

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

NO. 404.—VOL. VIII. [Registered as a Newspaper.] SATURDAY, SEPTEMBER 29, 1888. [Registered as a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

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

I am reminded, by coming upon the account in the *Harbinger of Light* (Australia), of a letter of Horace O. Bigelow's that I had put aside for the benefit of my readers. I had mislaid it, and it had passed from my overcharged memory. I now give the chief part of it, remarking that Mr. Evans, a medium of a similar kind as Mr. Watkins, is about to visit this country. I would recall to recollection the suggestion which I made on publishing that announcement. Let us have some careful experiments with a man whom consentient testimony avouches as one of the best psychics of the generation. Organised effort is required, and we shall have the satisfaction, not only of advancing true research and genuine knowledge, but of rescuing Spiritualism in the person of Mr. Evans from a precarious position, as the law now stands, and also from one that is sure in some way to cast ridicule upon a cause which ignorant method and ill-regulated enthusiasm have already heavily weighted. The *via media* between that self-styled scientific method, which seems chiefly to aim at proving that man, or certain men, can paralyse all psychical phenomena by their will, and that puerile credulity which is so terribly hard to kill even by ridicule, should not be hard to find, though it may be hard to keep. To some the ever fresh devising of tests and reproduction of identical experiments seem to have a curious fascination: in others the receiving of obviously false and foolish messages from some poor creature, who poses as a great one of the earth and has not the wit to play the part, does not seem to create the nausea one would anticipate. Both extremes are to be avoided, it ought not to be needful to say.

This is Mr. Bigelow's testimony, old now, though of this year's date, but impressive and worthy of record. It was addressed to the *Banner of Light*.

"Many astonishing things were witnessed. Ten slips of paper were given us, upon which we wrote the names of persons dead, asking them one or two questions, wadding them up as compactly as possible, and laid them upon the table. We then called Mr. Watkins, who in the meantime was downstairs with the family. He came up, and as the pellets were in a pile, with one hand he strung them out in a row, and asked us to point to them with a pencil. When what he termed a spirit-light appeared at the end of the pencil, he would pick up the pellet pointed at, and holding it for a moment between his thumb and fore-finger, speak the initials first, and then the name in full, never mistaking the name on the pellet. In two cases, after drawing his coatsleeve down close to his hand, he placed the pellet upon the end of it over his wrist, held it there with one finger for perhaps ten or twenty seconds, then laid it upon the table, and drew his sleeve up near the elbow, showing to us in remarkably plain writing the name of Ellen

Orcutt, my wife's half-sister, whom she had written to. The pellet yet remained upon the table unopened. A small bit of pencil was then placed between two slates. We three held the slates. After a few seconds we heard writing, and soon three taps, as with a pencil. Then the upper slate was removed, and we found all the questions answered, and the name Ellen Orcutt attached. Then opening the pellet we saw it was the one my wife had written upon to her. To test Mr. Watkins we wrote the names of two or three not dead. He detected them at once. In answering one of my pellets he told me to take two slates, clean them to my satisfaction, and then put one upon the other (no pencil or anything else being between them), and hold them in my left hand extended from me at arm's length. I did so, and in a moment I was directed to examine them; upon taking off the upper slate I found the lower one nearly filled with writing, and the name John Reynolds attached. Questions all answered. In every case at this séance, after giving the initials he spoke the name in full.

"Witnessing such astonishing phenomena I engaged him to come to my residence and stop with me a week. He came in the following March. About forty different persons had séances with him at my home. There was no failure with any of them. All are astonished, and are anxious to again meet him.

"These phenomena are claimed to be of spiritual origin; if they are not, who will explain them otherwise? 'The religious dare not investigate; the bigot will not; the fool cannot. Who will?'

"HORACE O. BIGELOW.

"Salt River, Mich., January 21st, 1888."

Who will? Well, the question is being answered daily and all around us. If it were not for some lingering remains of old bad methods of dealing with this most delicate and perplexing subject, it would be correct to say that rational investigation is checked only by the impossibility of finding mediums. We are still waiting for that indispensable training-school in which inherent psychical gifts shall be developed. The medium of the future will not be merely a person in whose presence certain phenomena called psychical sometimes occur. He will be trained from childhood and used experimentally, with some approach to the care which an astronomer or a chemist thinks befitting in handling a delicate instrument. At present a medium, so far as the public is concerned, is too often a person who has by chance discovered that he can supply the public with food for its curiosity. He knows little or nothing of the conditions under which his gift may be fitly exercised. He cannot command the phenomena at will, and is sorely tempted to supplement the fitful supply. Bad conditions in promiscuous circles soon vitiate his psychical power, and very possibly undermine his health. This is a state of things which Spiritualists, if they were in earnest, ought not to allow to continue. For the result is cruel injury to the psychics, and serious mischief to the cause which they profess to have at heart. The right and generous treatment of public mediums, the fencing them from harm, and the judicious dealing with a necessarily sensitive class of people are questions that press on the conscience of Spiritualists.

Arthur Benson has in the current *Contemporary* a very suggestive article on "Henry More, the Platonist." At a time when both "religion and philosophy were making huge strides into materialism," four Cambridge men of

eminence "discerned and strove to indicate the truth that the capacity in the human soul of conceiving ideals, and in part transferring them into life, is at once its highest boast and the most potent factor of its eternal quest." These men were Dr. Cudworth, Master of Clare, and afterwards of Christ's; Dr. Whichcot, Provost of King's; John Smith, Fellow of Queen's; and Dr. Henry More, Fellow of Christ's. Of these four men, all able and distinguished, More was the man of genius: with passionate earnestness he combined delicacy of thought, wit, humour, a pretty style, and a personality at once genial and commanding. At college he was a sensitive boy, a ceaseless student of philosophy—Aristotle, Cardan, and Scaliger—and, finally, a sceptic, when in 1635 he took his degree. Being then able to please himself he turned to Plato, Plotinus, and his school, and gradually was led to doubt the value of mere knowledge. He saw that mere acquaintance with a fact is not of intrinsic value. "Not the origin and method of life, but life itself it behoves the true man to know."

The mysterious and fascinating doctrine of the divine illumination opened before him. To purge the soul from sin and to leave the spiritual eye clear and undimmed became his ideal of life. But it was not to be attained without conflict—the essential pre-requisite for progress. The struggle with the old self—of the earth, earthy—was not of long continuance, for More was the happy possessor of a strong and sound body which did not lend itself to fancies. He had that power of mental abstraction which is possessed by all mystics, and a curious faculty for visualising scenes and objects on which he intently fixed his mind. He flung himself rapturously into asceticism: the result being a prolonged exaltation of soul almost miraculous. "One reverie, which he records, lasted for fifteen days, during which he slept and rose, ate and drank, went about his ordinary business, without, he asserts, anyone suspecting it—all the time occupied in a serene and rapturous contemplation." I am not without a similar personal experience often repeated during a portion of my life. But my withdrawal from the world, in which I nevertheless discharged punctually all my duties, was for purely educational purposes.

At the house of Lady Conway (the original of Lady Cardiff in *John Inglesant*) Henry More met Greatrakes—who would now be called a "faith healer," or perhaps a devotee of "Christian Science," if he escaped being dubbed a "professor of magnetic massage"—and the more famous Van Helmont, a man to whose singular union of the gifts which adorn the physician and the preacher—sympathy, trained skill, and spiritual insight—scant justice has been done. In the character of Van Helmont he wrote a preface to his friend Lady Conway's *Remains*. He was, indeed, a voluminous writer: his works fill many folio volumes, and are full of a curious learning, relieved by many quaint touches of humour, and strangely disfigured by a coarseness which our taste would not tolerate. (Do we sufficiently appreciate the growth in refinement and delicacy which has made it intolerable to us to read and discuss in a mixed assembly the writings of this most remarkable age of English literature?) In his personal appearance he was a tall spare man, with a serene and grave face, lighted up by a keen eye and an ever-present look of humour.

At the age of sixty-six he wrote the last of his many books. He grew feeble, and suffered from insomnia: his mind and memory grew dim: he could neither write nor think. "I am," he said, "but the remains of an ordinary man." "Never any person thirsted more after his meat and drink than I do for a release from the body." The day before he died an old friend came to see him, and found

him full of divine joy. The next morning he died with Cicero's "*O præclarum illum diem!*" on his lips. "The great and singular charm of such a life was its union of mystical tendencies with perfect sanity. . . . He was not for ever dying to the world: he lived in it. . . . To live in the world, and not be of it—this is the secret of the light that emanates from, but is not confined to, Heaven." So it is in veriest truth. And when we too have sufficiently wondered at the mysteries of our being and of our future state which Spiritualism has revealed to us, it may be that we shall reach that union of perfect sanity with a knowledge of things mystical denied to the vulgar, which can alone protect us from ill-regulated and deplorable enthusiasm, sure in the end to degenerate into fanaticism and superstition.

Colonel Olcott has, in a late number of the (Madras) *Theosophist*, a striking article on "Precipitated Pictures at New York." The material is taken from Professor Rhodes Buchanan's *Journal of Man*, and the medium is Mrs. Diss Debar, respecting whom so much has been heard of late. The chief testimony is given by Mr. L. R. Marsh, "a leading counsel at the New York bar, and one of the best known American publicists," formerly a partner of Daniel Webster. Colonel Olcott lays no stress on the portraits themselves, except in regard to the method of their production. This he considers to be provably abnormal, as that which we know as psychography is abnormal. The painting in the one case and the writing in the other are produced, it is claimed, without the intervention of ordinary methods. Mr. Marsh is precise in his testimony, and Colonel Olcott's conclusion is that "Mrs. Debar, if not the cleverest fraud of modern times, must be one of the most convincing psychics living." It is within the knowledge of my readers that a court of law has expressed an opinion adverse to the lady on this point. As I am outside of the reach of the penalties of contempt of court, I do not mind saying that this conclusion does not strike me as conclusive. Nor does the production of alleged portraits of Appius Claudius, Aspasia, Jephtha's daughter, Shakespeare, and a host of other great folk, lead me to accept the case for the defendant as proven. It is probably a question of mediumship mixed with a baser article. And, as Colonel Olcott points out, this will remain our bewilderment and our disgrace until we learn to take care of our mediums and cease to expose them to the temptation, the tragic alternative, of "defrauding credulous patrons, or going hungry, cold, and half naked, with perhaps a wretched family wailing about them."

MR. LAURENCE OLIPHANT.

On the eve of going to press we learn that Mr. Laurence Oliphant is progressing very favourably. There have been some paragraphs published which have given reasonable annoyance and pain to Mr. Oliphant and his friends. There is no need to refer to these further than to say that they are unauthorised and, to a large extent, untrue. From the first we have had authentic information as to Mr. Oliphant's health. His mental condition has been perfectly clear. Mrs. Oliphant writes: "I have never seen anyone, so seriously ill as my husband has been, retain so acute a mind; remembering the people who are to be written to, addresses without number, every incident of the day and the exact hour at which it took place." It is necessary to make this public only because some mischievous busybodies have published some untruthful reports that Mr. Oliphant's illness was mental as well as physical.

Do right, and although your neighbours may scorn and avoid you to-day, in the end you will find the whole world, Nature, and God on your side. Truth is the central sun of the universe. Be truth yourself.—IRONTHORPE.

HEREDITY.

Orthodox Churchmen have invented two theories to account for the existence of the soul of man. The Latin Church holds that a new individual soul is created for every new-born person. This is called *Creationism*. It asserts that that which had a beginning will never have an end. The Greek Church, however, as announced by the Metropolitan of Moscow, holds that the parents are the manufacturers of the souls of the children as well as of the bodies, i.e., Traducianism.

The modern *theory* (not law) of heredity, is this Greek Church orthodox Traducianism, renamed. Just as Mesmerism is a word tabooed, and Hypnotism has been invented to take its place; so is Traducianism replaced by Heredity.

Those persons who believe in this renovated doctrine, for the most part if not entirely, confound things material with things spiritual. The theory contains many great truths, but its supporters ride their hobby-horse to death. Heredity will explain much, but it is very far indeed from explaining the truth concerning the soul resemblances of parents and their offspring. On the contrary, it serves to darken the natural processes by which those resemblances are brought about.

It is clearly observable that nations and families manifest, as a rule, certain soul characteristics, as more or less peculiar to themselves. But it is also observable that individuals in a family differ very widely one from another. The children of pious parents are often far from being models of piety; or one is pious, while another is an utter scoffer at all religious subjects. One is most upright, or honest and industrious, while another is a lazy liar, or a thief. If the laws of heredity extended to soul, no such opposites could be produced. The above-related are types of souls as far removed from each other as the treacherous savage is from the straightforward European merchant; as the lazy Hottentot from the hard-working Sister of Mercy. If the material envelopes, that we call bodies and that *are* subject to hereditary influences, of such opposite types, cannot be the product of one pair of parents, is it logical to suppose that such opposite types of souls could be the hereditary descendants of a given pair of souls? No, I say. A given pair of beings reproduce bodies of their own type. No two married Aryans ever gave rise to children, one of whom presented African features, and another the contours of the Mongolian race. Aryans produce Aryans, Mongolians produce Mongolians. The type of every individual of the offspring is the same as that of the parents. But not so the soul. Aryans are born with souls that would have been better placed in other races. One family of the Saxon race will contain members all of whom have Saxon features, but whose souls would have been better off elsewhere. Such a state of affairs is at times met with; it is not, of course, the rule. But it may be considered as certain, that in any family, the souls of its individual members vary very much more from one another, than do their bodies. And this could not be the case if the laws of heredity governed them.

The reason why these resemblances are so common is to be found in the law "that like attracts like." The action of this law, modified by the free will of the individuals, is enough to account for most of these phenomena.

Heredity refers to body, not to soul; but even in the body it has its limits. By culture and careful selection it is possible to produce a new race, or variety; and by the continuation of that superintending care, the new product can be made more or less permanent. But, however well established the new variety may be, either animal or vegetable, there is always a tendency to revert to the original.

To follow the theory of heredity out to its ultimate conclusions, when the doctrine is applied to the soul, is to become an utter and gross materialist. By conclusions drawn from it, free will ceases to exist; man is an automaton, and every act of his life is predestined, being the result of unintelligent forces. This is the most fearful fatalism; and would lead, if preached to the masses, back to a worse state of barbarism than that of the horrid Middle Ages. Selfishness would reign supreme. Every man would do as he chose, and excuse himself on the plea that he could not help it; he was predestined to do so.

This heredity is the philosophy of the physiologist. Physiology, when unbalanced by those feelings that force one to believe in a higher existence, and an eternal future, necessarily results in this outcome. Heredity is the raw material first produced in a mind, that is unable to absorb the absurd and illogical dogmas of so-called revealed religion, when that mind has dabbled a few months or years in modern science. Modern science alone, leads direct to Atheism, and believes the human being to be the mere efflorescence of ages of evolution of matter; that when he dies he is done with; that thought and consciousness are the result of blind matter and blind force. Science and religion, therefore, both lead to fatalism in this theory of heredity; stating, if not believing, "I am what my parents made me," and therefore not responsible for my actions, which are of necessity automatic, spontaneous, and not under my control, but inherited from my ancestors.

Heredity reduces everything to blind law. If it be true there is no room for human souls. The whole of the phenomena of life are explained, without the need for supposing the existence of anything so hypothetical. If it be true, there is no such thing as development of the individual upwards and onwards for ever; matter alone exists, matter and force, which are but modifications of the same thing, are everything. Such is the creed of the atheistic scientist; and it does possess the merit of logic. Its defect is that it starts from too narrow premises; that it knows and feels nothing that is intangible to the bodily senses.

Once prove to such a man of science that the soul is a reality, and that it lasts for ever, and the doctrine of heredity falls at once to the ground for him. I doubt not that there are many men who have experienced the truth of this statement in their own selves, and who can, if they will, confirm it; and certify that when the existence of spiritual beings was proved to them by the present movement, their old ideas of heredity had to disappear, according as their knowledge of the unseen grew; and that this occurred because the new truths rendered the old ideas not only superfluous, but absurd.

There is in nature no truth that does not need the modifying influence of another. There is no discovered principle that can of itself lead to pure truths. The results that can be acquired by means of the theory of heredity, must be modified by those that may be discovered by means of other theories. And among others that effect a restraining influence on it, must be reckoned that of Re-incarnation. The middle course is always the best and surest method of arriving at correct conclusions.

1ST M.B. (LOND.)

WE are informed that the Barrow-in-Furness Spiritualist Society is anxious to procure an organ for use in the services held under its auspices. Mr. Proctor, who has long gone from Dalton to minister to them, is about to take up his abode in Barrow. He is disposing of a large collection of canaries, of which he has been a noted fancier, in order to help the Society with funds. A lottery is being planned, and appeal is made to our readers for sympathy and assistance. Any reply to our office will be forwarded.

THE FUTURE LIFE.

BY THE EDITOR OF *Neue Spiritualistische Blätter*.

(TRANSLATED BY "V.")

A subscriber writes to us: "Your Spiritualistic journal brings doubtless to notice much that is interesting and suggestive, but we should much like to know whether the opinion expressed in it that the dead (as bodiless phantoms?) retain the same inclinations, even the basest, as when on earth, is *your* opinion also. We look upon this as a comfortless and dreadful presumption, and would rather hold fast firmly to our belief in a glorified and perfected state. Perhaps you would kindly refer to this subject in one of your next numbers."

Since our esteemed correspondent has not mentioned in his letter to which article in the *Spiritualistische Blätter* he refers, we are unable to give him any specific explanation, but we avail ourselves of his inquiries to refer once more to the subject of the state of the departed in the future life. But before doing so, we must express ourselves explicitly on two points; firstly, we do not look upon the dead as "bodiless phantoms," but, on the contrary, as beings having bodies of finer quality than mortals, only, as a rule, invisible to us men; who hold themselves and their surroundings to be perfectly real; who live as individual beings, and have the power to act as they are prompted by their desires or impulses; and, secondly, we have ourselves no *opinions* concerning the life in the next world, we only publish what is told us by the inhabitants of the spirit realms themselves and what, in our experience while in a state of clairvoyance, is presented to our notice and observation.

It is impossible that we can know what our correspondent understands by a "glorified state" (*verklärung*), or how far he considers it applicable to men in general, because in ordinary language we speak of a glorified state or of our glorified brother so-and-so, without any definite idea of what we mean. We have corresponded on this subject for nearly twenty-four years with our departed friend, Senator Münch, of Missouri, and striven to arrive at a right comprehension of the word. If we assume that a departed spirit is glorified—that is, that it is perfectly holy and blessed—the natural process, which we term death, must be one of much greater value than we have hitherto thought it, while the struggle and striving on earth after virtue and knowledge appear scarcely worth the trouble. If by dying, men become glorified, then death bestows upon the idle, the dissolute, the wicked, all at one stroke and without effort, that which the honest, the brave, and the man of progress painfully strive after during the whole of life. What advantage then would the just have over the unjust, the benevolent man over the egoist, if death glorifies every one, that is, at once bestows upon a man the fruits of a life of endeavour and virtue whether he has striven after holiness or not? It must be clear to everyone that death, which is nothing more than a separation between the soul and body brought on by certain causes, can effect no decided change in man's being. Death is not to be looked upon as a cause but rather as an effect of processes, which are for the most part purely corporeal, or physical, and have nothing whatever to do with the spiritual development of man. It makes no difference what the cause of death may be, man dies when the spirit can no longer control and make use of the body. Whether death is sudden, caused by an accident or misfortune, or is the result of long continued illness, is all one—the body becomes useless and the spirit is obliged to leave it. But it is impossible that the destruction of the body can exercise such an influence over the spirit or soul that the latter attains at one flight that which so many have in vain striven for during life. If death, indeed,

brought men to holiness, happiness, perfection it might be a Christian duty to put out of the world all evilly disposed persons, so as to translate them into a state of glory, instead of allowing them to live on to their own injury, and that of their fellow men.

It must be seen that a state of glory cannot be so quickly and universally attained, but that progressive steps must be ascended according to time and degree. If, however, we acknowledge that there must be varieties of states in the spirit world, these different states immediately after death must correspond to the different degrees of development which existed immediately before death.

When a man leads a good life up to the time of his death and has the consciousness in his last moments of having done all in his power to relieve the necessities of his fellow creatures, he will awaken in the next world with the same consciousness of having tried to fulfil his duties; and in like manner the criminal, dying in the act of performing some crime, dies with the consciousness of his evil-doing and will awake with the same consciousness in the next world. The most important thing in the idea of personal immortality is the fact, which is confirmed by numberless spirits, that man retains his individual consciousness unimpaired, as well as his memory, and it is therefore evident that an equality in the spiritual state cannot exist among the many varieties of individual consciousness. But if we once admit of a variety of states in entering into the other world, this variety will include every degree, even those between the lowest and the most highly developed man; in one word the individual differences of the whole of mankind. And as men's capabilities and powers differ as much as their characters, it is self-evident that with regard to the question of time in their onward development, there must exist great difference, and we therefore ask,—where does a glorified state begin, and when do the different individuals enter into this state?

Now, indeed, our views begin to approach those of our correspondent. Indeed it is not improbable that they might never have much differed from his, if he had omitted the expression "state of glory," and had only spoken of "perfection." The millions of men, who in their infinite varieties, from the debased Hottentot to the European who is highly developed both mentally and spiritually, pass over to the other world with their different degrees of development, as well as their qualities and faculties, are equally set free from earthly fetters on the road towards ultimate perfection. And even if they all at the same time progress, they cannot, on account of their different talents or dispositions, attain at the same time to perfection or a state of glory. All sooner or later strive after perfection, and all will eventually attain the goal, for God's infinite love will let no soul be for ever lost; but as in nature there is no leap, but progress is always gradual, so this progress naturally depends on the character of the individual, that is, it is slower or more rapid, and if we keep this fact in mind, the expressions "state of glory," or the "glorified," lose much in value, since a state of perfection or glory can only be reached after an immense period of duration. Spirits of high degree assert that only an infinitely small number of earth-born persons have as yet attained to this state of perfect glory, and that these have no longer the power of communicating directly with those on earth.

From all that we have here said, it is clear that the belief in a glorified state has nothing to do with the question whether we believe that the departed retain their inclinations and passions, even the worst, and this cannot be regarded in any way as a comfortless and dreadful supposition, for it is only after all a question of "How long?"

As in nature no two leaves exactly resemble one another, so there are no two men with precisely similar organi-

sations and characters. And as there can be no doubt that men are developed in their path through life according to their characteristics and retain their individual peculiarities to their life's end, it follows as a matter of course that they pass over to the other world with the same varieties of development. No one can believe that a total change of character and increase of knowledge is effected by death and at the moment of dissolution, and, therefore, their further development and progress towards the goal of perfection must be gradual, and dependent in great measure on their characters and talents.

From this it is very evident that the future life must be regarded as being closely connected with that of earth, and even that the beginning of it is an uninterrupted continuation of earthly life, as far, that is, as the separation from the gross material body does not force the individual to new ideas and perceptions. We may, therefore, truly say that the transition, called death, is nothing but a change of form of perception (as Hellenbach says), that it effects no essential alteration in the individual, and that human life, both before and after death, is an unbroken one with enduring consciousness. But if there is no interruption of personal consciousness and no essential change caused by death, it follows that good as well as evil must continue to exist in individual consciousness, and that man must retain all his peculiarities, views, inclinations, and ideas until by wider knowledge and experience he becomes reformed and changed; and this brings us to the consideration of the question, if and how long man will retain his inclinations, even the very worst, in the next world.

(To be continued.)

"A DOOMED SHIP."

The *Echo* is responsible for this. It is well to note how frequent these stories are now in the public Press. A few years ago no proprietor would have continued an editor in his post who printed such "copy." It is the same with the fiction of the day. The best novels are psychical in some form or other, perhaps most noticeably in the way of psychological analysis. Man is beginning to study himself, and there is a vast unexplored territory within the breast of each of us:—

"The following singular story is told in the New York Correspondence *Globe-Democrat*. About a year ago one of the finest clipper ships that ever sailed out of New York harbour went ashore near Cork, on the Irish coast. She was the *Alfred D. Snow*. Her master was Captain Willey, a Maine man, and one of the most careful seamen. The *Snow* had on board, besides the captain and officers, a crew of twenty-six men—thirty-two men all told. Every one perished. It is supposed that Captain Willey was sailing by dead reckoning and had thus gone a mile too far to leeward. The weather was heavy, and the fog such that to see a cable's length ahead was impossible. However, all were lost, and just in sight of safety, and none returned to tell the tale.

THE CAPTAIN'S WARNING.

When the *Snow* left New York on her last trip, which was around the Horn to San Francisco, thence with grain to Liverpool, a strange fatality occurred on board. She was towed down in the afternoon to her anchorage at Sandy Hook, inside the Horse Shoe. That night, at about one a.m., an old sailor came to his cabin, and insisted on seeing him. 'Captain Willey,' he said, 'I have had a dream. I dreamed I saw the *Snow* lying at the bottom of the English Channel, and all of us, you included, scattered around her stark and stiff.' 'Nonsense, you are drunk,' said Willey; 'go back to your bunk and sleep it off, man; you'll laugh at it to-morrow.' 'Captain,' said the fellow, 'I've sailed with you many's the time afore now, and ye know I've not the salt to be skeered of Davy Jones, but I can't go with you this time; good-night.'

THE THIRD MATE'S TERRIBLE DISCOVERY.

With that the fellow started for the fore-castle. The third mate followed him, but before either reached there a tumult was heard within. He entered the fore-castle with the

intention of disciplining the crew. But a strange and horrible sight met his eyes. In one of the bunks about which gathered the horror-stricken crew was the very man whom he had followed from the captain's cabin. He had cut his throat from ear to ear, and then, as though to make death doubly sure, had plunged the knife into his heart. He was dead. On investigation it was found that he had not left his bunk that night. Was it a ghost that the captain saw—or what? He had killed himself just a few minutes before the mate entered, it is said, no one being awake at the time but one sailor, who awoke the rest to stop his desperate act.

THE GHOSTLY VISITANT.

While in San Francisco one of the officers wrote to Mrs. Clough (an intimate friend of the widow of the captain) that the ghost or spirit, if such it were, of the suicide had several times been seen during the voyage out, and that the entire crew fled the ship as soon as the vessel touched at San Francisco. At one time, on a dim moonlight night, when she was almost becalmed right under the Equator, a ghostly form came from the fore-castle, and was seen by the captain and watch to go to the mainmast shrouds, up which he slowly climbed, singing a weird sea song, until at last he disappeared above the masthead. In about an hour one of the most severe white squalls came up that they had ever seen, and in which all their strength and ability were taxed to keep the ship together."

CORRESPONDENCE.

A Strange Experience.

To the Editor of "LIGHT."

SIR,—I shall feel greatly obliged if you or some of your correspondents can throw any light on the following occurrence. One night, about a fortnight since, I lay awake in bed, all being very dark at the time, when I heard what sounded to be a bird chirping. I was very much struck, and wondered what it was, when it chirped again, as if to impress its presence upon me. I mentioned the circumstance to my wife the following evening, when she seemed to remember dreaming something about a bird, but could not tell me the dream fully, as she had forgotten most of it. I felt disappointed, but the same night she dreamt the same dream again, and this is the substance of it. She saw a cat seize a bird, which must have perished but for the timely interference of my wife, who took it from the cat. It lay on her hand panting; she gave it some water to drink, which revived it, and as soon as it was set at liberty it chirped thanks to its deliverer. This was the dream, but what seems most strange is that I was awake and heard a bird chirp. I may say we keep neither birds nor cat. I should feel obliged if I can receive any light on the subject.—I remain, yours truly,

September 16th, 1888.

EDWARD CHRISTIAN.

Wanted—The Advice of Experts.

To the Editor of "LIGHT."

SIR,—For two or three years, I have been in the habit of giving relief to people suffering from headaches, neuralgia, rheumatism, and other nervous affections, by making passes over the affected parts, without pausing to decide if the power I possess be spiritual, mesmeric, or what not, and whilst in nearly every case I have been successful, on two occasions I have met with experiences which have involved me in such responsibility that I feel some hesitation in continuing my work of healing.

In the first instance, the young man whom I attempted to relieve, after I had made a few passes across his forehead, from the centre to the ears, lapsed into a sort of helpless fright, at the same time declaring that he could see the ghost or spirit of his grandmother, who not long since had departed this life, and who had been the best friend to him he had ever known. I had to lead him tottering into the garden, and treat him in rather a rough manner before I could bring him to himself, when, to my surprise, he was quite at a loss to know how he got into the garden, but yet remembered whom he had seen in spirit-form. In the second case, which happened only last week, when attempting to give relief to a young lady suffering from neuralgic headache, I made a few passes when she fainted away; another lady sitting close by said she felt a remarkable influence when I waved my hands. Now, sir, neither of these ladies was mesmerised, as I at first supposed. I had no power over them, and they were only restored by the application of cold water, vinegar, and smelling salts, and then after fully twenty minutes of hard work and anxiety.

Knowing no one to whom I may apply for advice, and being a subscriber to your paper, I take the liberty of laying this case before you, knowing your great kindness and courtesy to your subscribers and inquirers.

Trusting you will pardon my unceremonious intrusion, I am, yours very truly,

H. L.

(For further Correspondence see p. 485.)

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

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Light :

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

SATURDAY, SEPTEMBER 29th, 1888.

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

CARLYLE, DISRAELI, "THE OLD JEW," AND SPIRITUALISM.

We thought it well to reprint last week from the *Pall Mall Gazette* the account of a séance held in Carlyle's house in Cheyne-row, partly because that amusing production seemed to us to carry with it a moral, and chiefly because we desired to point that moral for the benefit of our readers. For the days are gone by when Spiritualists of repute, with a care for their reputation, can afford to let themselves be represented, without protest, on this wise before a public that knows very little of what Spiritualism really means. We have no hesitation in expressing our opinion that any Spiritualism, which is fitly represented by this obviously fair and candid record of a séance, as it struck its uninstructed reporter, is beneath contempt. It would be better that the whole business should be done with, if this is its best, or even its average, outcome. That it is not an even moderately representative picture of such Spiritualism as sane persons value goes almost without saying. Unfortunately the uninstructed public gets its impressions of Spiritualism from such records as this, from the exposures of cheating pretenders, and from the stray records of the police-courts. It is not to be wondered at that impressions so gained are mixed, and very unsatisfactory to us. We do not care—it is time to say it with direct frankness—to pose as the dupes of knaves, or as the credulous fools that our cursory critics would assume us to be. We Spiritualists are fully able to guard ourselves against fraud, and we do not swallow, with any number of grains of salt, the sort of stuff that the *Pall Mall* has published, not even though it comes from "the famous American medium" who has been "located" (choice diction!) in Mr. Carlyle's old house, and who is "known to fame as Catherine Fox," or, as we prefer to say, Kate Fox. We do not consider that any such outcome of Spiritualism, if it be as true as we believe it to be false, is anything to be proud of. We go further, and say that, in our judgment, it is something to be ashamed of. We have had a great deal too much of this rubbish, which, if it could be proven to be a communication from the world of spirit, is none the less cumbersome and worthless on this earth. It has been too easily assumed that any message from the beyond is worth listening to. In one sense no doubt it is: for the idlest utterance from the land that is said to be silent is of infinite significance. But it is significant for other reasons than any intrinsic merit that may attach to the meaning of what is so said. It is the fact of a voice sounding in that wilderness, and not the

message which it conveys, that is of primary and principal significance.

And this we say with strict reference to the general type of messages purporting to proceed from the great ones of the earth, of which the *Pall Mall* séance is a fair representative. We would not be misunderstood. We have no doubt as to the possibility of communion between the world of spirit and the world of matter. We have no doubt as to the fact that the identity of communicating spirits has been proven in certain cases by a chain of evidence strong enough to hang a man. We have no doubt whatever that spirits do systematically guide, instruct, and direct some men, and educate them with a definite purpose and end in view. But we are not therefore bound to welcome the platitudes of any chance spirit who may choose to drop into a séance-room. Nor are we excused by virtue of our belief from a careful scrutiny of evidence and a weighing of the intrinsic value of such utterances as purport to come from the world of spirit.

Let common sense in its own proper domain judge these messages from the *outré-tombe*. Only picture Carlyle coming back to talk rubbish of this sort:—

"My friend, I rejoice to meet you. I have all that I longed for. Why do you not converse with your own loved ones, and have faith, that they may draw near enough to enter into your sphere?—T. CARLYLE."

Was there ever a man whom Carlyle could conceivably have told that he "rejoiced to meet" him? Would he ever have advised anybody to "converse with your own loved ones," or even to "have faith that they may draw near enough to enter into your sphere"? Language altogether fails to express one's sense of incongruity. Carlyle, grim, gruff, and by no means disposed to cant, talking of "loved ones" and "sphere" and "rejoicing to meet" anybody! On the face of it absurd.

And, as if this were not enough, we have this self-contained cynic interesting himself, in the most fatuous fashion, in the future of the *Pall Mall* interviewer. Great Heavens! what an insult to the old lion who never concerned himself about such small deer! No wonder "my sceptical *confrère*" (why not colleague?) "showed signs of ridiculing the performance." *Solvuntur risû tabulæ*: more especially when Disraeli comes on the scene and describes himself as "an old Jew." And the portentous mission that brought the great Earl back to the house of the man who described him when alive as a "damnable Jew, a man who has brought more shame and disgrace upon this country than any other man in the whole course of history" (needless to say we do not quote the opinion with any idea of approval or the reverse), was the terrible task of telling the *Pall Mall* reporter that he would "have an offer. You will soon be called from London on important business." Is it necessary to formulate the conclusion that any person with fair sense must form as to this twaddle? If any critic, grounding his opinion of Spiritualism on this specimen, chooses to describe it as mere nonsense, in itself contemptible, and in its outcome mischievous, we shall not be disposed to contradict him.

Perhaps, though it is not important, it is as well to note that the *Pall Mall* reporter admits the reality of the objective phenomena, the raps and noises that attracted his attention. The "facts" were there. As in all cases, it is on the interpretation of them that the real difficulty arises. For it is most important to insist that it is the meaning to be attached to objective fact that is in question. No one, whose opinion is worth consideration, denies the "facts." But what, in our judgment, Spiritualists need to cultivate is a willingness to listen to the various interpretations offered respecting these facts. This is important, but far more important for the credit of Spiritualism is it to disavow such pseudo-messages as the *Pall Mall* reporter records, at the same time maintaining an unshaken conviction in the reality of communication between the two worlds, of which this is a clumsy parody.

"FROM MATTER TO SPIRIT."

(By C. D., WITH A PREFACE BY A. B.).

PART II.—THE BOOK.*

(Continued from p. 471.)

Up to this stage of the journey from Matter to Spirit, the traveller has enjoyed the guidance of testimony on the material plane from spirits in the flesh who have either experienced, as in the case of Captain Beaufort, or witnessed, as in other cases cited, the spiritual conditions or phenomena described. When we enter upon the question of

The Home of the Spirit

we can expect no help save that derived from information supplied by spirits unembodied.

The time has now come for "trying the spirits," either by comparison of their statements one with the other, or by the exercise of a sober and rational imagination without which nothing new has ever been discovered or established in any form of investigation whatsoever.

The author of *From Matter to Spirit* is quite alive to this. "In travelling" she says, "into the region of houses 'not made with hands,' a region where the only experience which we have for guide is in itself a mysterious study,

"Such stuff as dreams are made of,"

we can still find a little guidance in analogy which will lead us from the known and seen to the hidden or unknown."

General experiences are thus epitomised:—

"The universal law of development from within outwards had been very partially applied to our future state, as indeed it had only been dimly apprehended, when we received the first descriptions of the 'Spirit homes.' This fact should be remembered to prevent the supposition that a hypothetical explanation preceded or accompanied the experiments. So far was this from being the case, that the first accounts of spiritual scenery, varying in character, but seeming always to be in harmony with the tastes and tendencies of the spirit when on earth, were very puzzling. Sometimes the whole appeared to be allegorical in the sense in which the word allegory is commonly used. Then the assertions of literal truth and absolute objectivity threw the whole again into confusion.

"The first glimmering of light which broke up the darkness arose from the observation that, by whatever means of communication accounts came, the various images by which they were conveyed always consisted of objects familiar to the writer's mind, and were also, as far as I could judge, in accordance with the feelings and pursuits of the spirit. I also perceived, that if through one medium a supposed spirit described himself as having passed through certain states, something bearing the same construction would be given through quite a different mind and hand."

"The accounts given by the same professing spirit through different mediums were also at first very puzzling in their dissimilarity, but it soon became evident that the same fact was conveyed under different images."

"The first particular description of a spirit's home which we ever received was declared to be from one who, when on earth, was pure, innocent, and self-sacrificing; and in whose name assertions had been often made of the objective reality of his abode, and of the constantly increasing glories and beauties springing up around him, with the development of his internal thoughts and feelings and the increase of his knowledge."

After a description of the home of this spirit as delineated through a medium, the writer continues:—

"Though it was very evident that this house in some way typified the soul, with its external, its spiritual, and its innermost or heavenly affections, still the drawing of the house was an enigma. The positive assertion of objective reality on one side, and the equally positive contradictions by other spirits who professed to have means of knowing, threw the whole into confusion."

Various illustrations and experiences are given, the practical result being that in the spiritual world we build

and furnish our own houses out of our own selves, and that it is the condition of the soul "that lends it imagery," whether we are seeing or describing our own environments, or those of others. A little reflection will go far to explain this, displaying as it must do how largely the same law applies even in the natural world.

A highly suggestive chapter follows on "Appearances after Death," leading to the thirteenth chapter, on

Correspondence and Development.

"All the various communications" (the writer says) "which I have ever seen, professing to come from spiritual sources of a higher character, agree in stating that no true knowledge of the nature of spiritual impression can be attained without a clear idea of the agreement by *correspondence* between the natural and spiritual worlds. That this truth involves a doctrine which at first sight appears mystical and imaginary cannot be denied. It is, however, intelligible enough, and as certain as any branch of knowledge which can be deduced by well-marked steps from indisputable principles. The very clear explanation of correspondence given by Swedenborg has not received the attention it deserves, partly perhaps from the *positiveness and great copiousness* of his style, and partly from the difficulty found in apprehending the reality of the doctrine by those who have had no conscious experience of spirit life. But after the inquirer has found, as we did, that this principle of correspondence, and *this only*, furnishes a key to the difficulties of all spirit communication and inspired writing, he cannot do better than turn to the pages of the neglected *Mystic*, where he will find a coherent explanation of a system of which only the very simplest elements can be given here.

"It has been partly the object of the foregoing pages to show that every human being has within himself different degrees of life to be developed and matured in succession. Within the body is the soul, which, according to the teaching of Scripture, passes away at the first change, death, and, animated by the spirit, becomes the body of the next life. And the spirit, by which name we recognise the intensest life now known to us, is to become external as we approach the higher states. . . .

"Thus we see that the *internal* of the man, is the *external* of the spirit, and extending the principle from individuals to the mass, we find that the inner state of the material world forms the outer or phenomenal form of the spiritual sphere. Every feeling or thought hidden in the depths of the spirit, passes with the swiftness of lightning into the soul, and thence by the nerves into the body, where it is manifested by its appropriate action. Between each of these different degrees of feeling or thought a resemblance or correspondence exists."

"Thus the whole of the inner spiritual world, underlying and pervading the world of matter in which, as in a husk or shell, it is enveloped, must correspond to its external in all its details, as soul to body and as spirit to soul."

"The language of symbolism or correspondence, then, is the language of spirit in its communication with material beings; and the character of the symbolisation, besides being modified by the mind through which it falls, is also subject to variations of form, as the more and more internal degrees of spirit-life are opened in the recipient, whether by writing, drawing, vision, or any other form of communication. This process of *opening* from the outer to the inner, or, if we choose, ascending from the lower to the higher, takes place with every kind of variety during the development of mediumship. But though there are varieties in the development of individuals, one orderly law of ascent, which may be traced in each person's experience, prevails."

The foregoing represents broadly the arguments which, with much experience and illustration, Mrs. De Morgan has sought to enforce in this chapter, one of the most valuable, we think, to the progressive Spiritualist in the whole book.

From "Correspondence and Development" Mrs. De Morgan conducts us, in her next chapter, to the consideration of the question of

Influx and Inspiration.

"We have seen (she says) that all communication from the spiritual sphere is couched in the language of Correspondence (though in simple messages from spirits near to earth this may

* A notice of the Preface prefixed by Professor De Morgan to his wife's book appeared in "LIGHT," p. 498, October 22nd, 1887.

not be at first apparent), and that, in the development of mediumship, the character of the impressing spirit rises with the gradual opening of the inner sense. The symbolism also consists of different degrees, rising from the representations of objects near to earth—which express good or ill according to their characters and the character of the spirit whose surroundings they are—to the glorious imagery of the highest angel world. Two conditions are necessary—the character of the inspiring source, and that of the medium or channel of communication; for by both these acting together the quality and form of the message is determined.”

“Influx and Inspiration” she thus defines: “The word ‘Influx’ includes every degree of spiritual impression; ‘Inspiration’ should, I think, be limited to the direct action of the Holy Spirit upon the spirit of man.”

It may perhaps be here suggested that “Influx” is a lower form of “Inspiration,” as the two words seem to imply. “Influx,” the flowing in—as of water; “Inspiration,” the breathing in—as of air; the former conveying the idea of something visible and material; the latter of the invisible and the spiritual, each corresponding with the other, as matter with spirit.

From “Inspiration” the following and concluding chapter brings us to

The Word of God,

or that expression or expiration of the creative source of all things to which we are instructed that they owe their origin and progressive development; and which to the Christian is represented in its purest and most interior signification by the writings of the Old and New Testament.

This expiration and outflowing correspond with the inspiration and influx in humanity by which the creative processes of God are further developed through the thoughts and actions of individual man, and whereby he becomes, in his order, as it were a Creator and Demi-God.

Such is the road, from outermost manifestation to interior origination, to which a guide book teeming with illustration deducted from much thought and experience is offered by Mrs. De Morgan’s book. Not alone is the main journey made easier to us by the information it supplies; but interesting and profitable excursions are provided into collateral regions and spheres of investigation—such, for example, as Phrenology, Mesmerism, &c., valuable to and illustrative alike of the main issue.

We cannot too warmly commend this work to those not acquainted with it who are entering, or—as the Quakers say, “inclinable to enter”—upon the more intellectual appreciation and investigation of Spiritualism.

MARRIAGE.—Mr. Frank C. Everitt, of Finchley—son of Mr. and Mrs. Everitt, of Holder’s Hill, Hendon, whose long and disinterested services to the cause of Spiritualism are well-known to many of our readers—was married on the 13th inst. to Miss Mary Bagnall, of Tean Leys, Staffordshire. The ceremony took place at Checkley Parish Church, and the newly-married pair left the same day for London *en route* for the Continent. They have our best wishes.

A FRESH mind keeps the body fresh. Take in the ideas of the day, drain off those of yesterday. As to the morrow, time enough to consider it when it becomes to-day.—BULWER LYTTON.

“I FEAR you will laugh when I tell you what I conceive to be about the most essential mental quality for a free people, whose liberty is to be progressive, permanent, and on a large scale,—it is *much* stupidity. . . . I need not say that in real, sound stupidity, the English are unrivalled. . . . What we call stupidity, though not an enlivening quality in common society, is Nature’s favourite resource for preserving steadiness of conduct and consistency of opinion. It enforces concentration; people who learn slowly, learn only what they must. The best security for people’s doing their duty is, that they should not know anything else to do; the best security for fixedness of opinion is that people should be incapable of comprehending what is to be put on the other side.”—W. BAGEHOT’S *Letters on the Coup d’Etat of 1851.*

JOTTINGS.

It is terrible to think of dismissing Gladstone and Ingersoll in one Jotting, but we are compelled to deal them what, after all, we think is adequate justice. In the *North American Review* Colonel Ingersoll got into controversy on the subject of the Christian Church, and Mr. Gladstone, having nothing else to think about, found vent for his restless energy in defending the Church against Ingersoll. Hence more inkshed, for Ingersoll replied. Gladstone is advertised to rebut, and the only gainer is the *North American Review*, which reached a thirty-third edition in July.

The *North American Review* is still vexed with the Ingersoll-Gladstone-Field controversy. Learned men are occupying themselves with showing how one or other of the original controversialists is all wrong. The general result to an unbiassed mind is one of satisfaction at the tone and temper of the discussion. Theology has a tendency to create friction and, therefore, heat.

Lucifer for the current month commences a third volume. Colonel Olcott has an article on the Barisàl guns. He seeks to refer to psychical causes an inexplicable natural phenomenon.

Laurence Oliphant, in the same magazine, discourses on Dynaspheric Force, respecting which utterance “the Editors expressly desire to disclaim all responsibility for the views expressed in this article.” From which it may be gathered that Theosophy and Scientific Religion do not comfortably foregather.

There is to be published at Colombo, Ceylon, a journal to be called the *Buddhist*, which is to try to “purify the Buddhist religion from the dross of superstition.” It wants it. All good wishes.

Gerald Massey is going to the States again. May all luck attend him. His list of lectures is portentous and sufficiently interesting to command attention from all quarters.

For instance: “Woman as the Victim of Ancient Symbolism.” (*Vide Daily Telegraph, passim.* “Is Marriage a Failure?”)

And “The Coming Religion.” It is due.

“Thought without Words.” We have plenty of the other thing—words without thought.

Mr. Gerald Massey has plenty to say, and may be trusted to say it well. Whether we agree or not with his *dicta* is a matter of individual concern.

Professor Elliott Coues informs us that his *Signs of the Times* is being issued in book form in America with some little revision, “chiefly by way of emphasis, not abating jot or tittle of the main thesis.” The Professor is under the impression that there is an English edition of his work. That is not so. We should have been glad to reproduce in a more permanent form the *brochure* which we printed in these columns. But we saw that the author had strictly protected his rights, while specially according permission to journals to reproduce as we did, and we, therefore, did not see our way to do more than we did in the way of republication.

Perhaps Dr. Coues will send over to us some of his reprints. We shall be pleased to supply our readers with such excellent food for thought.

“The value of Spiritualism is that it has given distinct and definite voice,—assured and substantial proof of what was before only the faint though cheering vision of poet or seer.”—*Carrier Dove.*

According to the *Golden Gate* there is one Dr. Goss at San Diego who cures people by “waving his hand at them.” Very simple, and much better than cod liver oil or a black draught. Is it as efficacious? The noteworthy point is that these various methods of healing disease are decidedly on the increase: a blessed fact. There is disease enough in the world from

ignorance and sin to make us welcome any remedies, especially when they are at once safe and sure. But that wants proving.

And yet some people want to stop Chinese immigration! Send a supply over here:—

"The Chinese are a peculiarly nerveless people. An observer in China notices that the Chinaman is able to sleep anywhere, upon a brick for a pillow or upon a bed of stalks. 'It would be easy to raise in China an army of a million men—nay, of ten millions—tested by competitive examination as to their capacity to sleep across three wheelbarrows, head downward like a spider, their mouths wide open, and a fly inside.'"

The death of Richard Proctor, astronomer, should not pass without a word of regret. He was a man of exceptionally clear mind, with a gift of popular exposition, but Spiritualism seemed to daze him. He knew more about Saturn, and when he touched Spiritualism he became more than usually erratic.

Colonel and Mrs. Bundy have been going the round of some of the camps. The editor is back at his treadmill now.

Mr. W. Emmette Coleman takes up four and a-half columns in the *Religio-Philosophical Journal* in assailing Madame Blavatsky. And that is only the first part! What a sense of proportion!

Surely these are days of much spiritual turmoil, if we may judge from some communications that we receive. One gentleman appears to think that he has a mission to reform the Decalogue. He has published twelve commandments, evolved out of his inner consciousness. "The old is better," and the new is intrinsically foolish, and not a little impertinent. The old commandments are good enough yet, and need observance, not reform. Perhaps this is fairly obvious; but these freaks discredit Spiritualism, with which they have nothing whatever to do.

Another correspondent invites us in the name of "the Holy Spirit" to "come at once to see the living wonder, and to assist at the first miracle that will be given through my hands to prove my Divine mission." Alack and alas! It seems very likely that we Spiritualists are having and are likely to have a period of great disturbance, in which the minds of many are in danger of being unsettled.

We learn that the "Facts Convention" at Onset Bay Camp Meeting has, by a specially-appointed committee, expressed its confidence in the genuineness of the psychographic phenomena which are witnessed through the mediumship of D. J. Stansbury, of San Francisco.

Another committee endorses the mediumship of Henry Rogers, which is of a character somewhat similar to that of Duguid, the Glasgow painting medium. The portraits are said to be produced in oils with a rapidity that is unexampled.

PROGRESSIVE ASSOCIATION, 24, HARCOURT-STREET, LONDON.—Last Sunday there was a general discussion on spiritual topics. Meetings are held every Sunday, at 3.30 p.m.—COR.

GARDEN HALL, 309, ESSEX-ROAD, ISLINGTON, N.—We had a good audience on Sunday, when Mr. McKenzie being present he kindly took the chair and offered some appropriate introductory remarks. The guides of Mrs. Hoffman then delivered a very instructive address, after which some clairvoyant descriptions were given and recognised.—J.W., Hon. Sec.

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, HIGH-STREET, PECKHAM.—Mrs. Bell being unavoidably absent on Sunday morning, her place was well supplied by Mr. R. Harper, who gave a good address on "Spiritualism as an Engine of Progress." Mr. Iver MacDonnell spoke on "Evil Spirit Possession" in the evening. On Sunday next, Mr. J. Veitch and Mr. R. J. Lees will speak at eleven and seven respectively. The quarterly general meeting will be held at the Society's rooms on Tuesday, October 2nd, at 8 p.m.—W. E. LONG.

"My general indolence, or rather deadness as to spiritual matters, from my childhood had led to dogmatic statements lying on the surface of my mind, neither accepted nor rejected, neither understood nor questioned, as stones and not things that lived and grew. They were to me as precious, yet antiquated and cumbersome, heirlooms or family relics, things kept because people cannot make up their minds to throw them away."
—MOZLEY'S *Reminiscences*, p. 258, Vol. II.

CORRESPONDENCE.

Karma and Heredity.

To the Editor of "LIGHT."

SIR,—Although your columns are closed to the Re-incarnation discussion—I regret to find, as so many admirable thoughts were thereby expressed by some of your correspondents—will you permit me space to say a few words touching the article "Karma," No. 2, signed "Eothen"?

He says, on reading over the late correspondence, that it has struck him that your correspondent, Mr. Haughton, has shown that Re-incarnationists must choose between two laws, namely, a just and complete law of the amelioration of the race, if they believe in heredity, and a just and complete law of the amelioration of the race by that of the individual in re-births, and that it has struck Mr. Haughton as most whimsical that Re-incarnationists should accept *both* laws.

This puzzles "Eothen," and he wonders where Re-incarnationists can get out of the difficulty; especially, I should think, he would pity the poor lady of his imagination who, having been weak enough, as others of the opposite sex sometimes are, to dabble a little in Theosophy, gets bewildered about the "Himself." No wonder, I should think, the "Himself" was "Eothen's" own particular puzzle, as no one ever heard of "Himself" or "Herself" any more than "She," in occult language, or any other Theosophy.

May I say what may explain a little to "Eothen" why the difficulty in which Mr. Haughton has tried to strand us is really no difficulty at all? May I say also, that occultists do not think it a matter of much moment what opinions people hold? The doctrines of Re-incarnation and Karma can only be "opinions" in the eyes of many, for they do not feel them; when they do, they know them; therefore, the question is settled, and to each man his time comes. The advantage of discussing these questions is not to forcibly alter each other's opinions to fit into ours, but to elicit every one's ideas, and as a grain of truth can be found even in a lie, every one's views, honestly and intellectually stated, are valuable and interesting. We all of us learn from each other more than we always justly realise.

And now let me explain the standing that the occultists of old (and also of new times) take regarding the working of the laws of Heredity, Karma, and Re-incarnation. The first law with which the genius of a Francis Galton is beginning to enlighten the modern world, was, as the others, known before, its cognisance *only* has lapsed.

They knew that the working of these laws was, like all nature's laws, inexorable.

They knew also, unlike your correspondent "Eothen," that laws however inexorable are very subtle, and are continually escaping direct tabulation; they would not therefore speak of the "*complete* law of amelioration" of the human race by either of these laws, because they knew that there is no straight line of progress any more than in physics; nature moves in spirals.

These philosophers, "*les Mages*" (see *Histoire de la Magie* (Christian), Magians and Masters of the Hermetic doctrine), knew well the distinct working of these laws, and yet they are not, as "Eothen" would make Re-incarnationists—"fatalists," like the Mahomedans of the present day, with whom all is Kismet. How, then, did they get over the difficulty? "Eothen" would ask; if you admit these laws you must abide by them, or they are not the laws you represent them to be!

In olden times, as Jamblichus tells us, no one was allowed to argue on the great laws which govern mankind until they had been initiated into the "Mysteries." Now, without going in the least into this extremely interesting subject we know that the initiation into even the outer "Mysteries" was a severe trial, and there must have been some very real object to be attained, for the initiation into even the first degrees tried the stoutest heart and nerves, and one thinks in reading about them that men must have been in deadly earnest when minds like that of Plato and others conceived it necessary to go through these years of extraordinary suffering.

Autres temps, autres mœurs; it is possible that knowledge may come through other channels now, but *what was* that knowledge they all aimed at, and what were the hidden laws for which they all spent such a wealth of time and labour? Something more than these laws of which we have been speaking, for these laws were openly taught by philosophy. They went to study higher laws still! to study how by the affinity in themselves to higher laws still, they could discover the working of those higher laws,

so that they could as spiritual men work harmoniously with these laws, and not as physical men only, by sinking into their lower planes of consciousness place themselves within the working power of the lower laws only.

Here let me say the words *higher* and *lower* are used only as terms of sense. This was their great study, as it is the real salvation of man, the real Gospel of good tidings preached by the "Christos" in each heart, the external correspondence of which is in the teachings and life of the Christ as told for our example in the New Testament.

This teaching is to be found in all the Hermetic, Theosophic, Alchemic writings, notably in *The Perfect Way* among modern writers. The "Christian Scientists" teach it also—theirs is true Occultism. Let us hope they will keep carefully in the steps of the teachers of old, and not risk over-zeal lest familiarity with these stupendous subjects should, in the enfeebled mind of the present day, produce contempt.

"Hermes," in discoursing on the necessity of overcoming the flesh, by which he means evidently from other passages that the body is to be the willing *slave* of the man, not the *master* of the man, says, "God measures *light* in proportion to man's merits, and He admits him *even in this life* to penetrate into the most profound mysteries of nature"; but, on the contrary, "the man who yields to the seductions of the flesh falls little by little *under the dominion of the fatal laws which govern the world and the elements*, and in becoming their prey he gives himself up to perpetual ignorance, which is the death of the Spirit."

Now this was their doctrine, and man has as his birthright the light within himself to see and understand the terrestrial (or fatal) laws of nature and to learn their import. He has also the light to see that he has, as spiritual man, the right to be governed by laws which are akin to his spiritual nature *as well as* by those only akin to his physical and temporal nature.

As terrestrial man, if he had no spiritual nature, and nothing in him appertaining to another law of nature, he would, of course, have had no cognisance, no desire, no choice, but as he has this cognisance he has the desire, he has the choice, and this is man's *free will!*

He can freely choose whether he will give himself up to the laws that govern the body, forget his spiritual nature, become a slave to his body, and pass into the inexorable laws of finality that govern physical matters; he can choose as he likes—he can do evil, and he knows evil will come; he can do as his senses dictate, and he knows that his senses from being pleasures will end in pain. He can follow which path he pleases. To those who come within the light of occultism a much greater choice is given, for to them, like the students of the mysteries of old, a wider field of free will is open, and they can see what is really the true salvation of man, *the rising beyond the fatal or mortal laws which govern the world in general*; and when the man or woman has so risen, mankind seems, as it indeed is, as leaves driven and tossed by the wind, following the whirlwind in endless circles, fancying they are free, but dancing along remorselessly, all exactly in the same vortex, and perishing aimlessly in their little orbits. This is physical man under the righteous laws which govern him, as long as he is too unintelligent and too supine to govern them.

His time and chance come again and again, and by degrees the time does come when the choice is so limited that it practically does not exist, and then, as occult science tells us, from correspondence the dwindled soul sinks unindividualised into the great lap of Mother Nature; but these are mysteries which it is not wise to consider until we are far more advanced in our own cycles.

It would seem a cruel destiny that man should be capable of enjoyment while whirling away in the whirlpool of "his destiny"—but it is not so terrible as it seems. He is often happy; the ancients seemed to condemn often the interruption of this unconscious happiness, but the world is older since then, and there is not the same difference between the learned and unlearned now as then; besides man is *not* the happy animal he was; he is beginning to be very unhappy, because he is beginning to be *very conscious*.

The great pain, however, arises when his consciousness increases so much that he feels that he is unwilling "to drift" like his friends, but the effort of getting out of the "fatal circle" is *great*, and the struggle is not an easy one. It is a *lifelong process*, and let no one believe anything to the contrary; and when once man finds himself *on the path* he has to take heed to the end of his days, but it need not after the initial effort be the life of sorrow and pain that mistaken religionists would have it. It is the path to knowledge, truth, and happiness, and it is

no eagle's crag, but let everyone believe me it is the very path on which each man or woman is walking as soon as the scales fall from their eyes; they will see things with a new light, and like true alchemists all they touch will be gold.

Each person has made before birth his own choice of his path in life, or rather, his position in life, and no one is to blame and no one is to be praised; it is his to walk up the golden gate or down to what is called "the pathway of destruction," that is, fall under the fatal laws governing the mortal part of humanity.

There is much more to be said on the subject, but I refrain from troubling you.—Faithfully yours,

ISABEL DE STEIGER, F.T.S.

History and Allegory.

To the Editor of "LIGHT."

SIR,—I have read Mr. Edward Maitland's letter on "Bible Allegories" with much interest. Not very long ago I should have read it with entire assent, and without seeing the necessity of adding anything by way of qualification or supplement. For, though not myself pretending to that genius for interpretation which will make (if it has not already made) Mr. Maitland's name illustrious in the list of those who may be called intellectual mystics, my standpoint in regard to the historical and phenomenal veil of religions—especially of Christianity—was exactly that of the gifted authors of *The Perfect Way*. I had learned, from Swedenborg five-and-twenty years ago, and generally from metaphysics, that "whatever is of time, place, or person disappears from the interior sense of the Word," or truth of things. And it is rather recently that I have arrived at a perception, or, I should rather say, have realised a distinction, which now enables me to apply to the historical basis of Christianity a doctrine of Swedenborg's, apparently overlooked by Mr. Maitland. I allude, of course, to the doctrine of "Ultimates." Mr. Maitland, if I do not misunderstand him, appears to think that what is an "allegory" cannot also be a fact. I fear I may have misunderstood him as to this, because I believe that that was not the opinion of his lamented colleague, Mrs. Kingsford. He and I have often heard her say that she did not *reject* the historical character of the Gospel narrative; she professed herself incompetent to decide on the historical evidence, and took the less assailable position that just on this account—the dubiety of evidence—if on no other, it was preposterous to make belief in the historical, which is on the plane of empirical evidence, and which it would be disorderly to take off that plane on to that of spiritual faith, *essential* to the creed of a Christian. I never heard her say, or supposed her to mean, that whatever is spiritually interpretable is therefore historically and phenomenally *unreal*; or even that its reality in these lower aspects cannot be essentially correspondent and effective on the lower plane of time and experience. Her work, as Mr. Maitland's, was interpretative; and she had no immediate occasion to consider this question. And it seems to me that Mr. Maitland is deviating regrettably from the higher uses of his mind when he falls into negation, and *denounces* all sacred history, in its aspect as history, as a materialisation of things Divine and spiritual. It is so, indeed, but then materialisation belongs to manifestation and agency on our plane of matter, and is in no way incompatible with recognition of deeper and more essential truth. Rather should we be disposed, on discovery of a spiritual principle, forthwith to seek its historical and phenomenal correspondence and use. I have learned to distrust all negation. When Mr. Maitland can show me that by recognising the phenomenal and temporal fact and use of body, I must debar myself from all knowledge of the soul which it both veils and represents, then shall I be again afraid of materialising religion by admitting its historical aspect. There also seems to me a double sense of interpretation, according to the discrete degree, or plane, in relation to which any statement is considered. Mr. Maitland will allow no interpretation on the ultimate or "natural" degree. But if he at all accepts the Swedenborgian doctrine of Correspondence he must surely see, not only that physical and historical facts may be related to spiritual truth, but also that their scientific and critical exegesis has place in a complete system of interpretation. The necessity for such interpretation of the Biblical narratives would thus be as apparent as the necessity for a science of natural phenomena. As it is without prejudice to the spiritual correspondence of the sun, for instance, that we interpret physically its apparent

movement round the earth (and thereby attain a truer view of the higher correspondence), so, in what purports to be sacred history, we may seek a historical interpretation of succinct statements which cannot be taken quite literally, without being at all false to deeper meanings.

Religion has two aspects, Process and Revelation, and both may be represented on the ultimate degree, our temporal and phenomenal life. The value of an external form of Revelation is, I quite agree, only provisional or dispensational—to lead us into the esoteric meaning. I believe with Mr. Maitland (and all Christian mystics), that the whole Gospel history of Christ is representative, and that those who have penetrated the inner sense experimentally (for it is not sufficient to do so ideally), no longer need to know Christ "after the flesh." But I submit that we are not therefore entitled to deny that the true process of Atonement, as it must be carried out in every soul, has been represented, and even mediated, by a Head of Humanity on earth. I do not pretend to clear ideas as yet, nor have I any firm belief, on this subject; but I can see that a philosophy which transcends a physical conception is not one which necessarily also abrogates it.

September 22nd, 1888.

C. C. M.

Paid Mediums.

To the Editor of "LIGHT."

SIR,—Among all the discussions on this subject, the medical view of it ought not to be ignored. If the medical statement is false, some one ought to contradict it; but, so far as I know, no one, yet, has attempted to do so. I once put the following question to a surgeon:—"Supposing that in a race of creatures already possessed of a certain amount of culture and development, a new sense were in process of developing; supposing, for instance, that the faculty of sight were still a rare and, at best, but imperfectly developed gift; is there any reason why its exercise should be more disinterested than that of a well-developed and universally-used organ?" His answer was explicit and emphatic. A well-developed and generally-recognised faculty may safely be used in furtherance of the objects of legitimate ambition; but any such exercise of a faculty possessed as yet only by certain individuals, and in them still imperfectly developed, would be dangerous to health and sanity. The reason for this is that an organ which is still in process of development, should never be used at all, except just so much as is good for its own development. (That, by-the-by, is the great objection made by such psychologists as Gratry and my husband, to competition in schools; the exercise of the still imperfectly-developed intellect for any purpose of gain, however legitimate in itself, ruins its chance of ultimately doing its best work.)

If anyone asserts that his faculty of mediumship is as really developed and certain as are, for instance, the eyes and ears and arithmetical faculties of a healthy adult, one can only congratulate that fortunate individual. But most of us are too sadly aware that our seerhood is, as yet, much in the condition of an infant's sight or touch. The question is, not whether we ought to be paid if we give up our time to mediumship, but whether we ought to expose ourselves to any inducement or temptation to exercise the faculty of mediumship long or frequently.

If the time has not yet come for the open vision promised of old, we cannot hasten it by bribing a set of professionals to violate the order of nature. (I only say, *if*.) Faith and patience will give us all we want, in God's good time. But the more we bribe people to anticipate the promised boon the longer God will punish us by withholding it, unless the Unchangeable has very much changed His ways since the time when the Scriptures and the Eddas were written!—I am, sir, yours truly,

MARY BOOLE.

To the Editor of "LIGHT."

SIR,—I quite agree with C. H. Bradley that Mr. Husk is "without doubt, one of the best available mediums we have at the present time," and if a subscription is being started for his benefit I should not like to be left out, because from him, during my early investigation of Spiritualism, I received many valuable tests, which have led me to the conclusion that spirit communion is a grand fact. My experience of this gentleman is that, although he is a "paid medium," his séances are always open to honest inquirers who are unable to pay the necessary fee, and that he does not so much study pecuniary results as he does spiritual results. I trust, therefore, that

you will respond to the call made, that you will open a subscription on his behalf, and, personally, I shall consider it a disgrace if such a call is not largely responded to. Kindly make room for this in your next issue, and you will greatly oblige—Yours faithfully,

A. V. B.

September 24th, 1888.

[If any of our readers desire to send us subscriptions, we will receive and acknowledge them.—ED. "LIGHT."]

To the Editor of "LIGHT."

SIR,—I quite agree with Mr. Lees when, in the course of his able lecture on "Spiritualism and its Relation to Christianity," in answer to a question on the payment to mediums, he (being a medium of an advanced class) at once said, "No, I do not agree with paying a medium anything more than expenses out of pocket; they get it for nothing, and why should they make a trade of it?"

It may surprise Mr. Bradley to hear that many Spiritualists are *not quite* satisfied with some paid mediums, and their mode of conducting a dark séance, and I heartily agree with them. At the present time many Spiritualists are doing their best to make good the harm which some paid mediums have done to the cause. Let us "test all things," and let paid mediums be no exception to the rule.—Yours respectfully,

PRUDENCE.

Spiritualism and Mysticism.

To the Editor of "LIGHT."

SIR,—Kindly allow me to tender to Mr. Maitland my sincere thanks for his valuable reply to my query. In so doing, may I add that I am in hearty accord with the exception therein taken to the classification of the Modern Spiritualist as "Mystic"? He may or may not be so—the necessary qualification being in no wise dependent upon his so-called "Spiritualism."—Sincerely yours,

MYSTIC.

London Occult Society.

To the Editor of "LIGHT."

SIR,—I trust that you will kindly allow me to inform your readers that the London Occult Society will recommence their lectures on Sunday, October 7th, at 7 p.m., at their new rooms, 357, Edgware-road, a few doors from Church-street. Omnibuses from all parts pass the door, and the Edgware-road Station is within three minutes' walk. The first three lectures will be delivered by "1st M.B.(Lond.);" on "Soul Evolution." We hope that many of your readers will embrace this opportunity of hearing "1st M.B.(Lond.)," especially as his three lectures have some bearing on the late controversy on Re-incarnation. The first lecture will be prefaced by a short paper on the work of the Society by the President. We also wish to ask all in sympathy with us to help us, as our expenses are heavy.

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

30, Wyndham-street, W.

September 24th, 1888.

(For other Correspondence see p. 481.)

TO CORRESPONDENTS.

G. V. J.—We hardly think that desirable, and should not anticipate any good result from a public correspondence on the subject.

THE MASS FOR THE DEAD AT ST. PETER'S.—Fifty-thousand tickets of invitation will be distributed for the Mass to be celebrated by the Pope on September 30th, in St. Peter's. On the tickets is a notice requesting the visitors not to break out into applause, but to keep quiet and serious, it being a Mass for the dead. It will take place at 9.30 a.m. His Holiness will be carried into the church in his chair, surrounded by the Papal Court. He will be robed in red, that being the mourning colour adopted by the Popes. At the same hour masses for the dead will be recited in all the Roman Catholic churches of the world. The Catholic Church is divided, as to its rites, into three distinct churches—the church militant, which comprehends all living Catholics; the church triumphant, which embraces those elected by heaven; and the church purgatorial, for the dead. The churches militant and the triumphant have enjoyed the benefits of the Jubilee, the first having received concessions of indulgence, the second the canonisation of new saints; and now the Pope desires that the dead should not be forgotten in the Jubilee solemnities.

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.)"

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