We take the schools: question the colleges and demand of schoolmen the answer to the multiform queries that arise concerning science. We turn to the grandest, oldest, and yet the youngest of these sciences, astronomy: the oldest because it was the first that occupied the attention of thinking man when he awoke to the realisation that he was in the midst of a vast realm of machinery which he could neither control, drive back, call up, nor in any manner direct. He searched for the cause; he found it, or thought he found it, in the gracious sun, in the subordinate lights that sparkled in the midnight heavens. He systematised and arranged visible astronomy, until at length he perceived that motions were transpiring in the midst of the calm solemnity of the glorious stars. How far he realised the truth of those motions may be known by the fact that he discovered the forward movement of the stars, called the precession of the equinoxes. Ages rolled on; the voices of antiquity are perpetuated from generation to generation, until we construct the second eye of science, the telescope, and lo! new firmaments dawn upon our gaze. We find the star roads strewn with burning suns thicker than the dust beneath our feet. Firmament after firmament dawns upon the eye of science, and we have discovered new heavens.

But we propose to search into the realms of causation and demand of science the whence and the whitherward. We ask who made those fiery legions and arranges those burning squadrons of stars in the firmaments we have discovered? For what are they formed? Are they theatres of life? Science cannot tell. She labels, names, weighs, and measures those wonderful stars: she gauges their distance but she can tell no more. Who made, who sustains, who organises? Whether they are pulsating with a life like our own; whether, when their glorious life goes out, they are dead—dead—shall live no more, shall leave no mark behind, science cannot tell. Astronomy after all, then, is an unfinished problem.

We will descend, and perchance we may discover a microcosm of the universe in this planet of ours. The mystery of life may be disclosed: the Creator, the great machinist, may yet be found. Perchance he shall speak to us as we pass away from the long, wild journey of the fiery heavens, to our own green, restful earth. How beautiful she is! How infinitely varied! Not two blades of grass alike; not two leaves that duplicate each other. How full of voices! the sounding ocean, the murmuring winds, the anthem of the storm, the hum of the insect, the whisper of the summer breeze; the great stillness, yet the deep tones of the solemn night! And yet all this speech is a mystery to us: we cannot interpret it, we cannot resolve into any comprehensible revelation. We will search further; we will go down into the ancient crypts beneath our feet. We turn aside the mould, behold the water-worn stones, and rehabilitate the old earth when the seas flowed where now grasses and flowers spring up. We pass down the long, wild journey through the crust of the earth; there shall we find the secret of world building. Step by step we descend; from rock to rock everywhere we find the tracery of vanished life. As we descend we begin to discover that life grows less, and gradually disappears until we come into the great stillness of inanimate matter. Lo! the old primary rocks are fired, scarred. The time must have been when fire and flood contended for mastery here. Who arranged, who marshalled, who contrived this wondrous scheme? What marvellous uses are here? The four primaries of the ancient rock crumbling and

dying spring up again into new forms until the crust of the earth duplicates and reduplicates itself with metals, rocks, minerals and all the varied and wonderful objects that contribute to the use and benefit of man! Oh! there is design here; there is mind, purpose, beneficence, organisation. Speak, oh speak, old earth, and tell us, tell us what mighty brain contrived, what beneficent hand has built! Speak to us of the Architect; of the purpose; of the inevitable day when the transformations of matter shall end, for everywhere we see life and death; and thou must die. We ask of the geologist; he labels, weighs, measures, systematises the various departments of matter; he places them in array; but when we question of him whence and whitherward he is dumb. This earth is one of the unfinished problems of the universe.

* * *

Is all creation then an unfinished problem? We will question of animated life and that shall answer us. We see law, order, design, first in the humble radiate, the prophecy of the hand of man. We advance still further, and we behold the mollusc, the poor soft-bodied creature spinning out its own wonderful abode with skill and design. We advance higher yet; we see Nature blossoming out, now into the monstrous form, and now into the infinitely little—everywhere we find the signs of animated life, in the dew-drop, in the air—life, life everywhere! And now we stand before the marvel of our own being; and take the living creature to pieces. Behold here, then, is the microcosm of all powers and forces. In the skeleton of man we have mechanics. All that we have modelled in our machinery pales before the hand of man. We realise the whole principle of acoustics, arranged so wonderfully in the ear that the vast crash of moving worlds is hushed to us except just so much as will inform us, without injury, of the sounds about us. We examine the camera obscura of the eye, and there we find all the principle of optics. We listen to the throb, throb of the heart; we trace the miles of tubing through which up hill and down dale flow the rivers of life; and we find there all the principles of hydrostatics and hydraulics. We listen to the inspiration by which we drink in the oxygen of the air, the expiration by which we throw off the waste matter of the system. All is wonderful. All is wise. Use and beauty, power and will—all is displayed in this wonderful creature, man. Oh, speak to us; tell us whence thou camest, thou who hast recreated the earth, turned back the tides of rivers, filled up bays, and made dry land, tunnelled through the mighty mountain, explored the wonders of the heavens, dug down into the mystery of the earth; oh, tell us, thou that hast captured the lightnings, thou that hast rolled back time and space, and put the string round the world by which thy whisper shall sound in the ear of all nations—tell us whence and whitherward! We ask in vain! No answer comes. The man is speechless, the man is dead. We see the power, the glory, the might; and now we see the lifeless clod. What has death done to the man? Where is he gone? What has gone? We cannot tell. Life, death, manhood, organisation, growth, all are unfinished problems of the universe.

We ask of the Church; it only answers us back with the clamouring voices of sects. Whilst the ages of science are for ever rolling forward, whilst every day is marked by some fresh conquest over matter, some triumph over time, theology points us back, back, back, to what the fathers and forefathers thought, and still answers us with the thoughts of the ancients, nothing more. Then are we to stand baffled? Shut in? Shall we never know? Are there no voices to answer, no sciences to disclose? Is the gate of thought ever closed against itself?

Let us enter upon the realm of hypothesis. We will dream for a while. We will call into existence a fresh element. Science tells us that she can define matter and force. Theology tells us of what the ancient man thought. We will call into existence a third, perchance an imaginary, element. We will call it spirit, endow it with thought, make it intelligence, and that intelligence shall by will project itself into matter and force. We will repeat ourself, says spirit: I am the Alpha and the Omega, the power, the glory, the beginning, the end. Matter and force are my tools. I will repeat myself. I will arrange matter into particles, and particled matter shall grow into atoms. I will precipitate myself into every atom, and presently it shall grow into a sun. Force, with its dual motion, centrifugal and centripetal, shall throw off satellites: these shall repeat the story, until at last they shall be fit theatres

for me—spirit. My purpose is only to create fields in which to grow the blossoms of soul. I will people the firmaments with glorious suns, revolving satellites, and they shall become theatres of life like unto me; they shall sound out every note in the oratorio of creation from the lowest bass to the highest treble; they shall be the forms through which spirit, the traveller, shall move, from the humble radiate to the mollusc, the articulate, the vertebrate creatures. When they are too vast and powerful, matter, ever moving under direction, shall sweep them away. But not a thought of mine shall perish. They shall write their history; they shall leave their portraits on the old rocks. The sailing iceberg shall write his hieroglyphs upon the boulder. Not a thought of mine shall be lost. The earth shall be my gospel. Suns and systems shall be my Bible. They shall be full of me, until they are full of life, full of spirit like unto me, until they become as gods, until they become like unto the great central sun from whence they sprang. Thus the heavens shall be no more graveyards of dead and dying worlds, but glorious, sparkling theatres of life, throbbing, pulsating with every conceivable form of life, milestones on the road of eternity through which I, my spirit reduplicated through countless millions of forms, shall travel. And now, back from this long tremendous journey once more to the restful earth. Yes, you may come back, for every earth and every world and every dew-drop is a microcosm of the whole. My laws are simple. Nature is not the complex, unfinished problem you have deemed; she is law, one law, stretching away into life, reduplicating forms only to blossom into spirit. From point to point the spirit has travelled upwards. Though there shall be the infinitely large and the infinitely small, the same variety on every earth, all problems will now be solved. Even the darkest barbarism predicates the glorious triumphs of civilisation. The sorrow, the crime, all shall have their place. Oh! mourn not if spirit exhibits itself in the lowest depths of suffering and grief. There are the star-worlds, heritage of every spark of spirit that is. There is the same destiny before all and each. And thus even crime and grief, sorrow and pain, cold and hunger, will no more be unfinished problems. There is a deep, a holy, and a merciful meaning in every pang; goads to urge thee forward, O spirit; goads to discipline thee, to teach thee self-reliance, to call forth the Divine within thee, to make thee as God.

And now I stand once again before man. He is no more a wonder to me now. If spirit fashion him there are no more unsolved problems, except to know what spirit is. Is there spirit? I question no more of the Church; I ask no more of the schools. One cannot, the other will not, answer me. I will ask of the Great Spirit. I will ask of the designer, the architect, the maker, and as I pray, lo! I behold strange gyrations of inanimate forms. They are full of life; they are signalling to me; I will question them. There is an unseen power here. I ask, and they answer me. They answer me with the names of those I love best. They answer me with the tones of a voice that is hushed. They answer me by the great love that has bound me to the vanished dead. But there are echoes, sounding from the vanished generations of the past; not alone to me. I hear these sounds echoing round and round the world. But, perchance, it is my dream that has conjured up this feverish image. I will listen. Hark! I hear voices crying from land to land, "The spirits have come; the spirits have come!" there is no more death. I ask who brought the tidings. None can tell; they have come from the unseen universe; they have come without the aid of man; none can say how, but they are there. Unlike any other reform, unlike any other religion, unlike any other introduction of human thought, there is no human parentage for this great outpouring. And yet the spirits are there.

Thus far I know. I know now as I traverse the sandy plains of Egypt that the grand old pyramids were the work of spirit. I cannot see the hand, I do not know the name; I know nothing of him whose external form helped to fashion them; but I know it is the work of spirit. I go out into the busy city; I do not see the long generations that have thought out step by step the various pieces of machinery and put them together until these dumb giants are my slaves; but I know it is all the work of spirit. The lightnings that in olden times destroyed are now my servants; the stars are my midnight garden amid which I walk. I know they are full of spirit; I know they are my heritage; I know I shall live for ever; I know, as I am fitted to tread those glorious paths,

that they are waiting for me. But now for the mystery of causation. "Oh! where and what is God?" "God is a spirit." A spirit! Now I know what spirit is. It is the Will, the Intelligence, the Designer, the Machinist. I know Him now. I know the whence, the whitherward. What more remains? How shall I worship Him? "God is a spirit; and they that worship Him must worship Him in spirit and in truth." What is truth? Good, evermore good, nothing but good. The false, the evil, the crime, the pain, is all mistake; it is not truth. Then I will follow the good. Oh for the perfect law! But stay! These spirits have shown me my judgment, my acts and deeds, they have shown me every thought, every word written in the Doomsday Book of my own life, and I perceive now the true meaning of this revelation. It shows me my destiny. It does not alone illumine the vast fields of science; it does not alone reveal to man that he shall live for ever; it shows him the path, the eternal principle of good; it explains to him why he is, why he suffers; it shows him the meaning of every tear. Though his heart may be torn with sorrow and sympathy, though he may look upon the ruin and misery of those below himself, still he hears the cry of the youth carrying the banner of eternity in his hand, Excelsior! Excelsior! He knows that vast heights must be climbed, and they shall be climbed. They are before every living soul. And this, O friends, has been the revelation of the last forty years. This has been the power that has come upon you unsought, except that from the depths of many a heart the cry has gone forth generation after generation, "Lord, let Thy kingdom come." Did you ever dream that it would come in this fashion? Did you ever dream that it would come to solve all the unfinished problems of matter and force, of sorrow and pain? Did you ever dream that instead of bending under the car of science and yielding up its prizes to the materialist, a new element would be discovered, giving a system of causation beyond your wildest or grandest conception? Did you ever dream that it would come to show you that there is a spiritual eye within you before which all the eternity of past and present shall be made plain? Did you ever dream that it would come to you in such a fashion that you can touch the fossil of olden time and rehabilitate the ancient world; that it would come to tell you that when this earth is grown old and has descended the hill of time, a soul-world will be drawn out of it that will never die? Psychometry shows you this, clairvoyance shows you this. Did you ever dream that you could project your soul-powers upon one another; that you might go into a prison and will the criminal to be good; that you might send your best and purest thoughts to the dark places of the earth, and annihilate crime? Oh! you know not your power; you know not the meaning of this great and stupendous revelation. It is the descent of the great spiritual sun in your midst. It is the opening of the gates, the revelation of God the Spirit, of the soul's immortality, of the way and the life.

Something is due from you to this wonderful power. You are even guilty as you stand in the light of this great revelation, if you do not with outstretched hand give this wondrous bread of life as freely as you have received it. There is a demand upon all of you who have realised this. We ask you now to rejoice in the smallest and humblest life that is; to bear pain, suffering, sorrow, discipline, in view of the glorious heritage before you. And whilst you come from the infinitely large to the infinitely little of your own life, forget not that with regard to every moment of your time, every thought that stirs your heart, every word you speak, you may realise its full significance and its deep meaning in eternity. For the gates are opened; the judgment is before you, and the revelation is made in each home and each heart, with the voice that in olden times was still an unsolved mystery, the voice which says, "I am he that liveth and was dead, and behold, I am alive for evermore."

[After the address some questions were put and answered. These we shall give in a future issue.]

"As a living genuine belief is the best of all possessions, so a dead putrefying creed is the most pernicious."—A. J. FROUDE.

"It was not through irreligion that the Israelites escaped from God, it was through a religion, and a Divinely appointed religion. . . . There was a great sin in this, that they came to have a religion for their God, instead of having God for their religion. God was not their confidence; their religion was their confidence."—T. ERSKINE.

JOTTINGS.

Many cases of second-sight, prophetic dreams, clairvoyant visions—the stock-in-trade of Spiritualism—set off Hall Caine's *Ibsen*. And yet, oh, scribe of the *World*, we hear nothing of Spiritualism now, you say! Read your current literature more and write less, most purblind critic!

Lucifer opens with an outspoken attack on Jesuitism, which the writer takes to be the antithesis of Theosophy. Perhaps the statements that there is nothing between these two representatives of good and evil, and nothing below the last, are a little overstrained.

"Nizida," our able contributor, sends an "Invocatory Ode to Isis" dedicated, by permission, to Gerald Massey.

Genghis Khan is identified, in another article, with the Japanese hero-warrior, Minamoto no Yoshitsune, pupil of the Sorcerers of the Mountains in magic, occult science, and the arts of war and government.

The same writer "C. Pfoundes" (Omoie) translates a story from the Japanese called "The Bewitched Curiosities; or the Pawned Pledges and the Spirits."

"Karmic Visions" are very instructive reading, as setting forth the doctrine that a man is what in his previous lives he has made himself.

Herr Paulus is severely handled by *Lucifer's* reviewer, but not a whit too sternly. The novel would disgrace a newly-fledged scribbler. In an author of Mr. Besant's ordinary capacity it is an outrage on a fair and considerable reputation. If people knew more about Spiritualism, Mr. Besant's fame would suffer badly.

Light on the Way (Dover, Mass., U.S.A.) devotes a large portion of its small space to a notice of "M.A. (Oxon's.)" *Visions*, in which it finds "nothing to doubt and everything to admire."

The Great Amherst Mystery is a startling sixpenny shocker. We wonder if it is serious. It is prefaced by an affidavit (bogus or real) purporting to affirm that the author's experience, as described, is a record of an actual experience of his own. As there is nothing in the narrative that transcends the experiences of others, nor anything that is obviously improbable, we presume the narrative may be accepted as true.

The record is one of physical mediumship, which broke out in a young girl, and caused her terrible annoyance amounting to persecution. The often malignant, spiteful tricks played by the invisible persecutors of the poor girl are on a par with what we read in other similar cases.

"I am one of those" (writes General Gordon in his journal) "who believe in the fore and future existence of what we call animals." He also believed in the fore as well as in the future life of man.

Mr. Sinnett has published, with Mr. G. Redway, some suggestions for a course of Theosophical readings. The sixteen page pamphlet is gratuitously distributed.

The publication, in October next, is announced of the *Secret Doctrine*, by Madame Blavatsky, price two guineas; to subscribers before publication, 28s. Mr. Redway, and the Theosophical Publishing Company, 7, Duke-street, Adelphi, receive names of intending subscribers. The book will be duly announced when ready. Subscriptions must then be paid to ensure the benefit of reduced price.

Clavicula Salamonis, translated by G. L. M. Mathers, is announced by Mr. G. Redway, at a subscription price of 20s., printed on antique paper, crown 4to.

From the *Hawkes Bay Herald*, Napier, New Zealand, sent to "LIGHT" by a reader in that distant land:—

"At three o'clock on Sunday morning a patient died in the Napier Hospital from typhoid fever. When he died Dr. Menzies and two nurses

were at his bedside, and there was another patient in the room. At the instant of death three loud knocks were heard on the door of the bathroom a few feet away, slowly given, but so loud that Dr. Menzies ordered one of the nurses to get a light and see who was in the bathroom. The nurse did as requested, but found no sign of anything, and the occurrence has caused much debate, as some are inclined to think that the knocks were supernaturally caused, the deceased being a Spiritualist."

Spiritualism is dead, says the scribe of the *World*, yet here it turns up in very high and orthodox places:—

"At a meeting of the Royal Society of Literature last night, Dr. W. Knighton read a paper 'On the Literature of Spiritualism,' in which he traced the modern development of Spiritualism to the Wesleys. Animal magnetism, mesmerism, hypnotism, and clairvoyance were pressed into the service of Spiritualism, and a literature was gradually developed, with its own periodical papers, magazines, and reviews."

We see, though we should like to read the paper in full, that Dr. Knighton does not appear to know that animal magnetism, mesmerism, and hypnotism are various names for the same thing. As to the literature of Spiritualism we could have enlightened the Doctor if he had applied to us.

MORE SIGNS OF THE TIMES.

EXTRACTS FROM LAURENCE OLPHANT'S *Scientific Religion*.

"The main cause of religious difference at all times has arisen from the attempt to define the indefinable."

"It is my hope that we have" [after a certain argument] "reached ground where the theologian and the man of science may meet without doing violence to their conscientious convictions which have hitherto driven them into opposite extremes."

"If any man now was to say that he had seen such a vision as the one narrated above (Isaiah's), or indeed such as any of those recorded in the prophets, he would instantly be put into a lunatic asylum. The lapse of a certain number of years makes Divine revelation at one time what would be madness at another."

"What is Divine revelation, and what insanity, is left to be determined by the clerical and medical professions, who have in this nineteenth century compounded between them the strangest jumble of childish superstition and ignorant scepticism that the world has ever seen."

"The human organism has become, as it were, locked up by a winter frost. . . . But the thaw is setting in, the atomic incrustation is becoming attenuated; witness the phenomena of hypnotism, telepathy, Spiritualism, and those attendant upon various phases of what are called 'nervous' maladies."

"Mediums appear, every now and then, capable of achieving the most phenomenal results—by no effort of their own, but simply because their atomic elements are so constituted that they can be invaded by those of invisible beings, who, in cases of materialisation, literally clothe themselves externally with those elements."

"Popular Science and popular Theology will alike prove broken reeds to trust to in the days that are approaching."

"All churches are still blind to the elementary fact that every day is the Lord's; and that it would be better to deny Him any day than to put Him off with only one."

"It was to this internal contact with Christ that the wonderful success of the early teachers of Christianity was due; and it formed the medium of that manifestation described in the second chapter of the Acts. The revolution which was produced by the stupendous moral energy that this psychopneumatic force contained has remained potent in Christendom to the present day."

"A fundamental difference exists between the atomic elements of the masculine and feminine elements in Nature."

"As to the practical daily life of the human race, the world at this moment is scarcely better than if all its religions had never existed."—A CLERGYMAN in App. II. to *Scientific Religion*.

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Light:

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

SATURDAY, JULY 7th, 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.

PRE-HYDESVILLE SPIRITUALISM.

The *World's Advance Thought* gives prominence to an account of certain manifestations akin to those subsequently called Spiritualistic, which occurred amongst the Shaker communities in the early part of August, 1837. We have frequently protested against the mistaken idea that Modern Spiritualism originated with the Fox mediums at Rochester. The outbreak there was more widely known chiefly by reason of the sprightly Kate establishing communication with the unseen intelligences. But the outburst was by no means confined to one place, nor was Rochester the first locality where it was observed. Koons's circle-rooms, where John King the ubiquitous first manifested his presence, antedated Hydesville, and here we have Shaker Spiritualism in 1837.

Mr. Hollister, who has been connected with the Mount Lebanon group of Shaker families from early childhood, has compiled the account from unimpeachable records in the possession of the community.

The manifestations of occult power were seen first in three children, Sarah, Elizabeth, and Clarissa. They had been influenced in the meeting in the way peculiar to Shakers, and were laid upon their beds about 7.30 in the evening, the other Shaker children gathering in the room. Then a scene of turning, shaking, and so forth, such as had never before been witnessed, took place. The room was filled with a display of power, like "a rushing mighty wind," for about half an hour. The children dropped exhausted, and were again placed on their beds, when they sang hymns and had clairvoyant visions. The influence seems to have been elevating and good.

"We were frequently cited by mediums, speaking under loved and venerated names, to close self-examination, to test our motives and conduct by our best light and convictions of truth and duty; all the love we had for righteousness, and all our manly and womanly dignity of conscience and self-respect, were energised to maintain fidelity and integrity to principle. We were reproved, encouraged, corrected, entreated, exhorted, or comforted, collectively and individually, in public and in private, according to our various needs and conditions. We felt for a season that we were constantly under the inspection and instruction of the heavenly hosts; concealment was impossible—our inmost thoughts were scanned, and none escaped the notice of invisible guardians in any and all acts of life; each was approved and blessed by those whose blessing was most

desired precisely according to merit. We thank God and His holy messengers for the scorching, fiery furnace of purification—if for nothing else, that it has brought liberation and peace to our souls. The evidence of spirit-power and its direction in this movement came like a flood, and was so convincing to the sinner, by its opposition to a selfish will and carnal life, the entire weight of its influence agreeing with our convictions of truth and duty, that the voice of cavil and unbelief was silenced for a season."

Attention having been thus excited, and conviction brought home, the spirits of Shaker leaders became less prominently in evidence, and direction was given as to the future progress of the work, a mission entrusted to the recipients of these messages and manifestations. These orders were given in the names "of ancient prophets, patriarchs, and sages," and were accompanied by outward signs, such as knocking and the like.

It is instructive to pause here and observe how similar this account is to the experience of Spiritualists in recent years. The invisible beings first seek to attract attention and awaken interest. To this end they use various means, adapting them to the special idiosyncrasies with which they have to deal. Usually some form of objective manifestation is employed, but at times the excitation of the spiritual faculties by clairvoyance or clairaudience, dream or vision, subserves the purpose. Then usually comes the lesson personal to the medium, and the mission entrusted to him to discharge. And this is very frequently given in the names of "ancient prophets, patriarchs, and sages," as though to impress and overawe by authority. These names and messages are to be understood mystically. Literal interpretation is misleading. Very instructive it is to find this method in some of the earliest recorded manifestations of spirit-power. After this phase was over, there

"Followed next the visitations of spirits of various ages and nations, and of various stations and callings in life. Learned and ignorant, kings and subjects, civilised and barbarian, with all their native habits clinging to them, characters noted in history, and those who lived and died in obscurity, were freely represented. Tribe after tribe of native Indian spirits were instructed in our meetings how to behave, how to worship the Great Spirit, and in the importance of confessing and forsaking sin, forgiving injuries and returning good for evil; their ways, exhibited through the bodies of the brethren and sisters most impressible to spirit control, were at first rough and uncouth, but in the course of a number of visits they became gentle and refined in manner, and manifested deep gratitude for kindness shown them. Of course in our family meetings but a few members of a tribe could manifest at once, but they seemed to act as delegates and spokesmen for the remainder, who were referred to as present."

Here, again, we have that very common experience, especially among American mediums, of the presence of Red Indians. We have never found a sufficiently satisfactory explanation of this well-known fact: but here it is as it has since been and is now.

These varied phenomena seemed to have lasted from first to last for about fifteen years, for the first four of which the old Shaker, "Mother Ann," specially controlled the manifestations. It was not until January, 1850, that these Mount Lebanon Shakers heard of the Rochester knockings.

Finally, it is worth while to quote the very reasonable methods prescribed to mediums, so that they might keep themselves "unspotted from the world" and free from risk of obsession.

"Some precautions taken to insure reliable communications were as follows: Mediums were not allowed to converse with members, nor with each other, about their spiritual gifts, but with the Elders only. Members were required to conform to the same rule, and not judge mediums or their gifts adversely. Mediums were required to abstain from all unnecessary conversation for days together. Sometimes their own gifts required them to diet a few days solely on bread and water. Special acts of humiliation and mortification were sometimes enjoined upon them, that their gifts might come through pure

channels. Above all things, they were to observe all the rules or orders of the community, keep close union to their Elders, and strictly obey the monitions of conscience, that they should not be deceived by treacherous, dark, lying, and malicious spirits, who were represented as on the alert to decoy and lead captive whoever would listen to them, and were doing all that lay in their power to defeat and overthrow the work which the ministering angels were striving to accomplish."

CONVERSAZIONE OF THE LONDON SPIRITUALIST ALLIANCE.

A Conversazione of the members and friends of the London Spiritualist Alliance was held on Thursday evening, June 28th, in the Banqueting Hall, St. James's Hall. There was a very large attendance. Amongst those present we observed:—

Professor and Mrs. Ayrton, Mr. and Miss Amos, Mr. E. C. Amos, Mr. D. Archer, Mr. and Mrs. Audy, Miss Archer, Miss Anwell, Mr. E. A. Askwith, Mr. W. Arbuthnot, Mr. G. P. Allan, Mr. and Mrs. Armstead, Mr., Mrs., and Miss Applegarth, Mr. G. Bridger, Mr. T. Blyton, Mr. T. Blakey, Miss Lida Broderick, Dr. and Mrs. H. B. Pullen Burry, Mr. F. Berkeley, Dr. Bonus, Mrs. C. H. Bradley, Mr. A. Varley Brown, Mrs. Bates, Mr. F. Brown, Mr. E. Bertram, Mrs. H. E. Bell, Dr. Carl von Bergen, Mr. and Mrs. Beamish, Miss Nina Corner, Mr. A. Cole, Mr. Newton Crosland, Mr. and Mrs. J. F. Collingwood, Mr. H. A. W. Corryn, Mrs. Coates, Mrs. Cunninghame, Mr. Campbell, Miss A. F. Cadby, Mr. G. Dinelli, Mr. W. B. Dakin, Mr. J. M. Dale, Mr. and Mrs. C. Dawbarn, Dr. C. Maurice Davies, Miss Day, Miss Davis, Mr. and Mrs. T. Everitt, Mr. W. E. Edwards, Mr. and Mrs. Fisher, Mrs. FitzGerald, Mr. Desmond FitzGerald, The Hon. Mrs. Forbes, Mr. St. George Lane Fox, Miss Guthrie, Mr. and Mrs. Walter Grove, Miss McGoughan, Dr. G. F. Grosvenor, Mrs. Gilbert, Miss Jean Giffard, Miss Gordon, Mr. A. Glendinning, Miss Godfrey, Mr. B. D. Godfrey, Miss S. M. Graham, Mr. David Gow, the Misses George, Miss Gonini, Dr. Gutteridge, Mr. Greenall, Miss G. Griffin, Colonel and Mrs. Gordon, Mr. and Mrs. Hagan, Miss Hagan, Mr. G. E. Holloway, Mr. and Mrs. J. Henderson, Mrs. Howarth, Mr. H. A. Hull, Mr. J. R. Hunter, Mr. W. S. Hill, Mr. and Mrs. J. Humphries, Miss Hall, Mr. W. S. Hardwicke, Major Hopkins, Mrs. Honeywood, Mr. and Mrs. C. B. Ingham, Major Jebb, Dr. D. E. Jones, Mr. and Mrs. J. H. Johnson, Mrs. E. M. James, Colonel Jaquess, Mrs. Fox Kane, Mrs. Kilburn, Mr. and Miss Long, Mr. Lomman, Mr. T. W. Larter, Miss F. Lord, Mr. and Mrs. A. E. Lovell, Mr. J. H. Mitchiner, Mrs. Morgan, the Misses Meller, Mr. and Mrs. J. T. Moran, Mrs. Malcolm, Mr. Charles Money, Mr. Edward Maitland, Mr. Mills, Mrs. and the Misses Gerald Massey, Mrs. and Miss Maltby, Mr. J. Maltby and Mrs. and Miss Maltby, Mrs. H. Mundy, Miss Mahomed, Dr. Mack, Mr. and Mrs. P. Preyss, Miss A. Preyss, Mr. Joseph Page, Mr. Fox Pitt, Mr. C. W. Pearce, Mr. C. Pearson, Miss Parker, Baroness de Pallandt, Countess de Panama, Miss C. Pawley, Mrs. Rogers, Mrs. Rolland, Mrs. Read, Mr. and Mrs. E. Dawson Rogers, and Miss Rogers, Dr. E. C. Stone, Mrs. Swan, Miss Schonberg, Miss Smith, Mr. W. Scudder, Mr. G. Stidman, Mr. T. and Miss Shorter, Mr. Milner Stephen, Mrs. and Miss Sainsbury, Mr. L. Sainsbury, Mr. and Mrs. F. Simpkin, Miss Spencer, Mr. A. T. Story, Miss Stacpoole, Mr. and Mrs. Stack, Miss Schran, Mrs. Stuart, Mr. and Mrs. Cobden Sanderson, Miss Tompkins, Mr. A. F. and Mrs. Tindall, Miss Todd, Mr. Morell Theobald, Miss F. J. Theobald, Mr. E. A. Tietkins, Mrs. Turner, Mr. and Mrs. Towns, Miss Abney Walker, Mr. Alaric A. Watts, Mrs. Western, Mrs. Wiseman, Mrs. and the Misses Wingfield, Mr. Wingfield, Mr. and Mrs. Wilkinson, Mr. G. Walker, Mr. R. Wortley, Mr. A. E. Waite, Mr. J. Walter, Miss Williams, Mrs. Barton Wright, Mrs. Wardlaw, Mr. and Mrs. J. C. Ward, the Misses Withall, Mr. H. Withall, &c., &c.

In the unavoidable absence of Mr. Stainton Moses, the President, Mr. E. Dawson Rogers occupied the chair, and introduced Mrs. Hardinge Britten, who delivered an eloquent address, which we give in another part of the present issue.

At the close of the address a hearty vote of thanks was accorded to Mrs. Britten, the remainder of the evening being devoted to music and conversation. The grand piano used on the occasion was kindly lent by the Messrs. Brinsmead.

"It is the essence and beginning of religion to feel that all our belief and speech respecting God is untrue, yet infinitely truer than any non-belief and silence."—JAMES MARTINEAU.

ART MEDIUMSHIP.

Practical Advice as to the Development of Mediums, with a View to Utilising Spiritualism for Artistic Performances.

(Translated from PROFESSOR LUCIAN PUSCH's *Spiritualistische Philosophie*.)

(Continued from page 313.)

The artistic development of the medium is very materially assisted by his being morally influenced in trance. Address him frequently as follows: "I will that your soul be full of virtue and beauty; approach the spirit nearest to you in such a way as to obtain from him what good you can; meet him with sympathy, confidence, and goodwill; love him as you would your brother; I desire you to do good to everybody as far as you are able to do so; I want you to recognise rational Spiritualism as the most sacred truth, and wish you to be such a medium as shall demonstrate the dignity, the inward happiness, and the immortality of the most oppressed of mankind."

After a similar manner, mediums for other arts may be developed. If, for instance, a medium for painting is required, excite in him the idea of a sublime picture, Raphael's Madonna, for instance. Should a medium for poetry be desired, influence him by the description of a great poet, &c. In such cases, also, choose the best masters for guardian-spirits. The magnetiser ought to say, for instance: "Your guardian-spirit Raphael is near you, painting his Madonna. See, how masterfully he uses the brush. Now paint as he paints. Paint as if you were Raphael himself." Or for poetry: "Your guardian-spirit Goethe stands before you. He is just now reciting his last lyrical poem from the other world. Repeat his sublime words. Improvise poetry as if you were Goethe himself." If, then, the poem corresponds to Goethe's style, continue such exercises, but cause the medium also to recite poems which Goethe wrote while in this life. Should these have been unknown to both the magnetiser and the medium, the spiritual artistic influence is demonstrated. Other poets, painters, &c., should be invited through the guardian-spirits in order to further the many-sided development of the medium.

Earnest, constant, punctual practice will show that there exists an endless number of artistic mediums. All persons are more or less mediums for the spiritual communication of music, for everybody is sensitive to some magnetiser, that is, to him the positive pole of whose magnetism completes the negative one of the medium. Some persons will not, even after repeated attempts by a strong, well-known magnetiser, feel any effect, but will, nevertheless, in the presence of a weak novice, quickly pass into a hypnotic condition, or even into trance, because the magnetism of the latter is sympathetic to that of the former. Generally speaking, very fair people with blue eyes will be the most sensitive. But I have found many brown and black-eyed sensitives. Here all that can be said is "Experiment, experiment, experiment!" For although all are sensitive, yet they are not all so in the presence of the same magnetiser. Each one can only learn from his individual practice who is sensitive to his influence. By constant and persevering trial everybody will find that there are more persons sensitive to his influence than he had supposed or believed, in fact about one person in three. If, therefore, you have made about twelve experiments of half an hour each with one subject, without success, try your influence with another; only do not hold séances more than twice a week, but let them be held punctually at the same hour.

Should the medium, after an half an hour's magnetism, pass into the hypnotic state, experiment with him at first only for half an hour, and later on for an hour. Never prolong a séance beyond an hour and a-half. Under the influence of a very sympathetic magnetiser, the medium will become magnetic in a few minutes or seconds, sometimes at once. In this case there is more time left for experiments. Do not magnetise with the eyes, because that is very injurious to the eyes of both the magnetiser and the medium; but confine yourself to the prescribed passes. Do not give up in despair even if you fail after several attempts; for bear in mind that everybody is a magnetiser who has an earnest desire to be one, and may become by practice a good and strong operator. Here, as in other things, practice makes perfect. No attempt is fruitless, for every trial develops and strengthens the magnetiser. Whilst he develops mediums, he is himself also developed. And do not be anxious in regard to health. To the medium the magnetising is only injurious at first, but as soon

as he has become accustomed to it (which sometimes takes months), it is not only not injurious, but beneficial. A medium accustomed to magnetism would later on become ill if the séances ceased. Constant and regular magnetising will make the medium more healthy than he would have been otherwise, and will frequently free him from many distressing diseases. And for the magnetiser himself the practice is thoroughly beneficial, but he must not develop more than one medium a day; so that with sittings repeated twice a week each magnetiser can only have three mediums. Only a very strong and fully developed magnetiser may operate on two mediums daily; but moderate practice will not only strengthen his magnetic power, but also benefit him physically. As soon as you feel any illness yourself magnetise others, and you will soon experience an improvement.

Still more beneficial to the magnetiser is the practice of curative magnetism. The difference between the practice of curative and that of mediumistic magnetism consists only in this, that in the former the ends of the bent fingers must touch the uncovered skin of the patient, whilst in the latter they must be kept at the distance of an inch. In the first case no magnetic sleep is produced, but only mitigation of the disease and alleviation of the pain. In both cases, after the small pass (extending over the arms) and the large one (over chest and legs) the palms of the hands must be turned outwards and brought round in a wide curve to the head. In local pains magnetise the painful parts by gentle direct touching-passes downwards. For open wounds magnetise also locally, but at an inch distance. Curative magnetism may be practised without injury for three hours (having regard, of course, to the strength of the magnetiser), but with some persons a shorter time should first be tried. Those who practise the mediumistic magnetism as well as the curative, should never exercise the former for more than two hours, so as to reserve sufficient force for their mediumistic experiments. The curative magnetiser ought never to forget to wash his hands after the operation, or the morbid matter, taken from the patient with the negative magnetism, will remain in the magnetiser. Sometimes the mediums, in consequence of headache and feelings of faintness which frequently occur at first after hypnotism (and also after trance), will be apprehensive of illness, and be thus deterred from further sittings. Such pains, however, may be prevented by washing the head, forehead, and hands after awaking from the magnetic condition; afterwards, in the course of further practice, they will cease to occur.

During somnambulism and trance remind the medium of all the sublime things which he has seen and heard so as to excite in him a love of mediumship, as we know by experience that mediums are frequently unwilling to continue the experiments. It is only very rarely that the medium will pass into a trance during the first attempt. At first we usually only have hypnotism. This occurs when the medium is pervaded with sufficient magnetism, but the magnetic union with the magnetism of the spirit has not yet taken place.

Magnetism—fluid, force, and matter at the same time, as all natural force is material—is an imponderable fluid substance pervading the nerves of human beings, and, therefore, sometimes also called *nerve-aura*; as this substance is psychic, that is, of very subtle material, it is only visible to clairvoyants. To establish the magnetic union do not be satisfied, from the beginning, with purely hypnotic experiments, but call spirits at once at the very first magnetic sleep, and awaken conceptions of the sublime, the beautiful, and the unseen world. If this is neglected at first the medium becomes unadapted for spirit communication (Spiritualism), that is, for the trance condition.

Magnetism is the cause of the mediumistic phenomena; it is the link between the spirit world and the earth; it is the attraction which the spirits subjected to its influence cannot resist. The whole art of a good magnetiser consists in the development of hypnotism into Spiritualism. Cease to hypnotise and to somnambulise merely, and begin at once to spiritualise (*i.e.*, to bring into the spiritual, the trance, the transcendental condition). Pure hypnotism may be applied to medical uses in making the deaf to hear, the dumb to speak, and the blind to see (see Professor Charcot's experiments in the *Revue Philosophique*), and further in painless operations, in which by pure force of will the flow of blood may be completely arrested. But mediums must be spiritualised, not hypnotised. Should a medium not be well adapted for this he may be developed by cabinet séances into a psycho-physical medium. During magnetism the medium must assist the magnetiser with his will; opposition by

force of will might prevent success, or at least make it more difficult. After the artistic medium has attained a high degree of development by magnetisation, he enters the trance condition in a gradually decreasing space of time, afterwards at once by the pure will of the magnetiser. Later still no magnetiser whatever is necessary; the medium enters the so-called self-trance by his own will. In this state of development also the medium must hold séances twice a week, punctually at the same hour. Then he must be resolved beforehand to play, for instance, for an hour under the influence of spirits from notes placed before him, or to improvise (that is, to play what he hears spiritually). In the highest stage it will no longer be necessary for the medium to go into trance at all to perform artistic piano playing (or to paint, or to make poetry, according as his spiritual gift may be), but he will be an artist also in the normal, that is, in the waking, condition. By spiritualising we can develop excellent piano and violin players, painters, &c., more quickly than in music and art academies. Nobody need be surprised at the seemingly unscientific method of beginning immediately with difficult pieces. The quality of the playing depends upon the closeness of magnetic union between the medium and the spirit. To bring about this union is the object of the developing séances. Should the union be incomplete, as is the case with insufficiently developed mediums, even one who is an excellent pianist in the normal state will play the easiest pieces very badly on entering into trance. Inaccurate and inferior playing of a difficult composition is not a proof that the medium is not adapted for the work, but only of the necessity of his undergoing further development; the better playing will come as soon as the union between him and the spirit has become closer. With bad mediums (that is, with such as are little sensitive to the magnetiser, but who need not be bad subjects as regards some other and more sympathetic magnetiser) the union will never be complete, but they will play easy pieces in trance just as badly as they would play difficult ones. In the course of about a year, with experiments repeated regularly twice a week, should no excellent faultless playing be obtained of compositions—which may be easy or difficult, no matter which—the medium ought to be left to some other and more sympathetic magnetiser. Neither the medium nor the magnetiser need be naturally musical. Persons who are normally quite unmusical may become perfect musical mediums as soon as they are sufficiently sensitive. Mediums who endeavour to force their success by too frequent exercise (daily, for instance), or too prolonged (for instance, two hours), lose their sensitiveness and their health. They finally become nervous hysterical weaklings, but not mediums.

Many people are deterred from mediumistic séances by their anxiety lest they should not awake from the magnetic sleep. This fear is quite unnecessary! The magnetiser can awaken any magnetised or hypnotised person by counter-passes (upwards towards the head). But much better than counter-passes—which spoil the medium—is the method of appointing a fixed time for awaking, perhaps at the beginning of the trance, by saying: "I will that you remain in trance for an hour and a-half and then awake by yourself." Or at the end of it, that is, after an hour and a-half, by saying, "I will that you enter the normal condition in three minutes." After that time the medium will still be in a half dreamy state and ignorant of what is going on, but will show signs of awakening, usually by lifting the hands to the eyes. During the three minutes he will show evidence of the transitional state by convulsive movements. The gradual awakening is the more natural one.

Many mediums experience cramp and chilly sensations at the beginning and at the end of a séance. Such sensations are not injurious to health. At the beginning these attacks may be prevented by magnetising more quickly, and after the sitting by washing the back of the head, the forehead, and the temples with cold water. In both cases the magnetiser and all present should observe quietude. All disturbance and anxiety on the part of those present affect the medium. *Quiet* and *harmony* are in fact the most important conditions to the success of a magnetiser. Therefore let him always choose none but quiet and harmonious sitters and always the same. Strange influence hinders the development of the medium; if unsympathetic, it may even prevent it. For moral educational purposes the trance is of great importance. The worst children may be made good, obedient, diligent—even talented if not already so—by influencing them in the magnetic condition. (For instance, I will that you understand the Latin language and its laws; hear the following speech in the "Oratio Obliqua"; Cicero explains and translates it for you and wants you when awake never to forget what you have heard.) In intellectual education do not forget to remind the medium of all that he has learned in trance.

CORRESPONDENCE.

The Unity of Religions.

To the Editor of "LIGHT."

SIR,—Though you have closed the correspondence on the subject of the Unity of Religions, may I crave a very short space to say what I ought to have done before, that I should have been sorry if "Dum Spiro Spero" had taken my remarks regarding this subject in a less kindly spirit than she has; because it would have shown that I had perhaps been unduly opinionated in my persuasion that all attempts at "centralisation" and "form," regarding our new ideas on religious questions, are at present to be deprecated?

It is not that I do not hold that "form" is most essential, and moreover the inevitable outcome of agreed idea, but it can only be truly harmonious when every one participates in the same idea.

There can be no doubt that the new (or rather very, very old) views that it is the privilege of many of us to entertain and teach now-a-days, must permeate like leaven through the thinking community; and then when "the whole lump is leavened" the "form" or "manifested idea" will be the natural outcome on the physical plane of our perfected spiritual religion. What that form and manner of worship may be, we cannot yet imagine. What, however, I fear, is any hasty effort after unity of form or after any centralisation for action, before people have in general at all made up their minds, in view of great changes in the aspect of religion, as to what their views really are! They would, in fact, be taught without being enlightened.

It appears to me that the chief efforts of all religious teachers should first be directed to the all-important doctrine—that of the God in man. When this is better understood, then the question of "worship," as applied to a body of people, can be attempted; and not till then. As our knowledge of the spiritual powers of man increases, so will also increase our capacity for knowing whom to worship, and *how* and *when* to worship. At present our attempts at what is called public worship will scarcely bear five seconds' serious thought, so utterly wide are they from the mark; but as long as this suffices, it will remain; but as man's views and ideas of God grow in understanding, the old forms will simply fall away like shed bark from a tree—without passion or crime. It will all be done quite naturally when the requisite general education is received.

At present this is so far from the case that to keep the peace necessary for calm inquiry and study, I think that on matters of "form" we should all agree to differ, and that the question of centralisation may well be in abeyance until the time when, everyone having found his own centre, every finger can then point but in one direction. Those of us who have thrown aside the shackles of any form of religion as expressed in the present day, though sympathising strongly with the innate desire in so many hearts for some outward form, must feel, that for the present it is wisest to make no very definite steps in any attempt to re-organise religious worship from a deeper knowledge of its more esoteric meaning, because in our present transition stage we might re-enact the error we have all been deploring in our past history, and that is of materialising our religion. The "shackles" I speak of may not be so to all by any means, perhaps only pleasant leading strings.

The difference, then, of feelings and views on every point of what is called "religious opinions" is so intense and accentuated, so wide and so deep, that I think our duty at present, from the higher point of our spiritual knowledge, is to quietly wait, learn, and teach, and as this spiritual knowledge gradually and surely permeates, people will of themselves free themselves from the present widely-spread errors.—I remain, sir, faithfully yours,

ISABEL DE STEIGER.

To the Editor of "LIGHT."

SIR,—One fact is proverbially worth any number of theories; and if your accomplished correspondent, "Dum Spiro Spero," would like to learn some facts concerning an attempt to combine a Spiritualistic cultus with recognition of what is known as the "Sacramental system" I shall be happy to communicate with him (or her) on the subject. Pseudonyms can be retained if desired, and the Editor of "LIGHT" will forward any letter that may be addressed to me under the *nom de plume* of

A CHURCH OF ENGLAND CLERGYMAN.

Freemasonry and Psychical Study.

To the Editor of "LIGHT."

SIR,—A friend of mine recently had some interesting psychical experiences, which she imagined, rightly or wrongly, to be connected with Freemasonry. One afternoon she had been magnetised, and during the following night, while still awake, she saw a series of visions which passed before her eyes like dissolving views. First appeared a bright circle, in the centre of which was a small dark speck. This dark speck extended into the form of a TAU cross. The cross then changed into a triangle, then into a square, and so on until my friend counted twelve (following an impulse to count). The last appearance was a twelve-pointed star, changing into rainbow colours, but in the centre was a white flame. The brightness of these symbols was like crystals.

The vision faded, and a new series began. The circle appeared once more, quickly changing into a rose, of the conventional type with five petals. From this extended a stalk with two upright leaves, one on each side. The colour of the rose was white at first, and it afterwards became pink. In the centre of the rose there appeared a vision, too sacred in its sublime beauty for description to be possible. It faded, and a terrible and hideous face with a mocking leer rose up—and all was darkness.

The next day the recipient of these visions attempted to write down some of the impressions left upon her mind by what she had seen. She found that she was impelled to write, not automatically but consciously. Nevertheless, the thoughts which crowded upon her brain were not her own. New and strange ideas came so fast that she could scarcely write them quickly enough. The drift of these writings was to the effect that "the building of the temple" was close at hand, and that all conflicting religions would be brought into harmony. The technical terms used throughout this "inspiration" led my friend to suppose that she was either in communication with a deceased Freemason, or that she had been hypnotised from a distance by a living one. It should be mentioned that the magnetiser was *not* a Freemason, and that no idea of the symbols described had been in his mind at any time.—Yours faithfully,

LEO.

[It is within our own experience, in more than one case, that the symbolism of Freemasonry has been employed by spirits for the purpose of conveying Esoteric truth; but the communicating spirits did not at all adhere to Masonic ritual.—ED. "LIGHT."]

A Reply to Mr. F. W. H. Myers.

To the Editor of "LIGHT."

SIR,—In a late issue of "LIGHT" was a letter from Mr. Myers, requesting to be furnished with evidence of the movements of objects without the presence of a paid medium.

Now, although I come forward most reluctantly, yet being in possession of such evidence, I feel almost bound, in the interest of our high and holy faith, to give it to Mr. Myers through the pages of your valuable journal if you will kindly permit me to do so. I will give the plain, unvarnished facts as they occurred, and as I wrote them down immediately after. But having done so, I must most emphatically decline *any* correspondence on the subject, no amount of which could either add to, or take from, my "facts."

These I will now give, first mentioning, to make all intelligible, that the lady who was the only person present with me on the occasion, is a private friend of many years' standing; that we are in perfect accord on spiritual matters (the great secret of successful spirit manifestation), and that in consequence, we have had for many years past—just we two together—such manifestations from the spirit world as, were I to relate them, would probably be received with total unbelief by all but those who have had similar experiences.

But now for my "facts": On November 14th, 1884, I was conversing in my sitting-room in the evening with my friend upon things spiritual, and, as usual, we sat with firelight only to enable our spirit friends to manifest and converse with greater ease.

My open desk was in front of me. Doors locked.

After some very solemn spirit teachings in the direct voice, my friend said she saw a small luminous hand dropping something on my writing-desk, and as the firelight was insufficient to see what it was, my spirit sister said, "You may light up, and see what it is."

On doing so we found a little heap of incense put upon my

desk, which my spirit sister (always in the direct voice) said she had taken from my box of incense.

I instantly went across the room to the drawer in which I kept the box, and found the drawer closed as usual, and on opening it also found the incense box shut, and the elastic band round it as usual, showing that, as I am positively certain there was not one particle of incense elsewhere in the room, the spirit must have caused it to pass through both closed box and drawer, before transporting it to my desk across the room.

On my friend and I thanking my spirit sister for this manifestation, she replied in an amused voice that she had intended to light the incense but the power failed!

Upon this I remarked that had she done so she would have burnt my desk—when she replied that it would not have hurt the desk in the least!

We then conversed on other topics with her and other spirit friends, after extinguishing the candles, until the usual signal of the closing of the séance, by wishing us “Good night,” was given.

We then again lit up, and whilst I was writing the notes, of which these are a copy, and in which my friend was assisting me, we heard something drop upon a plate near us, and on looking found it was some more incense that must again have been brought to us in the same manner as before, only in the light, and of this we were assured by my spirit sister on a subsequent occasion, as a last effort, before all power was exhausted.

I have now given my “facts” on this particular demonstration of spirit power. Either they are strictly true as stated, or but one other interpretation is possible, viz., that my friend cleverly imposed upon me, or I upon her. And as in either case further inquiry must prove fruitless, I have only to adhere to what I have previously said, and to remain, sir, yours faithfully,

June 30th.

LILY.

Mrs. Hardinge Britten's Address.

To the Editor of “LIGHT.”

SIR,—If of any interest in connection with the address given by Mrs. Britten, on Thursday, at the Banqueting Hall, St. James's Hall, I may state that I saw on the further side of the platform from where Mrs. Britten was standing, a spirit teacher, tall and broad, with white flowing hair and beard, dressed in a white robe edged with a dark blue and crimson bordering, holding, or rather resting, on his hands a large book wide open, with perfectly white covers and leaves. It may have been symbolical of the words the medium was speaking. After the address was concluded the book was closed, and I saw him no more.—Yours respectfully,

Stoke Newington.

CAROLINE PAWLEY.

June 30th, 1888.

Faces Seen in the Dark and in the Light.

To the Editor of “LIGHT.”

SIR,—The letter on “Abnormal Sensitiveness” is very interesting to me, and I daresay to many others who have experienced the same phenomena.

Some ten weeks ago faces began to appear to me, and that phase of the phenomena developed so much that in a few days I could plainly make out the outline of the forms also. (I have been investigating Spiritualism for about seven months.) At first the faces were of the lowest type, dreadful to look at. They would glide by in a gang of five or seven, and then re-appear. But the most trying time to me was when one would come alone and *stay!* Not pleasant for one's nerves, but I kept cool, and did my best to think of a beautiful scene I had once seen in Wales. By-and-bye they all left off coming, and others of a better type came, old gentlemen, nuns, in fact all conditions of men and women, from all parts, I should say. I inquired of all my friends if they had ever experienced the same, but none had. I then wrote to one whom I could rely on, for advice. I was advised not to look at the faces when they came, to walk about, and read, and stop séances. I did so, with the result that on the first night the effort upset me, and made me very excited. I therefore let them come, and at once felt comfortable. Next night I was able to banish (more or less) the faces from my view, and have been able to do so ever since. They seldom come now, and then only when I am thinking of the advice given me or about the faces. Now, I have asked some mediums about the subject; they say I am a clairvoyant and should not stop the phenomena. The gentleman who advised me on the matter is not a clairvoyant,

but very clear-sighted on such subjects. He thinks that delusion is the leading feature in the phenomena. I may be allowed to state, however, that I enjoy splendid health, and always live on a plain diet, and never take anything stronger than water, excepting coffee, and lead a very busy life. I think all this has much to do with my being so easily able to throw off the strain on the nerves.

I am not able to agree with “Sirius” in tracing the phenomena to injudicious living, for in my case that was not the cause. Can any reader solve the problem? The question to me is—Is the same experienced by many or few; by mediums as well as others that are not mediumistic? Is it caused by investigating Spiritualism?—Yours, &c.,

88, High-road, Lee.

J. ROBINSON.

Mr. Robert Harper.

To the Editor of “LIGHT.”

SIR,—The many friends of Mr. Robert Harper, late of Birmingham, and now of London, will regret to hear that he is in reduced circumstances, having been for over a year almost without an income. Nearly two years since Mr. Harper obtained what promised to be a good position in London, but the venture on which he was engaged did not succeed, and since then what little means he had has been expended in supporting his family.

For over twenty-five years he has given his services without cost to many societies over the country, ever being anxious to use his gift of eloquence in propagating our gospel. Not only so, but he has been most liberal in support of the cause and its workers. Those who know the man admit that no more brave, brotherly, sincere, and unselfish soul has ever graced the ranks of Spiritualism.

Mr. Harper has friends in America who hold out good hopes that if he were located there, work would be found for him and his family. To obtain the necessary funds for conveying them thither, the Glasgow friends have thought that an appeal might be justly made to the Spiritualists of the country who may have come under his influence. A sum of about £40 will be needed to liquidate some debts owing, and the cost of passages. Subscriptions towards the object will be thankfully received by Mr. E. W. Wallis, 61, George-street, Cheetham Hill, Manchester; Mr. Arthur Drummond, 80, Gallowgate, Glasgow; or yours truly,

JAS. ROBERTSON,

President Glasgow Association of Spiritualists.

19, Carlton-place, Glasgow.

July 2nd, 1888.

P.S.—The Glasgow friends have already subscribed £5.

Saved by a Vision.

To the Editor of “LIGHT.”

SIR,—The interesting account of the “Spiritual Experience of an Old Sea Captain” reminds me of an “experience” of probably a similar nature which occurred on a voyage from Newcastle to Amsterdam about a century and a-half ago. The hero of the tale, of the truth of which I have no doubt, was a near relative of an ancestor of my own, and the story is thus given by his nephew:—

“My uncle was a man of strong natural parts, had a good education, and was skilled in medicine. He went to sea very young, where he experienced several instances of a particular Providence, one of which, being remarkable, I give it at large.

“About the age of fourteen he went to sea in a ship called the *Providence*, belonging to his father, and commanded by his half-brother. Going out of Hasbro' Gat, he had such a disturbed dream or vision as convinced him there was some shipwreck at no great distance, and that he must exert himself to save the crew. He immediately informed his brother of his dream, and went up to the mast-head, when he saw, or thought he saw, part of a wreck, with some people on it, and desired his brother that the ship might bear away, and he would inform them when she pointed for the wreck; which was accordingly done. They had run many miles when the mate went to the mast-head, and my uncle told him he saw the wreck considerably plainer than before, and was certain there were men on it. When they had run thus about an hour, the mate told the master he now saw the boy was mistaken, for he could see nothing. The master then ordered the ship should haul her wind, but the boy called out that he saw the wreck very plain, and there were five people on it, one of whom, a little boy, had on a fisherman's cap, and that they had a handkerchief on a stick, which they held up in their hands, and he desired some of the crew to come to him, and he would show it them very plainly, on which several went up, who said they could see on the horizon something like a flock of seafowl on the water; but his brother, believing him rather than the others, ordered the ship as directed

by my uncle. After a considerable time they saw the wreck very plain, and when they drew near found it exactly as described by my uncle. They lowered their boat and took up the five people, one of whom, the lad, sailed with me forty years after this event. I have heard this relation many times from him; he said it was the most miraculous deliverance he had ever heard of. My uncle said he acted by an irresistible influence, and that it was impossible in the nature of things for the wreck to be seen when he was firmly persuaded that he saw it. He was a man of strong features, of a firm, penetrating aspect, and a great admirer of Newton, Locke, and Boyle."

I am, sir, yours truly,

July 1st, 1888.

W. E. CORNER.

"Scientific Religion."

To the Editor of "LIGHT."

SIR,—A few extracts from Mr. Oliphant's new work may interest many, even though unable to follow him on the heights of Carmel which he serenely treads. Your readers will be amply rewarded by a perusal of the book, which might have been entitled Esoteric Christianity.

"1. Worlds generate worlds. In our case the world that brought us forth involved itself in a catastrophe, consequent upon the violation of a law controlling the operation of the will, by which its freedom is lost as soon as it ceases to be a Divine freedom, and becomes a personally appropriated freedom. It was not possible for God to endow man with His own will, which is free, and at the same time so to limit it that its recipient should be deprived of the sense of individual freedom, which would naturally take the form of personal independence, were it not held in check by the constant recollection of its origin. The indulgence of this sentiment of independence is the first step to a separation from God, which, in the case of such stupendously endowed beings as those who inhabited the world prior to our own, would at first unconsciously develop into pride, and so gradually into a more or less conscious antagonism. This is the origin, so far as our universe is concerned, of what is called 'evil.' As the offspring of that world, we inherit its taint, and, indeed, are impregnated with it to such an extent that few among us have yet learnt we have no freedom of our own, apart from the Divine will which should be freely operating through us. It is by the recovery by man of God's freedom of will, that he can recover his own; and this can only be done by regaining the freedom he has lost, with all the potencies inherent in it. He then becomes the instrument, not merely of the redemption of his own world, but of the one that gave it birth. To these contending streams of energy, one from below, tainted with the poison of evil; one from above, containing within it concealed potencies of unknown capacities for good, is due the complex character of the universe in which we dwell; with its death-dealing and health-giving properties of plants and animals; its noxious and revolting insects, and those that charm the eye with their beauty of form and colour; its animals that war upon man and those that serve him; and lastly man himself, aspiring or debased, gentle or ferocious, as the case may be."

"2. As human relations with the unseen have become much closer during the last half century, in consequence of a certain alteration which has taken place in the gross external molecules of the human organism, groups have been formed in the unseen which concentrate their energies upon individuals selected here, whose organic conditions render them appropriate to psychic or pneumatic-psychic impact or impression, as the case may be. Hence we have mediunistic centres of various groups of Spiritualists, with varying forms of communication, directing or misdirecting their votaries, according to the fancy or belief of their unseen dominating group; and we have impressional writers controlled or inspired by such groups, and endeavouring to form societies which are daily increasing in number, with more or less occult or mystic pretensions, all of whom no doubt sincerely believe that they have been furnished with a key to the mysteries, and all of whom are conscious of very distinct guiding and direction, which the more orthodox and devout naturally ascribe to Providence. In regard to the group under whose inspiration I am writing this, I only offer the impression which they have conveyed to me in the pages of this book, as the purest and loftiest revelation which it has been in my power to obtain, the value of which can only be estimated by those whose inner perceptions have been opened by such a long moral disciplinary process as may constitute them judges on such an important question."

3. "There are three modes by which Divine life and inspiration are continually acting upon us. They relate to our union with God, with man, and with nature. From the deep inmost of our spirit there penetrates to outer consciousness the far-sounding but distinctly audible echo of the voice which proclaims the eternal inner union between the Creator and the created. From man and from our loving fellowship with Him, and service for Him, come to us the love-gifts which we both impart and receive. From nature, when we with our own hands, the energy of our wills, and the exercise of our faculties, redistribute and reorganise the dislocated atoms, there returns to us a vibration of harmonic motion in the magnetic currents which react upon our frames and bring God down through us to the soil of outer things, placed in our own especial charge; the whole forming a grand inspiring trinity of love, wisdom, and operation."

"Of these three modes, Buddha and the religious teachers who preceded him sought only the first. There was an intense desire for union with God, and an earnest longing for absorption into Him, accompanied by a moral code inculcating a pure and noble system of

ethics; but it was only as a means to this personal end. Their teaching took no cognizance of the atomic chain which binds man and nature into one inseparable whole, and its application to the human need has been in consequence absolutely barren of results."

"[Lie down and sleep, and forget your sorrow, said, in soft, plaintive accents, the Eastern recluse. Arise, said the Jewish hero, and fight with brave heart the evil that is in the world.]—REV. DR. BRUCE.]

4. "As a general rule, the earth-man who has fought the good fight and vanquished his unseen enemies, has also the satisfaction of knowing that he has converted them, and that they pass, through his instrumentality, into the tutelage of those who have helped him to release them from the bondage to which they had been reduced by their own evil passions. It is thus that the visible reacts on the invisible, and that we are here unconsciously the guardian angels of those whose vices remained unsubdued in this life, but who can now be reached in a more effective manner than was formerly possible; because an angel can act far more powerfully on a disembodied organism through an embodied one and by its assistance, where the atoms of the two are interlocked, than directly. This is borne out by the fact, well known to Spiritualists, when 'elementals,' as they are termed by them, or unfortunate beings, usually of a very debased type, who are still chained to this earth magnetically, owing to the gross condition of their atomic particles, implore human beings to release them."

Let the reader remember that it is not a dreamer who writes these things, but one who left a high social position to work as a day-labourer under a broiling sun, a teamster through the rigour of a Canadian winter, a common domestic servant, a cook's assistant, a pedlar in American villages, a hermit separated from his wife, who, a lady of good family, like himself was earning her bread by teaching and by housework, not from necessity but for conscience sake. F.

TO CORRESPONDENTS.

We have several communications, the insertion of which we are compelled to defer till next week.

CHINGFORD (Avoca-street, South Jarra, Melbourne).—Thank you. We use, but space forbids reprinting. We are sorely hampered for room. Thanks for kind appreciation of "LIGHT." Short records of fact are always acceptable, and indications of thought and progress.

GARDEN HALL, 309, ESSEX-ROAD, ISLINGTON, N.—This new hall will be opened on Sunday evening next with an address, and clairvoyance. To commence at 6.30 p.m. sharp.—J. WILKINSON.

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday last Mr. Veitch and Mr. Rodger, at the morning and evening meetings respectively, gave interesting and instructive addresses. On Sunday next at 7 p.m., Mr. W. O. Drake will speak upon "Salvation: Where Commenced and when Completed." The annual excursion to Cheam Park, Surrey, will take place on July 17th.—W. E. LONG, Hon. Sec.

PROGRESSIVE ASSOCIATION.—A few members of a Spiritualist body whose aims are all embracing, from the successful dealing with trade depression to the highest psychical unfoldments, meet regularly now at 24, Harcourt-street, three or four minutes' walk from the Edgware-road Station, on Sunday afternoons, the doors closing at 3.30, and the meeting concluding at 4.30. Their ultimate intention is to make the poor self-helpful, by giving them value for waste, and participation in the profits of a world-wide co-operation based on the successful system of the Rochdale Pioneers, but with this difference, that none shall receive in the manager's department more than sufficient for the real necessities of life. The surplus is to be expended in the formation of branch stores, in psychical development and dissemination, and homes for the unpauperised aged ones, who, while still instruments of the society, will then be schooled in congenial surroundings for a more spiritual entrance into the spheres beyond. A semi-inspirational address is given on the facts of life generally, and there are recitations and conversation. The offerings are voluntary and uncollected.—[COR.]

"THE only way to become really religious is to enter into those relations and those actualities of life which demand and create religion."—A. H. CLOUGH.

"THE Universal Visible Church was always to me an unexpected and unwelcome phenomenon, the apparent completeness of which was effected merely by the aid of fictions and postulates. The Church, with all its apparatus, ceremonies, orders, tithes, was never anything but, as the Emperor Alexander said, "a happy accident." Nor has it ever been really one and universal. What we give up, then, is not a reality, but only a prospect; a very noble and indeed almost indispensable one, but still only a prospect. What we retain is the spirit of the Gospel, which walks the earth in all manner of forms."—RIST. (Translated.)

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, Eglington, &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 with a non-professional medium.]

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 for 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.

[From a Theosophical plane of thought. Worth attention.]

Mystery of the Ages. COUNTESS OF CAITHNESS.

[A study of Theosophy: the secret doctrine of all religions.]

Theosophy and the Higher Life. DR. G. WYLD.

[A study of Theosophy as a religion by a former President of the London Theosophical Society.]

Sympneumata; or Evolutionary Forces now Active in Man. LAURENCE OLIPHANT.

[Mystical: for advanced thinkers and students.]

Scientific Religion. LAURENCE OLIPHANT.

[His latest work and most profound. On the lines of *Sympneumata*.]

Nightside of Nature. MRS. CROWE.

[One of the earliest books; with some good stories.]

Arcana of Spiritualism. HUDSON TUTTLE.

Career of Religious Ideas. HUDSON TUTTLE.

Ethics of Spiritualism. By HUDSON TUTTLE.

[Works of a robust thinker, whose personal experience as a psychic is great. From a free-thought plane.]

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[Communications of a mystical character given in a private circle. For advanced thinkers, and experienced Spiritualists.]

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[Mr. Howitt's chief work on Spiritualism, a subject on which he was one of our best authorities.]

Ennemoser's History of Magic. W. HOWITT.

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Mysteries of Magic. A. E. WAITE.

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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 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.]

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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 not 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 FERE.

[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:—

Light (London).

Medium and Daybreak (London).

Two Worlds (Manchester).

Religio - Philosophical Journal (Chicago).

Banner of Light (Boston).

Golden Gate (San Francisco).

Harbinger of Light (Melbourne).

The Theosophist (Madras).

Lucifer (London).

The Path (Boston).

The Soul (Boston).

The Sphinx (Leipzig).

The Gnostic (San Francisco).

La Revue Spirite (Paris).

Le Spiritisme (Paris).

Le Messager (Liège).

La Chaîne Magnétique (Paris).

L'Aurore (Paris).

La Vie Posthume (Marseilles).

Psychische Studien (Leipzig).

Reformador (Rio de Janeiro).

Constancia (Buenos Ayres).

Carrier Dove (San Francisco).

World's Advance Thought (Portland, Oregon).

There are also some dozens of less important journals.