

# Light:

## A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe

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### CONTENTS.

Notes by the Way.....	350	A Hallucination and Coinci-	350
Roehme's Philosophy.....	351	dence.....	350
Ghosts, Dreams, and Hypnotism.....	352	Count Cagliostro.....	356
Settings.....	353	Mrs. Hardinge Britten and Re-	
Mediumship and its Development.....	354	incarnation.....	357
The Late Edmund Gurney.....	355	A Christian Spiritualism.....	358
The Moral Philosophy of Spirit-		The Unity of Religion; a Practical	
ualism.....	355	Suggestion.....	358
Poetry—"The Lord hath sent His		Re-incarnation Problems.....	359
Angel".....	356	The Point.....	359

### NOTES BY THE WAY.

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

#### MODERN RELIGIOUS TEACHING.

"SPIRITUAL EVOLUTION." Rev. Reed Stuart, Detroit, U.S.A.

"EVOLUTION OF THE SOUL AFTER DEATH." Rev. F. Temple, Oneonta, New York, U.S.A.

"PSYCHICS AND RELIGION." Mrs. E. L. Watson, Chicago, U.S.A.

#### PART II.

"That was not first which is spiritual, but that which is natural: and afterward that which is spiritual," furnishes a text for Mr. Reed Stuart's sermon on "Spiritual Evolution," reported in the *Religio-Philosophical Journal*. The preacher traces evolution through all processes of Nature—"an amazing procession of forms passing from the lower to the higher, through almost measureless time." "When matter became organic man became possible." There had been indications of Nature's intention long before man crowned her work; and the coming of soul was prophesied long before it came. "The earnest expectation of the creature waited for the manifestation of the sons of God."

"This expectation was uttered by the winds and waves at their work over the sands, taken up by those gigantic forces which formed the earth's crust in concentric layers, reiterated by each form of life that came, until, in the fulness of time, man appeared and the long mysterious prediction was fulfilled. There is a magnificent sweep of things toward mind. Star-dust, monad, fish, bird, beast, were all steps in the stairway which terminates in soul.

"The world was once a fluid haze of light,  
Till toward the centre set the starry tides  
And eddied into suns that, wheeling, cast  
The planets; then the monster; then the man."

"The physical was the foundation of the spiritual. Life blossomed out into thought. Spine, brain, hands, feet, eyes, all existed before; but in man they were put to higher uses. They become an expression of soul."

The unfolding of individual history is similar. The sense-life is earliest. The child has to learn to separate itself from all things else. Then comes the use of *I, me, you*, and every year some new strength is gained. "The young recall the satisfactions of childhood with a smile; the middle-aged man looks back on the conceits of his youth with a blush. The aged thinker lives amid invisible scenes . . . the soul has grown too sincere to be satisfied with the show and tinsel of things, and loves only realities. Thus man's life from infancy to age is a sermon on the text—first physical, afterwards spiritual." The same processes of orderly evolution are next traced in language and in law. I need not pause there. We come to religion next:—

"Religion has come along the same path. From the first appearance of worship among the rude ancestors of the race when,

overtaken by terror, they sought to placate the unseen Power by gifts and sacrifices, up to Jesus bowing to the ground under the olives and saying, 'Thy will be done,' there is a movement towards the spiritual. For many years the Hebrew religion could not pass beyond a prescribed form. It could not say, God is a spirit. Finally the prophets came who began to reveal the truer significance of religion. Then Christ came with His doctrine of spiritual life, and prophecy of the invisible Kingdom of God. In its inception Christianity was an overflow of the soul. The nation came to consciousness in Christ."

Then equally of course came the relapse, for the "natural" is not only first, it is also easiest. So religion lapsed into formal rites. It became theatrical, spectacular, unreal; its appeal was to the senses. And so there arose again prophets to recall inspiration to the soul. Their names are familiar in our mouths as household words, but they "have no honour in their own country" and age; their true grandeur will appear in history—the Robertsons, Maurices, Stanleys, Martineaus, Channings, Emersons will stand out as leaders of men towards liberalism in religious thought, as men who mark another step in the evolution of spirit.

Everywhere progression:—

"Having reached instinct would not suffice. There must be an advance to reason. It is the law of mind to expand. It will disengage itself from all hindrances and limitations as rapidly as possible. It seeks finer forms for its thought, juster symbols for its worship. Having left fetichism, it is not yet content. Sun-worship is more exalted and exalting than stone worship. But this, too, must be refined. Having started away from the Egypt of the senses, there may be many years of wandering in the wilderness, but there can be no permanent rest until the Canaan of the soul is entered and possessed. The ideal, the advancing, the transcendent, must forever command us. Not Jove, not Jehovah, not any localised and limited deity of tribe or race can suffice for the awakened and expanding spirit. From the worship of the star, or grove, or rock, or serpent, the race has passed, and is still passing to unutterable adoration of the absolute and uncontained Power which is cause and preserver of all things."

All leads up to the reign of soul. Mankind is growing more sensitive to spirit and to things of spirit:—

"There are not wanting indications of a spiritual presence in which we live, as omnipresent and as necessary as light. It is not equally manifest to all people; but no one is so dull as to miss all signs of this gracious and inspiring friend. It is difficult to speak of it. Its laws are, as yet, but little known. And yet there are those who, in many ways, are apprised of the nearness of something stronger than their own wills, and more sacred than any of their own unaided thoughts and emotions. It does not advertise nor forewarn them of its approach. Its coming is unannounced, and mostly unexpected. When the recipient is in the right mood, any event is sufficient to apprise him that his heavenly visitor is at his gate. The meeting of a friend, the face of a child, the twitter of a bird, the sighing of the wind, a penetrating expression in a book or overheard in a conversation, a cloud rimmed with sunlight or moonlight,—anything is sufficient to take down all barriers between self and the other."

"Humanity has not reached its highest estate. There is soul; but not yet the complete soul. There is not yet the full apprehension of the powers of spirit. All around us, and becoming more frequent, are signs of spiritual meaning; but we have not yet found the right key to them. Our day has had to coin new words in many fields. Science has compelled us to re-open our lexicons and add new terms. But not only have the students of material phenomena been driven to increase their stock of words,



but the students of spiritual phenomena have done the same. Not only have such words as telephone and telegraph appeared, but such terms as telepathy, clairvoyance, Spiritualism have also appeared. Each one of these words is supposed to name a fact. A new field has been opened for investigation. For anything we know the time may come when the soul will have added to its present powers another, which is now seen only in isolated cases and in a rudimentary form. Tyndall has made us familiar with the fact that the eye can only use one-third of the rays of light which the sun emits. There are infinite vibrations of the air which are too fine for the ear to translate into sound. If it has taken millions of years to form the eye and the ear, and they are still incomplete, it need not surprise us if the power of the soul to apprehend spiritual objects is still imperfect. Perhaps all these facts that come to us from so many different sources—the power of one mind to read what is passing in another mind, the power of the soul to run on in advance of the body which it inhabits and announce its coming, the power of the soul to instantly traverse thousands of miles, through this ocean of ether, and look in upon scenes that are taking place and come back and report them—perhaps all these unclassified facts are the hint that Providence is about to carry humanity along to a higher plane;—about to unsheathe another organ which will do for the spiritual world what the eye has done for the material world,—gather up some more of these rays which are darting and playing through the abyss, making all spiritual objects clear, and solving the mystery which has challenged and baffled the ages.”

The very processes of spiritual evolution are active in our midst. Those who have eyes to see can watch them at their beneficent work, and—

“For those who in this way translate the laws of earth there should be perpetual courage amid all the trying events of earth. Theirs is a boundless hope. In the conviction that the best is the truest, they can dismiss all uncertainties, and adjourn the solution of all mysteries to the sure revelation of time. For them it is sufficient to be assured that nature is sane in all her acts. They allow no private fears, for they are confident that they and all things are included in the high and far-reaching plan of the Divine Providence. The vicissitudes of the years are accepted without protest: the coming of age is shorn of all regret; death is disarmed of all his ancient terror. The close of life will be natural as the closing of the day when work is done;—the call away from earth will be but the ringing of the curfew bell, as the darkness deepens, bidding them cover up the fires of passion; then bow in prayer; then sleep; then awake in an everlasting morning.”

A noble conception, and a sublime hope. I welcome such teaching as I contrast it with that which the old theology gave us: and I claim for that which Spiritualism has brought to us a share in the moulding of this new Gospel of Eternal Hope.

Mr. Temple discourses on “The Evolution of the Soul after Death” (I again quote the *Journal*) from the text, “We are transformed into the same image from glory to glory.” He assumes the existence of spirit after physical death, and devotes himself to the problem, How will the spirit exist hereafter? It is a sign of the times that a preacher should pry so far into futurity. With the Apostle Paul for his guide he boldly claims him as on the side of evolution. It is regrettable that in essaying this theme the preacher is vague. Perhaps that was inevitable: perhaps he has soared too high. His vague ideas are, however, so far right, and, at any rate, he avoids that affectation of intimate knowledge of the counsels of the Supreme, that vulgar familiarity with mysteries into which man may not pry, that shares uniquely blasphemy with folly.

“It may be heresy—call it what you will—it may be a radical departure from established methods of belief—I am willing that it should be so, but I believe firmly, conscientiously, and with ever growing confidence, that man as he exists to-day is a development from lower existences, that he has struggled up to distinct personality through an almost endless succession of forms, and that what we call death is only another link in that beautiful chain, conceived and sustained by love, which extends from the simplest polyp, yea, from the most primitive and indistinct nebula sent off from some luminous centre in distant space to the widest expansion of the infinite thought. I believe that we die only to unfold spiritual forms which the conditions of earth now hold in restraint; that when the body grows rigid, and friends bend over and kiss for the last time those features mockingly natural even

in their inability to respond, we do not cease to exist, but simply rise into a superior environment, and that what we so often deplore as separation and a dissolution of associations at once sacred and dear, is only the transformation which not only involves future intercourse with loved ones, but puts the brightest spiritual attainment within our reach.”

Beyond this we have not much that is at all definite. We get the idea of infinite progression “from glory to glory.” “The transformation of Death is the discarding of the habiliments of flesh without any loss of essential character. The same mind is there, only developed. . . . We have the same individuality, retaining our memory, and with it the indispensable power of recognition.” It may be so, probably it is so, but the preacher gives us nothing beyond mere speculation. If any evidence worth the name is forthcoming it is we Spiritualists who produce it. The world in all ages has had its conviction of immortality: but it has been impossible to say that the wish has not been father to the thought. The immortality of the soul has found its place as a dogma in many a revelation; but “we have this treasure in earthen vessels,” and it has been impossible to say with certainty that the medium through whom the message came has not coloured it with his own imaginings. Due weight must be given to the universal prevalence of the idea. It is the common aspiration, the universal instinct of humanity. The rudest races have cherished the belief, and it is but a few of the latest products of the higher civilisation that lay hands on this article of a pious faith. The Positivist points out that the analogy of Nature is against the idea of immortality in man. The tree lives its life, sows its seed, and dies. It is not reproduced; it rises not again; but it lives in its successors, the fruit of the seed to which it has given birth. So with the animal. Its future is in its race, not in a revival of its own existence. And so, it is contended, with man. His immortality is in the future of his race to which his own life has contributed, if it has been worthy, some incentives to progress. The dream of a future existence is one of the fables that please children: the voices that seem to come from beyond the grave are but the echoes of our own yearning cries, mocking, delusive, vain. It is then that Spiritualism joins issue, and, if there be a reply to this chill negation, Spiritualism alone can give it. Mr. Temple is not very edifying. He is bold in choice of his theme; his treatment of it shows that he has yet much to learn. It is much, however, to find such a theme treated at all from a pulpit.

We come then at last to the Spiritualist. Mrs. Watson had no light task when she essayed to speak at McVickar's Theatre, in Chicago, to an immense audience, most of whom then made acquaintance with Spiritualism for the first time, on the subject of “Psychics and Religion.” In a few plain words she told her hearers of the condition under which she addressed them as an inspirational speaker, absolutely dependent on the influence of the moment, without preparation of any kind, and then she passed on to the subject of her address. Nature, she claimed, is the only infallible authority: to her we must go for wisdom. “Even Divine revelation is but man's apprehension of higher truths: all the Bibles of the world are the histories of man's spiritual experiences.” And they are being added to day by day: they can never be closed, for the Soul is infinite in the possibilities of its development. And here the speaker took occasion to disavow that detestable cant which seeks to exalt *spirit* by sneers and gibes at what we call *matter*. The passage is refreshing and has the true ring:—

“And while our subject to-night leads us to dwell upon the psychical side of life, we would have you understand that we have a great reverence for what men call matter. We know of nothing profane or unclean in all this universe. What we call matter and



spirit are ever exchanging places and interchanging compliments. The very body which has been called evil, carnal, is the necessary and beautiful comrade of the spirit; without which the spirit would indeed be lonely, and lose half the pleasure which it now experiences through the medium of that same companion. Indeed, matter and spirit when brought to their last analysis are one and the same in God. The most positive form of matter, matter in its grossest expression, is reducible to invisible force. The diamond and the granite yield to the chemical action of immutable law, and are converted into the unseen and the impalpable. While on the other hand the very innermost thought of God sometimes shines forth even in our poor human life, in heroic action, in sublime patience, in willingness to suffer and desire to grow strong, in love ineffable. So that, seen from the standpoint of a true Spiritualist, life in all of its varied manifestations is a unit. We may call it nature or God. It is all the same."

There is no necessity to call *matter* names in order to prove oneself a Spiritualist. It is a sign of shallowness in thought not to perceive that *matter* and *spirit* may be, and probably are, two modes of manifestation of the same entity. But Mrs. Watson was concerned with the psychical side, and she led off with the affirmation that "we are spirits now as much as we ever shall be."

"And the physicist or the materialist, when he declares that all that is real is this which we can apprehend with our poor five senses, has only learned the first letter in that long alphabet which is by-and-bye to spell for us the infinite scriptures of eternal truth, and which will make clear that this material universe in its present form is simply the thought of God manifest. Is there an architectural form in your beautiful city that was not first an impalpable thrill in some man's brain? Is there in poetry or song, in the arts or sciences, a single breath, a single note, a single form of beauty that was not first an impalpable thought? The consciousness of law, that clutched the inner life and held it fast to a reality, needed matter simply [that it might demonstrate its existence."

Every act of our lives, in the last analysis, is a psychical act. "There never was a form of matter until the spirit demanded that it should be." Have no fear that you do wrong in seeking to explore the domain of spirit. You cannot ask Nature any question which she is unable to answer. There is no danger that you will come too near God's truth. In ignorance is the only risk. And the world has been ignorant of what Spiritualism teaches, though it has clung with pathetic tenacity to every glimpse afforded by seers and prophets of that silent land to which humanity is surely tending. Spiritualism now lifts a corner of the veil: it is the day of the "open vision," and the "Christians who urge arguments against Modern Spiritualism are putting weapons into the hands of Materialists with which to slay their own precious faith." The theme was elaborated with much power: I wish I could reproduce the telling words. One extract out of many that are desirable must suffice:—

"Why should we reject the experiences of to-day from the psychical side of life? This is a very solemn question. If you are a Theosophist and believe that you can project an astral body beyond the environment of your personal existence, you still cannot prove that that luminous form is not dependent upon laws of matter for its transit and appearance. If you are a mind-curist, or a Christian scientist, you are simply an interpreter of laws that are universal in the life of man; and all that has been manifest of truth in past times and all that we hope for in the future is already resident in the human soul itself. I love to think upon the vision that came to John upon the island. I love to believe that a man like St. Paul, when in error, could be converted to truth by a voice from the great unseen. I love to think that when the saintly face of the Master, who had taught for three short years the beautiful, the divine doctrine of faith in God, the brotherhood of man, and hope for all the world, was wrapped in the silence and awful mystery of death, when the women who missed His ministrations from their life came seeking after Him, that that soul had power to project itself beyond the line of the invisible, and so impinge upon the mortal sphere that they could feel His real presence once more, and be assured that they had found their Lord. I love to believe that in life's great struggle, in the blindness of ignorance, in the agony of bereavement, there are about us those who have passed through the ordeal of mortal life and death, who can, like those of old, come so near to us in our prison house of clay, as to

shed a beam of light across our darkened path, and whisper into the silence of our despair the assurance that death is but an open door to something truer and sweeter which God holds in waiting for all His children. I see not why these constantly recurring visions in our world, these repeated affirmations of the power of disembodied spirits, should bring consternation to any class of people. Misinterpretations of the spirit's messages and the sayings of the prophets have in some instances crystallised into awful tyrannies; and from this fact alone our religious teachers ought to know that we are in need of a fresh revelation from the vast unseen."

And what is the conclusion of the whole matter? First, a feeling of thankfulness that this is the kind of teaching that Spiritualism has made possible. Next, a conviction that such teaching must tend to clear men's minds of much rubbish, to brush away cobwebs, and to let in light. And last, a private sensation of complacency that among them all the Spiritualist has the best of it. Mrs. Watson's noble utterance is the best specimen of public teaching that I remember to have seen. I cannot conceive any man in the vast audience that she addressed not coming away with respect for the speaker, and perhaps with a new application of an old saying, "By their fruits shall ye know them. Men do not gather grapes of thorns, nor figs of thistles." The thistle scored that day against the forest tree.

#### BOEHME'S PHILOSOPHY.

"This philosophy which necessarily contains the only true refutation and overthrow of all errors, heresies, and infidelities whatsoever in religious faith and practice, and affords the only logical means of the induction of the intellectual 'heathen' or unbelieving mind into the Gospel faith (both which objects it is the mission and obligation of the Church of Christ to accomplish), though revealed as herein deciphered to these last ages, and with such internal evidence as to incontrovertibly prove it to have proceeded from that selfsame spirit which first opened and announced the Gospel: this counsel of God, so admirably suited to the peculiar wants and distresses of the fallen, dark, and ignorant state of Christendom, and the world at large—this new revelation of the word and wisdom of God, offering a solution of every query that the human mind can form to itself concerning its own original, present state, and future destiny—though having existed in print, and been published abroad for upwards of two centuries, the writer found upon his inquiries to be unknown to the Church as a body, and where it had been made known to the chief priests and rulers thereof had been rejected by them. And this for simply such reasons as a prosperous, easy, self-satisfied farmer, destitute of any of the acquisitions of polite learning and art beyond the mere rudiments of simple arithmetic, reading, and writing, and having no knowledge nor feeling the want of any further erudition, might be supposed to address to his son, to dissuade him from seeking a learned and enlightened education, namely, 'to have nothing to do with any such pretended, *finespun*, *mystical*, high-flying, useless, *unscriptural* knowledge—an attempting to be wise above what was written in the plain, simple Word of God, or that had ever been heard of by his well-to-do respectable ancestors, who were as good and as great men as he ever would be, and who kept simply to the *one only essential business* of life, namely, the good cultivation of their farms and the plentiful production of grain, food, and clothing for their subsistence, wealth, and comfort.' Similar were the reasons adduced to the Editor for keeping the students of our theological institutes shut up in the simple elements and dogmas of *popular Bible Christianity*; and neither desiring nor seeking to know, philosophically, the nature of that Deity of wisdom, power, and goodness that had created, redeemed, and sustained them in itself, and which had been pleased to reveal itself apprehensively to their understandings, by the instrumentality of the published writings here alluded to. However, as Mr. Laws says, 'What God designed by such a revelation must, sooner or later, come to pass; and to attempt to prevent it bearing down, as it must, all before it, will be as futile as to attempt to retard the coming of the last day.'"—WALTON'S *Memorial of W. Laws*.

"THERE is no general doctrine which is not capable of eating out our morality, if unchecked by the deep seated habit of direct fellow feeling with individual fellow men."—GEORGE ELIOT.



## GHOSTS, DREAMS, AND HYPNOTISM.

Interest in what is commonly called Spiritualism or the supernatural is perennial. Now and then it rises to unusual prominence, as in the recent case of the Debar woman ; but at all times there is a dormant interest which assures a numerous audience, outside of the regular Spiritualistic ranks, for any well-told story of new or startling phenomena. This is easily accounted for by the superstitions which are common to the human race. Very few intelligent people will admit that they believe in ghosts, but it is safe to say that not one man in ten thousand can walk alone at night through a lonely graveyard, without experiencing an uncanny sensation that is something akin to fear. The nerves are keenly alive to every mysterious light or shadow, sound or motion, and he must indeed be a bold man who, under such conditions, can encounter unmoved anything that looks like the traditional ghost. It is this inborn superstitiousness that lends a charm to the séance and places a potent weapon in the hands of impostors.

But setting aside all charlatanry, there is an overwhelming amount of evidence from people who are presumably truthful to the effect that they have actually seen persons and things "materialise," as the phrase goes, out of nothing. The fact that many persons cannot see such phenomena when others do see them proves nothing. The world is full of sights and sounds that are invisible to some, but visible to others.

Accepting it as a fact, then, that some persons under certain conditions think that they see certain things, how is it to be accounted for?

To most of us the phenomena of dreams are more or less familiar. They vary greatly in vividness, but almost every one at times has very real experiences during sleep. There is an artist well known to the writer whose dreams are so intensely lifelike that he is often unable to determine whether some past series of events is real or unreal. In his dreams he is very much given to jumping off from any lofty height on which he finds himself ; but he often asks whether he is asleep or awake, before taking the leap, and has certain tests which he applies to convince himself that he may venture. Conversely, when he is awake, and having a particularly agreeable time, he is often in doubt whether it is real or unreal.

In his case, the margin between physical and mental vision is very narrow. With most of us it is considerably wider ; but who shall draw a sharp dividing line ? Given certain, at present, undefined conditions, why may not the physical power of sight become obscured, while the mental eye becomes keenly active ? And if this be true of an individual, why not of an entire company ? There are, it is true, many persons to whom such delusions may seem impossible in a normal or healthy state, but an attack of malaria, with its frequently attendant delirium, may call up before them realistic simulacra of the departed, or cause them to see sights as baseless as the fabric of dreams. Artificial delusions, too, may be produced by drugs well known to chemists.

Opium, Indian hemp, and alcohol are capable of stimulating and distorting the mental vision, when taken in excess, proving that the quality of seeing the invisible is merely latent, and requires only the proper stimulant for its temporary development.

Again, there are the phenomena [of hypnotism] so ably discussed in a recent number of the *Review*. It is a recognised fact that the senses of hypnotics fall completely under the control of the hypnotiser. They see, hear, feel, smell, and taste according to his will. In their brains a mysterious something exists in an abnormal degree, but by all reasonable analogy it must be present in a lesser degree in every other human brain. Favourable conditions may make anyone hypnotic to some extent, in a degree sufficient, perhaps, to dull the physical vision and excite the mental vision. Naturally enough a company of sympathetics may be similarly influenced, and it follows that if a few non-sensitives are present their influence may make itself felt, and the hypnotiser, medium, or experimenter may fail utterly where he has been accustomed to succeed.

The Orientals are highly successful in this class of experiment. Every Eastern traveller tells of having witnessed feats which can only be explained on one assumption—he believes that he saw them ; and if we believe that we have seen a thing we are justified in saying that we have seen it.

The phrase "second sight" carries a meaning which implies prophetic power, but really there appears to be a second sight

common to a large proportion of the human race, and which has been referred to as mental vision. The recognition of its existence greatly simplifies a vast number of inexplicable matters. To it may be fairly ascribed many of the contradictions of eye-witnesses in courts of law ; within its range float the ghosts and apparitions of all ages, and it remains for science to take cognisance of it and make it subserve the common good.

Possibly this quality of vision—and the same is true of all the other senses and perceptions—may have something to do with the new schools of mind-cure, faith-cure, and the like. Authentic as are the records of failures in this line of practice, it is equally certain that singular cases of recovery or cure have occurred under their auspices, and therein lies a lesson which sceptics are slow to learn. All physicians are agreed that if a patient believes himself to be convalescent the battle is half won. Here is the true stronghold of the mind and faith "doctors," the mesmerisers, and all the rest, some of whom are sincere and earnest persons, and others arrant frauds. Custom and tradition have established it as the professional duty of all orthodox practitioners to frown upon such practices, but they all prescribe "bread pills" upon occasion, and that is neither more nor less than an appeal to the imagination, with a view to influencing the patient's belief regarding his own condition.

The physician would be phenomenally successful who, by a mere act of volition, could induce a sort of waking on the part of the patient in which symptoms should take a favourable turn. In other words, if the patient can be hypnotised into a conviction that pain is pleasure, that disease is health, that wounds have healed, the conditions will at once become far more favourable for recovery than would be possible under normal circumstances of mental or physical suffering. And if the hypnotic state can be maintained during a somewhat protracted period—as seems not altogether improbable—the recuperative powers of nature will have a fair chance to repair damages.

Dr. Hammond has instanced a gunshot wound as a crucial test for the mind-cure practitioners, and at first blush it would seem absurd that a man with a shattered limb should be told to believe it whole. In point of fact, however, the writer hereof has seen a red-hot iron applied to the flesh of a hypnotic subject without producing the slightest evidence of sensation. When, however, the trance was broken, nerves resumed their functions and the man acted as any one does who has recently burned his hand. Possibly if the hot iron had been applied before the trance the difficulty of obliterating the sense of feeling would have been increased, but it is not altogether incredible that even under such conditions the mind may be diverted and local insensibility induced.

Here, then, is an array of facts which no one who has given the matter attention will venture to deny. The senses act in obedience to the imagination under certain partly understood conditions. They compel individuals to see, hear, and feel in a manner wholly at variance with fact. As a result, well authenticated ghost stories are as old as history ; manifestations and materialisations are of equally respectable antiquity, and cures by "bread pill," or "mind," or "faith" are of alleged frequent occurrence. While our brains are capable of dreaming dreams when asleep, it behoves us to be careful about denying that we can dream with our eyes open. If, as M. de la Tourette assures us, with the approval of Professor Charcot, hypnotics may walk about seemingly in a sane condition and commit crimes without responsibility, it behoves us to be just a little prudent about asserting that every one must see the same things that we see, and in just the same way.

If the foregoing deductions are correct, disbelievers in Spiritualism have been, and are, gravely at fault when they assert that all so-called "manifestations" are frauds. Delusions they may be, but not always in the sense usually understood. It would be wiser for them and scientists in general if they would proceed on the assumption that a very considerable proportion of the alleged phenomena are due to a species of hypnotism on the part of the observer. When the characteristics of this not uncommon mental freak are better understood, possibly some good may result for the world at large ; but in the meantime there is no possible use in telling people that they have not seen what they honestly believe they have seen.

CHARLES LEDYARD NORTON.

In the *North American Review*, June, 1888.

[This independent evidence from a source of such a character is extremely noteworthy.—ED. "LIGHT."]



## JOTTINGS.

We left the selection of the Pantschen Lama, who shares with the Dalai Lama the over-lordship of Thibet, at the moment when three children had been selected, into the body of one of whom the spirit of the defunct Lama has been re-incarnated. Three "young boys of remarkable intelligence and strangeness" had been chosen, and then, it is disappointing to find, the chosen one was selected by the prosaic method of the ballot, or, to put it more appropriately, by the Apostolic system of casting lots.

"All the abbots of the great monasteries were present to supervise the week of prayer; the three children were received by the Resident and the Thibetan authorities 'in order that their intelligence and difference from other persons might be tested,' and finally on an auspicious day, a golden vase containing the fate of the boys having been brought in and placed in front of the Emperor's image which stands in the hall at Gedun Dubpa, the lot was drawn and the elect of the three hailed as Amitabha incarnate, the *Pantschen Rinpotshe*, 'Glorious Teacher,' henceforth to rule over half Thibet."

We have received from the Rev. J. A. Dalen, Swedish Scamen's Missionary at West Hartlepool, the first two numbers of a Spiritualist publication, entitled *Andliga Heinligheter* (*Spiritual Secrets*), as the title may be rendered. The first number gives a brief history of Spiritualism and its development, together with a list of prominent persons whose names are associated with the subject.

Our linguistic attainments do not extend to Swedish, but they are enough to show us that the list is very inadequate and in many respects erroneous. It may be suggested to our friend, whose venture we welcome and whose energy we appreciate, that it might have been well to make such a list accurate if it were desirable to print it. Many prominent names are missing; some names of no significance are included: and there are such blunders as Gerald Massy, Captain R. Burton, Rev. Page Hoops, Rev. Cawney Hare Tawnshend, Rev. Dr. Phalps, and so on.

These flaws may be remedied, but it remains that the list is very incomplete, and includes some names that should not be there. We suggest a thorough revision, and we wish our enterprising friend all success.

Stuart Cumberland is trying to worm himself into notice once more, and the *Echo* is good enough to help him to furbish up his rusty notoriety. It is not worth while to take his statements for more than they are worth, or one might ask how the boy Garner, at seven years of age, came to be on a visit to the Very Rev. the Dean of Lichfield. Deans were not much in his or his father's way then; and the "too, too solid flesh" of the shambles was more to him than thoughts or the reading of them.

Cumberland (as he now calls himself) suggests another thought-reader: the Dean reminds one of the (Irving) Bishop. Here is the latest news of this apostle of cant, who never failed to find support for his nauseous sham piety from credulous dignitaries, who sought in that way to buttress up their faith. The astute thought-readers saw that it would pay to abuse Spiritualism. They did so: and there they are, while Spiritualism increases and multiplies. Poor Irving Bishop: this is his state!

A San Francisco telegram of June 13th to the *Chicago Herald* reads as follows:—

"The steamer *Australia*, which arrived late last night from the Sandwich Islands, brought news of Washington Irving Bishop, the mind-reader, which shows he has become a total wreck from the use of cocaine. Bishop will be remembered as having fled from a private insane asylum in this city, where he was undergoing treatment for nervous prostration, which was the polite term for the morphine habit. He sailed for Honolulu, but the climate there seems to have had a bad effect on him. On June 2nd he was advertised to give an exhibition for the benefit of local charities. When he appeared on the stage nearly one hour after appointment he was in such a condition he could not talk audibly, and his physicians printed a card in the newspapers the next day, saying Bishop's condition was due to enormous doses of cocaine, which he had taken to brace his nerves. Honolulu has been fatal to a number of San Franciscans, who fell into drunkenness and the opium habit here, and who are now in the insane asylum on the island. Bishop will probably go the way of these, as he is said to be in a bad condition, his left arm being paralysed."

We are very sorry to hear it:—

"Mabel Collins is laid up by a severe and serious illness, which is very unfortunate at the moment when this enterprising authoress is about to become her own publisher for the first time, and launch her strange novel, *The Blossom and the Fruit*, on the two shilling public."

Extract from a letter of Dr. J. F. Gray, of New York, a close friend of Mr. Livermore, whose experiences in Spiritualism with Kate Fox are detailed by Dale Owen and Epes Sargent:—

"I beg of you to impress upon all with whom you converse on our divine subject, your convictions regarding fallacious communications, namely, that the influences of earth minds and other mundane conditions, some of which are fully appreciable, so modify communications from or with the other life as to render it always a duty on our part to use reason precisely as we should if they were anonymously given in every case. The greatest of drawbacks in this great question is doubtless the tendency to accept precepts and testimony which come through mediums as authoritative. You have not fallen into grievous mistake as by far the greater number of inquirers, it seems to me, have done, especially the Europeans. The *soi-disant* Christian Spiritualists seem to me all of this class of authoritarians; all communications that do not come up to their standard are from evil or false spirits; no notice is taken of possible interpellation from earth minds and causes."

In delivering a lecture on the sensibility between a flame under certain conditions and certain sounds at the Royal Institution of Great Britain, Professor Tyndall said:—

"Some of these flames are of marvellous sensibility; one such is at present burning before you. It is nearly twenty inches long; but the slightest tap on a distant anvil knocks it down to eight. I shake this bunch of keys or these few copper coins in my hand; the flame responds to every tinkle. I may stand at a distance of twenty yards from this flame; the dropping of a sixpence from a height of a couple of inches into a hand already containing coin, knocks the flame down. I cannot walk across the floor without affecting the flame. The creaking of my boots sets it in a violent commotion. The crumpling of a bit of paper, or the rustle of a silk dress, does the same. It is startled by the plashing of a rain-drop. I speak to the flame, repeating a few lines of poetry; the flame jumps at intervals, apparently picking certain sounds from my utterance to which it can respond, while it is unaffected by others."

This fact, thus scientifically demonstrated in the physical world, finds its exact parallel in the psychical. The best mediums are so sensitive that Dr. Tyndall's very words might be applied, *mutatis mutandis*, to the conditions under which investigations must be conducted with them.

An old story of a presentiment from the *Glasgow and Edinburgh Citizen*, August, 1867:—

"It is said that Captain W. D. Speer, the Englishman who was recently shot by an American soldier on the Mississippi, through some mistake, the soldier having taken Speer for an Indian spy, stated to several gentlemen just before setting out on his fatal excursion that he had had a dream, in which he distinctly saw a coffin, with the name 'W. D. Speer, died June 17th, 1867,' on it; and in writing to a lady about three weeks afterwards, he said in a joke that one reason for addressing her was his own approaching end, as foreshadowed by his dream. The date of his death is not known, but it must have been on the day he named, or very near it."

Good Spiritualism from a source at first sight hardly likely. Yet Dickens was too mediumistic himself not to speak sometimes wiser than he knew:—

"There is nothing, no, nothing innocent or good that dies, and is forgotten: let us hold to that faith, or none. An infant, a prattling child, dying in its cradle, will live again in the better thoughts of those who loved it; and play its part, through them, in the redeeming actions of the world, though its body be burnt to ashes, or drowned in the deepest sea. There is not an angel added to the host of heaven but does its blessed work on earth in those that loved it here. Forgotten! oh, if the good deeds of human creatures could be traced to their source, how beautiful would even death appear; for how much charity, mercy, and purified affection would be seen to have their growth in dusty graves."

A SAYING OF ROBERT DALE OWEN.—At the late Convention of Free Religionists, held in Boston, at Horticultural Hall, Mr. Owen said:—

"The Christian world has been blighted with false teachings and false views on the subject of death. Death is life's best friend, through whose agency life is ennobled and perfected. To death, at the close of a life well spent, man owes paradise. But Orthodoxy has taught that death is a fell destroyer, and men go about the street in constant fear of it on account of such teachings. It has been called 'the primeval curse'; yet under omniscient goodness nothing so universal as death ever was or ever can be essentially an evil."



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## Light :

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

SATURDAY, JULY 21st, 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.

### MEDIUMSHIP, AND ITS DEVELOPMENT.

One of the questions frequently put to those who have some experience in the ins and outs of Spiritualism is in some form or other such as this:—Is it wise to seek to develop physical mediumship, and especially in the young? And then come others:—How can I best develop the mediumship, the germs of which I know to be latent in me? How can I cultivate the gift of automatic or passive writing? What must I do to stimulate the clairvoyant sense? And then again others of another group:—How can I be sure that I am in communication with what is pure and good in the world of spirit? How am I to account for the fact that, while my aspirations are pure, I am apparently surrounded by deceiving spirits, or at least that the evil is so mingled with the good that I cannot separate them? Why am I deceived by an intelligence which is certainly not merely foolish but designedly misleading? Why am I the sport of a series of Puck-like jokes?

Anyone who has had much experience of practical Spiritualism will recognise these questions as, in one form or other, repeatedly recurring. There are some, no doubt, who, having been so fortunate, in the early days of their experience, as to form relations with an intelligence at once good, wise and powerful, are outside of the pale of risk. But these are not so much the seekers as the sought. They have possibly not set themselves at all to search out the hidden mysteries, but the powers that govern these occult realms have, for purposes of their own, sought out these persons, discerning in them gifts which they could profitably utilise. The most convincing evidence of the varied truths of Spiritualism comes from such sources; the most striking evidence of the set purpose with which the world of spirit impinges on this world of ours.

But outside of these favoured few are many in whom the desire stirs for communion with the unseen world. The very fact that such a desire exists foreshadows the probability that it is designedly implanted, and will be gratified if due regard is had to the methods by which the latent gift is developed. These may fitly seek for the best information as to what to do and how to do it.

Another class, the merely curious, may be unreservedly advised to pause before they play with fire. If anyone desires only to gratify a morbid curiosity, will take no pains

in himself to subdue the flesh to the spirit before he penetrates the realm where spirit is all-potent, will treat the matter as an after-dinner game, playing his pranks, or even seeking nothing more than some tricks of psychical conjuring, then assuredly he will not, in the best result, benefit himself, and runs grievous danger, if he be sensitively organised, of attracting to himself some being in harmony with his own mental state who may "enter in and dwell there" to his abundant torment. It has been a curse to Spiritualism that so much of what has been made known of its phenomena has been derived from a source which wisdom must condemn. It is not safe, on grounds of mere prudence, to trifle with dark séances, or to yield an unreserved welcome to the beings that too often haunt them. They will not benefit those who come into relations with them. Not infrequently they obsess the careless sensitive, and are responsible for what ignorance mistakes for insanity. We are as far as possible from giving any countenance to the foolish opinion for which Dr. Hammond in America and Dr. Lyttleton Winslow in England are responsible, viz., that the pursuit of Spiritualism, in some of its phases, has filled our lunatic asylums. That falsehood has been abundantly disproved, notably by Dr. Crowell. But the abuse of Spiritualism, as of Hypnotism, is very dangerous.

Assuming, then, that the inquirer has some proper sense of the end in view, some regard for self-culture and the development of latent gifts, we are disposed to say that these may fairly be cultivated with the best results. The developing circle, unless the incipient medium knows its constituent elements, is to be avoided. It is better to develop the gift, some trace of which has been manifest, by patient efforts alone, or in company with some chosen friends, who are willing to devote time to the endeavour. If mediumship takes the form of clairvoyance, or automatic writing, or clairaudience, this may be done alone. If, on the other hand, the psychical gift depends on the conjunction of two persons, as was the case with Mr. Oliphant and his late wife, their regular sittings, preferably in the early morning or late evening, should be commenced and continued till results are obtained. These may be such as are desired: in that case the sittings should be continued as directed by the invisible beings who communicate. They will know best how to proceed, and the judgment of the sitters must be exercised as to the character of those with whom they have entered into relations. Probably the addition of some chosen friends to the circle may be needed. The sittings should always be regular and short. In no case should a séance be continued after the word has been given to cease. It is then that harm is done by the intervention of other spirits, who are often deceptive, and who use the "power" that they find ready to their hands. On the other hand, the results from the first may be unpleasant; manifestations frivolous or noisy; communications false or foolish. In such a case the inquirer should patiently try to open relations with some more desirable source of information. Failing this, and the frivolous or lying messages continuing, the circle should be broken up and a fresh one constituted.

It is, perhaps, not unnecessary to add that the mental attitude of the sitters should be one of as perfect passivity as possible; that the aspirations should be such as befit a serious and solemn act; and that any attempts to evoke any particular spirit should be discountenanced. We do not, by this advice, mean to say that there should be no desire for the presence of a particular friend; we allude only to that ceremonial evocation which belongs to the domain of black magic.

NOTICE.—"C. C. M.'s" conclusion of notice of Laurence Oliphant's *Scientific Religion* is unavoidably held over for a week.



### THE LATE EDMUND GURNEY.

The *Journal of the Society for Psychical Research* contains the following notice:—

"The issue of this number of the *Journal* has been unavoidably delayed, in consequence of the sudden death of the editor, Mr. Edmund Gurney, who has been Honorary Secretary of the Society since 1883. Few who read this will fail to appreciate to some extent the greatness of the loss which this calamity has inflicted on the work which the Society was formed to carry on; but it can only be fully felt by those who co-operated with Mr. Gurney in the difficult and laborious investigations of which he has for five years borne the chief burden. To them the loss of his sympathy and aid, and of the stimulus given by his bright, subtle and indefatigable intellect, cannot but be irreparable. An account of his work will form part of the next number of the *Journal*, which—according to an arrangement made last year—will not appear till October. The present number, which was left in an advanced state of preparation, is issued substantially (it is believed) as Mr. Gurney would have issued it if it had received his final revision."

### THE MORAL PHILOSOPHY OF SPIRITUALISM.

Fourteen years ago Lord Amberley published in the *Fortnightly Review* an account of some futile attempts which he made in the course of a few leisure hours to fathom the mysteries of Spiritualism. Mr. John Morley, who then edited that Review, with a fine sense of justice and fairness which has always characterised him, invited the most prominent Spiritualist that he knew—Mr. Alfred Russel Wallace—to reply. The present generation of Spiritualists is well acquainted with the result. The request produced a most valuable "Defence of Spiritualism." In the course of this defence Mr. Wallace discussed some moral and religious aspects of his subject. This brought out an article in the *Pall Mall* of June 12th, 1874, which seems to us worth preservation as a specimen of criticism with which we do not, of course, agree, but which is a serious and sober attempt to deal with the subject from the point of view of a self-respecting and cultivated mind that is opposed to our views.

#### "The Moral Philosophy of Spiritualism."

"Every one who is tired of inconclusive gossip about the facts of Spiritualism must be thankful to Mr. Wallace for raising a comparatively new question in the second of his essays on the subject in the *Fortnightly Review*. The whole of Mr. Wallace's first article, and the greater part of his second, deal with matters of fact and of evidence, which we do not intend to discuss. But, in answering Professor Huxley, he is brought to consider what kind of morality and of religion Spiritualism offers to its votaries, supposing its pretensions to be true. Professor Huxley had said that he had no time to give to the subject and that it scarcely interested him, because even if spirits did really 'tattle,' tattle was a kind of conversation he did not care for. To this Mr. Wallace answers that the fact of the dead tattling shows that death makes very little difference to the habits of most of us, and this leads him to the question, What is the morality of Spiritualism? This is a question which it is quite a relief to be able to ask, and to find Mr. Wallace ready to answer. We escape from the people who mutter and peep in dark séances, and from the mercenary wisdom which cries aloud in the streets that some conjurors have dealt a 'death-blow to Spiritualism.' By the 'Open sesame' of granting facts to be true for the sake of argument, we are admitted to the pleasing science of hypothetics and the free fields of moral speculation.

"Mr. Wallace's position is that 'Spiritualism is an experimental science, and affords the only true foundation for a true philosophy and a pure religion.' Spiritualist ethics, he says, are based on facts, and on a conception of man's nature 'testified to by daily experience.' 'It must be remembered that these beliefs (unlike those of theology) will have a living efficacy, because they depend on facts occurring again and again in the family circle, constantly reiterating the same truths as the result of personal knowledge, and thus bringing home to the mind, even of the most obtuse, the absolute reality of that future existence in which our degree of happiness or misery will be directly dependent on the mental fabric we construct by our

daily thoughts and words and actions here.' Now the value of a moral system depends upon its sanction, upon the efficacy of its motive power, or moral dynamic, and upon the ease or difficulty of teaching it to others. Has the morality of Spiritualism a more imposing sanction, a more vigorous motive power, a more ready appeal to the untaught, than existing systems of morality possess? For the sake of brevity we may divide existing moral systems into those of the unthinking majority and of the thinking minority. The ethics of the majority of men are based on custom; on their experience, which tells them that custom gives to its edicts the sanction of rewards and punishments to this life; and on religion, which tells them that rewards and punishments are also awarded after death. An unreflecting rough hesitates to perjure himself or to kick his wife to death, because he fears an eternity of physical torture in the one case, or the inconvenience of some weeks' imprisonment in the other. In minor morals he is guided by the customs of his class. He will not 'peach,' for instance, because it is 'low' or 'bad form' to 'peach.' This is a very crude morality, but it is pretty impressive; it is easily learned, and it is based, in part at least, upon experience. The part about which experience is silent—namely, a future of rewards and punishments—only operates on great occasions; it is not every day that a man is tempted to commit perjury or deliberate murder, and when he is tempted he has a very definite prospect of fiery torment for a background to the proposed crime. The thinking minority of men supplement this morality with a moral dynamic or motive to action, which is not that of mere fear or mere self-seeking, but appeals in some way to the higher nature. With one the motive to conduct may be what Butler calls the love of God; with another, what Plato calls the desire to be like God; with Christians, as a rule, the desire to serve God; all which are names for the desire of perfection. The wish for perfection may take the shape of a love of 'the beauty of holiness' and of order; or it may be diverted from self and from the conception of the Deity, and made to embrace all mankind in what is called the enthusiasm of humanity. People whose conduct is animated by any of these sentiments do not perhaps feel much influenced by ideas of a life after death. They perceive motives enough for righteousness in this world, where, if one takes Emerson's advice, and 'looks to the centuries, not to the years,' experience plainly enough confesses that conduct leads to happiness.

"Now, by what theory does Mr. Wallace offer, in the name of Spiritualism, to replace these systems of ethics? Is his morality founded on more obvious and more generally accessible experience? is it, therefore, more easily taught? does it bring a nobler and more powerful motive to bear on conduct? Mr. Wallace states his theory of human nature in four propositions, of which we may omit the last, as it does not concern the matter in hand. He says:—1. 'Man is a duality, consisting of an organised spiritual form, evolved coincidentally with and permeating the physical body, and having correspondent organs and development. 2. Death is the separation of this duality, and effects no change in the spirit, morally or intellectually. 3. Progressive evolution of the intellectual and moral nature is the destiny of individuals; the knowledge, attainments, and experience of earth life forming the basis of spirit life.' How and to what class of people does this theory 'suggest,' as Mr. Wallace says it does, 'motives more powerful than any which either religion or philosophy can supply'? In the first place, whatever may be the value of motives founded on beliefs as to the Deity, Spiritualism seems to supply none. People who ask questions on this matter 'never get more than opinions, or more frequently the statement that the spirits have no more actual knowledge of these subjects than they had while on earth.' Thus the powerful factor of beliefs grounded on faith is taken away, while faith itself is rendered useless. Spiritualism 'appeals to evidence instead of faith.' Again, this moral system, apparently, can only be taught through actual evidence presented to each individual. In this it differs from the theory of Swedenborg, which relies on the testimony of exceptional seers. It would be easy to make fun of the necessity for having mediums and manifestations in every nursery and every school. And it has not been found, as a rule, by Spiritualists that the spirits are fond of helping to convert sceptics. But supposing society reconstituted, and tables of the law revered in a new sense, the difficulty arises, *cui bono?* who would be the better? The minority have already all the motives to conduct they desire; the majority would be positively deprived of a rare but powerful motive to self-restraint. Do Spiritualists suppose that the brutal man



## TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of some eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; \*Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; \*Professor de Morgan, sometime President of the Mathematical Society of London; \*Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; \*Dr. Ashburner \*Mr. Rutter; \*Dr. Herbert Mayo, F.R.S., &c., &c.

\*Professor F. Zöllner, of Leipzig, author of *Transcendental Physics*, &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman of Würzburg; \*Professor Perty, of Berne; Professors Wagner and \*Butlerof, of Petersburg; \*Professors Hare and Mages, of U.S.A.; Dr. Robert Friese, of Breslau; M. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Sir R. Burton; \*Professor Cassal, LL.D.; \*Lord Brougham; \*Lord Lytton; \*Lord Lyndhurst; \*Archbishop Whately; \*Dr. R. Chambers, F.R.S.E.; \*W. M. Thackeray; \*Nassau Senior; \*George Thompson; \*W. Howitt; \*Serjeant Cox; \*Mrs. Browning; Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; \*Victor Hugo; Baron and Baroness Von Vay; \*W. Lloyd Garrison, U.S.A.; \*Hon. R. Dale Owen, U.S.A.; \*Hon. J. W. Edmonds, U.S.A.; \*Epes Sargent; \*Baron du Potet; \*Count A. de Gasparin; \*Baron L. de Guldenstübbe, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. R. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; \*H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Countess of Caithness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of \*Russia and \*France; Presidents \*Thiers and \*Lincoln, &c., &c.

## WHAT IS SAID OF PSYCHICAL PHENOMENA.

J. H. FICHTE, THE GERMAN PHILOSOPHER AND AUTHOR.—“Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent.”

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—“I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me.”

DR. ROBERT CHAMBERS.—“I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and when fully accepted, revolutionise the whole frame of human opinion on many important matters.”—*Extract from a Letter to A. Russel Wallace.*

PROFESSOR HARE, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—“Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months” (this was written in 1858), “had more striking evidences of that agency than those given in the work in question.”

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—“I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and contemporaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up.”—*Clerical Journal*, June, 1862.

PROFESSORS TORNEBOM AND EDLAND, THE SWEDISH PHYSICISTS.—“Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them. We do not know where we may be led by the discovery of the cause of these, as it seems, trivial occurrences, or to what new spheres of Nature's kingdom they may open the way; but that they will bring forward important results is already made clear to us by the revelations of natural history in all ages.”—*Aftonblad* (Stockholm), October 30th, 1879.

PROFESSOR GREGORY, F.R.S.E.—“The essential question is this, What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging the truth of the spiritual theory.”

LORD BROUGHAM.—“There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism.”—*Preface by Lord Brougham to "The Book of Nature."* By C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE reported: “1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical

contrivance of any kind, or adequate exertion of muscular force on those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications.”

CROMWELL F. VARLEY, F.R.S.—“Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception.” . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: “Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence.”

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—“I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated ‘magnetic,’ ‘somnambule,’ ‘mediumic,’ and others not yet explained by science to be ‘impossible,’ is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to.”

ALFRED RUSSEL WALLACE, F.G.S.—“My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer.”—*Miracles and Modern Spiritualism.*

DR. LOCKHART ROBERTSON.—“The writer” (i.e., Dr. L. Robertson) “can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil.”—From a letter by Dr. Lockhart Robertson, published in the *Dialectical Society's Report on Spiritualism*, p. 24.

NASSAU WILLIAM SENIOR.—“No one can doubt that phenomena like these (Phrenology, Homœopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science.” These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336: “We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family.”

BARON CARL DU PREL (Munich) in *Nord und Sud*.—“One thing is clear; that is, that psychography must be ascribed to a transcendental origin. We shall find: (1) That the hypothesis of prepared slates is inadmissible. (2) The place on which the writing is found is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving only room inside for the tiny morsel of slate-pencil. (3) That the writing is actually done at the time. (4) That the medium is not writing. (5) The writing must be actually done with the morsel of slate or lead-pencil. (6) The writing is done by an intelligent being, since the answers are exactly pertinent to the questions. (7) This being can read, write, and understand the language of human beings, frequently such as is unknown to the medium. (8) It strongly resembles a human being, as well in the degree of its intelligence as in the mistakes sometimes made. These beings are therefore, although invisible, of human nature or species. It is no use whatever to fight against this proposition. (9) If these beings speak, they do so in human language. (10) If they are asked who they are, they answer that they are beings who have left this world. (11) When these appearances become partly visible, perhaps only their hands, the hands seen are of human form. (12) When these things become entirely visible, they show the human form and countenance. . . . Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions.”



will be checked in his brutality by the thought that he is building up a brutal 'mental fabric' for his abode in the next world? Far from that, he will only be encouraged by the abolition of a physical hell; or perhaps he will even reason that, as long as his mental fabric is pretty satisfactory on the whole, he may indulge himself in a few casual crimes. And thus 'many a man will owe his ruin to a murder that perhaps he thought little of at the time.' Nor will the victims of the emancipated rough be much consoled by the thought of a heaven where there are no 'winged angels' or 'golden harps,' but only the continuance of a more or less battered 'mental fabric.' Clearly education must do much to refine us before the watery future of the spirits can be a satisfactory substitute for the hell of theology.

"We shall not press the objection to the Spiritualist morality that it seems to be purely self-regarding, and a form of other-worldliness. It is surely enough to point out that it can only be taught by turning society into a séance, and making the family circle a very noisy and disagreeable place; and that it supplies no new motive to cultivated believers in immortality, while it deprives uncultivated superstition of its one redeeming quality. These considerations do not affect the truth or scientific value of Mr. Wallace's facts, but they seem to invalidate the moral system which he has rather hurriedly based on modern Spiritualism."

#### "THE LORD HATH SENT HIS ANGEL."

Calm in his chamber the dead man lay,  
Shrouded and hid from the face of day.

All fair things in the world outside  
Smiled in their fulness of summer pride.

Trees he had loved in his broad demesne,  
Stood in their mantle of summer green.

Flowers he had tended, lived and grew,  
Welcomed the sunlight and drank the dew.

Children—his own—with prattle and play  
Filled the long hours of the sweet June day.

Children too young to grieve or weep,  
Knew not the depth of his long quiet sleep.

Day wore on, and the clear cool night  
Fell like a veil, with lessening light.

Night passed by, and the pale dawn broke,  
Sleeping Earth from her slumber woke.

Through the death-chamber, by sound unstirred,  
Trembled the song of a woodland bird—

Song as delightful, and glad, and free,  
As a ransomed soul's in Heaven might be.

And the mourner—the wife who had lost and loved,  
Felt half the weight of her woe removed.

For she said: "'Tis an angel sent to tell  
That with my Belovèd all is well."

After the night of weeping, she slept.  
God save all who such tears have wept!

God send His angel blest to tell  
That with their dear ones all is well!

—J. C. HOWDEN, in *Chambers's Journal*.

"A SOCIETY, under the name of a Christian Church, to which the State appropriates a large portion of the public property on condition that it shall maintain a certain set of doctrines, as the *doctrines of the Gospel*, is a great evil to the country and to mankind at large. If this be not bribing against the chances of pure religious truth being accepted, I do not know to what I can give that name. It is not only bribing the present generation, but alluring a portion of every rising one to put themselves into the hands of the *bribed*, in order to have their young minds so shaped and predisposed that they may accept the bribe in their turn, and so perpetuate whatever errors may exist in the paid religious system. How can anyone who knows the liability of man to error look without horror upon the chance, not to say the certainty of thus enlisting the most insidious passions of man—pride, ambition, and the love of wealth—in the perpetuation of such false views as are likely to have been consecrated into dogmas by a few not well-known men, who, in the midst of trouble, fear, and deeply imbibed Popish prejudices, originally compiled the Thirty-nine Articles?"—BLANCO WHITE.

#### CORRESPONDENCE.

##### A "Hallucination" and Coincidence.

To the Editor of "LIGHT."

SIR,—The following incident is perhaps sufficiently remarkable to be recorded. In the course of a rubber of whist yesterday, it became my turn to deal; the cards had been cut, I had placed the pack together, and in taking it off the table to deal, I accidentally raised the top card, so as to expose the under surface obliquely to my own view. It was, as I believed myself distinctly to perceive, the ace of clubs, a card which, it will be observed, presents a blank white surface everywhere except at the black pip in the centre. I at once said to my left-hand opponent—to whom the card would come—"I have seen your first card; it is a good one; will you have a fresh cut?" He said, "Yes." I thereupon replied, "I think you should see it," and held its face towards him, adding immediately, "Everyone ought to know it, as we have seen it; it is the ace of clubs." He smiled and said, "A fresh cut if you please, I said so before seeing it." I then turned up the card in view of all, and I saw that it was not the ace of clubs but the eight of spades, a card of small value and with black pips all round. I expressed my surprise, but it did not occur to me at the moment to look at the *second* card in the pack to see if I had really raised two cards (the second being the ace of clubs), though I am quite sure that did not happen. Nor could that be the explanation, as will be seen. The cards were again cut (without any further shuffling of them), *from about the middle of the pack*. While dealing I again expressed the conviction I had felt of having seen the ace of clubs, and my perplexity at the mistake. I then turned the trump card, which was—the ace of clubs!—Yours obediently,

July 14th, 1888.

C. C. M.

P.S.—I should add that the ace of clubs had not been at all in my thoughts, nor was there anything mentally to suggest it, when I supposed myself to see it.

##### Count Cagliostro.

To the Editor of "LIGHT."

SIR,—It will afford information to others besides "A Student" who are interested in the extraordinary career of the so-called *Sieur Cagliostro*, if you will permit me to state in your columns, that my forthcoming *Lives of Alchemistical Philosophers* will contain a long and fairly exhaustive biography of this arch-pontiff of transcendental charlatanry, whose true name was Joseph Balsamo. The romance of the elder Dumas is not entitled *Cagliostro* but *The Memoirs of a Physician*; it is also not a sequel, but the first of a series which concludes with the *Countess of Charny*, and it is almost purely fabulous. I believe there has been hitherto no adequate English life of this phenomenal personage, who ranks among the greatest impostors of history, and who was by no means a mere impostor.—I am, sir, yours truly,

ARTHUR EDWARD WAITE.

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

To the Editor of "LIGHT."

SIR,—In reference to the leading paragraph in this week's "Jottings," may I trespass on your space for a moment to inform "Student" that there was a *Life of Cagliostro*, published in 1791, by Kearsley, of Fleet-street, London. Substantially this was a translation of the *Vie de Joseph Balsamo* issued at Paris and Strasbourg, in the same year—the year of Cagliostro's trial before the Inquisition. And this again was translated, and altered from the Italian. Four years previously, a *Life of the Count Cagliostro*, by "Lucia," was printed for the author, and sold by Hookham, of Bond-street. It was "dedicated to Madame la Comtesse de Cagliostro." In 1786 a *Memorial for the Count de Cagliostro* appeared in London and Paris. In 1839 a romance was published anonymously, entitled *Count Cagliostro or the Charlatan, a Tale of the Reign of Louis XVI.* And in 1854, at Paris, Jules de Saint Félix wrote the *Aventures de Cagliostro*. Cagliostro having been mixed up with the Diamond Necklace affair, the books on that subject are in effect contributions to the bibliography of Cagliostro. Henry Vizetelly's *Story of the Diamond Necklace* (1867), Dumas' romance called *The Queen's Necklace* (translated for the Parlour Library), the *Memoirs of the Countess de Valois de la Motte* (translated from the French in 1789), all contain interesting references to Cagliostro. These



books are doubtless in the British Museum. A very scholarly résumé of the whole of them will be available shortly, when Mr. Waite's new book, *Lives of the Alchemical Philosophers*, sees the light.

Your mention of "Conan Doyle" as a well-known contributor to the *Boy's Own Paper* and a Spiritualist reminds me that he is also a member of a distinguished artistic family. Mr. A. Conan Doyle is the grandson of H. B., and the nephew of the late "Dicky" Doyle. A few years ago his signature "Δ" used to be pretty frequent in such magazines as *Cornhill* and *Belgravia*; and I may add that I had the honour to republish a few of his remarkable psychological stories in *Dreamland and Ghostland*.—I am, sir, &c.,

15, York-street, Covent Garden.

GEORGE REDWAY.

**Mrs. Hardinge Britten and Re-incarnation,**

*To the Editor of "LIGHT."*

SIR,—“1st M. B. (Lond.)” puts a pertinent question when he asks how, if there be no Re-incarnation, the evolution of man from lower forms is accomplished. But I think there is a simpler explanation of the failure of some controls to recognise the doctrine than any of those suggested by him. As I have learnt to regard these matters, the entities communicating are, broadly, divisible into two classes, which may be described, respectively, as being reflective and transmissive;—the former operating as a mirror, which, being placed overhead, reflects downwards those rays only which, coming from below, strike it on its lower side; and the latter operating as a lens to receive and transmit the rays which, coming from above, strike it on its upper side. It is always the astral part of a control that is the immediate agent; but it depends upon the spiritual grade or condition of the parties concerned whether the communication is reflected or transmitted; whether, that is, it represents simply a throwing back, more or less modified, of the ideas prevailing in the atmosphere of the recipient; or whether it represents an actual and independent statement from the true soul of the entity communicating. The astral part itself is, of course, never re-incarnated, any more than is the material part, but like this is renewed at every fresh re-birth of the individual, and it therefore knows nothing of Re-incarnation; and so far as it is itself concerned, there is no such thing, and its denial is made correctly and in good faith. It has, however, no right to affirm respecting that which is beyond itself, and of which it can know nothing. The soul, on the contrary, which alone is re-incarnate, knows by its own experience the truth of the doctrine, and has no motive for withholding it from those with whom it holds communion. From which it follows that the failure to obtain affirmation of this doctrine is due to the failure to obtain access to the soul itself, and the consequent restriction of the communication to the astral part, this being too dense to allow of its acting as a lens for the transmission of soul-knowledges from above, and able, therefore, to act only as a mirror for the reflection of ideas impinging on its under side from below. As the address in question—excellent as it was of its kind—contained nothing that might not have been derived from the latter source, I, for one, was neither surprised nor disappointed at the denial given to the doctrine of Re-incarnation. The whole question is treated so fully and clearly in *The Perfect Way* that I am surprised that so serious a student as “1st M. B. (Lond.)” should be still at a loss for an explanation of that which has perplexed him.

E. M.

*To the Editor of "LIGHT."*

SIR,—One would have thought that the reply of this most nobly endowed lady, when questioned on the subject of Re-incarnation, was pretty positive, and not capable of being explained away. Nevertheless your correspondent “1st M. B.” furnishes what appears to him “a very possible and probable explanation” of a very clear statement, which makes it mean exactly the opposite of what it seems to assert. He says that high and elevated beings, when asked an “inconvenient question”—he does not tell us why the question is inconvenient or improper—that these “excellent beings who would not tell an untruth direct,” would not be ashamed to employ inferior spirits to tell it for them and to return evasive and equivocating answers in order to mislead their inquirers. If it be so, then those high and excellent beings resort to very mean and shabby expedients, which an honourable man on earth would disdain to employ. Equivocation is the meanest form of falsehood, and here we

have it in perfection. Surely this “skimble-skamble stuff” shows how hard your correspondent is driven in his wish to blunt the force of Mrs. Britten's testimony, and to show that “black” when truly considered really means “white.”

He next proposes a string of questions to those who deny the doctrine of Re-incarnation—which doctrine he recommends on the score of philosophy and science; he asks “Why is one man born a bushman and another a white?” seeing it would be more advantageous to be born a white. To this the answer is that our birth—as to country, colour or creed—is determined by fixed lines of heredity; that we take our place in this lower material world under a fixed system of things, and that we are responsible for what we have, not for advantages which we have not. Science means a fixed order of things, and discountenances the idea of special interventions at every turn. In the upper spheres spiritual affinity dominates and determines our exact place—but not in this grosser world. Here we are subject to material lines of descent, and our task is to make the best of them, and to struggle upwards.

But what does the doctrine of re-births imply? That every birth into this world involves a special and individual intervention from above in order to select the exact family, parentage, country, religion, &c., which former existences have merited, either by way of punishment or reward. A being is to be re-incarnated: the problem then arises—and one which surely requires infinite justice, wisdom, and knowledge to determine—what is the exact position which this being, considering his past record, and with a view, also, to his future and eternal good, ought now to occupy in his new life. A most intricate and insoluble problem for less than Infinite Wisdom and Power is here presented, which requires a special intervention, in every member of the human family. In other words, every fresh birth is a fresh intervention and a fresh interference with the lines of descent and heredity. I cannot call this either philosophical or scientific.

He then goes on, “Why is one man a genius, another a thick head, and a third an idiot?” The principle of heredity explains all this. Let it be remembered that these are not eternal conditions, but may be reversed. So that the idiot in this world, who cannot, as Lord Bacon says, utter himself on a faulty instrument, may develop into brightness when re-organised in a spiritual body. This is far more difficult to explain on the line of a separate and judicial interference in every individual instance.

The same rule applies to the cases of riches and poverty—of life without trouble, and again of lives with nothing but trouble and suffering bodily and mental, as well as to cases of superior and inferior innate moral dispositions. Heredity accounts for all. Thus Laurence Oliphant, in p. 89 of *Scientific Religion*, after explaining the origin of the doctrine of Re-incarnation—a doctrine which he wholly rejects—says: “It is the interlocking of the atomic particles of parents with their offspring, during the process of procreation and parturition, which accounts for all the phenomena of heredity.” But “1st M. B.” believes that every child is a fresh importation, pitchforked *ab extra* into an existing family by reason of a separate judicial sentence and intervention. I leave the reader to say which is the more philosophical solution.

Next he says, “Why do some children die young, and so escape the hard earth-life?” It is for him to explain why they are re-incarnated at all, if they are only born to make a hurried and unconscious transit through this earth-life—bringing pain and peril to the mother, with no after advantage either to her or to themselves.

No one has yet been able to account for our total forgetfulness of all past existences—if we passed through them in a wide-awake, self-conscious state; if we only slumbered through them as infants do who die in the bud—“no sooner blown than blasted”—it would be otherwise. But Mind is thought and feeling, and how what occupied our wakeful attention through centuries of past lives could be wholly swept away, so that not a trace of them remains, is quite unaccountable. Such a system, which excludes the possibility of reflection on our conduct in the past, so as to avoid similar error in the present, seems to be a most insane and malignant provision, as it combines the maximum of suffering with the minimum of advantage, or rather with no advantage at all.

Mind, as Coleridge teaches, is not a thing, but a living and thinking person—“a perpetual immanent act”—an ever-welling fountain of thought and emotion—and being such it is impossible that it should wholly forget what passed before



it, and in which it was vitally interested and absorbed through countless centuries, just as if it had never been. Memory is a part of ourselves; erase it and our identity disappears, and with the disappearance of our personal identity, disappears also all reason for either retribution or reward.

I have not half exhausted what I want to say, but I must not further encroach on your space. G. D. HAUGHTON.

To the Editor of "LIGHT."

SIR,—“1st M.B. (Lond.)” must, I think, go to the bottom of his class. By his letter in “LIGHT” on July 14th he charges the *upper* class of ghosts, whatever that may mean, with being busily employed in ineiting the *lower* class of ghosts to tell lies to us; and he thinks Re-incarnation the only way to explain the human physical imperfections he sees around him, pressing towards perfection.

Let “1st M.B.” look at the physical result produced in an ordinary vegetable, say a flower, by the seed pure and simple being developed physically in bad soil, and in a bad situation for growing, say where there is scant sunshine; and you perceive that physically the spirit in the seed is working its capabilities as best it can, in and through the substances it has to work in; you have *visibly* imperfection, but *unseen* the form of the species is there, attached to the imperfection visible.

Take man, and we find the primary form often distorted in its development *before* birth, through fright or other mental action of the mother altering in part the human flesh copy of the spirit, by physical defect; a defect *only* physical, not spiritual, the spiritual body unseen developing its powers for future use at physical death.

I have in memory many facts illustrative; I select two. The one was, the name of the father on the iris of the eyes of the child, produced before birth by the impetuous wish of the excited mother, when the father denied the paternity. The other was, the bull-bellows, and actions, and *mode of life* produced on my friend's daughter, through his wife's fright, when her body was physically forming, on seeing a wild bull approaching her; but the soul and spirit *unseen* by us continued to develop its natural species form; the proof of that as the law of species, I could easily give.

Re-incarnation into these imperfect physical bodies times without number is not necessary. The general knowledge gained during physical life by the native inner species powers, as slightly indicated in clairvoyance, and also in other inner mental forces, enable it to enter and work in its new condition of life as easily and successfully as the butterfly, which has, I think, no wish to—no expectancy of—returning to its grub state, to have another try at being a more perfect physical grub in an imperfect body.

It is easy to ask questions that would take a volume to answer; but there are certain *root* principles that govern our physical peculiarities, which, when perceived, explain clearly anomalies which we see in human forms, and perceive in their mental idiosyncrasies. J. ENMORE JONES.

A Christian Spiritualism.

To the Editor of "LIGHT."

SIR,—“Teachings from the Overmind” are beautiful and most true, as those know who have been by that road. We are saved “by the unutterable agony” of Christ. Let us remember, however, that the suffering of those thirty-three years which culminated in the Cross, was simply the soul-agony of the ages brought into ultimates that all may see what otherwise we could not possibly have realised. Jesus Christ is “the Lamb slain from the beginning of the Kosmos.” As creation had fallen from the spiritual or Paradise state into the physical state, redemption was needed on all three planes, the spiritual, the psychical, and the physical. The suffering in the body, so brought before us in the Bible and by the Church, was by far the least torture to our great Sin-Bearer, but stress is of necessity laid on it for the understanding of all. Few can realise spiritual pain, not many perhaps soul anguish, though more now than ever before, but the roughest and lowest nature can comprehend a story like that of Calvary, and learn practical lessons from it.

Perhaps only those who work among them personally know the power of the literal “story of the Cross” to save the vilest of our population. More refined natures may look deeper, though however deep we look, after all we only touch the surface of one or other of the three planes. “Is it nothing to

you, O ye that pass by? Behold and see whether there be any sorrow like unto My sorrow.” The Gospel, “the glad tidings of great joy,” suits “all people.” It is simple enough for the unlettered savage and the Newgate criminal to comprehend, but its depths “the angels” may only “desire to look into.” Jesus is the Soul, the Mother-Heart of God, and the sin of the world has lain upon Him ever since the fall, will be on Him till the Regeneration, called by the Church the Resurrection, is complete, and God is again all in all. Jesus Christ, “the fulness of the Godhead bodily,” suffered in the flesh that we might see what is always going on in the spirit.

Pantheism contains the truth of the all-pervading presence of the Christ Spirit, but we shall never realise what this implies in its fulness, never make this great Redemption from sin our own till we learn to do so at the foot of the Cross. Belief in an all-pervading essence is beautiful, but is utterly useless to us practically. We need also a Personal Incarnate Saviour, a Father-Mother-God, able to save from sin because He has met it and conquered it; able to give resurrection life because that resurrection is His own; able to raise us to the highest, and give us communion with Himself and the blessed ones gone before, because Ascension is in Him.

Let us cling on to our old faith, the faith of the Church of Christ, but let us see to it that we allow that faith to evolve into something higher and broader than heretofore. Hitherto we have been content with the letter in the infant school. Now the Spirit of Truth is leading us deeper into its hidden meaning, as only He can, and shall “we escape if we turn away from Him that speaketh from Heaven”? His voice is shaking earth and Heaven, “that those things which cannot be shaken may remain.” The gardener that wishes perfection does not destroy the old root to enable the new plant to rise, does not cut away the old fronds before the young fern has grown. Yet is not this what we are doing with our old faith. In God's good time the old will evolve quietly into the new, and all that is not of His life will perish.

“Slowly moves the march of ages,  
Slowly grows the forest king,  
Slowly to perfection cometh  
Every great and glorious thing.”

Gently and tenderly the Spirit works. There is much that is of the earth earthy, much of man's ignorant, selfish, hasty nature in the endeavour to urge the faith of others beyond their strength, and like fools to rush in where angels fear to tread. The tendency of spiritual life in the Church is to grow deep; the tendency of the same life outside her pale is to grow broad. Both are necessary and doing the Master's work; the only need is unity in Him, and consequently in the great means of union which He has provided.

If, as “Dum Spiro Spero” says, there were full consecration to Him, if our wills and opinions were completely laid at His feet, and the prayer of true conversion were ever ascending to Him, “Lord, what wilt Thou have me to do?” then “every thought” would “be brought into the obedience” which is the love “of Christ.” Theosophy and Spiritualism would help, not despise, and, therefore, hinder the Church, hampered and shackled as she is from being responsible for the whole nation, the aged, the young and the ignorant. Church workers are Evangelists, not Prophets. The Church would open her heart to truths that are already in her sacred books, both Bible and Prayer-book, could she but see it.

It is the worship of self that keeps us apart, and leads us to forget that no Church of His is blessed with a knowledge of the whole truth, and that in truth, as in all else, it takes two halves to make a whole.

“Abide in Me,” here is the Personal Christ believed in by the Church. “And I in you,” here is the spirit influence of Theosophy and Spiritualism. Y. Z.

The Unity of Religions: A Practical Suggestion.

To the Editor of "LIGHT."

SIR,—I wonder whether you will consider the following proposal an advertisement in disguise. If so, you will, of course, very properly consign my letter to your waste basket. But, at all events, you will not suspect me of any mercenary motive in making my proposal. I am not on the look-out for a “living.”

I want to ask whether any Spiritualist, in London or the suburbs, is in a position to lend an Upper Room for the purpose of putting into immediate practice the suggestions of “Dum Spiro Spero.” Let me not appear to sail under false colours. I



have no authority from that writer to make the suggestion. I do it on my own sole responsibility; but I would willingly devote the necessary time to what is not altogether an untried experiment on my part. A small, strictly private devotional meeting on Sunday, with perhaps another, of a different character, on Thursday evening, as suggested by Dean Stanley in his *Christian Institutions*, is all I have in mind. The veriest "sky-parlour" would do. There need be little furniture, if any—nothing, at all events, beyond a table and a chair or two. I could even face a solitary sitting, just as John Hunter put up the skeleton and lectured to that when the students failed to attend. I might offer a small rent if that were desired. But I do feel that it would be a pity to let the admirable suggestions of "Dum Spiro Spero" end in no practical result. Let us all work on our different lines. That is better than any amount of "artificial organisation." I know there is good to be gained in the direction I point out. In the words of a thorough-going Spiritualist I repeat, "I do not believe, but I know." Trusting that you may see your way to put me in communication with any one who replies to this, I am, sir, yours obediently,

A CHURCH OF ENGLAND CLERGYMAN.

#### Re-Incarnation Problems.

To the Editor of "LIGHT."

SIR,—In "LIGHT" for March 17th Mr. Maitland gives an account of an interesting episode in the life of the late Mrs. Anna Kingsford at the time they were engaged in writing *The Perfect Way*. The doctrine of Re-incarnation was brought up during spirit manifestations by a spirit signing himself E. S. (Emanuel Swedenborg), and this spirit intimated that Mrs. Kingsford's soul had, fifteen centuries previously, animated the human body of a person whose name was given to her.

Now the inquiry naturally arises in one's mind, was Mrs. Kingsford's previous incarnation also feminine, and this again leads to the general question respecting Re-incarnation, whether, if the doctrine be true, all human manifestations of the same spirit occurring in successive incarnations are of the same sex, or whether there is an alteration of sex? May we ask if any spirit revelations have been made upon this subject besides that given to Mrs. Kingsford and Mr. Maitland?

In connection with the incident to which we draw attention, it may be noticed that Mrs. Hardinge Britten, in her replies to questions at the recent conversazione, stated that no authentic teaching had been given from the spirit-world upon the subject of Re-incarnation.

More light upon this subject will be much valued by  
THREE STUDENTS.

The Point.

To the Editor of "LIGHT."

SIR,—Apparently Mrs. Penny has a high appreciation of Swedenborg. I also appreciate him highly. He was a very learned man in almost every direction, especially in anatomy, physiology, astronomy, and physics, and practically he was a civil engineer, a mining engineer, and metallurgist: besides all these he was a Spiritualist.

But Swedenborg was not infallible any more than the Pope is.

When he tells me in his *Principia* that when the length, breadth, and thickness has been taken away from a thing there is still something left which can move, I simply say, that is inconceivable, and I say further it is impossible, because it is a contradiction; it asserts that everything has been taken away, yet something is left. Swedenborg had apparently forgotten that point is simply an expression, a device of the mathematicians to enable them to dissect their unit of space, which is itself nothing but an *a priori* intuition of the mind, showing it that if the universe exists there must be space; but space is not a thing, but merely the possibility of a thing.

I cannot state this more plainly: I would if I could. Mrs. Penny says that I am dogmatic. She is mistaken. I have in no case enunciated anything magisterially. I have always rendered a reason. Further on she says I "gird at the point." Mrs. Penny must have drawn that from her own imagination. I simply say a point is nothing. To gird at a phantom of the imagination would be insanity.

What strikes me as the most extraordinary thing is, that Mrs. Penny, though she cannot understand that when everything is taken away there is nothing left, yet thinks she understands a quotation she has made from a Mr. C. Walton, for she

says it is near the truth—such a quotation! such a heap of words without logical connection or sign of reason. And Mr. Walton wrote that! Poor Mr. Walton!

Further on Mrs. Penny writes, "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."

I have read what Faraday wrote on that matter. I have not the book before me; but this is the substance of what I remember. He was considering the infinite divisibility of matter, and he said that it appeared to him that the result would be that there would be nothing left but centres of force. I do not remember that he said it was in his opinion demonstrable, and I cannot believe, without proof, that he ever said so. In fact, I could not have believed that he wrote the other had I not read it in his book; but he did. Another proof that the greatest men are not infallible.

But let us consider the matter further. The infinite divisibility of matter does not lead to nonentity, or a point which is nonentity. Faraday says it appears to lead to centres of force; that is to say, that matter is made up of *n* centres of force.

Force is generated by matter in motion, and the quantity of force is measured by the mass of matter multiplied into the square of its velocity.

Now let us put that into logical form to see how it looks.

Matter = *n* centres of force.

Force = matter into motion.

Therefore matter = *n* centres of matter into motion.—

Q. E. D.

Lemma.—Centres of force which were assumed have vanished, and matter and motion remain.

J. BAYNES THOMPSON.

#### TO CORRESPONDENTS.

A.R.—Thank you. We use the communication.

RECEIVED for Mr. R. Harper: N. Fabian Dawe, £5.; P., £1.

#### BOOKS RECEIVED.

*Physical Proofs of Another Life*, by GENERAL LIPPITT. *Keely's Secrets*, by MR. BLOOMFIELD-MOORE (the Theosophical Publication Society, 7, Duke-street, Adelphi).

*The Nature and Constitution of the Ego*, by DR. ANNA KINGSFORD (the Leadenhall Press).

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday last, Mr. A. M. Rodger spoke in the morning. At the evening meeting, Mr. R. J. Lees gave an address on "Search the Scriptures." Mr. Lees, on Sunday evening next, will give an address, "Is Spiritualism Anti-Scriptural?"—W. E. LONG, Hon. Sec.

PROGRESSIVE ASSOCIATION, 24, HARCOURT-STREET.—As last Sunday afternoon was so wet, the attendance at 3.30 was that mainly of a few staunch adherents, and the discourse took a conversational form. Next Sunday, besides the teaching of control and explanation on the dormant uses of a certain waste product, it is expected that, after a recitation, a young speaker will give striking facts and figures in relation to war.—(COR.)

GARDEN HALL, 309, ESSEX-ROAD, ISLINGTON, N.—Capital attendance, notwithstanding the wretched weather, conditions being good. Mrs. Hawkins' clairvoyant descriptions and advice were above the average. At the conclusion Mrs. Hawkins was controlled by the spirit of "Nelly Power," who, after answering a series of questions respecting her position in the spheres, consented to materialise at the first favourable opportunity. Next Sunday evening, at 6.30, Mr. Walker, trance and clairvoyance. Séances at 7.30 on Tuesday and Friday evenings by Mrs. Wilkinson as usual.—J. H. J., Hon. Sec.

"MERELY negative teachers are as the wind; they destroy, but they cannot build; at their best they do but sweep away the unsubstantial fictions of human fancy or human fraud, but they erect nothing solid in the place of the discarded fictions. Positive truth alone can feed, sustain, invigorate the soul." "a sense of falsehood only supplies moral power so long and so far as you are confronted with that falsehood. You hate the lie, and your hatred imparts force into your contradiction; you loathe the idol, and a righteous scorn nerves your arm to shatter it. But when the idol has been pulverised, and the lie is exploded, your force is gone. Your force was purely relative to the objects of its animosity and it perished with them. Nay, more; even while they lasted, your force was good for nothing beyond and beside the function of destroying them."—LIDDON.



## BIBLIOGRAPHY OF SPIRITUALISM.

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

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

July, 1888. "M.A. (OXON.)"

*Footfalls on the Boundary of Another World.* R. DALE OWEN, 1860.  
*The Debatable Land between this World and the Next.* R. DALE OWEN, 1871.

[Two charming books, many years old, but always fresh and new.]

*Spiritualism in the Light of Modern Science.* W. CROOKES, F.R.S.  
[Science on Spiritualism: facts and no theories.]

*Miracles and Modern Spiritualism.* A. RUSSEL WALLACE.

*A Defence of Spiritualism.* A. RUSSEL WALLACE.

[Able and very cogent treatises, suitable for those who are making acquaintance with Spiritualism.]

*Experimental Investigations of the Spiritual Manifestations.* PROFESSOR HARE.

[One of the earliest scientific works by the celebrated American Chemist.]

*On Spiritualism.* JUDGE EDMONDS and DEXTER.

[A record of personal experience. 2 Vols.]

*Zöllner's Transcendental Physics.* Translated by C. C. MASSEY.

[A record of personal investigation adapted to the scientific mind that is not afraid of metaphysics.]

*From Matter to Spirit.* MRS. DE MORGAN.

[An early work strongly to be recommended; with a most valuable preface by the late PROFESSOR DE MORGAN.]

*Planchette.* EPES SARGENT.

[Perhaps the best book to read first of all by a student.]

*Proof Palpable of Immortality.* EPES SARGENT.

[On Materialisations. Perhaps a little out of date.]

*Scientific Basis of Spiritualism.* EPES SARGENT.

[Sargent's last and most elaborate work. All he says is worth attention.]

*Startling Facts in Modern Spiritualism.* N. B. WOLFE, M.D.

[A record of phenomena of a very startling character, chiefly through the mediumship of Mrs. Hollis Billing.]

*Spirit Teachings.* "M.A. (OXON.)"

[Personal evidence through automatic writing; bearing on identity, and an argument.]

*Spirit Identity.* "M.A. (OXON.)"

[An attempt to prove that the claim made by communicating spirits that they have once lived on this earth is borne out by facts.]

*Psychography* (2nd Edition). "M.A. (OXON.)"

[A record of phenomena of what is sometimes called "independent writing," occurring in the presence of Slade, Eglinton, &amp;c.]

*Higher Aspects of Spiritualism.* "M.A. (OXON.)"

[Spiritualism from a religious point of view.]

*Identity of Primitive Christianity and Modern Spiritualism.* EUGENE CROWELL, M.D.

[From a religious standpoint: compare with *Higher Aspects of Spiritualism*.]

*Spirit Workers in the Home Circle.* MORELL THEOBALD.

[A record of home experiences during many years with several mediums, some being children of the family, and all non-professional.]

*Phantasms of the Living.* (Society for Psychical Research.) E. GURNEY, F. W. H. MYERS, and F. PODMORE.

[Discussions and evidence respecting thought-transference, telepathy, &amp;c., and much evidence of apparitions at or about the time of death. Not written from the Spiritualist point of view.]

*Hints for the "Evidences of Spiritualism."* "M.P."

[A brief logical argument. "An application to Spiritualism of the arguments vulgarly held to be conclusive in the case of dogmatic Christianity."]

*Incidents in my Life.* (2 Vols.) D. D. HOME.

[Vol. I. contains facts in the life of a remarkable medium.]

*D. D. Home: His Life and Mission.* By his WIDOW.

[An account of a very strange life, with records of facts, and abundant testimony from well-known persons.]

*Modern American Spiritualism.* MRS. EMMA HARDINGE-BRITTEN.

[A history of Spiritualism in its earliest home and during its first two decades.]

*Nineteenth Century Miracles.* MRS. EMMA HARDINGE-BRITTEN.

[A record of the phenomena of Spiritualism in modern days.]

*Art Magic; or Mundane, Sub-Mundane, and Super-Mundane Spiritualism.* Edited by MRS. EMMA HARDINGE-BRITTEN.

*Ghostland.* Edited by MRS. EMMA HARDINGE-BRITTEN.

[Two weird books dealing with Occultism and Magic.]

*Pioneers of the Spiritual Reformation.* MRS. HOWITT WARRE.

[Dr. Justinus Kerner and William Howitt. By one of the best writers on Spiritualism.]

*The Perfect Way; or the Finding of Christ.*

[Mystical, and very suggestive from the standpoint of the Christian Mystic: Edited by the late Dr. Anna Kingsford and Mr. Ed. Maitland.]

*Old Truths in a New Light.* COUNTESS OF CAITHNESS.

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

*Mystery of the Ages.* COUNTESS OF CAITHNESS.

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

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

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

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

[Mystical: for advanced thinkers and students.]

*Scientific Religion.* LAURENCE OLIPHANT.

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

*Nightside of Nature.* MRS. CROWE.

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

*Arcana of Spiritualism.* HUDSON TUTTLE.

*Career of Religious Ideas.* HUDSON TUTTLE.

*Ethics of Spiritualism.* By HUDSON TUTTLE.

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

*Spiritualism Answered by Science.* SERJEANT COX.

[An early treatise from a scientific point of view.]

*What am I?* SERJEANT COX.

[Psychological: an inquiry into the constitution of man in relation to manifestations of spirit. A little out of date now.]

*Angelic Revelations concerning the Origin, Ultimatum, and Destiny of the Human Spirit.* Vol. I., 1875; Vol. II., 1877; Vol. III., 1878; Vol. IV., 1883; Vol. V., 1885.

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

*The Soul of Things.* W. DENTON.

[Psychometry and Clairvoyance: very interesting.]

*History of the Supernatural.* W. HOWITT.

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

*Ennemoser's History of Magic.* W. HOWITT.

[A historical treatise.]

*Mysteries of Magic.* A. E. WAITE.

[For students only: deals with the Occult.]

*Birth and Death as a Change of Form of Perception: or the Dual Nature of Man.* BARON HELENBACH. Translated by "V."

[A translation of a profound philosophical treatise by a great philosopher. For students of metaphysical bias.]

*Isis Unveiled.* Vol. I., Science; Vol. II., Theology. MADAME H. P. BLAVATSKY.

[Madame Blavatsky's *Magnum opus*: two thick volumes full of argument and dissertation on occult subjects. Not from the Spiritualist point of view.]

*The Occult World.* A. P. SINNETT.

[A narrative of experience and speculation from the standpoint of a Theosophist. Very interesting.]

*Esoteric Buddhism.* A. P. SINNETT.

[An exposition of the Wisdom-religion of the East.]

*The Purpose of Theosophy.* MRS. A. P. SINNETT.

[A popular setting-forth of the chief tenets of Theosophy.]

*Posthumous Humanity.* Translated by COL. OLCOTT from the French of M. d'ASSIER.

[With an Appendix showing the popular beliefs in India respecting apparitions, &amp;c.]

*Man: Fragments of Forgotten History.* By two Chelas.

[Theosophical in its point of view.]

*The Idyll of the White Lotus.* By M.C.

[A little work of great beauty.]

*Light on the Path.* By M.C.

[A Theosophical work of a devotional character.]

*Through the Gates of Gold.* By MABEL COLLINS.

[Mystical and beautiful.]

*A Little Pilgrim in the Unseen.* And its sequel,

*Old Lady Mary.*

[Two very charming books.]

*Proceedings of the Society for Psychical Research.*

*London Dialectical Society's Report on Spiritualism.*

[Work study, perhaps, in connection with the *Seybert Commission Report*.]

*Spiritual Magazine.* 1860—1877.

[A store-house of argument and fact.]

*Human Nature.* 1868—1877.

[Many interesting reviews and papers are contained in some volumes.]

*The Spiritualist Newspaper* 1869 to 1881.

[A full record of facts during those years, with much philosophical disquisition.]

*Works of ANDREW JACKSON DAVIS.*

[Experiences and revelations of a remarkable seer.]

*Works of THOMAS LAKE HARRIS.*

[Mystical.]

*Works of ALLAN KARDEC.*

[Re-incarnationist.]

*Works of SWEDENBORG.*

[Mystical and Philosophical and very illuminative.]

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

*Researches in Magnetism, Electricity, &c., &c.* BARON REICHENBACH.

*The Zoist.* March, 1843, to January, 1850.

[A magazine with much information on mesmerism, all of which is now fully accepted. Of historic interest.]

*Notes and Studies in the Philosophy of Animal Magnetism.* DR. ASHBURNER.

*Animal Magnetism.* DR. WM. GREGORY.

*Mesmerism, with Hints for Beginners.* CAPTAIN JAMES.

*Staturvolism.* W. BAKER FAHNESTOCK, M.D.

*Animal Magnetism.* BINET and FERE.

[A recent work embodying results of research at Paris, under the direction of Dr. Charcot. Latest and best work.]

*Animal Magnetism.* DR. LEE.

The chief periodicals devoted to the subject are:—

*Light* (London).

*Medium and Daybreak* (London).

*Two Worlds* (Manchester).

*Religio - Philosophical Journal*

(Chicago).

*Banner of Light* (Boston).

*Golden Gate* (San Francisco).

*Harbinger of Light* (Melbourne).

*The Theosophist* (Madras).

*Lucifer* (London).

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*L'Aurore* (Paris).

*La Vie Posthume* (Marseilles).

*Psychische Studien* (Leipzig).

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*Constancia* (Buenos Ayres).

*Carrier Dove* (San Francisco).

*World's Advance Thought* (Portland, Oregon).

There are also some dozens of less important journals.