

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe

No. 393.—VOL. VIII. [Registered as a Newspaper.]

SATURDAY, JULY 14, 1888.

[Registered as a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

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

MODERN RELIGIOUS TEACHING.

- "THE OLD THEOLOGY AND THE NEW." Dr. Strong, Melbourne.
"THE CHURCH'S FOUNDATION AND THE CHURCH'S JUDGMENT." Dr. Strong.
"THE LETTER AND THE SPIRIT." Rev. F. Anderson, Melbourne.
"SPIRITUAL EVOLUTION." Rev. Reed Stuart, Detroit, U.S.A.
"EVOLUTION OF THE SOUL AFTER DEATH." Rev. F. Temple, Oneonta, N.Y., U.S.A.
"PSYCHICS AND RELIGION." Mrs. E. L. Watson, Chicago, U.S.A.

PART I.

I have grouped together a number of addresses which have recently been delivered by preachers and teachers in America and Australia. They have interested and instructed me by the light they throw on the important inquiry, What is the kind of spiritual nourishment which is being given to the religious mind in the freshest and newest centres of thought? Here, in Old England we are at root conservative, especially in matters of religious faith, whatever waggings of the head there may be in some quarters over radicalism in high places both of Church and State. We have inherited the fabric of our faith, and most of us are bent on preserving it as it was handed down to us. Only those who have set themselves to pick it a-pieces know how serious is the task; and, though the number of these daring souls increases day by day, it remains true that we must go to lands where religious faith is not enshrined in a State Church, and watched over by the highly-paid officers of an Establishment, to find for ourselves what a free and untrammelled teacher sets before his flock. The addresses at the head of this Note are not selected on any principle. They have chanced to come under my notice in the discharge of my duty as Editor of this paper, in making myself acquainted with the various phases of thought among my brethren in many lands. Dr. Strong and Mr. Anderson are ministers of "The Australian Church" at Melbourne, and two of the above sermons were preached at the opening of their new church on December 4th, 1887. "Religious Liberty and Comprehensiveness" are their watchwords. They dare to say that "Theology is a progressive science" (I wish with all my heart it were!); they do not regard truth as the monopoly of any form of faith; and, while "reverencing whatever is venerable in the past, they will ever be avowedly open to any new light of God." Mr. Reed Stuart is a Congregational Unitarian. Mr. Temple is a Universalist. Mrs. Watson is a Spiritualist. None of these, if I must except the Spiritualist, would be regarded in his own country as necessarily unorthodox. In

America the standard of orthodoxy is not set up as it is with us for all men to be measured thereby. Freedom of thought and speech is a reality, and men may say their say in plain talk, no man making them afraid.

Dr. Strong's address on "The Old Theology and the New" finds a place in the Melbourne *Argus*, which devotes two columns and a-half to it. The preacher points with outspoken plainness to the differences that mark off the old from the new in theological thought.

"There is an old theology and there is a new. About this fact there can be no doubt. People's ideas about the earth (geology) have changed, so also have their ideas about the stars (astronomy), about animals (zoology), about language (philology), and about other things of which the time would fail to tell. On such subjects there has been a perfect revolution, though it has come so gradually that we scarce realise what a revolution it is. It is not, then, to be wondered at that a similar change should have come over ideas about God, and the relation of the human to the divine, which form the subject-matter of theology."

The definition of the old theology is simple to the preacher. A God outside the universe, related to it as a watchmaker to a watch:—a "covenant or contract" God, first of the Jew, then of all who believe in Jesus as the Messiah:—a God Who elects some men to eternal bliss, others to never-ending torment. Man was created perfect and fell: the old family idea, the central idea of the Old Testament, logically carried out, makes all his children sharers in his transgression. The natural attitude of man to God, therefore, is that of the prisoner at the bar, or rather, of the convict in the condemned cell waiting his inevitable doom. The means of escape are made known in a verbally-inspired book—the Bible, supernaturally written, infallible in every dot on every *i*, and every stroke on every *t*. The Church is the keeper of this Holy Writ, and the guardian of Divine truth. These are the bare bones of the old theology. We can all of us clothe and dress them according to the special fancy of our special sect.

It is when Dr. Strong comes to set forth the new theology that he becomes interesting. I can do but scant justice to his admirable teaching. His God, in the first place, is not an external Creator, but an indwelling Spirit, the Soul of souls. "The world is His robe; the mind of man is a spark of His Divine nature; He is the only reality, the world but a phantasm. He dwells in no one place; all space is full of Him; all history is His revelation. Humanity and God are not, indeed, identical; but they are one." This idea has worked in the minds of philosophers and poets—Spinoza, Hegel, Goethe, Carlyle, Tennyson, Browning, Shelley, Emerson—and has ousted the idea of the Great Mechanician, the national, tribal God, the God of one People, one Book, one Church, one Creed, one Age, in favour of a nobler conception of the Supreme. It has given us also a higher conception of the reign of law, not moulded (as the old idea was) on human courts of justice, or the tribunal of an Eastern potentate, but on the changeless working of the great laws, whether of the physical, mental,

or moral world, with which we are better acquainted than our rude forefathers were.

The new theology, again, is largely moulded and influenced by the theory of development in the many ways familiar to us, such as are set forth, for example, in Professor Drummond's well-known *Natural Law in the Spiritual World*. And, as a crowning point of difference, its keyword is Love. It puts love in the centre of its system—love of the true and good, love of God and love of man.

"The distinction is very real, for it is that between a religion grounded in the very nature of man, inseparable from the progress of man as a rational and spiritual being—a religion of Spirit embracing all men and all things, filling the universe with the warm sunshine of eternal hope and love, and unfailing trust that God is good, and that through all history He is working to a rational and glorious end—and a religion grounded on texts of Scripture whose very dates and writers' names have been lost in the mists of time, on facts which often cannot be verified, and on often childish conceptions of the workings of the Eternal, which the very knowledge vouchsafed by God to those of later times has rendered antiquated and impossible. It is the distinction between a religion which says God can do as He likes, and one which says the law of righteousness and love which is revealed in Jesus is also the law of God's own nature, and he who hath seen the Son of Man hath seen the Father. It is the distinction between a religion which says Jesus suffered vicariously that I might not suffer, and one which says Jesus suffered vicariously as love and truth always must, and in suffering revealed the highest law of human life. From all this you will see that while there are, happily, meeting-points between old and new, the difference between them is one of spirit. 'The new theology is really a new spirit—new in so far as it is the child of the modern idea of law and development—old in so far as it is the child of the most spiritual thinkers of all time, and the child of the free, trustful, spiritual Jesus, whose bitterest opponent was the religion of legalism, nationalism, and the written word.'"

This is the kind of teaching that the new theology provides. I need not pause to mark its presence in Dr. Strong's *The Church's Foundation*. Its existence is revealed by a single extract in which the preacher gives his idea of what a Church should be.

"Were we asked to put in few words the foundation of a Christian Church or Society, we would say something like this:—(i) Other foundation can no man lay than faith in, reverence and devotion towards, the Power, the Reason, the Will, in all, through all, and above all, whose presence, perhaps, our *logical* forms are useless to prove or disprove, as they are useless to prove or disprove our own *invisible* and *self-conscious selves*. No society worthy of the name can be held together without this 'God-consciousness.' Without it, is disintegration as of crumbling rocks, weakness as of water spilt upon the ground. Further we should say:—(ii) Other foundation can no man lay than faith in Jesus. I do not mean beliefs *about* Jesus, but the grasp of the reason, the will, and the affections, with which the manifestation of the Divine and the Human in Jesus is laid hold of as the bread of Man's life. I do not mean weak and sentimental *talk* about Jesus—I mean trust and fidelity of soul towards Him—the clear-sighted perception by mind and heart of the principle, the truth, the beauty of God's nature and of Man's, which dawned upon the world in Jesus—not merely the historical person (of whom our knowledge is how fragmentary!)—but Jesus the Spirit of a new life lived in God and in Man, the Word of the Eternal uttered in Humanity, the Spirit of liberty, sonship, and friendship with God as our Father, and of brotherhood, charity, goodwill towards Man. The Church which acknowledges as its Christ or Messiah, nay as the Christ or Messiah of Humanity, this Jesus after the Spirit, who sought not His own personal glory, but the glory of the Eternal, seems to us to be building on a sure foundation. And, lastly we should say:—(iii) Other foundation can no man lay than that of the prayer springing out of such faith, and shaping itself not in words merely, but in life and effort, too:—'Our Father, Father of our human reason, our human hearts, our better selves, Thy Kingdom come.' The Church or Christian Society has a foundation, and that foundation, if we are right, is faith, meaning by the word both trust and fidelity of the soul towards God, and towards the Spiritual Christ of Humanity—faith whose natural fruit is a *life* individual and social; a life in God, and a life in Man; a life whose moving spring is not personal honour or reward, but the love of the true, the beautiful, and the good. On this Foundation all spiritually-minded persons, no matter what their creed, do, in reality, build, and on this foundation they are *one*

spirit, though they may be *many bodies*, and be called by many names."

Mr. Anderson's address on "Letter and Spirit" is on the same lines, and I could quote much from it that seems to me worthy and noble in conception: but my object is already gained by linking it with Dr. Strong's sermon. The men work together, and their theology is one, always progressive, never hide-bound. "Construct your creed to-day, and to-morrow it is left behind in the onward march of spirit." "The test of a Church is not in its creed, but in its spirit and the fruits of the Spirit: and where the Spirit of the Lord is there is liberty—the liberty of the man to seek truth and pursue it: the liberty of the son to come ever nearer to the Father: the liberty of the Church of God in which dwells the spirit of the Son of Man."

"From the time of the early fathers until now men have been compelled to advance, forming new theologies as their thoughts were widened by the process of the suns. The danger is lest the theology of the day or generation become identified with the truth of Jesus, the same yesterday, to-day, and for ever; lest the intellectual conceptions, which are ever changing and widening, take the place of the life, the truth itself. The Athanasian Creed, *e.g.*, is a series of dogmatic statements representing the limited standpoint of an age at least four centuries after Christ. Why should we be bound by the Athanasian Creed? The theology of Calvin represents a theory of God, and man, and nature, based partly on Old Testament theology, partly on Pauline theology, and partly on a mediæval philosophy now supplanted. Why should we be bound by the theology of Calvin? Wesley and Newman were both great and good men. Each of them did a great and good work in his time. But each of them was limited, hampered by intellectual one-sidedness. Why should we be bound by either one or the other? True, all these men, all these theologies, have had their place in the past. They lived and lasted because of the truth that was in them, because they called attention to a side or part of the truth hitherto neglected. But what I say is, that we take their theories, their theologies, their systems, not as relative attempts to reach truth, but as absolute. We identify them in their entirety with the Christianity of Christ; and, as in days of old, men said, I am of Apollos, I am of Cephas, I am of Paul—now they say, I am of Calvin, of Wesley, of Newman; and Christianity becomes a thing of shreds and patches, a mystery which troubles the hearts and minds of Christians, a scorn and a by-word to outsiders. What is Christianity to-day but a mass of conflicting theologies, each with its own merits, each, too, with its own falsehoods?"

'Our little systems have their day,
They have their day and cease to be.
They are but broken lights of Thee,
And Thou, O Lord, art more than they.'

PROGRESSIVE ASSOCIATION, 24, HARCOURT-STREET.—Last Sunday, at 3.30, a very earnest address was delivered on Social Abuse and Remedies. Two controls and an Irish recitation gave contrast to the general tenor of the proceedings. Questions are particularly solicited, as well as the efforts of youthful speakers.—COR.

GARDEN HALL, 309, ESSEX-ROAD, ISLINGTON, N.—On Sunday last we had a satisfactory opening meeting and a good audience. The guides of Mr. Matthews gave an excellent address, followed by personal messages, which were greatly appreciated, his clairvoyant descriptions being all recognised. Next Sunday Mrs. Hawkins, trance and clairvoyance, at 6.30 p.m. sharp. Séances on Tuesday and Friday evenings by Mrs. Wilkinson at 7.30 p.m.—J. H. J., Hon. Sec.

LOWESTOFT.—At the usual monthly meeting held by Mr. T. Dowsing, of Framlingham, on Sunday last, the subject chosen for discourse was "The End of the World; or, Second Coming of Christ." At the evening meeting the subject was "The Foundation of Morals." After the evening meeting, Mr. S. Sones, of London, who was a visitor, and an old friend of Mr. Dowsing, was solicited by the Lowestoft friends to present to Mr. Sones a copy of *Twixt Two Worlds*, with the following inscription on the inside: "Presented to Mr. T. Dowsing, by the Lowestoft Spiritualists, on his eleventh anniversary of mission work amongst them. July 8th, 1888." Mr. Sones, in presenting the volume, expressed his high regard for Mr. Dowsing, whom he had known for upwards of thirty years, as an earnest worker for humanity. Mr. Dowsing, in replying, said it was gratifying to receive the volume from the hands of such an old and respected friend. The book was a record of the labours of a true medium, whom he had known from his earliest development, and it would be of great assistance in adding to his (the speaker's) small collection of Spiritual literature for lending to intellectual investigators.

TEACHINGS FROM THE OVER-MIND.

A MESSAGE

Addressed to those whom it may concern.

The only knowledge that can make this life bearable, is that of *Christ's power over our souls.*

We cannot save ourselves (Acts iv. 10-12) and He alone Who claims to be the "Light of the World" (St. John viii. 12) can give us His peace.

And He can give it. Whether we cry out of utter weakness and inability to grapple with our own wills, or out of joyful strength in Him, it is all one; He alone can set us free. The power of sin is overwhelming—almost to despair; but the power of conquest in *Christ*, is mightier.

Pray then! Agonise—for His Light—for the Light that He alone can give. Suffering is the path to Him. Repentance and Divine trust are the conditions He requires.

Make no reservations to yourself. Offer all to Him; for to Him hath all power been given in Heaven and earth (Matt. xxviii. 18). Fear not to lay your *will* at His feet; He laid His *Life* at yours.

Draw near to Him in prayer; *kneel alone.* Commune "as a little child" with the Highest, *Who took flesh for you.*

Meditate upon the righteousness of His life; its Divine lonely purity; its calm though loving strength ("Yet not I, but my Father (He says), He doeth the works"); its Divine humility.

He will come to you. *Wait.* He will almost speak with you.

Then, look upon your own life. Your eyes will be unveiled; the contrast will be well-nigh more than you can bear.

Still look! He will reveal Himself to you. He will reveal you to yourself. And He loves you.

Recall the life-weight of His Divine fore-knowledge.

Recall—picture most vividly—*feel through* the mysterious agony of His death.

The burden of a whole world's agony and desperate sin bearing Him down "Who knew no sin." (Heb. iv. 15.)

Is your own sin overwhelming to you? To Jesus Christ was unveiled the sin of the whole world.

"He descended into Hell."

Conceive, as far as in you lies, the unutterable anguish that must have been His when He cried, "My God! My God, why hast Thou forsaken Me?"

He fulfilled to the uttermost all that it will ever be given to us to fulfil; aye! *all*, though perchance we think it not. And He requires our wills to lay *all* at His feet; though at the feet of none other under Heaven.

Body and soul, heart and mind, He requires the utmost surrender of all our powers, bodily, mental, and spiritual, that we may be one with Him as He is one with the Father.

We must make no reservations, but *yield our all* to Him. Then shall our names be "written in the Lamb's Book of Life" (Rev. xxi. 27), and we shall find our place among the blessed, that "*have right to the Tree of Life*, and may enter in through the gates of the city." (Rev. xxii. 14.)

DUM SPIRO SPERO.

[Spirit-messages and teachings vary in accordance with the character of the communicating intelligence and of the medium. The above is an instance of such a message, conveyed, we imagine, from a dogmatic intelligence through a medium whose opinions are fairly reproduced in it.—ED. "LIGHT."]

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—The summer outing to Cheam Park will take place on Tuesday next. Further particulars and tickets may be had from the secretary, as under. The discussion on Sunday morning last was opened by Mr. Cartwright; and Mr. W. O. Drake in the evening delivered an address on "Salvation, how commenced and when completed." Mr. R. J. Lees on Sunday next at 7 p.m.—W. E. LONG, Hon. Sec.

THE POINT.

BY MRS. A. J. PENNY.

Mr. J. Baynes Thompson in his "Theory of Human Life" ("LIGHT," May 10th) impugns Swedenborg's doctrine "that the first finite is formed by the motion of a point in the form of a perpetual spiral," &c., &c., thus: "Of course this is inconceivable, as Swedenborg has it; because a point has no dimensions, therefore it is nothing, and there can be no motion for there is nothing to move." Admiration for Mr. Baynes Thompson's very lucid account of his theory may have prevented most readers from dwelling upon that extraordinary assertion, but I have been waiting, expecting some better qualified disciple of Swedenborg to enter a protest; and as no one does, I wish to oppose it by a statement of the late Mr. Christopher Walton's, quite as dogmatic, and, to my thinking, much nearer the truth. "Truth is one eternal and indivisible," he wrote, in his unpublished memorial of William Law, "the *Nothing* and the *All*. Its unseen root is everywhere. All material form implies immaterial life preceding and generating it. Even all the axioms and demonstrations of geometry (pure mathematics) are only sensible evidence of purely mental and everlasting verities. Those verities begin with a *point*, but geometers are obliged to deny to that point any assignable magnitude, though it be the only visible beginning of all that afterwards be viewed and measured. From that point all magnitude and form takes its origin. The point implies an invisible mind and power to give it visible position, place, and evidence. Hence from its own first manifested and all comprehending centre does the invisible and, otherwise unknown, all generating power commence the flow or fluxion of life whereby the varied forms of life come forth to view and corporisation. The invisible One is God. The point of evidence of His existence is the Word of God. The fluxions and developments of the point are, first, things invisible to us here; hence, by degradation through wilful disobedience, things visible, gross, and material, which, nevertheless, still depend on their invisible roots and origin, into which, by absorption and consumption, they will return, when that origin shall awaken and rouse everywhere throughout creation its latent energy." (Page 51.)

As Mr. C. Walton unfortunately entertained a contempt and dislike for Swedenborg, only possible for one ignorant of his works and jealous of the pretensions of his admirers, who regard him as a founder of a sect, this unconscious agreement about *the point* ought to have some weight. And as I am half ashamed of asking for room in "LIGHT" so soon again, there I would have left it; but, not possessing a copy of the *Principia*, I turned to the second volume of Mr. White's admirable *Life of Swedenborg*, in which some of his doctrines are analysed; and finding there a similar and even more serious slight put upon them as regards The Point, I must crave admission for a few supplementary remarks.

At page 89, Vol. I., Mr. White says:—"He wishes to prove how the elemental world began, and he begs the whole question by assuming that it must have commenced in a Point," thus, "The Point is produced immediately from the Infinite. It is the medium between the Infinite and the Finite, and partakes of the nature of both." . . . "Motion, as derived from the Point, ever flows from a centre to a circumference, and around the circumference back to the centre, and is thus an everlasting spiral." [I wish the whole next three pages could be read as context.] At page 93 Mr. White continues:—"The very beginning of his theory lay in nothingness. The Point by his own definition was geometrically nothing, a mere figment of the fancy, and his ratiocination over it makes his head to swim. He felt his difficulty and candidly expresses his desire to evade it."

Did he therefore at all surrender his belief about

the Point? Let the reader judge. I copy evidence adduced by Mr. White without break, quoting Swedenborg's own words, thus: "Since the Point is of such a nature that it must necessarily be contemplated as proceeding from the Infinite, and yet existing before any Finite, and so must be considered as non-geometrical, inasmuch as the Finite is produced by it, like always begetting its like, I could wish that some other person capable of the task would favour us with a better, or more just view of the subject. For my own part I would willingly give up the further consideration of this first *Ens* to which something of Infinity adheres and proceed to the Finites." (*Principia*, chap. 2, No. 19.) Of course he would! he had there a firm footing, but surely eager advance to that proves no disparagement of his theoretic method of reaching it.

From both Mr. White and Mr. Baynes Thompson's use of the word *nothing* when criticising Swedenborg one might almost think that they missed the sense in which it is thus used by him and Boehme; when indicating such absolute fulness of all that is or can be, that nothing can be predicated of it except that it is *no-thing*. Of course, a better word is wanted, but this with an accent on the first syllable, and a hyphen, can be used without risk of absurd misprision of sense. Zero will do quite as well, but might not be so generally understood.

Mr. White fairly admits that "even for the Point there are people to say something; some of our scientific men think that matter is resolvable in the last analysis, not into definite atoms occupying space, but into points of dynamic force. This Mr. Faraday considers demonstrable, and substantially it is Swedenborg's notion. The Point is by him defined as '*pure and total motion, an everlasting force and the seed of all things.*'" (Page 96.) Curiously enough in the preceding page Mr. White quotes a passage from *Swedenborg's Diary*, Vol. III., 3483-4, as seemingly disagreeing with his doctrine about the Point in his *Principia*, omitting a part of it which appears to me confirmatory: "That I might not be held in things so extremely ultimated and finited by the Lord, there was given me a notion of forms entirely transcending all geometrical forms, for geometry is terminated in the circle, or in curves referring themselves to the circle, which are merely terrestrial." . . . "From these lowest and terrestrial forms, it was given to perceive . . . forms in which nothing could be conceived but (I omit gradations named) centres in every point, so that they consisted of mere centres from whence all circles and peripheries, each of the points of which represented centres," &c., &c., and he concludes the entry thus: "No one by any kind of abstraction can conceive of the forms which are within the natural, as I now perceive while writing concerning forms on the paper before me, being forced thus to confess that there are spiritual forms within the most subtle forms of nature which are never perceptible."

But the Point at which Mr. White and Mr. Baynes Thompson gird is *the Point as manifested in Nature*, and here where Swedenborg tells of forms "*taken out of relation to spaces and times*" these centres recur with endless complication of circle and periphery. As if in the unseen world an antitypal creation came into existence, as Oken asserts that ours did. "The sphere," he says, "must commence with the idea of the point. For the idea of the sphere is the idea of the centre, which is a point. The point, however, is not different from the sphere. It is only the infinitely small sphere." . . . "The primary organic is a nuceous point. The organic world commences not merely with one point but with infinitely numerous points. Where earth, water, and air are found in *one spot*, there also is an organic point." . . . "The infusorium is a galvanic point." . . . "No organism has been consequently created of larger size than an infusorial point."*

* Oken's *Physiophilosophy*, pp. 188, 189, and 192.

And why? Because "the Eternal Centre and the birth of Life and the Substantiality is everywhere. If you make a small circle, as small as a little grain or kernel of seed, there is the whole birth of the Eternal Nature; and also the Number Three in *Ternario Sancto* therein; but you include not nor comprise the Eternal Nature, much less the Number Three; but you comprehend the outbirth of the Centre; the Eternal Nature is *incomprehensible*, as God also is."*

After saying that Swedenborg "lived to reject his mathematical fiction concerning the process and order of creation," Mr. White cites the following passage from the latest of his writings: "The nature and manner of Creation had often engaged my meditations, yet to no purpose; but after I was admitted by the Lord to the spiritual world, I perceived the impossibility of coming to any true conclusion about the Creation of the Universe, except it is first known that there are two worlds, a spiritual and a natural, and two Suns, a spiritual and a natural, by which Suns Creation was effected."†

So far from discrediting his previous assertion in the *Principia*, that the elemental world must have commenced in a *Point*, this later statement emphatically confirms it to anyone who accepts Boehme's as trustworthy. For this is his account of our world's outbirth—"The first degree of the motion in the light of nature (from the inward spiritual fire and light world) was the Sun, which receiveth its lustre from the tincture of the inward spiritual fire and light world; it standeth as an opened *Punctum* to the fire-world" (*Mysterium Magnum*, chap. 13, ver. 16), "and the sidereal Spirit is the *Soul of the Great World* which dependeth on *Punctum Solis*, and receiveth its light and life from it; as all stars do take light and power from the Sun, so likewise their spirit." (*Ibid*, chap. 11, ver. 30.)

To conclude with an *intimation* of Boehme's not quite inapposite to some of our most intelligent contemporaries, "The essence of this world" (*Wesen*—he probably meant *substance* here) "may easily be searched out, *but the centre or point of motion will remain dark unto reason unless there be another light in it.*" (*Ibid*, chap. 10, ver. 41.)

CONVERSION.

"None but humble men and meek can see these mysteries. He that will not stoop at Christ's grave shall never be made partaker of His death and resurrection."—Dean Boys.

"Be not high-minded, but fear."

Till Passion shall have broken down thy Pride
Or some strong grief have laid thy spirit low,
Shall sweet persuasion stem sin's silent tide?
Shall counsel teach thee thine own self to know?
Nay! For the promptings of the Hidden Foe
Are subtle in their artifice to hide
Man from himself!—Heaven's light from earth below
Is in densest mist, where sin abide!
Is there no cure? Aye! turn thee and repent.
May the great Christ point out to thee thy sin!
May He Whom God in loving mercy sent,
Shine in thy soul—and cleansing work begin!
Come unto Him—with thy heart's garments rent,
And in His strength, most surely thou shalt win.

DUM SPIRO SPERO.

MISSIONARY WORK.—"The Journal of Henry Martyn is a sufficient proof that nothing but the revelation of the 'Mystery' will ever meet the necessities of the intelligent among the Eastern or indeed any other nations. The reader of it must have remarked how often in his (Henry Martyn's) disputations and attempts to make converts, he was put to a just nonplus, whereas had he been able to meet the demands of his hearers by showing the *grounds* of revelation and all the Christian mysteries—*how* Nature is the handmaid of God, his success had been as signal as his disappointment. The fountain of learning and religion must be purified before the streams and branches can renew the face of the earth."—WALTON'S *Memorial of W. Law*.

* Boehme's *Threefold Life*, chap. 6, par. 46.

† *True Christian Religion*. No 76.

PSYCHOGRAPHY.

The subjoined account of a séance with Watkins, the well-known American medium, is extracted from the *Banner of Light*. It is a specimen of suspended judgment on the part of a non-Spiritualist which we could desire to see widely imitated:—

"If you will kindly permit a *non-Spiritualist*, who, however, is an honest searcher for all spiritual truth, a few words, it will gratify a certain innate sense of justice and fair play which is deeply implanted in the writer's organism.

"Through the invitation of a Spiritualist friend of ample wealth, the writer has had several opportunities, as also have other members of his household, to witness the most wonderful phenomena—spiritual, 'supernatural,' they may be, but something which even the most reluctant and prejudiced person must consider the work of a *third intelligent force*, outside of the so-called medium and the investigator.

"The medium is Mr. C. E. Watkins, of 109, Falmouth-street, Boston. One would be at once struck with the frank, open, honest countenance of this gentleman, but it will not do to trust to appearances and favourable impressions; an investigator is on the look-out, if not to discover fraud, at least not to be imposed upon by the conscious or unconscious acts or feats of the medium. So we bought our own slates at a store on School-street, and held a firm grip on them all the while, lest we should have some occasion for doubting the genuineness of any test we might have. We then wrote, at the medium's suggestion, the names of eight friends in the spirit-world, upon eight different slips of paper, with some question upon each to be answered. Folding each of these tightly in the shape of a ball, we arranged them in rows upon a small table. Mr. Watkins (who had been during the operation absent from the apartment) then entered and sat opposite, or stood near, as his restless nature dictated. In a flash he gave the full name on one of the pellets to which we pointed, and followed this rapidly with other names, and with verbal answers he purported to hear, which had direct bearing upon the questions written.

"Soon he told us that one spirit would write to us. Directing us to open our slates, he laid a small bit of slate-pencil between them, and holding one corner of the slate himself and in the diagonal corner, about half a foot above the table, we waited for what might follow. In a few seconds we heard a scratching, and then, opening the slates, we found, to our utter amazement, a note addressed to us, with our odd Christian name written in full, the names of persons in the body, to whom we referred, mentioned, and our question specifically answered—though not in full and in detail as we should hope from a friend on earth—and signed in full in our departed friend's own handwriting.

"We have conjured up every conceivable philosophy to explain this phenomenon on some other than a supernatural basis, such as 'clairvoyance,' 'mind reading,' and the scientifically acknowledged supremacy and power of mind over matter. We confess that neither of these covers the ground of all we witnessed, and we can only hope that honest, pure-minded mediums like Mr. Watkins, and honest, unbiased, or if biased, then honestly biased, investigators who will be open to conviction, or at least ready to admit actual occurrences, will speedily develop some latent spiritual law by which the veil between embodied and exarnated spirits (since all there is of any of us in reality is spirit) may be lifted, and the 'communion of saints' which the Church teaches theoretically in her creed, but denies practically, even to persecution when fairly demonstrated, may be proven to be possible.

"A few lines above we have remarked that we tried to account for all by 'mind-reading.' We asked one friend a question relating to a matter we have been curious to know about for years; something it was our *right* to know, but which might make trouble. The friend, after several sittings, when this question had been persisted in, finally agreed to tell us, if we would promise to make no trouble because of it. We gave the promise, and conclusive evidence is ours that the answer given, and about which we were wholly in the dark, was absolutely correct.

"We understand that Mr. Watkins, who has no knowledge of Hebrew, Greek, or German, sometimes gets writing in these languages.

"Mr. Watkins is a cousin of the novelist, W. D. Howells. He enjoys the confidence and esteem of a number of well-known clergymen in Boston and New York who have had

frequent sittings with him, and firmly believe in his genuineness—whatever they may think of the wonderful phenomena which puzzle us all.

"And now for our main motive in writing this communication. We were told that a great daily paper, bitterly opposed to Spiritualism, sent a reporter recently to write up an *exposé* of Mr. Watkins, taking it for granted, as many of us have done, that all mediums are fraudulent.

"Upon the reporter's entrance, Mr. Watkins said: 'You are a newspaper reporter.' He disclaimed all connection with any paper, but Mr. Watkins told him it would be impossible for him to be deceived in this instance, whereupon the reporter gracefully accepted the situation. That, of course, bears no evidence of 'supernaturalism,' simple mind-reading explaining it. This reporter received genuine evidence of Mr. Watkins' honest methods and of his great power, and said upon leaving: 'I came to expose you as a humbug. I cannot do it. I must write the exact truth—the facts—leaving conclusions to others.' The reporter did so, and his article having the merit of truth in it, was *rejected* by the newspaper he represented.

"Has it come to this in the nineteenth, almost the dawning of the twentieth century, that a great newspaper feels constrained to withhold any facts or phenomena which are unexplainable and mysterious, but which may have a far greater bearing on the welfare of the human race than any of the subtle forces, *e.g.*, electricity, which a century ago appeared to hold no service for man, but which to-day is an important factor in the world's civilisation and progress?

"Should not Press and people assume an attitude of fearless investigation, and credit every fact as such, and then use reason, intuition, philosophy, and research, to explain and understand the laws underlying the phenomena?

"This is the writer's position. Mr. Watkins and others may feel that the writer should go further; but let there be more patience on the one hand by the believers in Spiritualism, and more honesty and courage on the other hand from those who *investigate* to admit facts and phenomena, however apparently unexplainable.

"FAIR PLAY."

AN ANCIENT FIRE-MEDIUM.

The account recently published in the life of D. D. Home of his immunity from the effect of fire gives interest to the subjoined, for which we are indebted mediately to the *Banner of Light*, and originally to *Psychische Studien*:—

"Extract from a lecture given before the Psychological Society in Munich, January 5th, 1888, by Dr. Carl du Prel. He related many wonders which had taken place in former times among the Mahomedans in Algiers, and while the mediums were in a trance; also wonders that had happened even in France according to a work in two volumes entitled, *La Vérité des Miracles, opérés par l'intercession de M. de Paris, &c., Cologne, 1747*, written by Carré de Montgérion, a member of Parliament. Carré de Montgérion says: 'Has not all Paris on several occasions seen Marie Sonnet lying in fire without the flames having the slightest effect either on her body or the robe she wore?' Here reference is made to the following document:—

"'We, the undersigned, Francois Desvernays, Priest Doctor of Theology at Sorbonne, Pierre Jourdain, Licentiate at Sorbonne, Domherr von Prayex, Lord Edward von Rumond of Perth, Louis Bazile Carré de Montgérion, Member of Parliament, Armant Arouet, Treasurer, Alexandre Robert Boindin, Equerry, Herr von Bolbessin, Pierre Pigeon, Burgess of Paris, Louis Antoine Archambault and Amable François Pierre Archambault, his brother, both Equerries, hereby testify that we this day, from 8 to 10 p.m., saw Marie Sonnet in a trance, lying stiff between two iron chairs, her head on one and feet on the other, with a big fire burning under her body, which fire lasted thirty-six minutes, during which time she lay in the same posture without even having the clothes around her singed, although the flames met above and all around her. We further testify that while signing this document, the said Sonnet again placed herself over the fire, where she apparently slept for nine minutes over the heat, which was intense and continued during two and one-quarter hours, whereby fifteen billets of wood and a back log had been burned. May 12th, 1736.' Signatures as above."—*Psychische Studien, Leipzig (of the Russian State Counsellor Alexander Aksakow), for May, 1888.*

"In a spiritual point of view, the clergy are most real martyrs to their perilous calling."—HENRY JAMES.

QUESTIONS ANSWERED BY MRS. HARDINGE BRITTEN.

The following questions were put and answered at the close of Mrs. Hardinge Britten's recent address to the members and friends of the London Spiritualist Alliance.

Psychometry.

Question by Mr. G. Milner Stephen.—Will the lecturer illustrate that part of her admirable discourse which relates to psychometry, and explain what it has revealed?

Answer.—Psychometry has arisen from a discovery, which was first made by Dr. Buchanan, of America. In attendance on one of his patients he found that there was a strange sense pervading him in the direction of touch. At whatever point contact was made by any substance, whether concealed or visible, he found that there was on the part of the patient a perfect realisation of the nature of that substance. Examining still more carefully, he found that a vast number of persons were possessed of the same power. But it was something more than touch. It opened up the mysteries of antipathies and attractions. It explained how it was that when you entered into the presence of some individual, a stranger to you, though the face might be wreathed in smiles, and though the courteous tones might be designed to inspire confidence, there was a nameless aura, a sphere which touched you, revealing what external seeming would hide. This power, experimented upon in many directions, has at last revealed the fact that there is a soul-world in this natural world; that upon every object, wholly irrespective of time, though æons of ages may have passed, images are reflected on stone, on rock, on fossil, that will recall that time and show that there is a soul-principle that never dies. You may call this the astral light, you may mask it with terms that are incomprehensible; we declare it to be evidence that there is a soul of things, and that that soul of things passes on through the organism and communicates itself to all objects around, that the ground on which you tread, the walls that enclose you, the air you breathe, prate of your whereabouts. You all realise the sphere of the houses you enter, the persons you confront, the characters you meet, though veiled in outward seeming. But do you cultivate it? Do you practise it? Then shall you find that with every breath you draw you are every moment of your life writing your record—a record that will never die. That is the meaning of psychometry. We would not tax you long, and therefore we speak in a few sentences that upon which we could discourse through long hours. For remember that if you can band the world with your guilt, if the crime locked up in your heart cannot be hid, and the earth, the air, and all things around you, will reveal it; so of the good, so of the secret wish, so of the kindly thought, so of the sympathetic, tender nature that cannot express itself. If the hand is drawn back and the limitations of circumstances hinder you, it matters not: the loving thought, the good wish, the tender purpose, are blossoms that will never die, and the fragrance will make the world better because you have lived and died. Wonderful power! It belongs to you all. But it is one of the revealments of this great and marvellous outpouring of the Spirit.

Re-incarnation.

Question by Mr. Tindall.—I should like to ask the controlling spirit if he thinks that the theory of Re-incarnation explains any of the unfinished problems of creation?

Answer.—You are now standing in an entirely new dispensation. That dispensation is founded upon well proven facts. Unlike any thought projected from a strong psychological mind, from some great reformer or some innovator, Spiritualism depends for its acceptance upon well proven facts. Re-incarnation has no fact to show—not one. Trace it back to its origin, and you find that it originates in the Eastern doctrine of metempsychosis, the realisation that every passion in the human mind corresponds to some animal nature. First, it is a thought; then it becomes secularised among the people, until it grows from a belief into an accepted truth. It is not a fact. We recall these ancient doctrines when, instead of going forward to find our beliefs, we are determined to explore the crypts and mausoleums of the past. Beware! beware, in so doing, lest you mistake the ideality of imaginings for proven facts. There is not a fact in justice or in truth which sanctions the belief in Re-incarnation. You say that it is justice that all shall drink of the same cup, that those who have failed in one career in life shall enjoy the opportunities of another. There is no failure; there is not a life, however

darkened, not a single existence, however crushed to your eye, but fulfils its mission and its purpose. There is room for all in the great hereafter. There is progress for all, opportunity for all. Oh! narrow not down your thought to this little planet. It is an old saying and a familiar one, and one which explains the harmony and the course of nature, when we ask, "Did you ever see an oak go back to be an acorn? Did you ever see an eagle return to be an egg?" No; progress is eternal. We know of no retrogression. You may say, perchance, that you derive the teaching from the spirit world. Wait. When man sat at the feet of the spirit, when first Mesmer closed the outer and opened the spiritual eye of thought, men brought no preconceived notions, no doctrines or psychological force, to bend the revelations of the *lucides*, or mesmerised subjects. You question of these, and they ever deny Re-incarnation. Go back to the still more simple and commonplace telegraphy of the spirits. When first they were in your midst, when first the amazing fact was revealed that the spirit was the man, the real man, and men questioned these travellers from the far country how they lived, when they questioned as to the fact of Re-incarnation it was ever denied. It is only when men become familiar with the great spiritual outpouring that commingles with their own strong thought, their prepossessions, their phantasies, that the doctrine of Re-incarnation obtains any widespread acceptance. We do not know of it. The power that moves these lips is from the land of the beyond. We come in all truth and in all love to use our instrument as best we can; and we declare unto you that we do not know of it, we do not believe it, nor do we know of any spirit spheres where that doctrine is taught or accepted, much less proved.

A DREAM AND PRESENTIMENT OF DEATH.

On the morning of the 10th of November, 1835, I found myself off the coast of Galicia, whose lofty mountains, gilded by the rising sun, presented a magnificent appearance. I was bound for Lisbon; we passed Cape Finisterre, and, standing farther out to sea, speedily lost sight of land. On the morning of the 11th the sea was very rough, and a remarkable circumstance occurred. I was on the fore-castle, discoursing with two of the sailors; one of them, who had but just left his hammock, said, "I have had a strange dream, which I do not much like; for," continued he, pointing up to the mast, "I dreamt that I fell into the sea from the cross-trees." He was heard to say this by several of the crew besides myself. A moment after the captain of the vessel, perceiving that the squall was increasing, ordered the topsails to be taken in, whereupon this man, with several others, instantly ran aloft; the yard was in the act of being hauled down, when a sudden gust of wind whirled it round with violence, and a man was struck down from the cross-trees into the sea, which was working like yeast below. In a short time he emerged; I saw his head on the crest of a billow, and instantly recognised in the unfortunate man the sailor who, a few moments before, had related his dream. I shall never forget the look of agony he cast whilst the steamer hurried past him. The alarm was given, and everything was in confusion; it was two minutes at least before the vessel was stopped, by which time the man was a considerable way astern; I still, however, kept my eye upon him, and could see that he was struggling gallantly with the waves. A boat was at length lowered, but the rudder was unfortunately not at hand, and only two oars could be procured, with which the men could make but little progress in so rough a sea. They did their best, however, and had arrived within 10 yards of the man, who still struggled for his life, when I lost sight of him; and the men, on their return, said that they saw him below the water, at glimpses, sinking deeper and deeper, his arms stretched out, and his body apparently stiff, but that they found it impossible to save him: presently after, the sea, as if satisfied with the prey which it had acquired, became comparatively calm. The poor fellow who perished in this singular manner was a fine young man of twenty-seven, the only son of a widowed mother; he was the best sailor on board, and was beloved by all who were acquainted with him. This event occurred on the 11th of November, 1835; the vessel was the *London Merchant* steam-ship.—From *Borrow's Bible in Spain*.

"SELF-SUPPRESSION is as much a law of knowing truth as it is of doing right. The secret of the warfare lies deep in our nature's hidden springs, below the parting of the streams of thought and action; it implicates them both alike. The discord is the fruit and proof of our nature; the prophecy of a harmony sublime enough to make all discords tributary. May not this thought help to silence vain regrets, give strength to the inevitable combat, firmer faith in the fair fruits of victory?"—JAMES HINTON.

JOTTINGS.

"A Student" (who may be addressed *care of* "LIGHT") asks if there is a life of Cagliostro published in French or English. He fancies that Alexandre Dumas (*père*) has written a book entitled *Cagliostro*, a sequel to others of his in which the arch-magician is mentioned.

Yet again the shilling shocker. We have lately noticed so many works of fiction, shocking and otherwise, which make Spiritualism the *pièce de résistance*, that it is a new thing on the earth to find one in which the very name does not occur, which is not occult, nor ghostly, nor weird, nor creepy: but which is a really good, thrilling, well-written story, the interest of which is sustained from cover to cover. Why then, what do we mean by noticing this book, and what is its name? It is called "A Study in Scarlet," it is published by Ward, Lock and Co., and it is written by "Conan Doyle," a well-known contributor to the *Boy's Own Paper*, and other journals; and—here comes in our concern with him—a Spiritualist, so a little bird whispers in our ear.

£100,000 versus Ghosts is the foolish title of a silly book. Silly as it is, it may be recommended for the private reading of the scribe of the *World*, whose more foolish ideas it may tend to disturb. Plenty of ghosts, at any rate, fill the book. We have a real haunted house with most gruesome spectres, materialisations, uncanny apparitions, and the orthodox buried skeleton, after the discovery of which evil is overcome by good, and the legacy of £100,000 enables the virtuous lady who has braved the ghosts for a year to live happily ever after with her beloved. Touching and pretty, in spite of much bad grammar, vapid conversation, and loose plot.

From the *Cornhill*, an amusing typographical error. In an edition of "Men of the Time" a paragraph relating to Robert Owen became disarranged and was placed under "Oxford, Bishop of" with this remarkable result. "Oxford, the Right Rev. Samuel Wilberforce, Bishop of, was born in 1805. A more kind-hearted, truly benevolent man does not exist. A sceptic as regards religious belief, he is nevertheless an out-and-out believer in spirit-movements."

Mr. J. J. Morse is at the camp meeting in Oakland, Cal., where we hope he has some better weather than we can boast of. Fancy an open-air address in such weather as has lately been vouchsafed us! Our English climate, never respectable, has lately been beneath contempt. Mr. Morse, in better surroundings, gave his audience some good advice, *e.g.* :—

"You cannot divorce the scientific from the philosophical in Spiritualism; if you take out the phenomena you take out the vitalising part of the movement and leave only bare skin and dry bones as the thing you are cherishing in your hearts and lives."

Dr. Oliver Wendell Holmes is an instance of a half-conscious medium writing as he is inspired, and only then. He takes his place by the side of Laurence Oliphant, and Charles Dickens, and the vast host of inspirational writers.

"All my poems," said the venerable Dr. Holmes, in a recent interview, "are written while I am in a sort of spasmodic mental condition, that almost takes me out of my own self, and I write only when under such influence. It is for this reason, I think, that I can never remember a poem a short time after it is written, any more than the subject of double consciousness can recall the idea of his other state."—*Banner of Light*.

The Rev. J. Page Hopps wisely says :—

"Do you ask how you may acquaint yourself with God? I answer: Learn all you can from those who have gone before you; but read your own message from the Father."

The words reach further than the preacher meant. They embody an axiom applicable to all seekers after truth—Spiritualists no less than others.

From a recently published sermon of the same author :—

"I know not whither, presently, my soul may go. I know not on what distant shore my spirit may begin its new life and make its first abode. I cannot tell amid what companions my first experiences in that world may be made; but this I know, that my God will be over all, that if I endure suffering I shall need it, that if I long to find Him I shall not be denied, that He will be just to me, and that, whatever be my fate, I shall be able from any world to lift up my grateful heart and say: 'Bless the Lord, O my soul! and all that is within me bless His holy name.' 'Great and marvellous are Thy works, Lord God Almighty;

just and true are Thy ways, O King of Saints.' Deny me this, and you deny that there is an all-perfect One. Deny me this, and nothing remains but to conclude that the Creator of the Universe is a blind unconscious force, or that an omnipotent demon may be its king."

For beauty of conception, and striking aptness of diction Mr. Hopps has rarely given us anything more impressive than the subjoined extract, in which he contends that God and Nature are convertible terms as respects the subject of his discourse: Nature being, as it has been elsewhere said, only a "phenomenal manifestation of the Supreme":—

"He cannot even send us a solitary apple without a long procession of gracious signs and tokens. First the delicate bud, and then the lovely blossom and emerald leaf, and the full bloom, delicately tinted, gracefully formed, and sweetly perfumed: and then the growing fruit, with bloom and colours all its own, and all as sweet and fair and comely as the love of God could make it. And He cannot even grow a meadowful of grass for a few poor oxen, without dappling it with silver and gold, and making it so fresh, and sweet, and fair, and grateful to the eye, and gracious to the heart, that some men feel ashamed to trample on it. And even in controlling the mighty forces of the atmosphere, He not only gives us air to breathe, and light to work by, and rain and sunshine in due season, but He does it all as a great artist or as a gracious father might: and He finds it in His heart to spread over us, while He does it, an everlasting canopy of beauty, an eternal miracle of ever-shifting shapes and ever-varying colours. And the great patient Father does this whether we take notice of it or not, and sometimes does it so gloriously that they who happen to look up and see it, sorrow that all God's children cannot stop work to behold the miracle of loveliness. And when the sun withdraws his light, and the cloud-world is no longer glorious with its glory, there comes another heaven of beauty over us, when God's worlds march forth and make the dark sky brilliant, and sing there that eternal 'song without words'—the music of the spheres. And all this is quite unnecessary, and is done, as it were, by the way,—as the love-work done by a mighty master. And, in all this, we have a revelation that never fails and never misleads,—a message from a Father to His children."

A few lines embodying a thought of true and real significance :—

DIVINE DESTINY.

From one stage of our being to the next
We pass unconscious o'er a slender bridge,
The momentary work of unseen hands
Which crumbles down behind us; looking back
We see the other shore, the gulf between,
And marvelling how we won to where we stand,
Content ourselves to call the builder Chance.

We call our sorrows Destiny, but ought
Rather to name our high successes so.
Only the instincts of great souls are Fate,
And have predestined sway; all other things
Except by leave of us could never be.
For Destiny is but the breath of God
Still moving in us, the last fragment left
Of our unfallen nature, waking oft
Within our thought to beckon us beyond
The narrow circle of the seen and known,
And always tending to a noble end,
As all things must that over-rule the soul
And for a space unseat the helmsman Will.

J. R. LOWELL.

The same author, writing more than twenty years ago, thus vindicates his claim to prophetic insight :—

"Who taught him to exhort men to prepare for eternity as if for some future era of which the present forms no integral part? The furrow which Time is even now turning runs through the Everlasting, and in that must he plant or nowhere. Yet he would fain believe and teach that we are going to have more of eternity than we have now; and so it has come to pass that the preacher, instead of being a living force, has faded into an emblematic figure at christenings, weddings, and funerals."

A seed of truth from an old world thinker :—

"My whole being consists of an active principle and a material substance; that is of a soul and body: neither of which can be annihilated, or reduced to nothing, as they were not produced from nothing. Every part of me, therefore, will again take its place after a certain change, as some part of the universe, and that again will be transferred to another part of the (animated) system, and thus in an infinite succession."—MARCUS ANTONINUS.

"The moment we step beyond the physical sciences we find that the strictly scientific verification, which renders doubt impossible, becomes inapplicable." Yes: mathematical demonstration is not to be had in psychical investigation: there the evidence is of another kind altogether.

"Sensual nature is not a 'far country' to the cattle. It is not a 'far country' to the natural man. But to the inner man of celestial origin that lies deeply buried in the natural man, it is a country 'a great way off' from himself."

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

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Light:

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

SATURDAY, JULY 14th, 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.

THE LITERATURE OF SPIRITUALISM.

We desire to direct attention to a list of books which we publish on another page, with some brief indication of the general scope of each, such as our space permits. The idea of compiling this list arose out of frequent applications made to us for advice as to what to read of the many books published on Spiritualism and kindred subjects. It is needless to say that no general advice on such matters can be so framed as to be of particular application in all individual cases. The needs of each reader are so different the tastes so various; the interest so purely personal. Some want the scientific aspect of Spiritualism as set forth in such books as Epes Sargent's *Scientific Basis of Spiritualism*, Professor Hare's *Experimental Investigations of the Spiritual Manifestations*, and Mr. Crookes's *Spiritualism in the Light of Modern Science*. Some prefer a later testimony, like Professor Zöllner's *Transcendental Physics*, or such a record as is found in the recent life of D. D. Home. Some go further, and incline to a personal narrative such as that in *Spirit Workers in the Home Circle*, or enjoy the full flavoured marvels of Dr. Wolfe in his *Startling Facts in Modern Spiritualism*. To others the sweet reasonableness of R. Dale Owen in his *Footfalls* and *Debateable Land* commends itself; or the unvarnished narrative of Mrs. De Morgan in her *From Matter to Spirit*, with her husband's trenchant introduction.

Others, again, are of a more philosophical turn of mind, and are pleased and puzzled with *The Perfect Way*; or with *Sympneumata* and *Scientific Religion*, as expounded by Laurence Oliphant; or with Mr. Oxley's *Angelic Revelations*; or again with Baron Hellenbach's philosophical disquisition on *Birth and Death as a Change of Form of Perception*.

Some, on the other hand, marvel over *Ghostland* and *Art-Magic*, *Isis Unveiled*, and *The Occult World*, and seek an interpretation in *Esoteric Buddhism*, and the publications more or less closely identified with that phase of thought which we have been taught to call Theosophy.

For those who like another line of thought, there is Mr. Waite's *Mysteries of Magic*, or Howitt's translation of Ennemoser's *Magic*, and the numerous other works, republished and new, which deal with this phase of the Occult.

If the religious side of the subject attract, there are the *Higher Aspects of Spiritualism* and *Spirit Teachings*, Dr. Crowell's *Identity of Primitive Christianity and Modern Spiritualism*, and Judge Edmonds and Dexter *On Spiritualism*.

Then, if the strong meat be too strong, there is the food of the nursery in many little books, and in some larger ones not mentioned, and all the literature of *Mesmerism*, *Animal Magnetism*, or, as it is now the fashion to call it, *Hypnotism*.

And lastly, not to attempt to specify too minutely, there is all the fugitive literature of Spiritualism, the most comprehensive as it is the most distinctly valuable, contained in the periodicals devoted to the subject, among which are especially to be mentioned *The Spiritual Magazine*, *Human Nature*, the *Spiritualist Newspaper*, all now defunct, but admirable records of the days through which they lived.

Nor should any real student omit to consult with patient care the storehouse of wisdom which he will find in the works of Swedenborg, which all should read and ponder. If his taste approve he may add the voluminous writings of Andrew Jackson Davis, or Thomas Lake Harris, or Allan Kardec. By the time he has got so far in his studies he will be in a position to pause and wonder at the multiformity of the views and opinions laid before him, and he will be in a position adequately to appreciate the breadth and depth of knowledge equipped with which the average critic rushes into print on the subject of Spiritualism.

It is the fashion, we believe, to decry the study of the literature of Spiritualism on the pretence that a man can gain more knowledge in a single séance than he can gather from a prolonged study of books. We gravely doubt the truth of the allegation; but the two avenues of knowledge are equally open, and the seeker after truth is not compelled to choose the one and refuse the other. No doubt personal conviction of the reality of the phenomena of Spiritualism must be gained by most of us through experience and observation. But a man will have advanced no further after many years of attendance at séances, if he confines himself entirely to the quest of phenomena. That which he has witnessed again and again will have for him no greater significance at last than it had at first. He will be no nearer a solution of the great riddle; no better for the harvest of his eyes; as little able to tell what is the force, who the unseen operator, what part the medium plays, what is due to the circle, where spirits of the departed presumably act, and where what is loosely attributed to them is, or may be, due to the action of the incarnated human spirit.

The very existence of problems such as these is unknown to the average attendant on the phenomena familiar to the votary of the dark séance. Their discussion has taxed the ingenuity of thinkers in ages long past; and the best literature of Modern Spiritualism gains its chief value from the light that it throws upon them. It will be a long time before the intelligent student of psychical mysteries in their manifold developments can afford to neglect the hints stored for him by his predecessors; and it will be a sign of progressive thought when such works as we enumerate in our far from complete list attract patient and exhaustive attention from our students.

We give ten extra columns of reading matter this week in order to afford space for the important contribution of our correspondent, "C. C. M." Alike from its own intrinsic merit, and from the character of the work under notice, the paper to which we draw our readers' attention is worthy of careful study. The first part of it appeared in "LIGHT" of June 23rd.

THE Society for Psychical Research holds its next general meeting at the Westminster Town Hall, on July 16th, at 8.30 p.m. Mr. F. W. H. Myers will read a paper on "Strata of Personality," and the President will deliver an address.

SCIENTIFIC RELIGION.*

(Continued from page 306.)

Mr. Oliphant's general conception of religion does not differ from that of the Christian Church since the day of Pentecost. It may be summed up in two words—right inspiration. But in this book that doctrine becomes a "scientific" one, in that, responding to the intellectual needs of the present age, it represents inspiration as a true law of universal nature, while at the same time it reclaims from mystery—in the sense that it brings under definite conceptions of force and substance—all that side of nature which is obscurely designated spiritual. Further than this it is impossible to go in the scientific direction, by way of exposition only; and those critics who have objected to the title because the book does not contain its verification, have forgotten the first principle of science, that verification is experimental; and betray an inability to understand the proposition that the experimental method is as applicable to metaphysics as to physics, or is not less scientific because its difficulties are of a moral character.

But though there is this apparent and abstract agreement between Mr. Oliphant and the theologians, we have only to look at the history of ecclesiasticism and at the ideas now prevalent among the people trained in religion under its guidance, to see how great is the actual difference between them, a difference which may, we believe, be traced mainly to two causes. One is the want which the Church has never attempted to supply, of any exposition of the nature and process of inspiration, appealing, like that now before us, to the understanding, whereby the doctrine could have been realised and appropriated individually as an immediately practical truth; the other—consequent, to some extent, on the first—is the almost exclusive importance attached from the beginning of ecclesiasticism to right belief, or orthodoxy. It may be thought that this was rather a consequence than a cause of the failure to keep individual inspiration in view as the essential fact of religion, but it further conduced to that failure by diverting attention from the individual to the collective and organised Church as the recipient of inspiration. Protestantism, with its right of private judgment, did nothing to recall attention to the main point, but merely laid the logical foundation of the modern Rationalism which gradually developed out of it. Nothing, indeed, can be more opposed to the view of individual inspiration put forward by Mr. Oliphant as primitive Christianity, than individualism of either faith or practice. Unlike the "Grace" of theology, so far from tending to other-worldliness, it is pre-eminently constructive of social conditions here. The Christianity of Christ is a terrible and standing menace to the established order of the world, but in a sense in which it does not cease to be true that Christians should "render unto Cæsar the things that are Cæsar's." It is revolutionary and destructive; but only as every great ideal in course of visible realisation must be fatal to all prior and lower forms in juxtaposition with it. The fact that this has not actually happened, and the reason why it has not happened, constitute Mr. Oliphant's indictment against the Christianity of the Church and of the world. That it should, and can, and will happen may be inferred from the possibilities of inspirational life, when the channels for it are opened by a disposition which is in manifest course of preparation.

Though it is to be regretted that Mr. Oliphant has not given credit to the higher quality of Christian thought which has completely discarded the spiritual selfishness and narrow conceptions of dogmatic and popular Christianity, nevertheless remains true that society is what it is be-

cause religion is what it has been made, or allowed, to become. Mr. Oliphant's description of the latter may be, in some minor respects, a caricature, but the gravamen of his charge is irrebuttable. Christianity has not been, on the whole, a religion of love and service, but of personal salvation. The Christian virtues, and the most conspicuous of them, charity, have indeed been duly inculcated; but with one notable, and for a time, splendidly successful exception, that of the early monastic Orders, the idea of basing social and co-operative life on a Christian plan, of repudiating the type of life already prevailing in the world, of renouncing individualism with all its aims, and competitions, and appropriations, has never been encouraged, and still less has it ever, since the very first ages of the Church, been conceived as an essential condition of Christian community. Mr. Oliphant suggests, with much insight, that the false ideal of personal salvation reacted on the conception of the Christian's life upon earth, and actually promoted its selfishness. As was to be expected, a religion which accepted social conditions as it found them, even allying itself with them, and adopting their essential inconsistencies with its Founder's precepts, was already committed to the hypocrisy which has become so established and ingrained that the difficulty now is to get Christians to recognise that it is hypocrisy, and that their whole social fabric and mode of existence stand in flagrant and monstrous contradiction to the true Christian life. "Hypocrisy," says Mr. Oliphant, comparing our Christianity with other religions (which he does not spare), "may be considered a Christian speciality." His remarks recall a powerfully bitter passage in Mr. Roden Noel's poem, *The Red Flag*, which might have been written in collaboration with Mr. Oliphant.

"Yet though they give two fingers to the Saviour,
Best clothes on Sunday and demure behaviour,
Men of the world on every working day
Put the old creed with childish things away;
Measure the infinite God on pain of hell;
But do not heed Him when you buy or sell.
Call Jesus Lord decorously on Sunday
But treat Him as a genial fool on Monday.
Lift up your pious eyes at Darwin's creed,
Yet try to prove him right about your breed,
Dear fellow Christians! who live as though
Not even now you'd struggled from below,
For beasts of prey with all their savage strife
Are still the cherished models of your life.
Ye war with all your fellows for existence,
And when you've thrown them, still with fierce insistence
Grind them beneath you, crush them all to death,
That you may breathe a more luxurious breath.
Hail weaponed man of grand expanding brain,
Most formidable beast of all that stain
Our mother earth with fratricidal blood!
Tigers but raven hungry for their food;
But thou, to fling one shining bauble more
In coffers bursting with thy gold before,
Starvest the babes and women at thy door!"

It has often been urged that Christianity has exercised an ameliorating influence, that its spirit has worked from within upon institutions and customs which it could not immediately assail, and particularly that it has been instrumental in raising the status of woman, and in abolishing slavery. This may be admitted, and Mr. Oliphant recognises that "the civilisation which calls itself by Christ's name has still more divine life in it than the relative barbarism of the East," and adds that

"In Christendom alone is there a burning desire on the part of a growing class of men and women to rise out of the sham into the realisation of the true Christianity, to embody the ideal life at any personal sacrifice, and to spare neither money nor energy, fame nor position, if so be that by their efforts they might contribute towards laying a single stone of the foundations of a social system in which the relations of man to woman, and of man to his fellow men, should be divinely

* *Scientific Religion, or Higher Possibilities of Life and Practice, through the Operation of Natural Forces.* By Laurence Oliphant. William Blackwood and Sons, Edinburgh, 1888.

regulated, and which should be based upon the corner stones of sex purity and mutual co-operation."

This impulse to self-renunciation, while it is a true development of the Christian spirit, is often not at all explicitly associated with Christian belief. It is in truth the consciousness of a deeper self than that of individuality, a rising into the total being of humanity, tintured as that has been by the divine influence of a higher principle, which in its personal manifestation we call Christ. Mr. Oliphant sees the human race only as individuals; the "invisible world," on which he truly asserts our dependence, he understands entirely in the Spiritualistic sense of distinct personalities, and (if we do not mistake his meaning) he thinks it possible thus to explain (p. 52) a conception which he might have found of the utmost value had he applied it to the Scriptural account of the creation—the *Anima Mundi*. We venture to disagree. It is absolutely indispensable to discard that fatal fallacy of modern thought which dates from the scholastic Nominalism—the logical parent of all our materialism, nay, of Nihilism itself—the fallacy of seeing Totality only as Aggregation, of seeking reality in the infinitely little, which is just nothing. Mr. Oliphant has discovered, by his reading in physical science, that this cannot get to, or even imagine, the true "individual"—the ultimate atom—at all. Every phenomenon in nature is composite; intensify your microscopic power *ad infinitum*, and you will still find only infinite divisibility—never the unit of existence. How is it, then, with psychical "individuality"? Is that not composite, aye, psychically composite? Are we units in any other sense than that in which all nature presents unity to us, the unity of integration? All life is a rising scale of integration; and all natural analogy points to the inference that the human entity is the integration, by assimilation, of myriads of subordinate consciousnesses, the cells of our psychical organism, the functional ministers of our "individual" life. Are *they*, then, the "real" of me, they, who are again subdivisible, and am "I" only a nominal abstraction, an aggregation of these "real" facts in a certain order? But if not, if the true definition of individuality is integration, is not the conclusion immediate that we, in our turn, should be subject to a yet higher principle of integration, and that the "individuality" of an integer including us is just as conceivable as our own? But that is the "World-Soul." The parts cannot know the whole which comprehends them, but they share and appropriate its life, its impulses, all that belongs to it, they "hold of" it; but it is more than the aggregation of them; it is the integration which makes their aggregation. We are to conceive it, not as an abstraction, not as mere aggregation, but as an integrating consciousness, of which we are at once the offspring and the parts; its "multiplex personality," to borrow the expression of a writer whose speculations contribute an element of genius to the insufficiently imaginative conceptions of the Psychical Society.

The existence of the Planetary Soul is almost intuitively evident, if we ponder well the conception of individuality as itself an integration. The notion that beneath the first principle of all there are no higher integrations than glorified subdivisions of humanity, is only a metaphysical atomism. Rather should we recognise that the World-Souls are themselves included members of a yet higher integration, following the physical analogy, which is the external manifestation of the fact, afforded by the solar systems of the visible universe. The suspension of existence from above, the priority, that is, of higher to inferior grades of integration, is the great principle of the Neo-Platonic philosophy, as indeed of all idealistic cosmogony, in direct opposition to the principle of materialism, which is to build up the universe, and all the life in it which materialism acknowledges, on the no-foundation of

the "unfathomable atomic abyss." That is the philosophy of Appearance, which is always inversion, the upside-down reflection of truth.

Death is loss of integration, and if we apply that definition to the body of humanity, and to its first integration in "Adam," we shall have a general conception of what may be meant by the catastrophe of the "Fall," and of the consequent problem of all religion. By obstructing, through self-will, the descent of the higher quality of life which was his own integrating power, universal man could no longer maintain the psychical subordination of the members which were his own body, and his disintegration was just their relegation to an untoned individuality. It was "*in Adam*" that "all died"—died to the total organic life in which all the conscious energies are functional, without strife and without appropriation, of which the co-operation is strength and the synæsthesia beatitude. And that "*in Christ* shall all be made alive," is to say, that a re-integrating consciousness shall reclaim the body of humanity from verminous putridity, restoring to it the vital unity which is health and strength and beauty. He is "the Resurrection and the Life." To be "*in Christ*" is for every individual of which this can be said a return to corporate integration, the evidence of which is the characterisation of the individual consciousness by one organic will, a will of universal quality, in lieu of the anarchical self-regarding and self-assertive will. And to mark the progress of Christ in His "second coming," we must look to the growth among mankind of a disposition which may not at first consciously own Him as its author, but which will lay the foundation of His kingdom in this world. Churchmen may go on reading the declaration, "My kingdom is not of this world," out of connection with the whole context of ideas to which it applied, and as a sanction to the perpetual divorce of the "temporal" from the "spiritual," but whoever believes in the philosophy of "Ultimation" (and only to understand it is to believe in it), will see that Christianity is the true Social Revolution, working to its end with a force of supreme and invincible efficacy, before which must retire all the forces of political materialism, whether of attack or of defence—the force of conversion.

But the great fallacy of the present age is its belief in Intellect as the power that is to solve all problems, whether scientific or social. Perhaps a more radical mistake has never been made than that of Professor Draper, in the passage quoted by Mr. Oliphant at p. 36, in which he describes "the whole aim of development" as being "for the sake of intelligence," and subordinates the moral—which depends on feeling—or even reckons it of no account in social advancement. But this fallacy has taken such deep root—or is, at least, so widely fashionable—now, that every sentiment which cannot immediately justify itself to a shallow and narrow utilitarianism, or opposes itself to a view of human interests which sees only their most external aspect, is thought to be effectually disposed of by the charge, or taunt, of "Emotionalism." This disparagement of moral feeling among the educated classes in our time, nay, the repugnance to every idea, to every cause, even to any eminent person appealing to it, directly results from the exclusive estimation of the intellectual faculties, unenlightened, and disbelieving in enlightenment, from any superior source. Already the existence of the moral sense is being accounted for and explained away, to the satisfaction of modern culture, just as ghosts and other inconvenient intimations of a transcendental nature receive their rationalistic quietus. To no scientific believer in evolution does it occur to regard moral sensibility, with its admitted indefinitude and liability to misinterpretation or perversion, by the analogy of the general sensibility, wherein originated the differentiation of sense organs, and the foundation of objective knowledge,

Those only who believe in inspiration, as an influence from another order of existence, can appreciate the justice of this analogy, or see how this rudimentary sensibility may develop into a faculty of intuition with an illumination before which will pale the lesser light of our partially instructed reason. The development of moral sensibility into moral intuition means the evolution of an organism for relation to that part of spiritual nature of which the forces are of a moral order, and tend to the divinisation of consciousness; and the possibility of scientific verification of religion depends in the first instance entirely on the faith with which we can attach ourselves to the spiritual, through the rudimentary faculty we already possess for its apprehension. The further condition of this development is easily discoverable by analogy, and it will be no digression to examine a little more particularly what that is.

For organic evolution of a race whose survival depends on adaptation to a single environment, no conscious faith is demanded, but only an instinctive *conatus*, or striving, which is stimulated by requirement. Now the striving for organic *rapprochement* with external nature is an act of attention by or through the as yet undifferentiated sense to the material offered to it or acting upon it, resulting in a subjective discrimination which, becoming habitual, and increasingly definite, determines the modes of receptivity and differentiates the object. This account of the process is vouched for by the effect of all attention, as we now observe it both in thought and perception. Acutely discriminative perception is the result of training the senses to attention to their objects, whereby these latter are filled with a differentiated content, undistinguished by the ordinary observer; and superiority of intellectual "discernment" follows upon a concentration of attention, which fixes the at first nebulous idea, till that opens itself like a flower, disclosing its parts to distinctive analysis, and its occult resemblances for generalisation. The secret of all discovery, in short, is attention. All the activity required of us is an intense regard, and the suppression of importunate distractions. The real "thinking" is done in us, not by us. It is truth unveiling to the love which applies to her, to the reverence of profound silence in her presence.

Now we see at once what is the great disadvantage of the internal sensibility we call moral, as regards the fulfilment of this condition of its development, in comparison with the relative facility with which that condition is attained in the case of external sensibility. In the latter case attention is constrained by the mere struggle for existence, by the necessity of the incipient organism to relate itself further to its environment. But for moral sensibility to develop into intuitive consciousness, the requisite attention is quite voluntary, and is constantly disturbed by pre-occupation with the world with which relations are already fully established. It is thus by a law of natural necessity that devotees have always withdrawn themselves as much as possible from the disturbing environment, "the world," with the result that they have thereby developed a spiritual faculty, and attained an experimental certitude, which the ordinary man quite fails to realise even in imagination. And when the Rationalist meets testimony to this internal experience by prating of hysteria and hallucination, his intellectual position is just that of an oyster which should deride accounts of an external nature revealed to senses not yet developed in itself.*

We have already commented on Mr. Oliphant's disparagement of contemplative devotion; but undoubtedly he points out another method of attention to inspirational intimations, by which the latter receive a special direction and application to the problems of the world in which we live. And while agreeing with Montalembert † that it is

at least as true that to pray is to labour, as that to labour is to pray, we must admit that when the subjective conditions of social regeneration are prepared, inspirational labour is the true synthesis of the activities which must combine for the solution of the problem. Nevertheless, for the success of any such experiment the subjective condition of wills effectually converted from individual aims and interests, or at least in course of such conversion, is an indispensable preliminary. Existing socialistic propagandas, when they do not propose violent methods, aim at an intellectual conversion, on the radically false assumption that will follows intellect, whereas the reverse is the truth. Dominant classes cannot believe in any reconstitution of society; no class, no individual ever can truly believe anything which is not accordant with the quality of its, or his, will. The thing is psychologically impossible, and in the occasional, though exceedingly rare, cases in which will—a subjective disposition—is either quite absent, or is effectually suppressed in the supposed interests of intellect, the result is, at the best, avoidance of positive error or partial views, but not attainment of truth, not a practical advance towards the solution of any problem. And one reason of this incompetence of pure intellect, however highly developed it may be, lies in the fact that it cannot get all the requisite data from an experience of life and nature afforded by this world alone. When Mr. Oliphant says that "we can arrive at no just appreciation of the nature we see without taking into consideration the nature we do not see, for the two combined form one indivisible universe," he enunciates a truth as applicable to moral and social problems as to physics, commonly so called. But as we cannot ourselves "take into consideration" data not comprised in our own experience, we can only receive them, or a directive based upon them, from those who know more than we do. History abounds with the failures of methods which rely on the supposition that this world—so far as those methods are concerned—is the only one of which we have to take account. It is often said, for instance, by people who are blind to the lessons of experience, because they cannot alter their point of view, that persecution, religious and political, has only not succeeded because it was not thorough enough. In fact, it has often been as thorough as man could make it. The persecutors have supposed themselves to be exterminating, whereas they were in truth only liberating and diffusing, by the physical death of their victims, a spirit which could thus propagate the hated heresy or rebellion from points of superior vantage, and every martyr was replaced by a multitude who were psychically influenced. The history of persecution is a striking illustration of the inconsequence of Christian belief in the Church; for if the Divine Spirit could only come upon condition of the great Sacrifice, whereby the liberation and expansion over the Church of the "virtue" of the Victim (which was just that Spirit) became possible, the same must be true of every spirit, great and small, good, bad, or indifferent, psychical forces being released by bodily dissolution for more effective operation. It may be safely assumed, not only by Spiritualists, who believe in the continuity of personal life, but by every one who accepts the doctrine of the conservation of spiritual energy, that no great movement or event occurs in this world without co-operation of the world which is to us invisible; and many a minority, confronted by forces apparently as overwhelming as those of the Assyrian host, may say with confidence, "Those who are with us are more than those who are against us."

The power which will work out the solution of social problems is not a purely intellectual one, but even less, if possible, is it to be found in classes which revolt on their own behalf. For such is the condition of right inspiration that no revolution is of solid and enduring value which has

* It is remarkable that Hume, in his "Essay on Miracles," expressly justifies the incredulity of the King of Siam as to the existence of ice.

† *Monks of the West.*

not a moral initiative in the people who seem to suffer by it. Social reconstruction is not a problem which interested wills can solve, in the sense of their interest, to the advantage of society itself. There is no virtue in any plan, however specious, for replacing individualism by communism, unless the communistic consciousness, which must work the plan, has been first developed. That development must be at least germinally antecedent, and there is a fatal materialism in the expectation that any framework or constitution into which society can be forced will produce a soul for itself, or provide the executive spirit. The old individualism would simply burst the machine. Vital associations of men are organisms which grow from an internal necessity, which in this case can only proceed from converted wills. The problem belongs to the small but increasing number of people in whom the universal will quality is beginning to prevail, who are telepathically so affected by the miseries of the world, so oppressed by its problems, and so disgusted with the topical remedies which are the compromises of essential selfishness with a conventional conscience, that their own immunity from the external burden is an aggravation of the internal one which they have grown to feel. Why do these people not find each other out, and come together, strong in the disposition to a self-sacrifice which would be in truth a relief? Why do they not initiate an experiment in voluntary Socialism which would be an education, moral and economical, to the public, a thousand times more effectual than the propagandas which aim at the conquest of the too powerful forces of organised selfishness, not at their conversion? They would for the most part reply that it is because they have no faith in the practicability of any such partial experiment. And it is unfortunately true—such has been the education of our nominal Christianity—that the majority of those in whom this disposition exists have no faith in the sole condition of practical success, an inspiration which cannot dispense with faith, because that would be to dispense with recognition. Mr. Oliphant, who has dared more, and given up more, than, perhaps, any other living man, on what he has somewhere told us was to him at first the mere chance or hypothesis of Divine direction, insists much in this book on the necessity of actual work—which is the ultimatum of a disposition to serve mankind—as the indispensable condition of inspiration, which then penetrates the details of labour, resulting in an illumination extending far beyond the particular occasion. The fourth chapter, on the “House-Book,” a treatise written by the late Mrs. Oliphant, is an excellent commentary on that principle.

Recognising inspiration—a life and strength and illumination interiorly imparted—as the true order of nature, the possibilities of social co-operation among those who have returned, or are seeking return, to the conditions of that order, will be measurable by the degree in which the individual contributions of the force thus derived can be merged in the common stock. As the purity of aim opens each individually to a current of inspiration descending from a Divine source or radiating from a Divine centre, through intermediates already attuned to its influence, the fusion of these individual streams, on falling into the reservoir of a true community, makes a volume and a power out of all proportion to their several operation.

“The measure of inspiration is enormously increased by the number of those engaged in seeking it in one group, and in the same way, and whose atoms have combined in such a manner as to form one wire, so to speak, which may transmit from the unseen the electric inspirational current. The result then becomes the inspiration, not of one of the number—though upon him may devolve the duty of putting it into words—but of the group.”

Readers of this book who follow the author's conception of the method and process of psychical and pneumatic com-

munication, will appreciate his explanation of the long delay in the development of the spiritual influence of Christ in this world, an influence now increasingly perceptible in a true humanitarian sensibility, if far more rarely in the peculiar quality of consciousness which Mr. Oliphant terms *sympneumatic*, and which is apparently identical with that high experience of Divine union described with more or less obscurity by not a few saints and mystics.

“The reason why this would not take place before is because the atomic chain by which alone it would be conducted from the source of spiritual potency is only now being completed. It consists of ‘the spirits of just men made perfect’; and before the great mass of humanity would feel the electric shock which it is destined shortly to impart to the visible universe, the batteries had to be prepared, and the conducting wires led to the hearts of men; and these men had respectively to be charged with, and composed of, atoms containing the potential elements of good men who had fought the good fight in their lives here, and had often sunk in the conflict, having apparently accomplished nothing. Such martyrs as Savonarola, Madame Guyon, and, in our own day, General Gordon, supply illustrations; but their names are legion, for the greater part died obscure and unknown, and were accounted nothing in their humble and limited spheres of faithful service. The crown of glory which they have won is the part they are now playing in the great work of universal redemption, and this great work was begun when He whom Christendom rightly calls its Saviour brought the restorative vital current into the world, and, by the dissolution of His outward frame, distributed its atoms once for all throughout the decaying structure of the earthly universe by methods I shall presently describe. Thus the accomplishment of that work, which seemed a failure at the time, is at hand; and thus the bread of His body which He cast upon the waters will after many days be found.” (p. 180.)

“There were two reasons why what seems to us so long an interval should elapse between Christ's sacrifice of Himself, and His return, in the plenitude of His might, to accomplish, through the organisms of those who yield themselves to Him, the work which He has begun. One was, that it has taken all these years for the seed which He sowed in the world, through His body and blood, to germinate. The other is, that it has taken all these years before a sufficiently powerful pneumatic battery could be charged, and an atomic chain could be prepared out of the organisms of those who have passed into the invisible world in the faith and love of Christ, to transmit the forces which are necessary for the world's redemption. The vital energy had to be stored both here and there. It is through the chain thus formed that we reach Christ, and that He reaches us; and it is through atomic sympathy, by means of the energies stored here, that those who feel the truth of what is here written will be attracted to each other. As soon as the earthly battery is powerful enough to draw down the life which is waiting to be poured down upon us, those which have been hidden from us by death hitherto will remain manifest. This is ‘the manifestation of the sons of God,’ and when the atomic combinations are complete between ourselves and those which have gone before, ‘then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.’ This does not, of course, mean a literal ascension in our present bodies, but an atomic modification of them, which will altogether alter our relations to matter in its existing form, and enable us to exercise the same powers, which are not unknown to fakirs in the East and mediums in the West, though it will be under conditions altogether different from those which operate in their case, and enable us to unite ourselves with those who are in approximately like conditions with ourselves.” (p. 306.)

It has always seemed to us that belief in historical Christianity should depend less upon evidence, in the ordinary sense of the word, than on the possibility of exhibiting to the understanding a process, necessary in itself for the spiritual elevation of mankind, and involving the very facts, as historical phenomena, which are recorded of Christ. But the narrative has been more reasonably discredited by the “Plan of Salvation” accepted by the Churches than by the “miraculous” element it contains. And in the absence of any intelligible and satisfactory exposition of the *modus operandi*, so to speak, of redemp-

tion by means of historical events, it seemed more probable that we had in the Gospels a nucleus of fact, clothed upon by Gnostic allegory, containing a profound spiritual signification. One could not help suspecting that as we are told that Christ spoke to His disciples only in parables, we were intended, or received a hint, to understand that this was just the method adopted with ourselves, that the whole history of Christ Himself was a parable for those who could to interpret. But the whole aspect of the question changes if this great and potent tradition can be carried into the light of an intelligent conception of natural processes, although that must long remain hypothetical for the majority. The conception which Mr. Oliphant offers us of the efficacious virtue of the death of Christ will be intelligible to those who follow the book throughout in its account of spiritual and psychical forces and their operation. But real belief, as he remarks with profound truth, "cannot be acquired by an intellectual effort, but descends by inspiration to the affections." That follows from the principle already adverted to, that the source of light is love, that intelligence is derivative from will, in the sense of central disposition. The understanding is, indeed, subject to "clouds and perturbations," as Bacon said, from that same principle, for false affection will assuredly ultimate in false belief, as that in wrong action. But it is observable that even the Rationalist, who sees nothing higher in man than his intelligence, exalts the "love of truth" as the essential condition of its attainment, thus unconsciously conceding the first place to the desire of the soul. It is the boast of science that this love is made superior to all prepossessions; nor is it very difficult to keep special and obvious forms of bias in subjection, relatively to particular investigations. But it does not follow that their "love of truth" is quite the profound affection which the devotees of science would have us believe. "Nature's abhorrence of a vacuum," remarked Torricelli, satirically, to a perplexed experimenter in hydraulics, "extends only to a depth of thirty feet"; and few, indeed, are the minds in which we could sink the plummet deeply without encountering a dominant idea, or congeries of ideas, the offspring of a "ruling love." It is because a real love of truth can only spring from a radically purified will, that we have to seek the subjective condition of knowledge in a moral quality, which almost empties us of individuality. Then ensues the craving for a new filling which shall no longer partake of individualism, and this craving is an application of the soul to God. The response is Divine influx, inspiration, a new vitality imparted to the pneuma, or central will-principle, passing as light into the understanding, and as efficacious volition into the operative faculties. That when this descent is unobstructed, it will penetrate even to the physical organism, possessing it with sensation, is an assertion at which none should stumble who apprehend the philosophy of the conversion of forces in their passage through discrete degrees. That this conversion to the ultimate degree should eventually result, as Mr. Oliphant anticipates, in a modification of the integument of the external body, relating us to physical nature otherwise than at present, is equally credible. But the account of the quality of this force, of its origin, and of its manifestation in human consciousness, must be reserved for consideration in another article.

(To be continued.)

"I SHUDDER at the self-deception to which well-meaning and talented men are exposed when they endeavour to elevate individual interests into laws of Nature and orders of Providence. The will of God is laid down with as much assurance and decision as if it had been supernaturally communicated to the author over an afternoon cup of coffee, and all this for the purpose of bringing eternal motion to test, and preserving intact the divine right of noble proprietors."--ANONYMOUS.

MRS. HARDINGE BRITTEN AND RE-INCARNATION.

Among the class of spirits who object to the instruction of man concerning the laws of re-birth, there are many excellent beings, who would not tell an untruth direct. They disapprove entirely of giving such information to man, and when tackled direct upon the subject they are forced to give an evasive answer. Thus, when the question is put in a direct form, such as, for instance, "Is the doctrine of Re-incarnation true?" they give an answer of such a nature as the following, "You have no proof of it. You know no fact that proves it." Now these beings, when elevated, have the power of employing inferior spirits, who very probably have no knowledge of the matter at all, to answer questions for them. It is not infrequent for a communication to be commenced by one spirit, continued by a second, and finished by a third. These three may all be mere repeaters of the message of the higher intelligence, or one or more may add his own views on the matter. It would be, therefore, very easy for a high being who was asked an inconvenient question, to direct one such to answer, when nothing would be simpler than for this second to state the truth, "that he knew nothing of it." Such is a very possible and probable explanation of the fact that many mediums, whose guides are evidently highly developed, deny what is definitely and more or less categorically asserted through other equally highly controlled psychics. Again, the subject of Re-incarnation is a scientific one, rather than a spiritual one. One can therefore easily conceive that very good, spiritually-minded, moral spirits, who have not made inquiries and research into philosophy and science with the view of clearing up this question, may not know much or anything about it.

Spirits, when not highly developed, know nothing of their state previous to their last earth-life; but this is no argument whatever against that previous state, any more than the fact that men still in the flesh fail to remember it. It would be well to put to spirits who deny the existence of rebirth, such questions as "Why is one man born a bushman and another a white, considering the special advantages the latter has for spiritual development? Why is one man a genius, another a thickhead, and a third an idiot? Why is one man subjected to the trials of riches and another to those of poverty? Why does one man pass through life without trouble, and another has nothing but suffering, bodily and mental, from his earliest youth to the day of his death? Why do some children die young and so escape the hard earth-life? Why are some men naturally spiritual, benevolent, and wise from their very childhood, and others cruel, lustful; and selfish?" If the spirits who instruct non-Re-incarnationists can give more satisfactory answers to these questions than the explanations afforded by that doctrine, one may be inclined to agree with them. But I am afraid they cannot.

Mrs. Hardinge Britten was the last exponent on this subject, at the soirée of the London Spiritualist Alliance, and the answers given in the first part of this paper are taken from her lips. One cannot assert that any one of the methods above supposed was acted upon in her case. But her assertions may be criticised in this way at least, although they may also be explained in others as well. The doctrine was not definitely denied, but the answers were such as to easily lead one to suppose that her controls did deny it. It matters not if they do deny it. If they do they must afford us some better method of answering the questions I have propounded above, than we can get from the teaching of plurality of births. I venture to ask her to send to "LIGHT" answers to those questions by her controls.

In the lecture Mrs. Britten spoke of evolution from the mineral, through the vegetable and animal kingdoms until man's estate was reached. How is that possible without Re-incarnation?

1st M.B. (Lond.)

PREMONITION OF DEATH.

The Boston *Daily Globe* (June 22nd) has a sensational account of the death of Dr. Warren S. Stokes, and of certain occult phenomena which foreshadowed it. It seems that Dr. Stokes was a stalwart, healthy man of thirty-two years of age, who was full of enthusiasm for his profession, and an earnest student of both psychical and physical science. The occult part of the story must be quoted in the *Globe's* own words :—

"One afternoon in the latter part of May he called on a lady friend who lives on Beacon-street, and who has known him for years. As Dr. Stokes entered her parlour door and advanced to greet her, she saw with perfect distinctness directly in front of him an apparently luminous and semi-transparent form. It was his 'double,' his Doppelgaenger, as the Germans call it, or his 'spiritual body,' as Buddhists would say. It was his exact counterpart, except that it appeared clothed in white, whereas the doctor was dressed in black. When he had gone the lady said to her husband : 'Dr. Stokes had on his burial clothes. I know it. I am sure of it.' The awful words proved true.

"Two or three days after this premonitory incident there was a meeting of a secret brotherhood to which Dr. Stokes belonged, and which has for its object the study of occultism. He was present, with five or six others, including the lady above-mentioned and two well-known Boston physicians. It is not amiss to state that one of the aims of this brotherhood is the development of clairvoyant powers in its members by means of thought focalisation. They concentrate their minds and eyes upon some object—a glass crystal, or prism, or sphere—raised on a pedestal in the centre of the room, and see what will there be revealed. The ghastly revelations on that night boded no earthly welfare to one of the loved members of that brotherhood, and showed how fixed and sure is every man's destiny. When the moment of focalisation was past Dr. Stokes was the first to speak.

" 'Why, I saw nothing,' he said ; 'the crystal seemed to dissolve into mist.'

" 'I saw a man on a bed of sickness,' said another ; 'he leaped from his couch and I saw his bushy, brown hair.'

" 'I saw a coffin,' said the third who spoke.

" 'And I saw the letter S.," said the fourth.

" 'That must be our friend, Dr. —,' said Dr. Stokes, mentioning an aged physician whose name begins with S. 'I heard that he is in feeble health.'

"But the other members of the company knew that Dr. Stokes himself was the fated one.

"There was an astrologer present, and he was asked to look at the doctor's horoscope. On referring to his books, and getting the year, month, day and hour of the doctor's birth, he said to him :

" 'The month of June will be a dangerous one for you ; beware of infectious diseases.'

"Dr. Stokes scouted the idea, and turning to a physician who was present, he said, laughing :

" 'Well, now, doctor, that's too stupid if it means me. Just feel of my muscles. I am perfectly healthy and was never sick a day in my life. If you were the one meant I should perhaps be inclined to think it reasonable.'

This is the occult, premonitory part of the story. At the time the warnings were given there was absolutely nothing to indicate any other condition in Dr. Stokes than that of perfect health. His daily business brought him in contact with infectious diseases at the dispensary which he served, and he got himself vaccinated by one of his colleagues. The virus used was that kept at the dispensary, and it must have been impure, for two days after the operation symptoms of blood-poisoning showed themselves. Eventually he was removed to the City Hospital, and there died. The attendant physicians seem to have referred the symptoms to other causes, but a *post-mortem* examination showed no traces of any disease but blood-poisoning. It is not important, from the point of view of this notice, to argue the cause of death. If a careless use of poisonous lymph produced these terrible results the conclusion to be drawn points to the exercise of great care in vaccination. The remarkable points in this case are the prophetic indications of coming disaster which foreshadowed the final catastrophe.

CORRESPONDENCE.

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

To the Editor of "LIGHT."

SIR,—Your correspondent "Lily" is surely a little unreasonable in emphatically closing the door against correspondence on her narrative.

To be of service to Mr. Myers the statement of facts should be so definite as to leave nothing for the imagination, and tried by this canon her description is faulty.

She speaks of a *little* heap of incense. The word little is a comparative term and may convey very different conceptions to different minds as to the size of the heap.

Again, "Lily" assumes that the incense found *must* have been taken from her incense box. But she does not appear to have examined her store to see if any had been abstracted, neither does she state that on examination the incense brought by the spirit was identical in appearance and composition with the store in her desk.

I do not offer these remarks in a quibbling spirit or with desire to detract from her narrative, but if the facts are to be of service to Mr. Myers they must be put in a way that will render them of the greatest evidential value.

Moreover, I would remind "Lily" it by no means follows of necessity that the incense brought was abstracted from her store. It is no more difficult to *create* the article in the room than to de-materialise and *re-create* that from the locked desk.

Having regard to the great difficulties with which Mr. Myers has to contend in the collection of evidence, perhaps "Lily" will re-consider her verdict on these points.—Your obedient servant,

Croydon, July 9th, 1888. J. H. MITCHNER, F.R.A.S.

To the Editor of "LIGHT."

SIR,—In my effort not to trespass more than was absolutely necessary on the valuable space you kindly accorded me last week for my reply to Mr. Myers, I confined myself to stating the bare facts of the "manifestation." But I now think I should have added that which explains, and, therefore, enhances its value, viz., it was my general practice to burn incense before my friend and I commenced our spiritual séances, knowing it was a preliminary that was pleasing to our spirit-friends.

But on this evening I had omitted to do so, and my spirit-sister, therefore, took the method related in my first letter of reminding me of the omission.

If you will kindly grant me space in this week's "LIGHT" for this addition to my previous letter, I shall feel grateful to you.—I am, sir, faithfully yours,

July 9th.

"LILY."

Abnormal Sensitiveness.

To the Editor of "LIGHT."

SIR,—As a small contribution to the discussion of the question suggested by "Sirius," let me mention one touching case. There is, in a well-known asylum, a ward in Chancery ; a lady in some moral respects far saner than many people outside. Yet she is, for all practical purposes, unfit for society as it now exists in England ; and is perfectly aware of being so. People unacquainted with Spiritualism speak of her as suffering from *delusions* ; but she herself asserts that her statements are not delusion, but "mystic." She sometimes says that she does not know what she means, but she is perfectly sure that what she is asserting has truth of *some* kind, and that its truth will be some day made manifest. I have as yet failed to interpret many of her statements ; but have succeeded in tracing the source of one large group of them. She has, over many persons (myself among the number), a singular mesmeric influence. We find it impossible to think an uncharitable thought in her presence. The influence, while we are together, goes from her to me. But when I leave her, it seems to reverse directions ; for if, while I am in a room alone, I think unkindly or angrily, she "*sees*" me and "*hears*" me say bitter and violent things. She sometimes says :—"Mrs. Boole came into my room with fiery eyes and said so-and-so" ; and the attendants (knowing that I have not been near her room at the time) call it "delusion." But I know of nothing so like meeting truth face to face as these "delusions" of hers about me ; for they are, invariably, *my own evil thoughts*, stripped of veils, and presented in their naked ugliness. By studying the symptoms which accompany her "delusions" about

me, I have come to the conclusion that other delusions are the result of similar thought-transference from persons, some of whom are unknown to her.

Two thousand years ago this lady would have been employed by some prophet, Druid, or Odin priest, as a messenger, to reprove secret sin. The wisdom that sits on the woolsack considered it was doing its whole duty to its orphan ward by locking her up in a lunatic asylum! The case has become thereby complicated in two ways. As she was entrapped into the asylum by false statements made by those who professed kindness, she distrusts everyone, and her confidence is very hard to win. And, owing to neuro-memesis (or psychic infection) she has caught the symptoms of many kinds of insanity (though in a form so different from the real diseases that only a bungler could be deceived). Thus, instead of reproving sin as a prophetess, she spends her life in bearing the diseases and sins of her fellow captives. No Christian will venture to say that the latter office is the less honourable of the two. Though the case is confused, and its value diminished, by cross currents of diseased magnetism, I feel the friendship with which this gracious victim of society's blunders honours me is, intellectually as well as spiritually, among the highest privileges which I enjoy.—Yours truly,

MARY BOOLE.

The Double.

To the Editor of "LIGHT."

SIR,—Some little time since I wrote particulars in "LIGHT" of a curious case of what is called the "double" given me by a lady who was herself the unconscious agent in the strange phenomenon.

She is a woman of a highly religious character, and one whose word may be entirely relied on. The following was also given me by her, and relates to a sister of hers (now deceased), who married and went abroad many years ago, in the earlier days of Australian emigration. She lived with her family at Melbourne, and among other children had a very attractive daughter, who at the time of the following occurrence was early in her teens. One day this girl joined her sisters and some friends in a picnic to some beautiful pleasure grounds in the vicinity of Melbourne (the mother not accompanying them), and there accidentally met with a relative of the family, a sort of *mauvais sujet*, much older than herself, who induced her to leave her friends and walk with him about the grounds. He led her to a secluded locality and there deliberately endeavoured to lead his young relative from those paths of virtue in which she had been so carefully trained. Just at this critical moment the girl, on looking up, saw the shadowy image of *her mother* appear among the trees and shrubs by which they were surrounded, and calling her companion's attention to it, *he also* saw the mysterious phantom, and his would-be victim was saved! It seems curious that this strange, and I believe somewhat rare, phenomenon of the double should have developed itself in both sisters, and rather tends to confirm the theory that these and similar occult manifestations are peculiar to certain families.

I may add that the family is an orthodox one, and decidedly *not* Spiritualistic.—Yours truly,

ELIZA BOUCHER.

"Materialisation" of a Liquid Perfume.

To the Editor of "LIGHT."

SIR,—It seems true, as "M.A. (Oxon.)" in his "Notes" recently remarked, that phenomena of the external order are not now so abundant as they used to be. The following account, therefore, of a séance, held a considerable time ago, may not be altogether without value as evidence; or even if valueless as such, in consequence of the absence of that precision in the representation of every detail and attendant circumstance which only a report made immediately after the event could contain, it may nevertheless possess some interest for those of your readers who are not too intensely imbued with the principles, or too profoundly enamoured of the methods, of the Society for Psychical Research.

It must now be at least eight years ago that a party of six—one lady and five gentlemen, including the medium (a private one)—sat *en séance* in a house in West Scotland-street, Glasgow (I forget the number of the house), for the purpose of obtaining what might be forthcoming in the way of spirit phenomena.

The medium was entranced under control of an influence which, for a time, was quite unintelligible. It appeared to be the inevitable, ubiquitous "Indian" over again and of a very poor type of intelligence. For example, the medium was sent

kustling and groping all over the floor, his peregrinations halting at length beside one of the side pillars of a mahogany chest of drawers which stood close to the wall by my right. This piece of wood was to all appearance the object of his deep admiration. It may have looked like a good club to brain us withal; or perhaps it was that the simple art, betrayed in its turning, appealed to the rude æsthetic faculty of this primitive critic. (I am now distinguishing between the "control" as an intelligence apart from the medium normally, who, by-the-way, was himself a cabinet-maker.) Anyhow it was some time before he could tear himself away from this object of his intense regard, and not until he had passed both hands up and down and around it from top to bottom. The gaslight was subdued, but quite bright enough to admit of our seeing without difficulty all that was taking place.

I do not clearly remember what led up to the main incident of the occasion. I can recollect someone requesting our "jabbering friend" to favour us, as he had done on a previous occasion (I was not then present), with "some of his perfumes." I had experience enough of séances to perceive that the "force" was "strong"; so my hopes were high. The medium had already resumed his former position, squatting on the floor, with his legs doubled sartorial fashion, and directly in view of the five observers who were seated on chairs in a semi-circle close-up in front of him. The following is the main incident referred to, and of which my memory retains a quite distinct impression.

In response to the request above alluded to, the medium, apparently still under the same influence, made known by signs and gesticulations that he wished me to hand him a tumbler off the table, which stood behind me and within reach of my left hand. I complied, and in doing so, perceived that the glass was empty, dry and clean. Having placed it on the floor between his legs, the medium commenced a series of vigorous mesmeric passes over its top, expressing himself the while in a gibberish which we made no attempt to understand. The operation lasted something like twenty minutes, during which, first one, then another, and ultimately all of the company perceived a very agreeable odour as of perfume. Keeping my eyes on the glass as well as I could while the medium was pawing the air above it, I observed it becoming dim, as if a film were gathering on its sides. It was really a film, precisely like the condensed vapour on a window pane in cold weather, for it soon began to gather into dewy beads and trickle to the bottom of the tumbler. Nor did the process stay before there had accumulated about a quarter of an inch in depth of a clear light brown liquid, which proved to be a very strong essence, of a perfume which might be common enough, but to which I couldn't give a name. It was so powerful when smelled in the glass as to be almost disagreeably pungent, and certainly could have stood dilution for ordinary purposes to three times its bulk. I poured a drop on my handkerchief, which retained the perfume some days.

I enclose, not for publication but for reference, the names of those who were present at the séance. The present address of only one is known to me, but that one knows, I believe, the address of at least another of the party, and both of them would, I fancy, substantially corroborate my report.—Yours, &c.,

J. MC G. MUNRO.

The Sacramental System.

To the Editor of "LIGHT."

SIR,—I do not know who your correspondent, "A Clergyman of the Church of England," may be. Seeing we belong to a Church, and not to a sect, he may be anything from a Jesuit to an Agnostic, from a Theosophist to an Evangelical Dissenter, at heart. Still, for a priest of the national Church to speak of "an attempt" to combine a Spiritualistic cultus with recognition of what is known as the "Sacramental System" is, to say the least of it, peculiar. What in the world can he possibly mean, and what do we want with any such "attempt"? A few weeks ago our parish church was re-opened with a Celebration. Our schoolmaster's wife came to me not long afterwards, exclaiming, "Oh, was it not blessed? They were all there. Father and mother and all the rest were round me all the time."

Since the second century, probably before, the Church in this country has taught the Communion of Saints in connection with the "Sacramental System." Do we not in our Communion service thank God for the blessed ones departed in His faith and fear, and pray that we, by following their good examples, may be made partakers with them in their joy? Do we not join "with angels and archangels and with all the company of Heaven, praising God"? Do we not pray "that we and all the

WHOLE Church may obtain remission of our sins and all other benefits of His Passion"? Surely this includes *all*, whoever they may be. Not long ago I heard this point insisted on in a sermon. In pre-Reformation times communion with the other side was more generally realised by the generality of Churchmen than it is now, though the present beautiful and well-attended services of "All Saints' Day" show a very marked improvement in that direction. But the Church herself has always held it as one of her most fundamental doctrines, repeated in public worship by the whole congregation, standing. Spiritualists often appear to think that their teaching is new and original. It is as old as the Church of Christ, and is based by the Church on the prayer of her great Founder and Head—"Holy Father, keep through Thine own name those whom Thou hast given Me, *that they may be one.*"

Instead of rushing hither and thither to their own loss and the destruction of the weaker brethren, our prophets would do well to remain in present communion with the Church established in this country and preserved by God so marvellously through the ages. He is now enduing her with grace and power to know what she ought to do, and also to fulfil the same, and unity and true brotherhood would in this way be obtained far sooner than is possible otherwise. Meeting once a week for an hour in the presence of our common Father, and then receiving the Divine Spirit of Love and Power, surely we should go forth, united because rejoicing in His freedom, to our work for Him, whether that work be in the Father's house, or in the highways and hedges, and, because unity is strength, more able to understand and to help the younger members of the one great human family, not as yet able to reach the heavenly life, whether on this side or the other.

Gradually the Church is reforming her abuses; both her teaching and practice are in all respects far beyond those of ten years ago. But we need all who in any measure see the light to join in one united effort to save her, and through her, in large measure, the world. We want her gradually to develop into a glorious Church, "not having spot nor wrinkle nor any such thing," instead of, through her own blindness, to be destroyed, at the end of the last age, before God can say "Return." Whether this be so depends entirely upon her members. Let holy men and women meet together, as only the members of a world-wide Church can, at the eight o'clock Celebration, in adoring love in the presence of their Lord, for communion with His saints, and for intercession for the world, and the promise will be found true, is found true, "The Lord whom ye seek shall suddenly come into His Temple," and we shall "see Heaven opened and the angels of God ascending and descending upon the Son of Man."

Present events seem to show that, as far as the earthly Church as a nucleus for faith is concerned, the Holy Eucharist is the germ from which the Church of the future will spring, after much that is already shaking will have entirely disappeared.

There, at any rate, we have the Divine Presence, we touch the Father of our spirits, with no intervention whatsoever from man. There, at any rate, we are raised to the heavenlies, we are in the atmosphere of our dearest and our best, we are "incorporate in the mystical body of His Son, which is the blessed company of all faithful people." Can any Spiritualist desire more? There we receive the Divine Essence into our inmost being, "that we may evermore dwell in Him and He in us." Can any Theosophist desire more than this? Is it not owning our nature to be indeed divine, and capable of the highest?

Y. Z.

A Seance with Miss Marsh.

To the Editor of "LIGHT."

SIR,—It is with great pleasure that I bear testimony to the excellent mediumship of Miss Marsh, of 218, Jubilee-street, London.

During a recent visit to the Metropolis I had the good fortune to make the acquaintance of Mr. Marsh and his family, who very kindly invited me to attend their sêances during my stay; and however sceptical I might have been previously, I had every reason afterwards to be thoroughly convinced of the truths of Spiritualism.

One of Miss Marsh's guides appeared to be cognisant of everything and everybody; and gave me some invaluable counsel and advice on some matters of the most vital importance to me. He invariably forestalled me with a correct reply, before I could ask a question, or could give expression to my thoughts. Mr. Marsh has some splendid evidences of spirit power, such as

drawings, pictures, &c., which are of especial interest to investigators, and I understand that Miss Marsh's gifts are not confined to trance and writing, but that she is also a normal clairvoyant and healer. It seems a pity that she remains in comparative obscurity. If she were better known her gifts might be utilised for the good of the cause, and, of course, for the benefit of humanity.—Yours faithfully,
17, Bay View-terrace, Penzance. T. D. TAYLOR.

Faces seen in the Dark and in the Light.

To the Editor of "LIGHT."

SIR,—Mr. Robinson's experiences and queries are too important to be allowed to pass without comment. He asks, Can any reader solve the problem?

From data gathered from observation and reading, I believe the proportion of human beings of both sexes possessing abnormal organisation is much greater than is generally supposed. It is no uncommon occurrence for children to manifest the clairvoyant faculty. In a natural manner they will, at first, speak of the beautiful beings they see. But mamma is frightened and sends for the doctor. The child is voted hypochondriacal, and the little thing, finding it is not believed, ceases to speak on the subject and keeps its experiences to itself. The habit of silence continues to mature years unless a knowledge of psychical subjects comes to open the lips and relieve the mind.

Mr. Robinson inquires, Is it caused by investigating Spiritualism?

In his case—Yes. That is to say, the natural clairvoyant organisation he possesses has, by his studies, been developed into activity. His experience of the order and character of his visitors is in accordance with recognised law. Only the grosser forms of spirit entities can at first be perceptible. Well is it for the sensitive in passing through this ordeal if he be not likewise clairaudient. Subsequently by prayer (using the word as spiritual aspiration for ideal purity and truth) and by the strength of *will* derived therefrom, these shadows flee away and blissful and angelic visitors take their place.

Where the faculties of clairvoyance and clairaudience combined come to a man entirely ignorant of all psychical facts, the results may be deplorable.

A case came under my notice in which a person, who had never heard of Spiritualism, and was totally ignorant of all abnormal phenomena, was the subject of these distressing hauntings. He could also hear words spoken. Life became unbearable, and in despair, obeying a suggestion from one of the invisibles, he had actually purchased a revolver for the purpose of making away with himself. By one of those fortuitous circumstances we term *accident*, he fell in with a member of the Spiritualist Alliance. My friend recommended the sufferer to put himself by thought and life in harmony with all that was lofty, good, and true, and revealed to him a little of the light the teachings of Spiritualism throw on the problems of life and mind.

In the result the change wrought in the man's outlook and life is little short of miraculous. He declares he is the happiest man alive. No dark influence comes nigh, and the faculty that formerly was regarded as a curse he now accepts as the greatest privilege of his life. Those who know him personally, and are acquainted with the facts of this case, tell me they have no difficulty in answering the question, What is the good of Spiritualism?

In conclusion, the gentleman who diagnoses the case of Mr. Robinson, on the basis of delusion, may be very clear-sighted on all physical subjects. But his vision is bounded by his physical senses, and circumstances and study have not yet extended his premises by opening his eyes to the wonders of the metaphysical world.—Your obedient servant.

J. H. MITCHINER, F.R.A.S.

Croydon, July 8th, 1888.

TO CORRESPONDENTS.

ED. HEINS.—We reserve your MSS. for consideration.

A STUDENT.—We know of no such book, but we will inquire for you.

"THE very sense of writing under superior suggestion and authority robs the mind, in proportion to its nobility, of that creative rapture which is the sent two-edged sword piercing into the heart."—RIST.