

# Light:

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

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

"LIGHT! MORE LIGHT!"—Goethe.

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### NOTES BY THE WAY.

Contributed by "M.A (Oxon.)"

The Editor will be absent from Town for a month, and begs the indulgence of any correspondents who may personally address him during that time. He begs that all letters may be addressed to the Office of "LIGHT," and that those requiring his personal attention may be marked "private." No great delay will occur.

I have only just seen, in *Murray's Magazine* for April last, a paper on "French Ghosts," by Ashton Brand. It seems that the belief in "the little people," or fairies, is not confined to England. *Puck* becomes a *fadet* in the province of Berry: *elves* are *Korils* or *Korigans* in Brittany. Woe to the traveller who meets these elves, if he be in a state of deadly sin, for they seize on him and force him to dance in some of the many Druidical circles that abound in Brittany. Especially must a stranger beware of the black month (November, rightly named), when the spirits of the dead are supposed to be as rife as the dead leaves on the roads. On All Souls' Day the table is set and the fire lit for the entertainment of wandering souls who do not find the churchyard comfortable. The wayfarer, at this season, may chance to meet the *charrette de la mort* covered with a pall, drawn by six black horses, and driven by the Angel of Death. If so, his doom is sealed. But the principal stories are concerned with the idea that a soul is compelled to haunt a place which is connected with some neglected duty. A priest (for instance) appears at midnight to say an omitted Mass, and is tied to the church till he can find some living priest to "serve his Mass." When he does find such a one he dissolves into thin air, and comes there no more. In a haunted room in an inn, again, a ghost appears till Masses and a pilgrimage are promised, and then retires and haunts the room no more.

At the rectory of St. Symphorien, near Avranches, we have the regulation rappings and noises which no amount of investigation can explain. When the curé, like his predecessors, is sitting in his private room, reading or writing, "he hears some one running along the passage, and coming to the door, which then opens, the steps quickly crossing the room to his side, when he has the particularly disagreeable sensation of an invisible being standing near him. Nothing is said or done, the steps recede, and the door closes." The same incidents will be familiar in the life of the curé d'Ars. "The windows and door of the *Presbytère* would be violently shaken, strange sounds were heard, and it is even reported that in the morning there were signs of a personal struggle with unknown powers. Of this the curé never spoke, only answering inquiries by saying, 'Yes, they were very noisy

that night.' " There are some of us who can bear witness to this sort of disturbance, which assuredly is not hallucination, as the disturbed furniture shows, and who are familiar with that most disquieting sensation of an invisible form standing near or behind one's chair. A long familiarity during one part of my life with experiences precisely similar to those of the curé leads me to wish that those who are fond of hypotheses to account for the phenomena of Spiritualism could make personal acquaintance with such a group as I fell in with.

"The evolution of psychic force," wrote Mr. Crookes, when he was studying its action in the person of Mr. D. D. Home, "is accompanied by a corresponding drain on vital force." It is; and Home used often to faint after too frequent sésances. His paralysis was, doubtless, attributable to the same cause. And a careful course of observation during many years confirms me in the opinion that it is not only the medium who suffers from a too prolonged course of sésances for the production of what are called the physical phenomena of Spiritualism. The sitters, I believe, may and do suffer, if they be in any way sensitive, in a degree corresponding to their sensitiveness. I am thinking chiefly of mixed or promiscuous circles, the elements of which are, of necessity, accidentally made up, and not of the family or private circle, whose constituent elements are more probably harmonious. I say more probably, for, if they be not, phenomena will be lacking and the attempt to evoke them will soon be abandoned. I entertain little doubt that to some sensitive persons—and it is to these that the sésance offers most attraction—the frequenting of circles, especially of dark circles, is beset with risk. And I am not shaken in that opinion by the consideration that I have known, on the other hand, distinct benefit to health from such sittings. Nervous disorders, headaches, neuralgic pains, and such ailments are not infrequently relieved in this way. There would seem to be an equalising of the nerve forces, and I have often felt in myself after a harmonious sésance a soothing influence which was most marked. It is an affair of the constitution of the circle, after all is said.

It is, however, a serious consideration, which is too little taken into account, that a medium may get harm to body or mind from the practice of his profession. Are we parties to a species of vivisection when we encourage public mediumship? Is the medium inevitably and invariably the worse for his mediumship? By no means necessarily. All depends on the way in which it is used. At the time when Home was suffering as I have described, he was a victim to the good nature with which he acceded to the unthinking importunity of his friends for sittings. A reasonable regulation of the number of sésances would, I believe, have improved instead of breaking down his bodily health. But holding, as he did at times, six or seven sésances a day, how could it be otherwise than that his strength and vitality should suffer depletion? When a systematic study is made of mediumship—a study yet to

be undertaken, and indeed almost to be commenced—we shall learn that our present fortuitous rule-of-thumb practices work mischief. We must seclude our mediums, watch them with care, and treat them somewhat as a scientific investigator deals with the delicate instruments he employs. Till we do that in the first place, and in the next regulate the composition of public circles with intelligent care, our results must be and will be meagre, contradictory, and disappointing. Even in a private circle where the conditions were especially happy, I have noticed that when the phenomena were especially strong in power and abundant in number the medium seemed to be correspondingly depleted of vitality, complained of weakness in the spinal column, and did not recover till after food and sleep. How much more serious must be the drain on the system in a mixed circle composed probably of strangers, assorted with no regard to any principle but the power to pay the required entrance fee? The system is self-condemned. It would be an excellent piece of work for the Research Section of the London Spiritualist Alliance to organise a circle on proper principles, if only to show the world how that should be done.

### THE NATURE AND CONSTITUTION OF THE EGO.\*

This is a reprint from *The Perfect Way* of Lecture the Fifth, with Appendix XI., "Concerning the Mysteries," and Appendix XII., "Hymn to the Planet-God." It has been published in its present cheap form, with no diminution in the excellence of paper and type, "in accordance with the earnest desire of its lamented writer that the work, to have been a sharer in which was regarded by her as a supreme privilege, should be made accessible to a wider public than could be reached by the larger work. Should this issue be found to meet a want, it is proposed to follow it with other portions until the whole book has been similarly reproduced." The price at which *The Perfect Way* was necessarily published put it out of the reach of most, and this inexpensive republication in parts must be of service to many who could not afford to purchase the complete volume.

It is not necessary at this juncture to introduce the sentiments and opinions of *The Perfect Way* to our readers. Even those who have not read it, those who are likely to buy and read these reprints, know the general outcome of the teaching. But, to present only a specimen, we may lay before our readers a striking passage in which, according to the writers, is shown the method by which that complex being, the Ego or Self of man, is resolved into its component elements. We believe that this account is somewhat, but not materially, different from the received Eastern notions with which we have been more or less familiarised by Theosophists. But in saying this we may inadvertently be inexact in statement. For, we confess that we assimilate indifferently the terminology of the subtle East with its infinite refinements, and are but feebly equipped with any knowledge on the subject that would stand scrutiny.

It may, however, be confidently said that we are more complex in our constituent elements than Spiritualists have generally assumed, and that the resolution or dissolution of these complex constituents is not the simple process that Spiritualists have often imagined. It is interesting and may be instructive to some readers to study the process as put in *The Perfect Way*. It may speculatively raise some questions that arise as to the nature and source of some messages purporting to come from departed spirits, and, perhaps, help to throw light upon them.

"In dissolution, the consciousness speedily departs from the outermost and lowest sphere, that of the physical body. In

the shade, spectre, or astral body (Hebrew, *Nephesh*)—which is the lowest mode of soul—consciousness lingers a brief while before being finally dissipated. In the astral soul, *anima bruta*, or ghost (Hebrew, *Kuach*) consciousness persists—it may be for centuries—according to the strength of the lower will of the individual, manifesting the distinctive characteristics of his outer personality. In the soul (Hebrew, *Neshamah*)—the immediate receptacle of the Divine Spirit—the consciousness is everlasting as the soul herself. And while the ghost remains below in the astral sphere, the soul, obeying the same universal law of gravitation and affinity, detaches herself and mounts to the higher atmosphere suited to her;—unless, indeed, she be yet too gross to be capable of such aspiration. In which case, she remains 'bound' in her astral envelope as in a prison. This separability of principles is recognised in Homer when Odysseus is made to say of his interview with the shades:—'Then I perceived Herakles, but only in phantom (*εἶδωλον*), for he himself is with the gods.'\*

"The ghosts of the dead resemble mirrors having two opposed surfaces. On the one side they reflect the earth-sphere and its pictures of the past. On the other they receive influxes from those higher spheres which have received their higher, because spiritual, Egos. The interval between these principles is, however, better described as of state or condition than as of locality. For this belongs to the physical and mundane, and for the freed soul has no existence. There is no far or near in the Divine.

"The ghost, however, has hopes which are not without justification. It does not all die, if there be in it anything worthy of recall. The astral sphere is then its place of purgation. For Saturn, who as Time is the Trier of all things, devours all the dross, so that only that escapes which, in its nature, is celestial and destined to reign. The soul, on attaining Nirvana, gathers up all that it has left in the astral of holy memories and worthy experiences. To this end the ghost rises in the astral by the gradual decay and loss of its more material affinities, until these have so disintegrated and perished that its substance is thereby enlightened and purified. But continued commerce and intercourse with earth add, as it were, fresh fuel to its earthly affinities, keeping these alive, and so hinder its recall to its spiritual Ego. And thus, therefore, the spiritual Ego itself is detained from perfect absorption into, and union with, the Divine.

"This dissolution of the ghost is gradual and natural. It is a process of disintegration and elimination extending over periods which are greater or less according to the character of the individual. Those ghosts which have belonged to evil persons possessed of strong wills and earthly tendencies, persist longest and manifest most frequently and vividly, because they do not rise, but—being destined to perish—are not withdrawn from immediate contact with the earth. Those are all dross, having in them no redeemable element. The ghost of the righteous, on the other hand, complains if his evolution be disturbed. 'Why callest thou me?' he may be regarded as saying: 'disturb me not. The memories of my earth-life are chains about my neck; the desire of the past detains me. Suffer me to rise towards my rest, and hinder me not with evocations. But let thy love go after me and encompass me; so shalt thou rise with me through sphere after sphere.' Thus even though, as often happens, the ghost of a righteous person remains near one who, being also righteous, has loved him, it is still after the true soul of the dead that the love of the living friend goes, and not after his lower personality represented in the ghost. And it is the strength and divinity of this love which helps the purgation of the soul, being to it an indication of the way it ought to go, 'a light shining upon the upward path' which leads from the earthly to the celestial and everlasting. For the good man upon earth can love nothing other than the Divine. Wherefore, that which he loves in his friend is the Divine,—his true and radiant self."

There are in the thirty pages that form the body of this reprint other sayings that deserve study; as, e.g., on the *Anima Mundi*, or astral soul of the world, its magnetic atmosphere. In this medium sensitives frequently receive ideas which are, as we say, "in the air," and find their own thoughts reproduced in distant parts of the globe by thinkers on the same plane. This is an enlargement of the telepathic hypothesis, and works in well with that statement of truth.

\* As pointed out by Dr. Hayman, Pindar similarly emphasises the distinction between the hero and his immortal essence. And Chaucer has the line: "Though thou here walke, thy spirit is in helle." (*Man of Law's Tale*.) These distinctions are more than poetic imaginings. They represent occult knowledges as verified by the experience of all ages.

## MRS. ORMISTON CHANT ON OUR DEVELOPMENT IN RELIGIOUS THOUGHT.

Mrs. Ormiston Chant has been discoursing at Chicago on the growth of religious thought in London. Her views are naturally coloured by her own special opinions and interests, but Mr. Giles Stebbins' abstract of her address will be read with interest. It is addressed to the *Religio-Philosophical Journal* :—

"Growth of Religious Thought in London' was the announced subject of a discourse by Mrs. Laura Ormiston Chant at Unity Church in Chicago, on a Sunday during her stay there. To know something of the spiritual mood and religious life of that great city is a matter of special interest, for it is the heart and centre of England, and stands first of all the cities of the world, not only in trade and finance, but in height and power of life among a large number of its millions of people. While the vice and degraded misery among its poor are fearful, the comfort of its great middling class, the thoughtfulness of its intelligent and busy workers, and the splendid culture of its scholars and thinkers, are well known.

"To hear of its religious condition from a gifted woman who makes her home, with her husband and children, in its midst, was a rare treat. Mrs. Chant, however, made but brief and general allusion to the subject announced, only enough to imply that there, as elsewhere, thought broadens on these subjects; but made her subject a striking and graphic illustration of the fact that the liberal belief and larger hope taught and held by many active people, in and out of the churches to-day, underlie much of that fresh and strong spirituality which inspires and accomplishes such great and noble religious and educational reforms. She told, as one who could say, 'all of which I saw, and part of which I was,' of the great movements in London for uplifting the fallen and protecting the weak and training the untrained to walk in pleasant paths leading upward, and showed how light was growing and even the London world gaining.

"This had been won at a great price by faithful and devoted workers, as she might well know from being one of the most devoted, although she did not allude to herself. She said that the teaching and practice of that highest Christianity which exalted soul and body together, and would elevate and purify life here as the surest way to attain a fit life hereafter, had cost self-sacrifice and provoked persecutions as of old. The story of modern persecution for opinion's sake in England was a terrible one.

"The process of development of a new faith was beautifully likened to the growth of a leaf within a sheath. The tender flower leaf would be held gently but firmly by the protecting sheath, which would, at last, deliberately give way that the developed leaf might expand alone, but all this only in fit time. So we must have gentleness, tolerance, and most of all patience toward those seeking the light. God has taught us, in all nature, the lesson of gradual development and symmetrical growth.

"Doctrine and dogma, held without charity and without allowing growth, have done much to impede and embitter life. Not creed so much as life is essential. The faith and thought that will grow is the valuable force in the world, for growth is the law of life and health.

"The dogma of eternal punishment, and 'the equally wretched doctrine of election,' were treated as of a darker day, and 'the irritating idle,' and 'the utterly valueless doctrinal disputes' over these and like dogmas regretfully alluded to.

"The mother learned tender and beautiful daily lessons from her children, and their welfare and growth and safety were her constant and unceasing care. Surely it was not hard to believe that the good God, the giver of all good and beautiful things, was as appreciative and watchful of the growth and final perfection of His children as human parents could be. All could surely rest in that faith as a sheet anchor; all could surely put heart and hope in their daily work in that Heavenly light. Her conclusion was that the gain of these larger views and of this nobler charity was making the waste places glad, in London and elsewhere.

"This discourse so charitable in spirit, so broad in thought, so hopeful and helpful to spiritual growth and devoted daily life, awakened the jealous and narrow bigotry of the Boston *Congregationalist*, and led its editor to sound his little pipe in warning against 'imported infidelity.' I have given but an imperfect outline of the discourse, but enough to show that the

inspiring and intuitive thought of this earnest woman reaches up toward the sky and out to the immortal life, and has no chill of agnostic doubt. She is a spiritual thinker, open to all Heavenly influences, and strength for her blessed work among the poor and fallen comes from celestial sources.

"G. B. STEBBINS."

## UNITY OF DESIRE.

"If two of you shall agree on earth as touching anything that ye shall ask, it shall be done for them of my Father which is in Heaven." (Matt. xviii. 19.) How is this reconcilable with the unchanging God of law? It is this: His Father and ours is spirit from which all things originated; the pure elements of all things are in God, and as "God is the fulness of him that filleth all in all" (Eph. i. 23), all space is filled with God, known to the ancients as the "Astral Light." These qualities are all invisible to the physical senses, but they exist and are subject to natural law as much as is the silver, that dissolved, and put into clear water, cannot be seen; but apply the creative law of the positive and negative forces of all creative life, electricity, and it can all be collected out of water and re-substantiated as solid silver again. A sympathetic piece of silver or copper placed on the negative pole of the battery will gather every particle that is in the water to itself, no matter how small the piece may be that was used as an attractor; all that it wants is the active principle of love, which is magnetic. All that there is in nature is held in equilibrium by a balance of the two forces, positive and negative, the qualities of which are expressed as Love and Wisdom. "God is Love." Yes, and all things in nature being of God, are good, and to be in sympathy with these natural principles requires the person to be good, otherwise there would be repulsion in place of attraction.

What do we mean by being good? God is good, and to be good is to be like Him. He (and She, if you please) in great wisdom has so arranged all laws that everything works together for good, i.e., for the elevating of man, to be like Him in everything: any good thing misused or perverted is evil. There is no envy, strife, or hatred in God; there is nothing hidden, or deceptive, or false; then, before we can become a magnet for gathering and organising these Divine qualities, we must be free from all those discordant elements, and when we are "pure in heart," thought and desire, then we become like the piece of copper that gathers to it the pure silver.

But why are *two* required to agree? Why does not the desire of *one* obtain? Because all persons are selfish in their unenlightened condition; each acts individually from his nature and cannot really unite with another in anything, because all selfish desires are illusions, that cannot meet a true echo in another's heart. Therefore, if two really unite, it is because they are unselfish; and then their desire, vibrating in harmony with the reality of truth, will draw down the power of the Spirit, clothe it with the magnetic aura of their individuality, and send it out on its mission.—HIRAM E. BUTLER, in *Esoteric*, July, 1888.

JOHN BRIGHT was one of D. D. Home's sitters. He told Dr. Peebles that "he could attribute the manifestations to no cause except the one alleged, that of intelligent, disembodied spirits. But" (he added) "I do not say that this is so; but, if it be true, it is the strongest tangible proof we have of immortality."—*Life of D. D. Home* (p. 219).

CO-OPERATION WITH CHRIST.—If we would co-operate with Christ it is not by worshipping the fictitious relics of a cross on which He fulfilled His mission 1,900 years ago, or by metaphorically clinging to it now. The solemn words in which He announced His success, though their import was not understood at the time, are pregnant with meaning to us in these days—"It is finished!" Our concern is not what He accomplished then, except as a matter of most sacred history, but what He demands of us now. He did not die to rescue us from the pangs of selfish craven terror, nor to minister to the greed and ambition of egotism. His work was for no one individual, and no one individual has the right to appropriate it to himself, and turn it to his own private and personal advantage. It was for all humanity, and we can only share in it as we lose ourselves in the great humanitarian need; and the great humanitarian need is not a harp and a crown, but social reconstruction—the extinction of crime, poverty, sorrow, and physical disease, and the substitution for them of sinlessness, health and happiness.—*Scientific Religion* (chap x., p. 181). By Laurence Oliphant.

**SPIRIT-IDENTIFICATION AND TRANSFIGURATION.**

The following account of a séance, communicated by Colonel E. to the *Religio-Philosophical Journal*, is of interest enough to warrant us in transferring it, slightly abridged, to our columns. It is one of many similar cases in which the communicating intelligence is identified by more means than one, *i.e.*, externally, by similarity of form, and internally, by accuracy of knowledge. The case is further interesting as giving precise details of transfiguration, a recognised phenomenon of mediumship which, we believe, is not infrequently presented where materialisation is not practicable. A confusion between these two phenomena is responsible, in our opinion, for many so-called exposures.

"On Sunday evening, September 20th, 1885, there met at the residence of the writer in Des Moines, Iowa, Mr. and Mrs. C., accompanied by their niece, Miss F. M., Mr. W. G., Col. E., and his son, a young man not yet in his majority. After some music a circle was formed around a small card table by placing hands thereon. A short time elapsed, when one of the ladies remarked upon her reverential feelings, and of a very peculiar throat sensation. She also caught a rapid glimpse of a passing army (clairvoyantly), and a name presented itself, not then mentioned. During this time the table was gently swaying to and fro with a vibrating movement, occasionally tapping with one of the legs, there being three projecting from a centre support.

"It seemed very difficult for a time to establish any satisfactory connection between the visible and invisible—an observation being made by one of the sitters: 'The influence is, perhaps, unable from some cause not known to us, to give name or to manifest intelligence; it may be that there is too much anxiety amongst us to aid our friends, making the conditions positive, instead of negative and receptive for attraction. Let us be mentally quiet.'

"At this juncture, Colonel E. was abruptly called from the room by the summons of a member of his household, a lady of the Society of Friends, of Quaker descent and religious views, and of natural mediumistic abilities from childhood, who informed him that she had been strongly impressed whilst sitting alone in the quiet darkness of another apartment awaiting the 'inward voice and spirit to move her'; and it did move her, for she said quickly, 'Does thee not know that it is thy old army friend, General X.' (the correct name was given, though X. is not his name) 'who is trying, oh! so hard, to make thee understand and recognise him? He wants to talk to thee, and has been trying by himself to communicate with thee,'—very earnestly adding, 'Do have some sense, and do not let thy friend knock so long.'

"Immediately re-entering, the Colonel took his seat at the séance table, only remarking that he thought he knew who it was, and began explaining in a slow, measured way to the unseen, the *modus operandi* of the spiritual primary school, in making communications by means of the alphabet. The table continued its motion, and evidently with understanding, after the brief explanation, and soon spelled out that it was a soldier friend acquainted whilst in the army during the late war; remembrance of the Colonel being in command of his escort and body guard during the battles in the Wilderness, Cold Harbor, &c., and with his depleted squadron of cavalry piloting the advance guard of the Army of the Potomac, with himself (General X.) and General Meade across the Peninsula; that I had then informed him I had considerable experience during McClellan's campaign, and was familiar with the country from scouting, &c.; his anxiety to know if the route was clear; and other personal matters immaterial to this recital, in reply to questions propounded, and given characteristically, fully identifying the communicant as well as by name.

"As the hour was getting late, toward midnight, and the party desiring to retire to their homes, inquiry was made before removing hands, 'If there was anything further of special import to say before bidding our unseen visitor good-night?' This was given additionally: 'Washington is my home; my work is there.'

"After a salutation through shaking the table the séance closed, whereupon the Quaker lady before mentioned, still remaining in another apartment, taking no part in the affair, called to the Colonel's son that it was the General's desire that he repeat a certain piece of music before the company separated

(the title being, 'The Prisoner and the Swallow') of a sad, plaintive, and pathetic melody, and brilliant in variety. The singularity of this request was commented upon, and more so when it was learned that the Colonel himself was a prisoner of war during the rebellion and had suffered the horrors of a prison cell in the hands of the enemy.

"This last act, with others of peculiar significance attending this interesting séance, were very convincing to those present; and the appropriateness of a distinguished comrade returning from 'the bourne whence the traveller does return,' after passing to the great beyond, thus manifesting himself and his affection (the conditions being favourable) for a comrade who had travelled with him in dangerous paths during the darkest hours of the rebellion, was most satisfactory.

**"The Sequel.**

"The following day, Monday, being absent from home for a few hours early in the morning, on returning and entering my library, I was astonished to behold there, sitting in a large high-backed, cushioned arm-chair, the Quakeress before alluded to. It is difficult to describe my sensations, for there are certain atmospheres, as it were, which infect one. The very air has caught some contagion which cannot be got rid of. I have felt it on actual battlefields many times as well as at other places. The very stillness was appalling; an oppressive heaviness seemed to take possession of me as if brooding over something inexpressible. The sensation produced mentally and emotionally was precisely like receiving an imperative command, that one neither has the power nor inclination to resist. On addressing the occupant (intermediary) of the chair without any response, and glancing at her face more closely, I beheld a facial transfiguration or simulation, demonstrating a change of countenance that was startling to me, as my mind had been pre-occupied with other matters; it was surely a perfect semblance of the worn and emaciated features of General X. during his last days and hours of sickness previous to decease. The forehead seemed broad and square, the eyes closed, deeply set in their sockets; a greenish blue tinge beneath cheek bones, prominent and hollow underneath the jaws, which were square and firmly set, with skin tightly drawn, and of a paleness and hue as one would suppose after a lingering illness. It was to me unmistakably an exact simulacrum of the General, for I was familiar with his features, and knew him well, having served under him after he came to the Army of the Potomac, and as before stated in his communication to me by the table, I had the honour of commanding a depleted squadron of cavalry (having relieved Captain Charles Francis Adams, of the Massachusetts Cavalry, who had previously enjoyed that distinction) as his escort and body guard, and often saw him during the war. Again I visited him at Washington, having served in two federal appointments by him, and saw him also when visiting here in Des Moines several years ago. Furthermore, I have in my possession, hanging in my library, an excellent painting in the uniform of lieutenant-general of the United States Army, taken at the close of the war; therefore I am positive of the identity.

"I was not unacquainted with mystical and occult philosophy and the laws governing conditions of metaphysical lore, having been a student of such sciences for many years, yet such transformations as I witnessed are of rare occurrence, as far as authenticated instances appear in different ages of the world, and which can be accounted for by perfectly natural laws governing their production. Now here was a fact, without premeditation, before my own eyes, in my own home, manifested through an irreproachable member of my own household of over twenty-four years' standing, and after the proceedings of the previous night I was startled at the perfect semblance. I should have before said the Quakeress was in a condition of entrancement; her senses oblivious to all outward things; faculties all suspended, as it were. There was no breathing whatever; pulsations at the wrist and heart barely perceptible, as I found on quick examination, after satisfying myself of the apparent identity. I then inquired, 'Why, General, is it indeed you?' How long the trance state had lasted before I came I could not learn, as the woman retains no knowledge whatever of what occurs during entrancement. After a slight quiver or vibration, as if an electric current had suddenly passed through the nervous system, a very deep and prolonged sigh followed, as if wafted from the farther shore beyond this mortal veil; then the reply came in a very faint whisper: 'It is I; yes, Colonel, I am so very, very weak. Too much medicine! Too much morphine! See!!' pulling up her sleeve

and baring the arm, disclosing marks, and pointing to the main artery. 'So much, too much, and I am so weak.'

"Whilst I was still gazing in wonderment in broad daylight at this phenomenon, the marks of this discolouration slowly faded and vanished. 'Why, General,' I observed, 'I had heretofore supposed that—in the elimination of the physical body at dissolution and during the refining process of re-formation of the spiritual body, for I have always believed the spiritual grew, and was co-existent with the physical—nothing material could so affect the spiritualisation of the released structure; at least not in such a degree as you evidently feel at this moment and manifested to me. I have read of the possibility of such an effect from various causes, but could hardly credit or realise such as a truth.' His rejoinder was: 'I will try to convince you additionally, to-day, of the control of mind over matter, and of the deleterious effects of dosing,' adding, 'I was conducted here to you to-day for the aid you and your medium alone can give me, and owing to peculiarities of inherited and developed organisations, which I do not understand yet.'

"More was given, and I was told to take notes of these manifestations for a purpose, which is immaterial to this recital. The overpowering influence then seemed to withdraw for a time, or endeavour to do so in a measure, as shown by the Quakeress gradually resuming her own likeness of features, &c., but a heavy exhaustion followed, and I at once began strenuously the magnetising manipulations, resorted to by adepts in psychology, but without much early effect. After persevering for a while I brought into requisition an electro-magnetic battery close at hand—always ready for action upon myself in alleviation of wounds and injuries received during the war. In connection with it, I resumed manipulations for restoration to full consciousness and individuality, which I only partly succeeded in doing, for the invisible visitor being possessed naturally of a strong positive mind and personality, the exercise of it had caused a reflex action which was so potent that my own exertions and the powerful battery at its full tension could hardly overcome; and strange as it may seem to those not learned or informed in this mystic philosophy, but perfectly natural (and not super-natural as generally termed), a strong odour of ether pervaded the library, the adjoining double parlours and the dining-room next thereto; it was so powerful that my son, on entering the house, remarked much upon it. This odour continued until dark. She complained continually (being dazed, and in a half-normal condition during the whole day) of a great fulness in the head, dizziness, soreness and weakness of the limbs, and frequently said, 'Too much medicine, too much morphine,' &c. She did not recover her selfhood and personality until the next day, most of the intervening time personating the General in many ways unnecessary for me to recount, yet very convincing to me.

"Des Moines, Iowa."

EXTRACT FROM 'THE WONDERFUL LIFE'S CAREER OF  
JOHN GEORGE GICHTEL.'\*

"Dr. de Raadt (one of the holy Gichtel Brothers) owed 1,200 gulden when he made his acquaintance; and he lamented in piteous voice to him how he was tormented about the debt, to such a degree, indeed, as that the thought of it hindered him in prayer. Which thing greatly distressed the holy Gichtel, who knew of no means by which he could assist him; only he asked him whether he truly believed God to be so rich as to be able even to give him this sum of money. To which de Raadt replied, 'I know not what it is to believe; I have not the smallest experience therein; nevertheless, "I believe, Lord help Thou mine unbelief." The holy man added: 'Well, then, return home and fall upon your knees. I will, for my part, do the same; we will wait and see what God will do.'

"After eight days Raadt came again to him, and with him a man who carried upon his back the 1,200 gulden (in a bag), and flinging down the money at the feet of the holy warrior, Raadt related how God had moved the heart of a wealthy Burgomaster in A., not only to give up the world and his office, but to send him this money. The holy Gichtel sharply made him observe that such power of God as this was not to be cast to the winds, but that he should learn to believe that all things belonged to God; also that God loves men with a hearty love, and will forsake no one who trusts in Him."

\* Chapter xx., v. 16.

JOTTINGS.

The British Medical Association at Glasgow has been treated by its president, Dr. Gairdner, to a very noteworthy address. He set himself to examine the attitude of the physician to religion; and soon startled his hearers by the statement that "to have been tabooed for Atheism was often almost without qualification a passport into the ranks of those who have kept alive the flame of the human spirit, tending, and often vainly struggling, upwards to escape from the jargon of scholastic controversies, and the mephitic vapours of ecclesiastical strife."

This is pretty plain. And Dr. Gairdner went on to give the matured convictions of a lifetime, which, put into the briefest form, were those with which our readers are familiar in these columns. We have not perhaps gone so far as to say that heresy is the first qualification for a religious teacher. But we have said, in effect, that truth needs to be restated in terms of new thought in succeeding ages: and they who first restate any dogma are almost certainly called and usually are heretics.

Dr. Gairdner's address is a testimony from an unexpected source to the pressing nature of that which "LIGHT" has persistently advocated as a duty incumbent on Spiritualists. We have *knowledge*: we are too heretical already in men's minds to care for another coat from the theological tar-brush. It is the heretic in every age who makes new forms of living faith possible. Let us see what we can do to disencumber religious truth of theological error by the process advocated by the president of the British Medical Association.

*Apropos* of the discussion on Re-incarnation now being conducted in our columns, we note that the *Golden Gate*, like ourselves, calls for some precise definitions. Mohini Babu is reported to have said that mind, soul, and spirit are convertible terms. Surely not.

Again, what is it that is said to be re-incarnated? We have heard some persons deny the possibility of re-incarnation. But it would seem to be just as possible as the first incarnation.

Again, does re-incarnation necessarily imply a new physical existence *on this earth*? Or does the term cover re-embodiment under suitable conditions on other planets?

These are questions that the *Golden Gate* thinks need an answer before Re-incarnation can be profitably discussed. Yes, these and some others which our correspondents are showing that they speculate about without knowledge.

And there are obviously many other preliminary questions that ought to be faced before any speculative discussion on Re-incarnation is otherwise than "in the air." But all may wait till we get one authoritative and clear declaration on the subject from a source that commands attention. The cobwebs of philosophy are no use here.

When it is said that such a person remembers a previous incarnation, let us think how impossible it is to prove such a recollection to be anything more than phantasy. Let us think how many Marie Stuarts, Queen Elizabeths, and Henry VIII.'s have reproduced themselves to one John Smith. It may be that the John Smith incarnation is uneventful, and so is forgotten: but the prevalence of the great ones is distressing to belief.

The *Banner of Light*, as usual, gives its readers full particulars of the camp meetings of Spiritualists now in process at Onset Bay, Lake Pleasant, Lookout Mountain, and other old and new localities. J. Clegg Wright, Judge Dailey, Mrs. Lillie, Miss Shelhamer, Luther Colby, editor of the *Banner* (at Onset), Mrs. Watson, and J. J. Morse are some visitors and speakers at the various camps.

From the *Golden Gate*. We agree: nearly every "exposure" that Spiritualism has suffered from and benefited by has come out of a dark cabinet:—

"Spiritualism has suffered more from the public materialisation séance—from the antagonism and suspicion of deception it has aroused—than from all other causes combined. The manifestation of the psychic form, as at present produced, is not for the sceptic; and until such time as the element of darkness can be eliminated from the materialising séance, and it can be held under conditions that can challenge scepticism, it should be confined to the laboratory of the spiritual scientist, for private investigation and experiment. There are many places where this phenomenon can be developed and studied to advantage; but it is not in the promiscuous public séance. Spiritualists should refuse to patronise such séances."

OFFICE OF "LIGHT,"  
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## Light:

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

SATURDAY, AUGUST 18th, 1888.

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

### THE REIGN OF INTELLECT.

One of the choicest distinctions of recent years has been to be regarded as intellectual. And to be intellectual has got to mean to be scientific, not necessarily scientific in the sense of pure science, but as regards the way of looking at things, at theology, at commerce, at anything and everything. Nothing must be left to the emotions, and morals must take care of themselves, which is just what they will not do.

As a consequence of all this, wisdom has been dethroned, and intellect, as it is called, reigns in its stead. This sovereign ignores the spiritual part of man, or indeed is ignorant of its existence; so the spiritual part is neglected, and goes sorrowful about the land. Some, indeed, who have heard of soul and spirit, conscience, and so on, have got to confound them all and to look upon them, when they are inclined to consider them at all, as perhaps different phases of the same thing; that thing being intellect.

And so intellect has been belauded, and has conferred its own peculiar benefits on its worshippers. So good a thing is intellectual progress *per se* that it must be got at all hazards and at all costs, and the people are taxed that the so-called education which produces this progress shall be forced upon all, whether they like it or not. For is not intellect salvation? And what is that salvation? Hear the *Times* of Friday, August 3rd. Referring to the trial of some lads for the Regent's Park murder, the writer says: "The public mind will dwell with painful interest on the revelation which the trial gives of the thick stratum of barbarism underlying our civilisation." And well it may, for these boys had carried out a vendetta as cruel and unrelenting as ever was done in Corsica. Yet the boys are all of the School Board period.

Moreover, what is the state of that material prosperity which intellect, being a supremely material product, was to bring about? Do people no longer die of starvation? Are the educated children of these same Board schools not often breakfastless while they learn about the enormous wealth and commerce of this great country?

Do we trust each other more than we did? Is self-seeking less than it was? Was there ever in uneducated England a worse exhibition of degradation than when a

few weeks ago, publicly in a court of law, the presiding judge had to tell one of the princes of science that his evidence was worthless? The statistics of prisons may seem to show that crime is less, and that may be so, if crime be restricted to such things as are known to the law; but intellect helps people to be wicked without fear of that law. An infamous print may sow broadcast the seeds of vice over the land, and intellectual progress will enable the youth of the country to read and understand, and for generations onward the evil effects will be felt, but the law does not touch the writer.

"Little children, keep yourselves from idols!"—But we have not done so; we make fetishes sometimes of one kind, and sometimes of another, and one of our great fetishes just now is intellect. The soul is nothing, the spirit is nothing. If they exist, they may very well shift for themselves, but on the whole intellect is against that existence, and—well, intellect is the supreme arbiter of things.

But if the cultivation of the intellect pure and simple, to the exclusion of all other cultivation, has brought us to where we are now, after about forty years, what is the outlook for the future? Gloomy enough, one would be at first inclined to say. But surely there is hope. As intellect is essentially of the earth, earthy, so it lends itself necessarily to the propagation of the gospel of getting on, and so is entirely blind to, and incognisant of, that deeper movement which is going on as a strong undercurrent, and which will rise to the surface in the fulness of time. Perhaps, indeed, the most pathetic result of this great intellectual development is the spiritual blindness it produces. As intellect scorns and ignores spirit, so spirit gets more and more hidden from the faint light of intellect.

With many already there is a feeling of want, a sense of something that should be but is not, a desire for a reality that they cannot reach. They are conscious of this, but their intellect helps them not. In art, in literature, in science itself it is beginning to be noted, and the time may perhaps be not so very far distant when a despairing people may dethrone its tyrant, and make him what he really is, a member only of the royal household of the spirit. 77.

### CONFERENCE OF SPIRITUALISTS.

It having long been felt by many of the Spiritualists in the North of England that the time is come when they should unite and become an organised body, a conference was held at Newcastle-on-Tyne on July 31st to consider the subject.

Invitations having been sent to the surrounding societies in Northumberland and Durham, about fifty delegates responded. At the urgent request of some of the members of the Newcastle society, Mrs. Hardinge Britten kindly consented to be present and give the conference the benefit of her valuable counsel.

Mr. Geo. Wilson (president) occupied the chair, and opened the meeting by explaining his views on the subject. He felt that we had passed the experimental stage, and were now prepared to act out the principles of Spiritualism. He considered it necessary to have a common basis of belief, and suggested the principles laid down by Mrs. Britten, at Oldham, as embodying a form of doctrine in which all could unite.

Mrs. Britten said it gave her great pleasure to be present to discuss the subject of organisation. She delivered a very powerful address on the claims of Spiritualism, and suggested the following as a basis of belief in which all could unite. "I believe in the immortality of the soul, and in the guardianship of that God who is a Spirit; in a spiritual universe; in a Heaven and hell, and in eternal progression." Several delegates referred to the difficulties in obtaining speakers, on account of the state of their finances, and suggested that there should be a general fund, to which all societies might contribute. They also strongly advocated the education of mediums, and the formation of classes for healing, clairvoyance, &c.

Mr. Kempster (North Shields) moved: "That the delegates believe the time has arrived when the Spiritualists of the North

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should form a central working organisation for the better work-  
ing of Spiritualism in the North."

Mr. H. A. Kersey seconded the motion. He believed in  
organisation, and fully agreed with the principles laid down by  
Mrs. Britten.

Mrs. Britten presented a resolution, which was seconded by  
Mr. Hudspeth:—"That it is expedient that this meeting should  
appoint a committee to formulate articles of association, sub-  
mitting the same for consideration at a future meeting."

On the motion of Mr. Kempster, a committee was appointed,  
with power to add to their number; and the next meeting was  
fixed to be held at 20, Nelson-street, Newcastle-on-Tyne, on  
Tuesday, August 14th.

A vote of thanks was passed to Dr. and Mrs. Britten for  
their kindness in attending this meeting and aiding in its  
deliberations.

F. SARGENT, Hon. Secretary.

## CORRESPONDENCE.

### Re-Incarnation Problems.

To the Editor of "LIGHT."

SIR,—Your two correspondents, Mr. F. W. Read and Mr.  
E. Maitland, are in direct antagonism on the vital point of the  
memory of past lives. For while the former admits that there  
remains no memory of ante-natal existences, the latter asserts  
that "advanced souls recollect the lives lived by them in past  
ages, just as men and women recollect the past experiences of  
their present lives." He further asserts that Mrs. Kingsford  
and himself did not derive their knowledge from "controls,"  
but had it within themselves, just as one who has been in France  
or America needs no man's testimony as to the existence of those  
countries, but knows it first-hand, or just as a Londoner knows  
the reality of Hyde Park with its moving scenes of life and  
manners. Nothing can be more satisfactory.

But why should he keep all this within his own bosom? Why  
not divulge it to the world at large, for it will be a new revela-  
tion of unspeakable importance? I challenge him to the proof. I  
challenge him to narrate some portion at least of these strange  
experiences. It will be the first record of the kind ever  
vouchsafed to the world. I would even suggest a title, *Ante-  
Natal Revelations; or, Scenes and Incidents of my Past Lives, in this  
and other Worlds*. The public would stare, but many would  
buy for curiosity sake. Why should he not do it? It is all as  
familiar to him as the scenes in Hyde Park.

I have always contended that if we have lived former lives,  
we must of necessity remember them; or if we do not, then it  
follows just as a corollary to a proposition in Euclid—that  
neither shall we remember our present lives when we depart  
hence, and if we do not, then follows another corollary, viz.,  
that our mental and moral identity is destroyed at death.  
This is what the Buddhist feels most logically assured of, and,  
therefore, he snaps his fingers at the consequences of his  
criminality in this life. His Ego is gone, and that is all that  
he need care about.

Mr. Read reminds me that I have performed "thousands  
of acts which I have totally forgotten." Agreed; but  
ordinary acts or emotions leave so faint an impression on  
the soul that they are not recalled. A thing is remembered  
just in proportion to the liveliness of the impression made on us  
at the time. Thus all that is material is recorded. To use the  
words of Akenside:

"The fainter scenes retire,  
The stronger eminent in light advance."

All that can profit us, or in which we are vitally interested,  
is sure to be remembered.

There is nothing in this inconsistent with the quotations from  
Swedenborg made by Mrs. Penny. What I have just maintained  
may be otherwise expressed as an "exterior" and an "interior"  
memory. She evidently thinks that *all* memory of earthly things  
is gone, whereas "E. S." states, "They have no memory of  
particulars, &c., &c., but an interior memory—on which are  
inscribed all things—even the minutest which have ever been  
thought or done in the life of the body." This is all I contend for,  
and this establishes most completely our moral and mental  
identity. We remember the essentials, but forget the external  
and separable accidents. An indiscriminate memory of all things  
alike—material or immaterial—would be a curse, and only  
encumber the spirit, not enlighten it.

To return to Mr. Read. While admitting our total oblivion  
of past lives, he asks, "Can we, then, derive no benefit from

past experience without reflecting on it?" Certainly not. An  
event or experience, wholly forgotten and never recalled, has  
lost all its hold or influence over us. It is only by recalling and  
reviewing the past—in the clear light of memory and conscience  
—that we make it effectual for our guidance in the present.  
Memory has its pains and its pleasures. The one warn, and  
the latter animate and exhilarate us. Erase both, and we are  
no longer ourselves. Our personal identity is gone. The  
Buddhists feel this, and on their premises their position is  
impregnable. Hence let all Re-incarnationists know that their  
doctrine really means—*extinction at death*, whether we soften  
the dreary prospect by the pretty name of Nirvana or by any  
other means.

A word more with Mr. Maitland. He alleges—I beg pardon,  
it was "our Genii," or some spirits who at least described  
themselves as such, who traced Mrs. Kingsford's incarnations  
as far back as "seventeen centuries"—this, after all, is but a  
small part of that which had no beginning; but the point in  
hand is that "the majority of these incarnations were masculine,"  
and the reason is given that "it was necessary that lessons should  
be derived from experience in both aspects, male and female." Now  
what could result from this interchange of sex but a  
character neither manly nor feminine but something different from  
both and worse than either. Now, if there is one thing more dis-  
agreeable than another it is a masculine woman. All men dislike  
her. We like a woman to be a woman—down to the inmost recesses  
of her being—in look, voice, gesture, language, feeling. Her  
charm and her power all depend on this. Hers is a subtle  
charm, an all-pervading, all-penetrating power. Cross and con-  
fuse *this* with a dash of the man, and instead of an attractive we  
have a repulsive being, to our loss and to her own damage and  
detriment. The two sexes were intended to react on each other  
—the one is strengthened and the other softened and refined by  
social and nuptial relations. Every object is thus answered  
without this repulsive and unintelligible arrangement, and  
which a survey of the moral and mental attributes of the two  
sexes, as we see them in the world, so emphatically contradicts.

There is yet one point more. Your correspondent demands  
"repeated experience of the earth-life." He says, "stunted  
and dwarfed, indeed, would be the soul that contented itself  
with but a single experience of the body." On this I would  
remark, there is a gross earthly body and a spiritual body. It  
is not a question of being bodiless. Here or hereafter we shall  
always find ourselves possessed of bodies. But this earthly  
body is a body of humiliation and contamination—which weighs  
down the spirit—of which *one* experience is quite enough, and  
repeated incarnations would only further contaminate and  
retard its progress. I turn the tables at once on Mr. Maitland,  
and tell him that "dwarfed and stunted—low and  
meagre" are such conceptions of what is required for the  
spiritual advancement of mankind. He conceives that "the  
stupendous interval from the dust of the ground to the throne  
of the Most High" can be best traversed and accomplished by a  
multiplicity of re-incarnations in these soul-defiling earthly con-  
ditions. The interval can alone be traversed when we are quit  
of this body of corruption, and are clad in a body which favours  
and does not operate injuriously on the operations of the spirit.  
The epithets he has used apply most literally to his own  
doctrines.

G. D. HAUGHTON.

To the Editor of "LIGHT."

SIR,—The correspondence on the Re-incarnation theory, or  
rather the "re-infleshment" doctrine, is very interesting. We  
are still threshing at the same sheaf. There can be no doubt it  
is a great difficulty, as it is certainly an unfolding of one of the  
great mysteries of the Wisdom Religion.

I myself can only, of course, say in all honesty, I have but  
an intuitive comprehension of it, and that I know positively  
nothing whatsoever about it.

Nevertheless, I feel an innate cognisance of this doctrine as  
one of the truths in nature, and I have never yet seen, to my  
mind, any objection raised against it that seemed to me to have  
any serious weight.

Those who hold the doctrine declare the re-incarnation only  
of the Divine Ego—not generally of the astral Ego, and never  
of the same personality and infleshment of the Divine Ego!

The body and the involuntary laws connected with it are of  
the earth earthy, and its component parts return whence they  
came, to form pabulum for the making of other bodies. The  
outer encasement of Marie Antoinette or Shakespeare and  
others are doubtless scattered in reconstituted particles, atoms,

molecules, or whatever they may be called, in many diverse bodies of to-day. But as Re-incarnationists believe, the Divine *Egos* can never be scattered about. It is this that is re-incarnated, and it is *this* alone that requires, as being immortal from the beginning, this long chain of variously-constituted conscious existences.

The doctrine seems painful because it jars so strongly on the acute feeling we all have naturally of the importance of our own personalities. If, however, we examine this feeling searchingly, we shall find that it has its source in the enjoyment of our animal senses and our wishes and desires.

If, however, we can raise ourselves mentally into a loftier realm of thought, and think of ourselves as being connected with the great whole, as having a knowledge of, and a participation in, higher and grander laws of nature than those at present revealed to us:—laws such as rule the cosmos, we shall find that, far from having any great desire for the continuance of our present personalities, the contrary will be the case, as we shall see the entire inadequacy of our present intellectual faculties for any such position, and we can picture to ourselves the closing of this page in our lives with pleasure and fresh hope. It need not argue either selfishness or want of love to our fellow creatures, because if we realise our own vast future we must infer that everyone else has the same prospects. It will surely only enhance our love and respect for human beings all around us if we think of them more as immortal spirits encased in various personalities and (from the working of subtle laws of our being) more or less attractive to us.

I confess since I first felt convinced of the law of Re-incarnation it has made all the difference in my feelings to people in general and one is enabled by it to take a far kinder and juster view of mankind. It is the source of true socialism and the true leveller.

One can also well afford to be charitable to crime, admiring genius, and to respect all ranks and classes as having their appointed places, and to understand that the personalities who enjoy the riches and pleasures of this world have as much right to them as that those who have the reverse have earned their sufferings. But here I am aware that I am infringing upon another doctrine, that of "Karma," so I must not dilate on this point; but it is difficult to follow the thread of one of these laws without soon coming to a point of intersection with another. And it is just these points of intersection which constitute the difficulty.

Had we infinite knowledge we should not require to follow these threads to get the clue through this labyrinth of the Unknown; but as we have not, we must necessarily at present be constantly searching for the clue which would enable us to state this doctrine in clear scientific language.

I cannot understand William Yeates's letter in the least. He speaks of "entities," and objects to "Re-incarnation," but I can gather no clear idea of his objections, as he uses the words "*soul* or *body* of a notable man" indiscriminately. The atoms of the soul and those of the body he cannot surely think the same? In any case, it is a loose way of talking. If he does mean the same, then he would make the soul equal with the body and dependent on it, and that it comes into existence with it and dies with it, in which case, as Mr. A. F. Tindall says, there would be "an endless influx and no counterbalancing efflux"!

Mr. Edward Maitland, in his luminous letter, gives most valuable information, and those of us who most certainly are not so illuminated as he is with advanced knowledge on these mysterious subjects may well study and consider all he says—and certainly we shall learn much, and in doing so we shall find that all these "mortal laws," such as heredity, &c., have their proper places, but that we as immortal spirits, as soon as we have the requisite knowledge for their regulation, need not be as subject to them as at present we conceive we must be, and therefore are.

I am aware that I have not really advanced any sound reason or given any logical statement *proving* Re-incarnation. I have simply stated an attitude of mind which may find its level in many others. Now "we know in part" only and "see through a glass darkly," but "things shall be revealed" when the mirror of our souls is clear and pure enough to bear the light that will come to illuminate all these cloudy thoughts.

Re-incarnation has been taught by thinkers in all ages. I have been lately reading that most remarkable and enchanting work of George Sands, *Consuelo*, and she makes her

hero, Count Albert, teach Consuelo the idea of his having had many lives. He relates his memories of his personalities as "John Liska" and others. Never once does he infer that his then personality and body as Count Albert were at all to be confounded with the body and personality of Liska, the great and cruel Hussite, but that, owing to the fact of his having preserved the same soul throughout, and owing to a rare psychological quality of mind, he had preserved his memory of what that same soul did when it animated the body of John Liska and others.

I read this book when I was a girl, and Count Albert's words and doctrines came to me as clear truth, why or how I could not explain, and neither can I now, years afterwards, when I studied this wonderful doctrine through a different source. The feeling of its inherent truth, that is, a truth that assimilated at once with my own understanding of truth (to each it may be different, as it is infinitely various), at once flashed upon me as it did when, years ago, I, like Consuelo, listened to the wonderful words of Count Albert.

I have often wondered who was the strange being from whom George Sands drew her wonderful portrait.

I may mention that Re-incarnation is a doctrine of the Rosicrucians, but not usually of the so-called Mystics. For example, St. Martin, *le philosophe inconnu*, did not teach it. He was a man whose illumination far exceeded his power of imparting it, as it would seem he had no (known) pupils as advanced as himself. Therefore, his views should be received with the most respectful attention. However, as he lived at a most eventful historical period, his studies were constantly disturbed. It is possible that under other circumstances he might have seen reason to adopt this doctrine; as it was, he did not.

Mürren, Switzerland.

ISABEL DE STEIGER, F.T.S.

#### To the Editor of "LIGHT."

SIR,—Three Students ask in "LIGHT" for August 4th three questions of interest. I beg to offer them the result of my inquiry into spiritual matters so far as it relates to their questions, at the same time stating that I have no desire to be in the faintest degree dogmatic; and since the doctrine of re-births is now only in the earliest stages of revelation, it seems to me to be the duty of all who have light to throw on the subject to do so.

The first two questions refer to a monad being occasionally incarnated in bodies of opposite sexes. The aim of human life is to produce in every individual such a state of moral and intellectual development as will render that monad capable of living in other worlds, where the state of perfection of the inhabitants is so high that what we know as sins do not exist. This state follows from the equilibrated state of the two above, named soul factors, or attributes, in a high state of development. Intellect properly balanced by morality results in wisdom; morality properly balanced by intellect results in virtue. So that the desired end of earth-life is a high degree of wisdom and virtue combined. Until this state is reached a spirit remains on earth, or in the earth spirit regions, incarnating in man with intervals of spirit erraticity of varying length, and in various numbers according to circumstances. As a rule man excels in wisdom and woman excels in virtue. Hence each has to make his or her own that which prevails more strongly in the other. The normal method of attaining that result is through the mutual influence of man and woman in marriage. Man is softened by the female influence, and woman is strengthened by the male influence.

But on earth the re-births of an entity depend entirely on himself. There is no compulsion and no monad returns to earth-life except of its own free will. And in a large number, probably in the majority of cases, the candidate for re-incarnation selects his own future life. He is free to choose the state into which he may be born, and also the sex he will assume. This is often unwisely done, and the entity is then persuaded to make another choice. But if he persistently refuse any other life than the one he first selected there is nothing for it but to allow him to follow his inclinations and learn from experience what he failed to perceive. (The spirits who have direct charge of this department of nature are of a very high class. I believe them to be souls who have lived at least once as incarnate angels in the class of worlds to which a monad is transported when his period of earth-lives has ceased.)

Now it occurs occasionally that a male spirit thinks he may soften his masculine characteristics more powerfully by being

born into a female body. And that is, therefore, the reason for the occasional change of sex.

The soul of a man is not dead, he has individuality and is a unity. But that soul possesses both male and female characteristics; the difference being that in a male soul (on earth) intellect is stronger than morality, and in a female soul the converse exists. In the perfected human: earth-soul these two attributes are in equilibrium. And the man is ready to be translated to a better world to become a corporeal angel in his next incarnation.

Angels,\* like men, undergo periods of incarnation, alternated with periods of spiritual erraticity.

Two questions have been answered in the above; the third asks who and what are controls and guides?

When a human soul has, in the course of development, reached a certain grade, he becomes capable of acting as the guardian of a man who is his inferior in spiritual development. This occupation is one of honour to the spirit, and the manner in which he carries out his duties very greatly influences his own progress. These duties appear to be as follows:—

The guide must warn the man in all moral matters. He is responsible for awakening the man's conscience, and pointing out to him the wrong of this or that, and of drawing his attention to the right when temptations lure him into immoral action or thoughts. The guide can use no compulsion, he may only warn, he is responsible for that warning, but if the man reject it, and act perversely in spite of it, the responsibility of the guide ceases, and the man is answerable alone. The reward of the guide is in proportion to the zeal he manifests, not in proportion to the result his endeavours have had on the man.

Some men have another class of spirit inspiring them that is also called the guide, but the word genius would rather meet the case. Many men come to earth with missions, to introduce some new truths, or some other purpose. Now these missionaries have, as a rule, two spirits working with them. First, the guide who is responsible for the personal training in morality; and secondly, the genius who is specially interested in the peculiar mission the man has to perform. These two classes of spirits have to do with any one, medium or not; every man has a guide, unless by his continual rejection of the guide's exhortations he estranges him. Almost all missionaries, whether religious, scientific, political, or anything else, have a genius.

By the word control, however, a different state of affairs is indicated. A control is the entity that is for the time being controlling the hand of a medium, or his voice, or is producing phenomena by means of his perispirit or magnetism. A control is often a very bad spirit, but it may be a very exalted one.

If I have assisted "Three Students" by this letter to gather a crumb or two of truth I shall be very glad.—Yours,

1ST M.B. (LOND.).

#### To the Editor of "LIGHT."

SIR,—In a letter by "Three Students" the interesting problem of dual sex is raised. They say, "How can that which has proceeded far in perfecting itself in the special masculine qualities of vigour and intellect suddenly manifest itself as feminine grace, tenderness, and modesty?" I am not (yet) a Re-incarnationist but am earnestly studying the question with an open mind. My studies in "chiromancy" have, however, led me to the conclusion that there are female spirits in male bodies, and male spirits in female bodies; or, as I would prefer to put it, there are females (in the flesh) in whom the "male principles" (intellect and selfishness) predominate, and males (in the flesh) in whom female principles (love or non-selfishness and intuition) predominate. These, the male and female principles, we find in varied condition of perfection and equality in both sexes. Now, from my observations I should say that the "masculine" never manifests itself suddenly as feminine "grace, tenderness, and modesty"; but on the contrary, though in female form, retains the masculine character. I am acquainted with a married couple, who (according to my theory) are mated thus: Wife, two-thirds masculine, one-third feminine; husband, three-quarters feminine, one-quarter masculine. I once heard the lady say to her husband that "she ought to have been the man, and he the woman! for," said she, "he is too soft-hearted!" As she appealed to me, I agreed there was truth in the remark;

\* By the term angel is here meant an inhabitant of one of the better worlds; the spirit of such angel when he puts off his material envelope becomes what has been called (merely for the purpose of a name) mighty spirit. It is these mighty spirits who regulate re-incarnations on earth, as well as many other natural phenomena.

mentally I added "more than you imagine"! It was the frequent recurrence of these anomalies of "sex-spirit" that first induced me seriously to study the doctrine of Re-incarnation. I hope the "Three Students" may find some help from the facts recorded above. I should have liked to say a few words on the question of "Heredity" did I not fear that in my search for knowledge I should draw down upon myself the scorn of "1st M.B. (Lond.)" and cause him spiritual harm, without myself benefiting either intellectually or spiritually. He reminds me of a professor I was once under, from whom I could learn but little because most of the time was taken up in abusing me for my backwardness! Surely patience and charitableness may (and ought to) characterise the utterances of our more enlightened brother to us less favoured ones; and may we not put our "case" without (metaphorically) having our heads knocked against the wall for our temerity? It is a privilege to have knowledge, still more to impart it to others. I only pen these lines that "1st M.B. (Lond.)" may note the deterrent effect of his mode of teaching (for letters in "LIGHT" take the form of teaching). Hoping I may learn much more about Re-incarnation from the interesting correspondence now appearing, I again "go into my shell."—Yours faithfully,

August 6th, 1888.

W. S. P.

#### To the Editor of "LIGHT."

SIR,—It is time we should bring our share in the correspondence upon Re-incarnation to a close, for we have trespassed much upon your space and greatly to our benefit.

We thank you again for your courtesy in admitting our letters, and we would express our indebtedness to Mr. Maitland for his answers to our inquiries and for elucidating our difficulties. He has very greatly aided us in forming conclusions on the subjects of Re-incarnation and the status of "controls," and we find in his last answer to us, in "LIGHT" of August 11th, teaching of a very distinct and suggestive nature.

For the trouble he has taken on our account we cordially thank him.—Yours faithfully,

THREE STUDENTS.

#### To the Editor of "LIGHT."

SIR,—If Guatama Buddha was a pessimist, it probably arose from a sudden revulsion. Emerging from gardens of luxury and delight, where he had been kept during his youth as a pampered prince, and suddenly coming upon the world in its reality, deeply shocked at the sorrows and the groans of creation, which he now found were its heritage, rather than attribute them to the *causa causarum*, he denied the great first cause itself. The above, I believe, were the motives which urged him to a long life of self-abasement and self-denial, whatever may have been the meaning which he attached to Nirvana and the tendency of his general teaching.

Perhaps it may be that, in the nature of our planet, owing to its exceeding materiality, weight, and density, in comparison with many, I may say most, other planets, it necessarily and naturally tends to breed evil and misery to the creatures on its surface; while there is no reason why these other less dense planets should not be abodes of bliss, to which all living creatures here may attain in due season.

Guatama came late as a Re-incarnationist. The Hindûs and the Egyptians had taught it from very early days more hopefully, perhaps, than he. Pythagoras had learnt it from the Egyptians, and Plato from Pythagoras. Plato taught it with "pleasing hope and fond desire, and longing after immortality to which it led; and the Neo-Platonical Christians followed in his wake, combining with it testimony from the Old and New Testament. The earliest written book of the Bible teaches not only pre-existence, but something so like Re-incarnation that it is difficult to mistake it; and this every mourner at a Church of England funeral is reminded of when he hears the following words: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God Whom I shall see for myself, and mine eyes shall behold, and not another." (Job xix. 25-27.)

The Psalmist took a more hopeful view than some attribute to Guatama when he wrote, I cannot but think respecting Re-incarnation: "Lord Thou hast been our refuge, from one generation to another. . . . Thou turnest man to destruction; again thou sayest come again ye children of men,

for a thousand years in Thy sight are but as yesterday" (Psalm xc. 1 and 3.)

D'Oly and Mant's Bible, commenting on the two last verses of the Old Testament, says:—"It was the unanimous sense of the Jews that Elias (Elijah) should first come and restore all things." (Mark ix. 12; John i. 21.) This they understood of the coming of Elias *in person*. (See Eccles. xlviii. 10.) Our Saviour has interpreted this Elias to be John the Baptist. (Matt. xi. 14; xvii. 12, 13.)"

Now, if the laws of nature are general laws, and if John the Baptist was a re-incarnation of Elijah, then Re-incarnation somewhere must be a general law for mankind.

T. W.

#### "Scientific Religion."

To the Editor of "LIGHT."

SIR,—All students of spiritual philosophy must thank your able contributor, "C. C. M.," for his learned disquisition on Mr. Laurence Oliphant's work bearing the above title. Accepting "C. C. M.'s" statements as in substantial accord with the author's teaching, the proper term, from my standpoint, to apply as a title to the work should be speculative rather than scientific religion.

Science, as I understand the term, means knowledge; and scientific, "producing certain knowledge, as a demonstration." Does the work in question fulfil these requisites? Unless Mr. Oliphant can speak and teach from his own knowledge, that what he enunciates is truth and fact, this attempt, like so many of a kindred character, must be regarded as speculative rather than scientific. In support of my allegation I adduce the following.

See p. 372: "And it is only by starting from that hypothesis that we can understand why the existing organic separation of the sexes is not in accordance with the design of nature; or at least, why that separation belongs only to the external plane, and even there is only provisional and unnecessary."

Is Mr. Oliphant so conversant with the "design of nature" as to affirm that nature has been foiled in the attempt to carry out the original design? It seems only reasonable to think that if nature had the power to design, nature has the power to carry out, or ultimate, such design. If omniscience and omnipotence are realities, and something more than ideals of the human conception, it follows that the nature referred to by "C. C. M." is the outworking—so to speak—of the Great Designer, with Whom there can be no such thing even as the shadow of turning, and being so, what mortal or immortal dares to say that the original design has not been carried out?

Speaking of sex-atoms and sex-molecules (I wonder if scientists understand the distinction and difference between atoms and molecules), "C. C. M." says: "(and it must be remembered that the whole conception of scientific religion starts from the proposition that our present state is *not a natural one*)," and "the bi-sexual being must, therefore, separate into two parts, in order to maintain, on a false plane of existence," &c. To my view, the proposition and what follows are the results of a false conception in the author's mind. If separate sexuality is not natural to human beings, as embodied on this planet, who or what made it unnatural? Surely there is a screw loose somewhere in such a system of ethics as herein propounded.

Again, p. 373: "The division of the sexes on earth, so far from being normal, is only nature's device for maintaining bi-sexuality," &c.

The universality of sexual differentiation in every form of organic life, even from the lowest to the highest on this earth, is proof that it is normal, *i.e.*, according to established rule, or principle. One thing is clear, we must attach a different meaning to the term normal to that which is universally accepted, or regard it in this connection as misplaced and erroneous, seeing that facts, demonstrable to all, are against the proposition.

This "scientific religion" teaches that "the externalisation of woman was unnatural to her"; and that "God took woman from out of the body of man, is a great and prolonged process of nature, thus tersely expressed in the Bible narrative." What proof is adduced in support of this astounding statement? The organical structure of the male form of man evinces no trace of this, and the physiological scientific fact is our certitude on this point; and the psychical or astral form, when it becomes apparent, is equally destitute of the void which would follow such a process, however long or short. Unless Mr. Oliphant has cognised the spiritual human form in its integrity—disrobed of

its psychical and physical envelopes—where is the scientific proof of what he alleges?

To make the scheme, as set forth in *Scientific Religion*, workable, Darwin's invention of the missing link is utilised, if not travestied. "It was the feminine principle in man that went wrong in the first instance" (p. 374). But here I may ask, Who gave this "feminine principle in man" the power to go wrong? The ecclesiastical systems, I am aware, place the origin of all our woes and sufferings upon the unfortunate woman—Mother Eve! But who would credit "scientific" religious teaching with the continuation of this libel on the better half of humanity? Principle without form, and form without manifestation, are inconceivable by the human intellect.

The whole theory, or ethical system, as propounded in *Scientific Religion*, is clenched by reference to the alleged fact "of the materialisation of (the historic) Christ without the instrumentality of an earthly father," and, "therefore Christ was externally male, though truly androgynous."

Is it a scientific mode to take as demonstrable that which, in the nature of things, is unverifiable? Such an alleged fact may be taken on faith, but it is scarcely fair to press it into service to support such an hypothesis, and the scientific world will be chary of accepting this long since exceptional phenomenon as a scientific fact. It may harmonise with "Sacerdotal Religion," but certainly it does not with "Scientific Religion," or I do not understand the meaning of words.

*Scientific Religion* appears to discard the theory of Re-incarnation—a subject once more opened in your columns, and from the ground as stated by "C. C. M." that the author had probably not "taken the trouble to inquire what the more philosophical opinion in its favour really is." As a mere question of opinion the discussion of this question would be interminable. To my view, the main purpose of the new spiritual influx into the organism of embodied humanity is to replace opinions by facts which are demonstrable of the continuity of the psychical disembodied man or woman after physical death and dissolution. What I mean by the "psychical" man is the real man minus his earthly body. After the verification as a scientific fact comes the philosophy which deals with the problem of Life. The consensus of evidence coming from the dwellers on the other side of the grave is, that they, one and all, are conscious of being themselves with an experience of conscious being all their own and not another's. Here, then, so far, we tread on solid ground where opinions give place to known facts. The difficulty we have to encounter arises from the conflicting communications from the other-world beings, from which it appears that even in that state and condition opinions vary, and no evidence is forthcoming in support of Re-incarnation. The more serious question arises as to what evidence can be given. Seeing that the remembrance of our own life's experience of what we were before we came into earthly conditions is lost, would any number of re-incarnations supply this defect? Universal experience is against it, so far as positive knowledge is concerned. Assuming that we had a structural organism of some kind before we assumed our present one, what became of *that* after the life-principle which animated it, departed from it, and built up for itself another organic structure from material supplied by earthly conditions? I use the term organic structure applied to all states and conditions of conscious being, as diffused spirit vested with consciousness is unthinkable.

Science demonstrates that immediately life in form becomes manifest there is an Ego. Professor Haeckel has demonstrated that the first appearance of the human and animal entity is so minute as to be only discoverable and discernible under the most powerful microscope. Small and minute as it is, within that tiny sphere is contained that which builds up for itself a body, by which it relates itself to earthly surroundings until its mission in personal form is accomplished. Every molecule which it utilised for this purpose has been surcharged with its own spiritual characteristics, and when thrown off is again utilised by other life, or spirit entities, and where the characteristic of a spirit entity has been accentuated in specific molecules it tells upon the new structural form into which it is absorbed, and in this we have the key to the occasional "fits of remembrance" of past lives.

This philosophy is propounded from the solid base of scientific facts, but it gives no countenance to the re-incarnation of the identical spirit entity.

The most recent discoveries have established the fact that what we call dead bodies are the nurseries of life germs, which

evolve and multiply with a rapidity that the mathematician can specify with greatest difficulty. But never has it been known that any molecule forming part of a once living physical body ever develops a body like unto that of which it formed a part. This shows that the primal spirit entity is diverse in kind from these the most gross supplied by the animal kingdom. As no one can prove a negative it rests with the Re-incarnationists to prove their assertions: but like the ethics of "Scientific Religion," as expounded by "C. C. M.," this doctrine resolves itself into a speculative theory and opinion.

There is an altitude, a state of conscious being—but not in mortal conditions—from whence the identity of the spirit atom can be traced and known by itself in the various changes, both in the descending and ascending scale of its own life's consciousness and experience, which, if experienced, would dissipate this and many other speculative opinions.

Higher Broughton, Manchester.

WILLIAM OXLEY.

August 1st, 1888.

#### Biographies of Spiritualists.

To the Editor of "LIGHT."

SIR,—It has occurred to me that we have arrived at that stage in the history of Modern Spiritualism when it would be an advantage to the movement to give brief biographies of the well-known and highly esteemed men and women who have devoted themselves to the prolonged investigation of the phenomena: the prominent men and women who, between thirty and forty years ago, honestly and fearlessly examined the facts and boldly, in the face of a scoffing world, published their opinions.

The young people who in the present day are investigating the phenomena of Spiritualism are only very partially acquainted with the noble army of investigators who, forty years ago, bore the first brunt of the fight, men and women who fought the battle for truth against a bigoted and deeply-prejudiced world.

A large proportion of those, whose intellectual ability, sterling honesty, self-sacrifice and devotion to truth gave a tone and power to modern Spiritualistic thought which it has not yet lost, have passed over to the living majority, leaving the world of the dying the poorer for their absence and making the world of the living the richer for their presence.

It seems desirable that the names, virtues, and self-sacrificing deeds of the great departed in this modern Spiritualistic campaign should not sink into comparative oblivion and be forgotten by the rising generation, who need the stimulus of their bright example to enable them to bear with courage their struggles for spiritual truth.

I would suggest that the forty years be divided into decades, and that the pioneers in the first ten years be taken first, then those in the second and third and fourth; that the names be arranged as nearly as possible alphabetically, and when the long roll of highly-trained witnesses to the truth of Spiritualism has been published, it can no longer honestly be said by any intelligent and capable person that the believers in modern spiritual phenomena are weak-minded visionaries or few in number.

Newcastle-on-Tyne.

G. T. BARKAS.

August 8th, 1888.

[We have endeavoured to make "LIGHT" a receptacle of all that is worthiest amongst publications no longer accessible. From time to time we have printed letters, articles, and historic facts, which would otherwise not be within reach of the present generation. We should be glad to fall in with Mr. Barkas' proposal, which has our hearty approval. But it must be remembered that these pioneers live, in some degree, in the pages of accessible publications such as the *Spiritual Magazine*, the *Spiritualist*, and other magazines and journals. And we do not know who there is now with the available knowledge, time, and ability to do such a work well. It was begun in *Pioneers of the Spiritual Reformation* to which Mrs. Howitt Watts contributed her father's life. It has not been continued because no one has been found able and willing to do the work. It seems to be too large an order for us, and pecuniary considerations preclude such publication as that to which we have referred. We will gladly co-operate in any plan that promises success.—Ed. "LIGHT."]

#### Lady Blessington's Crystal.

To the Editor of "LIGHT."

SIR,—This crystal was purchased at the sale of her ladyship's effects by the late Lord (then Sir Edward Bulwer) Lytton, and seen at Knebworth in 1853 by my friend, Mr. J. J. Bird,

who asked Mrs. Barnes, while on a visit there, to look in it and describe the appearance of a gentleman well known to him. This she did quite satisfactorily.

Hydromancy is said to be the same in principle as divination by the crystal; and Mr. Lane's experience, as given in his work on *Modern Egypt*, when ink was used as a magic mirror, is well known to your readers. One would think that the recollected image in the inquirer's mind is transferred to the seer; but the able editor, now deceased, of the Occult Science volume of the *Encyclopædia Metropolitana* says this is not necessarily so.

W. W. F.

#### Life of Cagliostro.

To the Editor of "LIGHT."

SIR,—Seeing in "LIGHT" that Mr. Arthur Edward Waite intends publishing a biography of Joseph Balsamo, alias Cagliostro, I would suggest his consulting (if he has not already done so) a book containing an episode, both authentic and most interesting, in the life of that extraordinary man, which tends to prove the truth of Mr. Waite's remark, that Cagliostro was by no means a mere impostor. The title of the book I recommend is, *Histoire de la Magie, par P. Christian*. (Paris: Furne, Jouvet and Co., Editeurs, 45, Rue Saint André des Arts.) It is a good library book.

Florence, August 8th, 1888.

G. DAMIANI.

#### Paid Mediums.

To the Editor of "LIGHT."

SIR,—I attended a large gathering of Spiritualists in Epping Forest on August 12th, when, the day being fine, we had a very pleasant meeting. One gentleman started the question "Whether it was right to encourage paid mediums," which he denounced in no measured terms as ruining the movement in London. Opposite views were expressed by others, notably Mr. Towns, who defended the payment of mediums as a necessity.

I should like to see the opinion of your readers expressed in "LIGHT" on the subject, and perhaps you will open your columns for its ventilation.

50, Copenhagen-street, N.

L. R.

#### TO CORRESPONDENTS.

The Editor begs respectfully to intimate that he cannot undertake to return rejected MSS. If accompanied by stamps to pay postage in case of its being deemed unsuitable for publication, he will use reasonable care in re-posting any MS.

It will ensure despatch if all matter offered for publication is addressed to the Editor of "LIGHT," 16, Craven-street, Charing Cross, and not to any other name or address. Communications for the Manager should be sent separately.

Letters for publication should be as brief as is consistent with clearness, and be written on one side of the paper only. Those over a column in length are in danger of being crowded out by their length.

GEORGE WINTER.—You do not send your address.

ALPHA.—We are anxious to avoid any altercation with the person named in your letter. The question can be discussed on its merits and at the same time be kept free from personalities.

CORRECTIONS.—A misprint occurred in Miss Marie Gifford's letter, which appeared in our last week's issue. In the third line of the fifth paragraph the words, "seeing that a longer acquaintance removes the acquisition," &c., should read, "seeing that a longer acquaintance ensures the acquisition," &c. In Mr. Maitland's letter of last week, line 12, for "develop" read "realise," and in the last line but one for "same" read "save."

ERITH.—At a meeting at Mr. Fowler's, North End-cottages, the guides of Mr. J. A. Butcher, gave an address on the "Platonic Philosophy" which was handled in a masterly manner, and was followed by good clairvoyant delineations.—W.S.

A Brixton Spiritualist is anxious to receive the names of two or three advanced Spiritualists who are willing to complete a special circle for recording spirit communications. Also the address of anyone within easy distance of Brixton who has an empty clean room to loan or let for the use of the circle only. Particulars may be sent to F. T. A. D., 3, Arnold-villas, Capworth-street, Leyton.

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—A discussion on "Spiritualism and Secularism" occupied the morning meeting on Sunday last, and in the evening Mr. W. O. Drake delivered an impressive address, which was well received. Sunday next, Mr. J. Humphries, "Spiritualism and Swedenborgianism," at 11; Mr. R. J. Lees, on "The Media of the Bible," at 7 p.m.—W. E. LONG, Hon. Sec.

GARDEN HALL, 309, ESSEX-ROAD, ISLINGTON, N.—On Sunday last Mr. Cannon opened with an invocation, after which Mr. U. W. Goddard read an able paper upon "Spiritualism." Mrs. Wilkins followed with "Clairvoyance," and with a few exceptions the descriptions were all recognised. Next Sunday, at 6.30 p.m., Mrs. Wilkinson will take the subject of "Psychometry," which will occupy the entire evening.—J. H. J., Hon. Sec.

## BIBLIOGRAPHY OF SPIRITUALISM.

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

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

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

- Footfalls on the Boundary of Another World.* R. DALE OWEN, 1860.  
*The Debateable Land between this World and the Next.* R. DALE OWEN, 1871.  
 [Two charming books, many years old, but always fresh and new.]  
*Spiritualism in the Light of Modern Science.* W. CROOKES, F.R.S.  
 [Science on Spiritualism: facts and no theories.]  
*Miracles and Modern Spiritualism.* A. RUSSEL WALLACE.  
*A Defence of Spiritualism.* A. RUSSEL WALLACE.  
 [Able and very cogent treatises, suitable for those who are making acquaintance with Spiritualism.]  
*Experimental Investigations of the Spiritual Manifestations.* PROFESSOR HARE.  
 [One of the earliest scientific works by the celebrated American Chemist.]  
*On Spiritualism.* JUDGE EDMONDS and DEXTER.  
 [A record of personal experience. 2 Vols.]  
*Zöllner's Transcendental Physics.* Translated by C. C. MASSEY.  
 [A record of personal investigation adapted to the scientific mind that is not afraid of metaphysics.]  
*From Matter to Spirit.* MRS. DE MORGAN.  
 [An early work strongly to be recommended; with a most valuable preface by the late PROFESSOR DE MORGAN.]  
*Planchette.* EPES SARGENT.  
 [Perhaps the best book to read first of all by a student.]  
*Proof Palpable of Immortality.* EPES SARGENT.  
 [On Materialisations. Perhaps a little out of date.]  
*Scientific Basis of Spiritualism.* EPES SARGENT.  
 [Sargent's last and most elaborate work. All he says is worth attention.]  
*Startling Facts in Modern Spiritualism.* N. B. WOLFE, M.D.  
 [A record of phenomena of a very startling character, chiefly through the mediumship of Mrs. Hollis Billing.]  
*Spirit Teachings.* "M.A. (OXON.)"  
 [Personal evidence through automatic writing; bearing on identity, and an argument.]  
*Spirit Identity.* "M.A. (OXON.)"  
 [An attempt to prove that the claim made by communicating spirits that they have once lived on this earth is borne out by facts.]  
*Psychography* (2nd Edition). "M.A. (OXON.)"  
 [A record of phenomena of what is sometimes called "independent writing," occurring in the presence of Slade, Eglinton, &c.]  
*Higher Aspects of Spiritualism.* "M.A. (OXON.)"  
 [Spiritualism from a religious point of view.]  
*Identity of Primitive Christianity and Modern Spiritualism.* EUGENE CROWELL, M.D.  
 [From a religious standpoint: compare with *Higher Aspects of Spiritualism*.]  
*Spirit Workers in the Home Circle.* MORELL THEOBALD.  
 [A record of home experiences during many years with several mediums, some being children of the family, and all non-professional.]  
*Phantasms of the Living.* (Society for Psychical Research.) E. GURNEY, F. W. H. MYERS, and F. PODMORE.  
 [Discussions and evidence respecting thought-transference, telepathy, &c., and much evidence of apparitions at or about the time of death. Not written from the Spiritualist point of view.]  
*Hints 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.]  
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*The Zoist.* March, 1843, to January, 1850.  
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*Notes and Studies in the Philosophy of Animal Magnetism.* DR. ASHBURNER.  
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| <i>The Sphinx</i> (Leipzig).                    | <i>World's Advance Thought</i> (Portland, Oregon). |

There are also some dozens of less important journals.