

Light:

A Journal of Psychological, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

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

The *St. James's Gazette* makes the following inquiry and statement. Has the writer ever read the *In Memoriam*? If so, he should not doubt the fact that Lord Tennyson is a Spiritualist of the highest type:—

"Is Lord Tennyson a Spiritualist?"

"A letter written fourteen years ago by Lord Tennyson has come into the possession of the *Chicago Tribune*, which shows that he holds the conviction that consciousness may pass from the body and hold communion with the dead. The letter is dated Farringford, Freshwater, Isle of Wight, May 7th, 1874. It professes to be written to a gentleman who communicated to the poet certain strange experiences he had had when passing from under the effect of anaesthetics. Tennyson writes:—'I have never had any revelations through anaesthetics; but a kind of waking trance (this for lack of a better name) I have frequently had, quite up from boyhood, when I have been all alone. This has often come upon me through repeating my own name to myself silently till, all at once, as it were, out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being, and this not a confused state, but the clearest of the clearest, the surest of the surest, utterly beyond words, where death was an almost laughable impossibility, the loss of personality (if so it were) seeming no extinction, but the only true life.' As if conscious of the incredible significance of the statement thus compacted, he adds:—'I am ashamed of my feeble description. Have I not said the state is utterly beyond words?' It is pointed out by Professor Thomas Davidson, who has seen the letter, that the same conviction, if not the same experience, only with another, is described in *In Memoriam*, xcv. The stanzas are generally passed over as referring to a mere poetic frenzy of grief. But reading them in the light of the prose puts an entirely different aspect on the incident contained in the lines:—

"'And in the house light after light
Went out and I was all alone.'"

Lucifer of this month has some very apposite remarks on Lord Tennyson's *Idylls of the King*, especially on the initiation of the Holy Grail. There we have the poet in his most mystic vein, the exponent once more of the higher Spiritualism. How beautiful is that legend which recites how "the wan sweet maiden" bade her brother, Sir Percivale the Pure to

"Tell his brother knights to fast and pray,
That so perchance the vision might be seen"

—the vision of the Holy Grail which had been revealed to her. And so Sir Galahad saw the vision of the Holy Cup, and "every knight beheld his fellow's face, as in a glory," but the very Grail they could not see:—

"The cup, the cup itself from which our Lord
Drank at the last sad supper with His own."

Then they swore a vow to go forth in quest of the Holy Grail, Sir Galahad of the white armour, Sir Bors, "our Lancelot's cousin," Lancelot himself, and Gawain. How

they go, how the impressive allegory is expounded in matchless verse, exquisite in form as it is perfect in spiritual meaning, I cannot pause to tell. "The struggles of our manhood up to the glorious light of wisdom," through the temptations and trials that guard the threshold to the sacred temple, were never more splendidly portrayed.

Sir Galahad alone, he of the white armour of Purity, saw the Cup, emblem of true self-knowledge. The tests that tried him—appetite, ambition, lust of gold, vain praise—are those which true knowledge of humanity teaches us to be most persistent and effective. They try the lower nature and purify the spirit: lest the higher nature be subordinated to the cravings—earthly, sensual, devilish—of our animal nature. And so Sir Galahad passed through trial, the Holy Cup above his head, where Sir Percivale failed. *He was not ready yet*; even as many are not ready to receive the truth. For him, as he pursued the quest, "the bridges vanished as he crossed." (For how many, nowadays, does the evidence of spiritual things, which is spiritually discerned, prove in the mouth as "the ashes of the Dead seashore, all gold without but rotten at the core"!) Sir Percivale had yet to learn the vanity of earthly things. Lancelot had to learn for his own part the sin of guilty love; the debasement that enters the highest and noblest-minded when conscious guilt is harboured. Gawain is, perhaps, the type of the modern trifler with the things of spirit: a sort of belated Psychological Researcher. Those who desire to ponder one of the noblest allegories that our language contains may derive much enlightenment from "S. G.'s" paper in *Lucifer*, to which I am myself so largely indebted.

I have mentioned various fairy and folk tales of Sutherlandshire lately, and now I have before me a book which deals with the same subject among the Irish peasantry. (Walter Scott, 24, Warwick Lane. Camelot Series.) I can give no fair account of the varied contents of this little volume. A dozen fairy tales; some regulation "change-lings"; more stories of solitary fairies; and then a batch of ghosts. We should not be complete without a Banshee, and so we have the Banshee of the MacCarthy's, told with much particularity by Mr. Crofton Croker. Then come the witches with gruesome legends, and bewitched butter and bewitched puddings, and all that is startling and calculated to raise the hair. There are also some abnormal giants, who do very abnormal things; some saints, some priests, persons oddly classified as "kings, queens, princesses, earls, and robbers," and a demon cat. If that is not enough, there is much more that I cannot specify.

As to that demon cat. There are many of them in Ireland. Lady Wylde tells an excellent story of one, a very ancient legend indeed. And the editor of this curious collection of stories, legends, and ancient lore tells us that the "father of one of the present editors of the *Fortnightly Review*" (the book bears date 1888) "had such a cat. One day the priest dined with him, and, objecting to see a cat

feed before Christians, said something over it that made it go up the chimney in a flame of fire. 'I will have the law of you for doing such a thing to my cat.' 'Would you like to see your cat?' 'I would.' And the priest brought it up, covered with chains, through the hearthrug, straight out of hell." All which surprises me much.

I have also before me the last year's publications of the Folk-Lore Society (Vol. VI., Parts 1 to 4). They contain much interesting matter, to which I hope to be able to recur. Aino Folk-Lore gives us some glimpses of Japanese legends. There is something quaint in the belief that "to dream of eating meat brings disease." Surely it depends on the quantity and quality of the meat, and the state of the patient's digestion. "To dream of rice-beer causes rainy weather. *For instance*, I dreamt last night that I was drinking rice-beer, and *accordingly* it is raining to-day." The *instance* is lovely.

Besides these very quaint stories, the publications of the Society include Folk-tales collected near Washington, D.C.; others in Dorset; others, again, among the Western Somali tribes; and in the Feroe Islands; and among the Seneca Indians. There is, therefore, no lack of variety. The publications of the Society should be very interesting to readers of "LIGHT."

SPIRITUALISM v. ORTHODOXY.

A STATEMENT AND A DISTINCTION.

(FROM A PRIVATE LETTER TO A FRIEND.)

"I herewith send you the promised book (Farmer's *New Basis for Belief*), and I hope that its perusal may interest you. The object of the writer is to show that those who have discarded as untenable the old theologic grounds for belief in immortality have a basis yet left for their hope in the facts of Spiritualism. If there is a continued state of existence beyond death it would not be unreasonable to expect that there would be proof of it. This proof *only Spiritualism* supplies. It would certainly seem inconsistent for one to assert the existence of something, and at the same time deny that there was any proof for the assertion, or of any person to believe in something which he thought could not be proved. Yet such is the attitude of many who, while believing in a future state, deny the facts of Spiritualism. The writer of the book does not proceed to adduce proof; he takes it for granted that the reader has examined and is satisfied of the reality of the facts, but is yet desirous of having a philosophy deduced from them, which he sets himself to do.

"There is a radical difference betwixt the teaching of the Church and of Spiritualism in regard to immortality. The teaching of the former is materialism; though at first you might be inclined to doubt this, yet on reflection you will find that it is true, for there are in this matter but two classes of thinkers, viz., Spiritualists and Materialists. Spiritualists believe that man is a spirit clothed with a temporary body; Materialists believe that man is a body imbued with a temporary spirit or life; the one saying that spirit is eternal, the other that man is mortal. Spiritualists regard the terms 'man' and 'spirit' as being nearly synonymous and in strict language they would speak of an 'embodied spirit' or a 'disembodied spirit.'

"Orthodoxy teaches that man dies and requires to be resurrected. Spiritualism teaches that man never dies—only his body going to decay.

"Spiritualism proclaims a natural immortality; orthodoxy proclaims a conditional immortality; the one that man is naturally immortal, even in spite of himself; the other that immortality is an arbitrary gift bestowed upon man. As to which of the two is the most reasonable of acceptance I have no difficulty in deciding."

"SERMONS FOR OUR DAY." Every month. By JOHN PAGE HOPPS.—Part II. is now ready, containing eleven sermons. Price One Shilling. London: J. Heywood and all booksellers. Post free from LEA HURST, LEICESTER.

"HEREIN lies perhaps the chief pathos of our lives: that there are darknesses which are cast upon us from without, and which proceed from no fault of our own."—*Globe*.

GENERAL SKETCH OF THE SPIRIT WORLD.

The subjoined communication is presented to our readers as a specimen of the messages received by Spiritualists in other lands. It has been recently translated and sent to us and it is certainly instructive. We hope that we may be able to present to our readers some further messages from the same source. The medium is W. N. Rose, and the present communication has been translated from the Dutch by our contributor, "1st M.B. London":—

Spirits are the souls of departed men, provided with perisprits; and according to their power they wander round about this earth. They are not all in the same condition; but are most unequal in power and ability.

The *bad* spirits are very limited in power, generally speaking; the majority remain bound within a certain definite limit, which they are not allowed to pass. This may be such even that it differs but little from a prison; in which case it is a real punishment. Their spiritual senses are not sufficiently developed, and this is very prejudicial not only to their freedom but also to their happiness. Their best sense is that of touch, also that of smell, which serves for the maintenance of the perisprit, and therefore is indispensable. Sight is the least developed, and the sense of perception by intuition* is entirely wanting. In describing the powers of the other spirits we shall have opportunities of saying what this, the lowest kind of spirit, still further lacks.

The power of the *lesser* spirits is as a rule not much greater than that of the *bad* ones; but they enjoy more freedom, and have therefore the power to go wherever they choose. They receive that for the purpose of giving them the opportunity to come to higher development, and for that they have better senses than the former class. The sense of perceiving by intuition (*het weten*), however, is only developed in those *lesser* spirits, who will soon become *good* spirits.

None of these can leave this world; they can indeed raise themselves in space, but cannot remain there long, on account of their as yet too slight refinement of perisprit. The majority desire to again become men because they feel that otherwise they cannot advance further; they are encouraged to do so by the more pleasant condition and superior powers of the *good* spirits, which they too desire to acquire.

The numbers of the *lesser* spirits far away exceeds that of all the rest put together. It is they who by thousands reincarnate chiefly in but slightly civilised nations.

Good spirits vary much; among the most advanced, power and ability approach to those of the *high* spirits, but those of the least developed differ but little from those of the *lesser* spirits. Hence there exists among them the greatest possible difference, such as is met with among no other class.

They possess all the spiritual senses; perception by intuition (*het weten*) is, however, unevenly distributed. The *excellent good* spirits can know everything very much better than *ordinary good* spirits. They know not only what men think, but have also the power of communicating their own thoughts to man.

Among the least developed of this class that power exists, but it is limited and only extends so far as the power of their perisprits permit. They can, for instance, only establish an intercourse with such men as are, in respect of their perisprit, in a similar, or almost similar state; and also, naturally, still more easily with those whom they excel in perisprit. But they cannot give communications to men who are much further advanced than themselves, and hence they can with difficulty only maintain a conversation with them.

Mediums experience this incessantly; they frequently are visited by spirits, who are well enough able to give short answers; but who can keep up no connected discourse, so that they are still less capable of giving descriptions, or explanations; and yet they, at every turn, begin to do so, and thus become very troublesome to the medium.

The spirits against whom one must be most on one's guard are generally more advanced, and who amuse themselves by bragging to men of the powers they possess of communicating thoughts. These relate much, and even what they do not know. They answer to everything, and take pleasure in being consulted, and are ready to give explanations and illustrations concerning matters of which even they are absolutely ignorant.

* The Dutch term is *het weten* (it to know). It corresponds to impression, thought-transference, intuition, &c., all of which are manifestations of this sense.

That is why many mediums receive communications founded on pure mistake, and that are at times utterly untrue. In this matter no one can be too cautious.

To defend oneself against deception one may employ two means.

The first is to consult one's spirit guide. If he advise one not to listen to a spirit who communicates, the man would do very foolishly not to pay attention to that advice. He is responsible for the medium who is his charge, and it is his interest not to let him be misled, because if he permitted it the unpleasant consequences that might result would be put to his account, and that would expose him to great disappointment. As a rule he would lose his position as spirit guide, and with it the fruit of all the labour he had bestowed on the training of the medium, and hence the reward also attached thereto if his task had been properly completed.

The relation of spirit guide is looked upon by spirits as a very honourable position, which promotes their own elevation. It is greatly desired by them, towards men of whom they expect great progress; while, on the other hand, it is very difficult to find spirits who are willing to accept such a post to bad or unwilling men. There exists no greater misfortune for a man than to possess no spirit guide. This guide counsels his charge to give no ear to a spirit who is communicating, because the message may not only be insignificant but may also be most harmful. Not all spirits who can give such messages are equally advanced in morality; they are sometimes even unchaste; and if we listen to them, one finds that they are not only ready to give improper communications but even most immoral ones.

The spirit guide will strongly object to that; but some mediums, who with pleasure listen to shameful stories, do not pay heed to this advice; the consequences then fall on the medium himself. There are some even who neglect to consult their guides at all, which is always most incautious, because in intercourse with spirits one cannot take too much precaution; the spirits counsel this in the strongest manner.

The second means to defend oneself against being misled is to ask different spirits at different times concerning the same matter. If they all agree in the main, one may well accept it as truth. But this inquiry demands a considerable amount of acuteness, especially concerning events in long past times, because the witnesses have often forgotten much, and very probably they may in the meantime have become men, more than once, and by that means things they then saw and were contemporary with have become confused and mixed with what they subsequently have heard or read of them; naturally without knowing that they themselves were witnesses of the very matter. In such cases one runs into great danger of obtaining a very confused and uncertain answer, full of contradictions.

Yet it is quite possible by much research, and with the help of mighty and excellent spirits, to unearth the truth; generally because these point out the way to be followed in order to discover it. So one can not only get to know many things concerning the spirit-world, but may also clear up many dark points in history. This interesting kind of communication will not be withheld when mediums are sufficiently numerous.*

The powers of good spirits are not limited to this, but in order to be able to describe them more fully we must first tell you more about the spirit-world and the life of spirits. It will always be a difficult thing to represent that in such a way that men can form a clear idea of it.

(To be continued.)

"God speed the time when we can sit down to our breakfast and the paper without having our stomachs turned before we are through. God speed the time when every man, woman, and child on this broad earth shall strive their utmost to make their lives pure and spotless. It seems a long way ahead, but the tiny drop of rain started the copious showers that saved a dry and parched country. Let the tiny drops begin to fall that shall for ever quench the sinful, blood-thirsty epidemic sweeping over our fair land."—L.M.M. in the *Golden Gate*.

"UNDERSTAND us here very punctually and acutely; the angelical world is called *above*, and the formed outward is called *below* it; in manner as we say when a fire is enkindled, then the light is *above*, and the substance or matter *below*; when we speak of Gods *above* then we mean and understand *within*, for the being *within*, without the substance, is the being *above*; for without the substance or matter there is all *above*, no *below*; that which is under the substance is also *above*."—J. BOEHME'S *Mysterium Magnum*. Chap. xliil., par. 9.

* This was written before the year 1873.

HOW ARE MEDIUMS DEVELOPED?

FROM *Neue Spiritualistische Blätter*.

TRANSLATED BY "V."

A WARNING!

If we will develop mediums, without questioning the spirits, if we will leave all that takes place at the séances to the spirits alone, if we do not wish to scent out imposture at developing séances, but will observe tranquilly and with patience the events that occur at these séances; if we will become convinced that the gradual development of the medium and the increasing and improving phenomena which this gives rise to will remove from our minds the suspicions of his genuineness, which troubled us at first, and if to this end we leave the medium at peace, instead of vivisectioning him by our scepticism; if we are willing to devote even years to his development, without even demanding truthful answers, we may then obtain good and reliable mediums and be free from lying spirits. It is solely the pressing for answers to questions when sitting with mediums who are novices, that is the cause of so many lies being told in the spirit communications. These cause many to doubt the truth of Spiritualism altogether, and they give up the whole thing. The spirits will soon find out ways and means to tell us what they wish to. If at a table séance a medium becomes entranced, he should be conducted behind a cabinet formed by a curtain being hung.* The remaining members of the circle should form a magnetic chain in front of this cabinet and wait for what occurs, but should neither speak nor ask questions. If raps are heard, even then questions should not be put. The medium, or rather the spirit through the medium, will say what is necessary, if not at once then in future sittings.† As soon as the medium's development has commenced, his hands should be left free on the table; this is made apparent at first by jerks, and later on by strong convulsive movements of the arms. The so-called table-tilting is very often passed over. I mention this for the benefit of those who think that when this occurs it is not due to the presence of a medium, and that nothing, therefore, is to be expected. Persons who only look for table-tilting have no idea of the importance of the magnetic chain of hands upon the table, and that the latter is necessary to establish a magnetic connection between human beings and the vegetable world, that is, between human magnetism and that of plants; therefore, for magnetising a table, as it is of wood, a piece of wood may be laid from one table to another and held, by which means the magnetic fluid necessary to the material manifestations of the spirits is set free to act upon the nerves of the medium. These persons are ignorant of the fact that at the moment when the hands are joined upon the table forming a magnetic chain, those on the other side, though at first invisible, act upon us, influence and control us mentally, and make us more intelligent. Frequently the effect is one purely abstract and mental, making us more peaceful and harmonious, as when engaged in fervent prayer. Men alone suffice to form a circle, according to my experience, but the circle should always be composed of the same members. Only with fully developed mediums, that is, with such as have been sitting for years—perhaps even as many as five years—should outsiders be admitted to the séances, and then only after they have expressed an earnest wish to join the circle. But even then great precautions should be taken that the harmony of the circle be not disturbed. It is especially desirable for the sitters to beware of wiseacres and quoters of Scripture, as well as of reading the works of savants who reduce everything to a system, for such studies might have the effect upon them of disturbing the healthy freedom from prejudice, harmony, and peace of mind necessary to the success of séances. The séances, if they are conducted in the way I have described, will convince persons better than any reading can do, that the phenomena are only explicable by the action of spirits (æther men (*ätherischen Menschen*) like ourselves). For even if much may be attributed to our own spirits, it should not be forgotten that a person in a state of trance acts as a being of æther (a spirit), because he is then free from corporeal impediments, and as such he can communicate with other spirits, as like with like, and can deliver the results of such conversations to us through his bodily mouth.

* It is better not to do this, as we have said before.—[ED. N.S.B.]

† If distinct raps are heard, it is always advisable to ask if the spirits wish to make a communication, and if so, to request them to rap three times, &c.—[ED. N.S.B.]

Mediums may be developed by magnetising, as well as by table sittings, but hypnotising by gazing should be avoided, as it is injurious to the eyes and will never induce true clairvoyance, like that of Davis; passes with the hand, however, may be used. Hypnotism is similar to magnetism. The latter we use when we undertake no hypnotic experiments with the magnetised person, and desire nothing from him, but leave him to himself, and allow him to wake when he will (that is, when he passes from his trance into his normal condition). When the magnetic sleep is induced, the magnetiser should say: "I now leave you to the control of your guardian spirit (*Schutzgeist*)," after which he should neither speak nor ask him any questions. These experiments should be repeated twice a week at the same hour. The classic long passes made slowly from the crown of the head over the forehead, across the eyes, parallel over the breast, the body and the legs, with a pause over the knees and feet, and short quick passes over the temples, then again long passes across the eyes, over the shoulders, down the arms till the third finger is above the third finger of the magnetised person, always have been and still are the best to develop a clairvoyant or trance-medium. The magnetiser should operate slowly and earnestly, but he need not concentrate his thoughts upon what he is doing. He should say, "I leave you," otherwise the medium will become uneasy when his magnetiser quits him, and he should therefore add: "You will have the power to remain seated in the chair, moreover your guardian spirits may control you." If the sleep should last too long a period, say over two hours, he should say, "I desire that in five minutes you pass again into your normal state." Persons with heart-disease should neither be hypnotised nor magnetised but may take part in table-sittings. It need cause no alarm if a person sitting at the table becomes uneasy (*schlecht*), for this is a sign that medial development is commencing and will pass off by itself when the séance is terminated. Persons with heart complaint may, however, be treated with healing magnetism—that is, with direct touches and passes made locally with the fingers, for this will benefit them. After every operation of magnetising, the hands should be washed.

It may cause surprise to some that I dissent in many respects now from the practical advice which I gave in the second edition of my essay, *Spiritualistische Philosophie ist erweiterter Realismus*. But I, too, advance, and in the present article I publish the results of my progress in spiritual knowledge since the writing of my essay; and while I still held with the theory of Spiritualism being advanced Realism, I have changed my views in regard to the way and means by which mediums should be developed. *

LUCIAN PUSCH.

The Editor of *Neue Spiritualistische Blätter* has the following remarks on the above communication:—

MAGNETISE, BUT DO NOT HYPNOTISE.

We published last year a guide to the development of artistic mediums by Herr L. Pusch, which according to our opinion could only do harm, and we therefore wrote an article in No. 48 of this journal entitled "How it should *not* be done."

To our regret, in spite of our advice, Herr Pusch published this guide (*Anleitung*) in the second edition of his essay *Spiritualistische Philosophie ist erweiterter Realismus*, and now we print an article by the same writer, "How Mediums should be Developed," in which he recommends exactly the contrary to what he before did, and returns to the generally received ideas of the development of mediums. He says himself in conclusion that his ideas have progressed and that his opinions have changed.

This is fine and manly behaviour, for not many persons have the courage to confess themselves to have been in the wrong, and we are heartily glad that our friend has emerged from the chaos of too hastily formed ideas. It would indeed have been better if he had not incorporated his hypnotising theory in his essay, but had waited to see if his ideas, which he had too quickly taken to be right, were confirmed by further experience. We should in Spiritualism be especially cautious before we attempt to prove that we have found the right, or even a better, way to proceed. The first principles of rational Spiritualism are easy to understand, but the inner nature and *modus operandi* in practical Spiritualism are most difficult to comprehend, and demand hundred-fold observations; therefore to act so hastily is to sin greatly in this matter.

* The Editor in a note strongly recommends this essay, *Spiritualistische Philosophie ist erweiterter Realismus*, to the attention of his readers. It was reviewed at some length both in the *Sphinx* and in "LIGHT."—TR.

"THE OLD ORDER CHANGETH, YIELDING PLACE TO NEW."

The *Religio-Philosophical Journal* has some pregnant words which we are glad to reproduce. There is some tendency in some quarters to narrow down and hamper investigation into the wide range of psychical subjects, either by confining it, as Dr. Purdon would, to physiological researches into the alleged "hystero-gouty," or, as the Society for Psychical Research does, into a certain very narrow block of evidence, to the exclusion of intervention from the unseen world altogether. We take our stand on the old lines of Spiritualism and propose to listen attentively to any reasonable theories that purport to explain facts of which we conceive that we have now accumulated an adequate quantity.

As a contribution, worthy, it seems to us, to what we desire to press upon our readers, we reproduce the following paper:—

"The popular method in dealing with questions in dispute is what is called the *a priori* method, the method which finds the proof of propositions in 'consciousness' and the substance of truth in speculation. Opposed to this, or rather, different from it, is the *a posteriori* method, which consists in ascertaining truth, observing facts, comparing and classifying them and making them the basis of induction and inference.

"The mass of people assume that such and such a thing is true, and if asked for evidence appeal to the strength of their convictions, which usually have no better foundation than their prejudices and predilections, which are compatible with total ignorance in regard to the subject. They have been taught certain doctrines, possibly their fathers believed them; they are satisfied with them, and whatever is contrary to them is repugnant to their taste, absurd to their reason, and dangerous and damnable in character and influence.

"It is so easy to assent to what is accepted, to take for granted what others have taught, that the intellectually indolent take to ready-made creeds and opinions as naturally as young ducks take to the water, and with the average mind, in which imagination is far more active than the reasoning faculty, it is so much more pleasant to build up theories speculatively, than to observe facts and phenomena scrutinizingly and to make observation and experiences the basis of conviction, that assumption or unreasoning denial is much more common than the spirit of investigation or the habit of verifying doubtful statements. At the same time the inductive, the really modern spirit and method, influences our best thought, our science, our philosophy, our literature and art. Thinkers, those really deserving the name, are no longer satisfied to draw facts from imagination and argument from memory; they are no longer content to give credence to those who evolve theories from their 'inner consciousness' and substitute for demonstration the delirium of their disordered brains. They see that knowledge of the objective world can be gained only by the objective method, the 'Baconian method,' so-called, the method of observation, investigation, and verification—the method by which all the great achievements of science have been made.

"Think of the years of patient study that Darwin and Wallace gave to vegetable and animal life, which resulted in the now generally accepted theory of natural selection. Think of the painstaking, discriminating, and laborious work which has been given to the sciences of astronomy, geology, chemistry, &c. *A priori* theories, mere speculations, one after another have been compelled to make way for conceptions based upon the facts of observation and experience.

"But even scientific men are still too much under the influence of the old method. Men like Huxley and Tyndall, although they have done brave work, in assailing *a priori* assumptions, have shown that they are more or less in bondage to the spirit of the past, by the contemptuous manner in which they have treated Spiritualism. From what little they have said on the subject, it is manifest that they have given but very limited attention to it; that they are unfamiliar with its phenomena, and are indisposed to examine its claim. This fact proves their intellectual limitation, their subjection to the influence of the *a priori* method outside of their own special departments of research, their inability, in short, to rise above, and advance beyond, save

in their special domains, the prejudices and prepossessions among which they lived and rose to fame.

"Every system that has truth for its foundation may confidently appeal for vindication and success to the scientific method. It is by this method—by unquestionable tests, by repeated verifications—that Spiritualism is to make its conquests among the intellectual classes. Assertions, declamation, and mediumistic performances under conditions not excluding the possibility of fraud or error, will not suffice. They are the truest friends and promoters of Spiritualism who set their faces like flint against every species of deception and imposture practised in its name, and demand in all investigations the severest 'fraud-proof conditions,' such as will enable the searchers after truth to distinguish between the genuine and the spurious in what is presented for their consideration."

JOTTINGS.

In *Murray's Magazine* "Sorcery and Superstition in New Guinea" is on our lines, though we are not disposed to boast ourselves of being addicted to sorcery or of being superstitious.

The Countess Eve—John Inglesant's, i.e., Mr. Shorthouse's, last—is remarkable for a very impossible ghost, and for the absence of that subtle psychological analysis that made his great book famous.

There would seem to be more psychical cures going on in this phenomenal age. The Catholic Church claims to have a monopoly of angels, i.e., of good spirits. All outside is diabolic. Thus says the *Echo* :—

"A Mullingar correspondent of the *Freeman's Journal* reports what he describes as 'some extraordinary miracles' which have been wrought by Canon Larkin, from Surrey. The Canon was followed to Mullingar by a number of persons from Cavan, where he is stated to have 'cured the deaf, lame, and blind.' At daylight, yesterday, his hotel was surrounded. The correspondent declares that cases came under his own notice in which an old man named Hughes, having placed himself under the influence of Father Larkin, threw away his crutches, and went jumping about the street. A young lad, who had suffered from hip disease for years, also—so the correspondent says—dispensed with his crutch, and walked away 'cured' from the hotel. A man named McCormick, stone blind for years, recovered his sight—according to the correspondent. The neighbourhood of the hotel is crowded with invalids waiting to see Father Larkin."

According to the *Echo* Mr. Rider Haggard has been making a mummy sit up, or more accurately he is in possession of a mummy that is alleged to sit up. Personally we do not believe a word of a story which is objectless. There is a method in the manners of spirits :—

"Mr. Rider Haggard has—so the story runs—a mummy; and whilst engaged upon one of his romances he was disturbed by a noise coming from the place where the mummy was deposited, and on looking round he saw this relic of humanity sitting upright in its case. The mummy, on being observed, resumed a recumbent attitude, and Mr. Haggard shortly after retired to bed. In the night dismal sounds came from the study, where somebody or something—whether of this world or the next—was, as our American cousins would say, 'raising Cain.' The next morning, on the study door being unlocked—it was carefully fastened the night before—a curious spectacle met the eye. The mummy was no longer in the case, but lay at full length upon the table."

"ON the day when you preach purely and simply the doctrines of St. John, and the doctrine of St. Chrysostom, without false commentary and without concession to the powers of this world, I will come and hear your sermons, reverend sir, and will bring my offering to your church; but I do not wish for it on your account. On that day you will be interdicted by your Bishop, and the doors of your chapel will be shut."—GEORGE SANDS' *Letters*.

TIME.—"I feel the hand of old age coming upon me. I experience a calm, a hope, and a trust in God with which I was unacquainted in the emotional period of my youth. I think God so good, so very good, to make us grow old, to calm us, and to remove from us those manifestations of selfishness which seem so harsh in youth. What! we complain that we lose something when we gain so much; when our ideas grow wider and broader, when our hearts become enlarged and meeker, and when our consciences, at last victorious, can look back and say, 'I have performed my task, the hour of reward is near!'"—GEORGE SANDS' *Letters*.

A FAITHFUL DOG'S SUICIDE.

In the log-book of the late Captain Harris, of Stratford, is an entry, under date of January 21st, as follows :—

"On the morning of the 13th I was disabled while standing near the wheel by a broken spar, and lay in the cabin for three days, unconscious. The first mate asserts that Jack is gone, and asserts as do others of the crew, that he committed suicide through grief." Captain Harris was an old sailor, whose most faithful and devoted friend through many of his voyages was Jack. Captain Harris had first taken Jack on a voyage when he was hardly big enough to walk. He seemed to care for no one's society but the captain's, being extraordinarily affectionate and demonstrative when with him, but very dignified, stern, and silent at all times. He was a big fellow, with great brown eyes, and the captain had only to express a wish for Jack to execute it. On January 13th Captain Harris was homeward bound, and in the midst of a terrific gale the broken spar pinned him to the deck and knocked him senseless. In an instant Jack was at his side. He attempted to pull off the broken spar and would allow none of the crew to help him until he saw that it was impossible for him to do it. Then he urged the crew by mute pleading to do what he had been unable to accomplish. During the entire three days that Captain Harris lay unconscious in his cabin Jack never left him. He refused even to eat, but kept his place near the captain, looking at the mate, who acted as nurse, with a most piteous expression.

On the third day the mate patted Jack on the head and said, "Poor Jack. The captain is dead." Jack stood up so that he could look into the bunk, and when he saw Captain Harris's white, unrecognising face he moaned. Then he uttered a low cry and slowly went up the cabin stairs. At the top he turned and looked into the cabin and cried once more piteously. Then looking around the deck and seeing some of the crew, he slowly wagged his tail as if to say good-bye, and then with another cry he sprang into the sea.—From the *Carrier Dove*.

BOOKS, MAGAZINES, AND PAMPHLETS RECEIVED.

[Any acknowledgment of books received in this column neither precludes nor promises further notice.]

Serious Letters to Serious Friends (2nd Edition). COUNTESS OF CAITHNESS (DUCHESS DE POMAR). Published by Mrs. C. Leigh Hunt Wallace at Oxford Mansions, W.

The Universal Review. (Swann Sonnenschein and Co. Price 2s.6d.)—Contains among other papers one on "The Forbidden Fruit and the Garden of Eden," with a facsimile of a MS. and drawings by the late General Gordon. Most extraordinary.

The Evolution of Providence. A discourse by E. M. WHEELOCK, at Oregon, U.S.A., June 26th, 1887.—From the text, "Working together with Him," the lecturer shows how man, "the heir of the world," can co-operate with the Supreme Father in the development of human progress.

Sermons for Our Day. By JOHN PAGE HOPPS.—These, the twenty-second and twenty-third of the series, are of not inferior merit to the rest. They are full of the directness of thought and force of diction which characterise Mr. Hopps's utterances.

The Theosophist. (Madras. London: G. Redway.)—A good number, but for Western readers who do not know the value of Eastern terms, a good deal weighted. The articles, too, are tough. Colonel Olcott criticises the Seybert Report from the standpoint of intelligent knowledge, and comments on General Lippitt's "Physical proofs of another life."

"WHEN once you resign yourself to the fancy that you 'cannot help it'; when once you let a phantasy of necessity jump on your back and throw a bit into your jaws; when you begin to breathe that impious and blasphemous thought, there is no recklessness into which you are not ready to plunge. That base, and scheming, and miserable stroke of madness dashes you aside from the right path. It is the origin of what is evil to you, and makes you bold for any wrong. Take care you do not say 'I can't help it.' Even if you are disposed to say it about little things which are apparently irrelevant to morals, you must suspect danger. Nothing, in fact, with which will is concerned is irrelevant to moral life. Note the little speck within your fruit, the little rift in the instrument of your life's music. Will is will, whatever be the matter on which it be called to work, and if it is allowed to be weak in some small thing to-day, the plague is begun, and you form a precedent for avowing helplessness in some greater thing to-morrow. He that admits weakness in one point is potentially impotent in all. This will weakness opens the door to indefinite crime. What but 'Thy will be done,' can secure us? In the recognition of God's will as permanent within us our strength is found."—WILLIAM PHILPOT.

OFFICE OF "LIGHT,"
2, DUKE STREET,
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Light:

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

SATURDAY, DECEMBER 22nd, 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.

DANGER SIGNALS.

It is a mere truism to say that it behoves all who care for the future of Spiritualism to see that it is kept pure and above reproach. When, in days past, there was some risk, and indeed some painful experience, of grave scandal, from the methods of conducting promiscuous séances, we uplifted our voice in favour of reasonable and exact methods of investigation. We carried the day, and that which was a serious danger is now almost—but not quite—to be disregarded.

Public mediumship, as it now is found, is free largely—but not quite—from the dangers that then beset it. It has diminished in quantity, and it has improved in quality. The phenomena presented to the five-shilling inquirer are better worth the money than they used to be. Phenomenal Spiritualism, if it is to exist—and we take it that there will always be a demand for it, varying in inverse proportion to the intelligence and development of the inquirer—must imperatively be presented under conditions absolutely precluding any suspicion of fraud. That truism may pass without discussion.

Here arises the difficulty that has always been felt by intelligent observers with regard to public mediumship. All who have any personal acquaintance with mediumship know that it is impossible for any medium to command phenomena. Day by day, at a given hour, he sets himself to satisfy the demands made upon his powers. In many cases it must be that his powers fail. Yet, if that be so, his income fails too, and people begin to say that it is no use going to so-and-so, his power is so uncertain. Very soon "Othello's occupation is gone." He has to depend on the credulous who will accept anything, on the easily duped, on the open-mouthed wonder-seeker, on the ignorant: in short on that large class whose testimony is valueless, and whom we should most desire to avoid. The temptation to supplement phenomena which are genuine by spurious imitations, that practice makes hardly distinguishable from the real, is enormous. We should not like to estimate the exact value of the turpitude that a man, perhaps with his life and that of his wife and family depending on his earnings, incurs by gulling those who are only too ready to be gulled.

But it must always be a first consideration with us, who have to defend an impugned truth, to keep the truth pure. We do not care whether it is a question of the reality of a rap, or of the actuality of a materialisation. Let us have every phenomenon presented under conditions that leave the observer's mind free from that perplexing condition of doubt which is engendered by a suspicion that he is being fooled. That is a *sine quâ non*.

It would not be necessary to say this at the present time were it not that there is apparent a certain inclination in

some quarters to insist on a general acceptance of "facts," from whatever source derived, and on an exclusive attention to them. We shall not be suspected of any desire to undervalue any *fact*. What we want to know is whether it is a fact. And then we desire to know what it means. We need not point out to any student that the world has been enriched, first, by the accumulation of facts carefully observed, and next, by the interpretation of those facts by some master-mind which can correlate them and show their meaning. We have our facts in plenty. We want their interpretation now.

Another danger signal it may be necessary to raise. There has been a foolish attempt in unimportant quarters—whence, however, it may spread—to claim a monopoly of truth for what the writers understand as Spiritualism, to the exclusion of the barest consideration of any other forms of thought on the subjects with which we, as Spiritualists, concern ourselves. The arrogance of such a view is obvious, and need not be dwelt upon. But it may be a serious matter if views, entertained in the early days of investigation before we had much knowledge, become crystallised, to the exclusion of a candid consideration of other views entertained by other students of our subject. That is a real risk, and against it we raise a danger signal.

We have no such exactitude of knowledge as entitles us to take up any such attitude, which in any being less than omniscient would be indecorous. In those who deal with a confessedly obscure subject, about which we all know very little, it is merely ludicrous.

Yet, again, a danger signal. We have always recognised the risk that there may be to the individual in unknown research. The physician who carries into the slums the blessings of his healing art during a small-pox epidemic must undergo grave risk to his own life. The patient who submits to an experiment, respecting the result of which uncertainty exists, does so at his own peril. It is at least to be expected that any such experiments should be carefully guarded, should be in the hands only of qualified men, and should certainly not be practised for amusement, or otherwise than in the interests of research calculated to increase our store of knowledge. Risks in new research must be faced, but they should be as few as we can make them.

Now, is that the case with hypnotic experiments as now conducted? We have more than once expressed our opinion as to the general and promiscuous practice of hypnotism. There can surely be nothing much more to be deprecated than the domination of one will by a stronger one; and when the hypnotiser is a man and the hypnotised is a young girl, any parents will be able to say how far that would meet their approval. But this is not all. There enters into the practice of these occult subjects a certain development of natural powers which may involve risk. The ancients, wiser than we, refused to permit the sporadic exercise of powers which they were acquainted with. They confined them to those who knew how to use them, and how *not* to use them. The babes and sucklings now-a-days are playing with this fire from heaven that they have stolen.

The results are disastrous, and may be worse. We do not desire to draw added attention to a painful case by mentioning names. But we are aware that a recent trial that occupied some attention in connection with Spiritualism was resolvable into just this magnetic influence of a powerful will, with a dominant idea to which all else must bow, over two feeble wills that had no chance against the powerful one. Hence misery, scandal, pain, and something hardly short of that which is worse.

The more attention is directed to these occult powers of humanity, the more they are likely to be used. And, even in the honest man of integrity and uprightness, they are a most dangerous weapon. What are they, we pray then, in the hands of the sensual, the depraved, and the unscrupulous?

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Remittances should be posted to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, Charing Cross, W.C.; but should be made payable to the Treasurer, Mr. H. Withall.

Friends who are intending to forward donations are earnestly solicited to do so without delay.

THE CHRISTMAS HOLIDAYS.

The offices of "LIGHT" and the London Spiritualist Alliance, 2, Duke-street, Adelphi, will be closed from Saturday noon to the morning of Thursday, December 27th.

A CHRISTMAS CALL.

By "LILY."

"Repent ye, for the Kingdom of Heaven is at hand." (Matt. iii. 2.)

Watch, watch, the time is nearing,
Watch, watch, the sky is clearing
For brighter, holier day :
Repent ye then, repent ye,
List to the angels sent ye,
Repent, whilst yet ye may.

Throw off the chains that gall ye,
The lusts that now enthrall ye,
Renounce them all for aye :
Redeem the time that's left ye,
Lest ye of time bereft be,
And angels say ye nay.

E'en now I hear them singing,
Their angel voices ringing
Hosannahs through the sky !
Glad heralds of One higher,
To Whom all hearts aspire,
Whose coming they descry.

Prepare ye then, prepare ye,
From all of sin forbear ye,
Your souls be cleansed within ;
Your lamps be trimm'd and burning
To welcome His returning,
His flock to gather in.

LORD RANDOLPH CHURCHILL'S CESAREWITCH DREAM.

Lord Randolph Churchill seems to have become a dreamer of dreams: or, perhaps we should say, to have turned his dreaming to some more practical purpose than he once did. We have printed some Derby dreams. Here is a brand-new one ;—

"Lord Randolph Churchill's deliverance from immediate prospect of Ministerial office will enable him to devote himself with fresh energy to a new field of interest in which he has of late made appearance. This is the racecourse, upon which he bestows much thought snatched from consideration of Imperial politics. One drawback to his launching out in this direction is impecuniosity. He has no money of his own to spare, and has therefore gone into partnership with a wealthy friend. This is Lord Dunraven, who has a joint stable at Newmarket with Lord Randolph, and the two have something like fifteen horses in training. Lord Randolph pays frequent visits to Newmarket, having thrown himself into his new career with characteristic impetuosity. He made a good start in the autumn, winning a nice round sum on the Cesarewitch. I don't know whether the story of his success on that occasion has appeared in print. It was told me by one of his intimate friends who was in the swim. On the night before the race Lord Randolph dreamed that twenty-two was the winning number. When the card came out he was a little staggered to find that twenty-two was a rank outsider named Veracity. But Lord Randolph has the courage of his opinion. He staked heavily on Veracity and so did some of his disciples. The rank outsider came in first, and Lord Randolph made a pot of money."

GENERAL LIPPITT.

The following remarks from the (Madras) *Theosophist* are about as good a testimony as we could find to the value of the Seybert Commission's Report. It has fallen dead: it was almost still-born. Nobody who knows anything of the subject does more than smile at it.

"Two or three years ago a rich Spiritualist, named Henry Seybert, died at Philadelphia, leaving a considerable sum of money by will to the University, on condition that a committee of respectable and impartial scientists should be formed to investigate the mediumistic phenomena and report upon the same. The trust was accepted, the committee appointed, and their report in due time appeared. It was most unsatisfactory. Thousands of intelligent men and women could have done the work better, and done what this committee did not do,—given the facts of mediumship as they are. Of course the report exasperated the whole body of Spiritualists, and drew out a host of indignant protests, some—like the pamphlet of General Lippitt, under notice—able, conclusive, and scathing. Our men of science do not seem to have learnt, even after forty years' experience, the simple fact that falsification and dishonest suppression of evidence will not kill out Spiritualism. Such biased reports as that of the Seybert Commission only stimulate the curiosity of outsiders to witness for themselves the wonderful phenomena, and the zeal of Spiritualists to bring the truth before the world. Indirectly, therefore, they promote the cause of truth, and only leave the schemers to be laughed at by posterity. General Lippitt is a gentleman held in high esteem throughout America for his blameless character and excellent scholarship, as well as for his courageous support of his convictions. The present pamphlet, which embraces a series of letters to the Seybert Commission, embodying narratives of highly interesting personal tests and experiences with phenomena, is worthy of his literary reputation, and shows how different might have been the report if the members of the Commission had cared as much to get at the truth of Spiritualism as to boycott it.

"H. S. O."

"THE true education droppeth as the gentle rain from Heaven; it comes insensibly with the soft days and nights, the solitudes, the vague army of thoughts, the friendship of gentle books, the sorrows and cares and solitudes and loves of life."—*St. James's Gazette*.

"THE harping on life's dulness and man's meanness is a loud profession of incompetence; it is one of two things: the cry of the blind eye, 'I cannot see,' or the complaint of the dumb tongue, 'I cannot utter.' To draw a life without delights is to prove I have not realised it."—R. LOUIS STEVENSON.

CORRESPONDENCE.

Spiritual Headship.

To the Editor of "LIGHT."

SIR,—Mr. Maitland's letter, in "LIGHT" of December 8th, calls for some further observations from me, but they shall be as brief as I can make them, and, I hope, my last in this correspondence.

Let me, first, at once acknowledge that Mr. Maitland's definition, as now before us, of the universal or macrocosmic Christ, is not open to the objection I took to the statement of it which appeared in an earlier letter, at least if I now understand him rightly. I urged that the unity of every organism, whether macrocosmic or microcosmic, whether on the spiritual or material plane, must be due to a life-principle behind or above it, and can never be explained by taking account simply of the aggregated elements. Mr. Maitland now says distinctly, "so is the macrocosmic Christ more than the sum of the microcosmic Christs, or Divine Spirits of the regenerated Egos of which he consists," and whether I ought to have mentally supplemented, from memory of *The Perfect Way*, what was certainly an imperfect statement in Mr. Maitland's earlier letter, is not a question of any general interest. I have long been separated from my books, and have not had access to the work in question for a year and a quarter.

But when Mr. Maitland asks me to say wherein I think his statement—as we now have it—defective in relation to the question which has been under discussion, I am reminded of a distinction much in favour with Catholic theologians in upholding the Papal headship of the Church on earth. To the plausible Protestant objection that "we know no head of the Church save Christ only," the Catholic replies, "You are confounding planes and orders. The Church is an organised body on each plane, in each order. Christ is the supreme Head, but in the invisible or spiritual order, and His Headship must be represented visibly in the visible order." Well, I apply this principle of representation in *each* degree of what is interior or superior, to the spiritual order. Mr. Maitland does recognise an unitary bond—which he also calls headship—for that order, but not *in* it. The Church (as we may call it for brevity) is for him there a visible body, but with an invisible head—the "One Life" which unifies it. But he seems to recognise no representation, within the spiritual order, of headship or functional differentiation thereof. Now as organic correspondence and completion appear to me necessary, in whatever order of manifested life we are considering, I cannot dispense with the conception of a spiritual Head of Humanity, *in* the spiritual order, or substitute for this a republican perfection of individuals standing collectively in the relation of head to our earthly humanity. I believe that in every order there is an organ more *immediately* receptive of superior life than the rest, and *distributive* of it to the rest.

But since Mr. Maitland rather strangely supposes, because I referred to a single principle or argument in Professor Drummond's book, that I am in agreement with the whole of that book, including the narrow Calvinistic application, it may be necessary to guard against his inferring from the foregoing that I am also a believer in the Papal supremacy, because I acknowledge the necessity of headship in every order, including the earthly. It would be necessary first to decide whether there is, indeed, at this time an organised Church, or body, of Christ upon earth; and on this point I am of the opinion expressed by Mr. Oliphant in *Scientific Religion*.

Of what I must call Mr. Maitland's misconceptions of the latter work, I cannot say more at present, or within the limits of a letter. And since Mr. Maitland persists in representing the two aspects of the Incarnation, one of which he describes as degrading, as *alternatives*, whereas I have been all along contending that they are not only not incompatible, but are mutually suggestive, further discussion on this point seems useless. I will only here remark that "the gross idolatry into which Christianity has been perverted," is *not* a consequence of the accepted doctrine of the Incarnation, but is a consequence of that perversion of the doctrine of Atonement of which Mr. Maitland speaks, and which he must know that nothing I have said has the least tendency to support, any more than it is supported in the least by anything in the book which has indirectly given rise to this discussion.

On a minor point Mr. Maitland has quite misread my letter, in supposing that I expected any support from Dr. Hartmann's book. I think it is quite apparent from what I said that what I expected from it was just the reverse!

C. C. M.

Popular Christianity

To the Editor of "LIGHT."

SIR,—I am one of those who, whilst disbelieving in the divinity of Jesus, and the merits of His death as a means of salvation, yet believe in the wisdom of Paul's injunction "not to neglect the assembling of ourselves together for prayer and praise," particularly on the Lord's Day, as the first day of the week is often called; and so, having no place of our own to go to, and which I think is somewhat of a disgrace to us as Spiritualists, I went yesterday, as is my wont, to one of the many beautiful churches with which my neighbourhood abounds (would that we had one only half as good), and this is a brief synopsis of the sermon, the teaching of which—as far as it goes—fairly represents the belief of the whole of Christendom. The preacher—a man of considerable power—took his text from the Epistle for the day, the writings of the man who has done far more than Jesus did to shape the belief of Christianity and bring it to its present form—I mean the Apostle Paul.

The words of the text were these: "Now the God of hope fill you with all joy and peace in believing." The first question naturally was—believing what? and the reply came just as naturally, "Believe on the Lord Jesus and thou shalt be saved."

The preacher told us—and again I say all Christendom approves of his doing so—that it is only through the sacrifice of Jesus, and faith in His atoning blood, that we can hope to be saved from the wrath to come and he then said that though we might serve God and keep His commandments perfectly from this time forward until the day of our death, yet unless we believe on the Lord Jesus also it would avail us nothing because of past sins; and yet the very first sentence in that morning service tells us that "When the wicked man turneth away from his wickedness, and doeth that which is lawful and right, he shall save his soul alive."

I have always from a boy loved the writings of the old Prophets, and can remember still, after three-score years, the pictures in an old Prayer-book I was allowed to pore over when in church by my good old father; and now "in the downhill of life," as the old song puts it, I turn with delight to the teaching of the Old Testament writers (just as much a portion of the Bible as any other) and amongst many sayings like that quoted above, I read as follows:—

"What mean ye that ye use this proverb concerning the land of Israel, saying, the fathers have eaten sour grapes and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth it shall die. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live; he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live."

And then as if to prove to us that the writings of the Bible are but the utterances of good and earnest-minded men, and in direct opposition to the teaching of the second commandment, he adds, "The son shall *not* bear the iniquity of the father, neither shall the father bear the iniquity of the son," proving conclusively that God could not have written *all* that is in the Bible at any rate, as so many Christian teachers would have us believe, otherwise He is the "author of confusion," which another portion of the same book declares He cannot possibly be.

It is this blind acceptance of the Bible as the very Word of God, and the various interpretations thereof by different sects and teachers, that causes all the strife and bickering so prevalent among the various Christian churches at the present day; and yet the question, "What shall I do to be saved?" was put and answered hundreds of years before Jesus came, and in the self-same book, the Bible.

The Prophet Micah wrote the "word of the Lord" as follows:—

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?"

I sometimes think that teaching such as this is kept purposely in the background because it is so gloriously simple, and easy of understanding. "The wayfaring man, though a fool, cannot err" in regard to this, and I, for my part, cannot imagine that the great Father Who made the wayfaring man—and made him a fool also—would have given him a religion beyond his comprehension.

The preacher I have been speaking of told his congregation that one reason why Jesus was necessary to man was, that

"having been tempted in all things like as we are," He could better enter into our feelings and sympathise with us; but the thought flashed across my mind as I listened to his words, "He that made the eye shall He not see? and He that formed the ear shall He not hear?" Surely whether we cry to Him through Jesus or apart from Him, He hears us; and knowing also our hearts knows whether or not we are in earnest, and wish to turn away from wickedness.

And now may I be permitted to appeal to your numerous readers, and through them to the whole body of London Spiritualists, and ask, cannot some place of worship be found where we can meet together once a week or oftener (as every other religious body does, even down to Positivists), and offer up our prayers and praises to the great Father in the manner most agreeable to us, and, as we believe, most acceptable to Him?

I know this cannot be done without money, and I thought you might feel disposed to start a subscription (to which I hope to contribute £10) towards defraying the expenses attending such a service. I believe I am justified in saying that I know a clergyman of the Church of England, a believer in spirit intercourse, who is ready to carry on the work if desired.

December 10th, 1888.

T. S. HENLY.

[The project advocated by our correspondent has been often mooted, and always without success. We ourselves do not feel disposed to take any steps to erect Spiritualism into a sect, but if Spiritualists wish to meet together and will pay for the room in which they meet, we certainly shall say and do nothing to say them nay.—ED.]

Spiritualism and Theosophy.

To the Editor of "LIGHT."

SIR,—In the discussion now going on in "LIGHT" under the heading "Spiritualism and Theosophy" it seems to me that your correspondent, Fred Allan, must be greatly confounding that which he knows with that which he has been told.

More especially does this appear to be the case when describing what he considers a *sine quâ non* of Mahatmaship. Without in the least denying that spiritual students are to be found in the East, and elsewhere, who have so far conquered in the fight of spirit *versus* matter as to have acquired very high powers, I must say that any one who asserts that "a Mahatma is not a Mahatma if he have not the power to penetrate every plane up to Nirvana itself" must himself be a Mahatma. For, if not, he could not have that knowledge. Now these ascetic gentlemen do not think fit to commune with us more common mortals; they shroud themselves in mystery, and talk of mysteries in mysterious ways; their chief exponent or mouthpiece is certainly a most extraordinary woman; but that lady does not in any way inspire me, and I believe most Spiritualists in this country, with any great degree of confidence. The terms Mahatma, Devachan, and Nirvana are to us Westerners devoid of meaning. By that I must be understood to say that although we may quite easily grasp the idea intended to be conveyed by them, as states, &c., in a mysterious and improved system of philosophy, they have no practical meaning, but merely a speculative one, and they are therefore of more use as an exercise for thought and imagination than for any practical purpose.

You see, sir, that the authors of these terms keep so very dark; they do not come to us themselves as our spirit teachers do, and give us the benefit of their experience; but they take such a very peculiar method of giving us their views. And those views at once bear on the face of them the stamp of untruth. Mr. Sinnett, the chief propounder amongst the male sex of the Mahatma doctrines, claims for them absolute truth. Absolute truth is absolute perfection in one branch of spiritual development, but absolute truth does not exist in any *creature*, no matter how high. If it did, that *creature* would have finished its course of progress, because all our powers continually improve together, not one at a time. Philosophers of the ages, such as these men profess to be, should not be so weak as to make or permit such a statement.

Theosophy undoubtedly is an ally of Spiritualism, and will do good work in combating the common enemy Materialism. But she, or her teachers, must deign to come down from their altitude and mix more with their pupils and students; or Spiritualism, or rather Spiritism, will soon leave them and their secrecy far in the background. The time for mystery and all

that sort of thing has passed, as far as this part of the world and other civilised countries are concerned. And the voice of authority, too, is beginning to wane. It is time now for every one to search for himself, to form his own opinions from his own researches, and not to accept any theory without a thorough inquiry into it. The devout Catholic now (and the devout Protestant of yesterday, too) listens with open mouth to the dogmas that fall from his spiritual pastor and master, and swallows them in the firm belief that he is feeding on absolute spiritual truths. I am far from being sure that many of our Theosophical friends are not following in the path of old, and are being nourished on speculations, which, although a nearer approach to truth than the former, are no more absolute truths than the fiery hell and vicarious atonement of their forefathers. If we all were to try and follow the word of wisdom that says, "in all things the middle course is the best," I think the nearest approach to truth possible for us mortals would be a fact.

1ST M. B. (LOND.)

To the Editor of "LIGHT."

SIR,—I had hoped that some abler pen than mine would have taken up this correspondence from a Spiritualistic standpoint. As no one has done so, however, I must ask leave to say a few words in final reply to Mr. Allan.

It was not in relation to Materialism that I was considering this subject, and my motive in raising a discussion was not mere contentiousness, but a desire to point out differences which I thought worthy of the most serious investigation, and which are, perhaps, as important as the points of agreement.

Of course I admit the worthlessness of the lower class of mediumistic communications, though I am still of opinion that the explanations—"semi-conscious astrals," "galvanised shells," "automatic action," and the like—are nothing more than convenient phrases, suggesting the idea that Kama loka is worked by an astral Maskelyne and Cook.

A large section of Theosophists, I think, do deny the reality of spirit communion altogether; at any rate Theosophy dis-countenances Spiritualistic methods of investigation. I venture to dispute the statement that spirits can have *no knowledge* of the plane above them. If Mr. Allan admits the possibility of communing with departed human beings at all, he must acknowledge that persons one step beyond earth-life should be in a better position to judge spiritual things than they were in the flesh.

Surely we have abundant proof that our earthly bodies are a bar to the attainment of spiritual or psychic knowledge. Does not the sensitive enter into an exalted mental and moral condition when his body is in a state of subjection, or lying in a death-like trance?

Those who have passed into the spirit-world are likely to have learned something new, both of their present state and of the next higher plane.

I am quite aware that genuine communications are rare, and require careful consideration.

Spiritualists know very well also that there is a point at which *direct* communication ceases between a spirit and the earth-plane; but communion refers also to inter-communication between spiritual beings, and this is what the subjective conception of Devachan will not admit of.

As to the assertion that communion with a departed human being retards his progress, I think this is by no means clear, for the seer must raise himself to a higher spiritual state rather than drag down the other person. If we carry that notion a little further we may consider it wrong to keep a dying man longer in the world by administering remedies.

Modern Spiritualism is the general knowledge of what has existed in all ages, and the reason of its slow progress is that it has fallen into unsuitable hands. Many of those who could best appreciate it have not studied it at all. I am inclined to think, however, that were it not for Spiritualism we should not have had this wave of Theosophy from the East. How much of the latter depends on the infallibility claimed by some for the Mahatmas!

Yet at the same time it is admitted by others that they are not entirely free from the prejudices of mankind.

Why not as well concede infallibility to the Pope? And I think we do receive Theosophic teaching "at second-hand," for we are told from time to time that the interpretation given by this or that apostle is not to be relied on.

Mr. Allan instances a low and presumptuous type of inquirer as being unfitted to receive knowledge, but, as a rule, the gross

or selfish being, who is wholly unworthy, takes no interest in such matters.

"To him that knocketh it shall be opened," if the man seeks knowledge, as he ought to do, with humility.

Mr. Allan says: "The broad principles of life are to be found in the Eastern sacred books."

No doubt, and in the Christian Bible also, yet how many different interpretations have been given to the latter.

That progress on earth is a higher conception than progress in the next world is a matter of opinion; but I do think it a monstrous doctrine that in the unseen world, which must be so much vaster than this, there can be no experience or knowledge gained, as many have asserted, and that in our future state we merely sleep off the effects of this life.

Mr. Allan has apparently misread my remark about Chesterfield's advice. I quoted him as a selfish man, and my meaning was that his liking of everybody, without individual preference, corresponded somewhat to the Theosophic condemnation of personal love. I admit, however, that the comparison was not a very true one.

In concluding, I would only remark that if Theosophy demands the sacrifice of everything human, it will not be regarded as a gospel by the bulk of mankind. G. A. K.

"The Secret Doctrine."

To the Editor of "LIGHT."

SIR,—Permit me for the first time after many years of silence, and probably for the last time, to say a few words in answer to the direct attack upon me (in your issue of October 15th) by "Leo." He premises by speaking of my "violence and personal animus against Christianity." I premise by replying that his statement is absolutely the reverse of truth, and that only one who reads my writings very superficially could get such a wrong idea. I have no animus. On the contrary, I have the greatest admiration for the Christianity of Christ, identified with Jesus of Nazareth and embodied in the Sermon on the Mount. On the other hand, in perfect agreement with "Leo," I have the greatest contempt for "Church" Christianity, or "Churchianity," so called by Mr. Laurence Oliphant—that which "Leo" so aptly describes in his criticism as a "combination of feeble ignorance and bigotry."

At this Christianity, as my critic confesses, "it is no wonder that the shafts of the enemy [read Theosophists, or, perhaps, 'Madame Blavatsky'] are levelled." And if so, why should my "violence and personal animus"—if any—be taken to task by one who is at one with me in this? He adds, it is true, "Very different is the grand and magnificent Christianity which is to come," and proceeds as though it was this *future* Christianity I was sinning against in the "Secret Doctrine" as in private life. Now, notwithstanding "Leo's" suspicion that I "evidently" consider myself "superior to Eliphas Lévi," even my outrageous vanity in that direction could have hardly suggested to me any "violence or personal animus" against the grand and magnificent Christianity *which is to come*. For how can I hate that which exists nowhere so far—outside the womb of futurity? No more than the "foolish virgins" can even "Leo" "know the day nor the hour when the bridegroom (of that future Christianity) cometh." For which Christianity, then, am I taken to task? Is it for "Christianity as at present," or the one now gestating in the brain of "Leo"? Evidently my critic, who accuses me of having neglected "the management of currents," taught by Eliphas Lévi, has neglected it as much, if not more. He sought to direct a current of sarcasm against me, and got himself caught in the finest current of paradoxical illogicalness, such as even the great Abbé Louis Constant could well envy him.

Nor is his selection of "Theosophical perversion of religious ideas" any happier. He quotes a query in *The Secret Doctrine*: "What have other nations to do with that particular national Deity," i.e., *Yahoveh* or *Jehovah*, and shows me making the latter identical with chaos. . . . "The Sun and Moon, good and evil, God and demon." But, as elsewhere I remark in an entirely different combination of symbolism, that "the Sun is the giver of life to the whole planetary system; the Moon is the giver of life to our globe," "Leo" promptly proceeds to make of these two remarks (separated, by-the-bye, by almost 200 pages, and relating to entirely different subjects) a major and a minor proposition, and draws therefrom the following syllogistic conclusion: "Therefore the God of the Jews and Christians is both Sun and Moon and Giver of Life." *Ergo*, Madame Blavatsky is guilty of a gross contradiction.

Now, the "therefore" is a conclusion that a Frenchman would call *tirée par les cheveux*. Why should it be *Jehovah* of the Jews and Christians, "therefore," any more than *Ahura Mazda* of the Parsis, *Osiris* of the Egyptians, or *Bel* of the Chaldees? And why should *Jehovah* be called "the God of the Christians," since he is not once named in the New Testament, and since no Theosophist could speak with more implied contempt of that tribal god and his commandments than Jesus himself? Let "Leo" read Matthew v., and see whether almost every verse in it does not demolish the Ten Commandments given by that angry and jealous Sinaitic Deity through Moses. "Therefore," I would strongly advise "Leo" before he finds fault with others and exposes their supposed "contradictions"—"with unprejudiced mind and taking notes thereof"—to study the Bible himself, and above all, to learn to read it understandingly.

I feel very thankful, however, for his kind advice to the public to read my work. This is very unselfish; the more so as upon following it, comparing it with his criticism, and "taking notes," no man with a teaspoonful of unprejudiced brains in his head can fail to see that there are more illogical contradictions in the half column occupied by "Leo's" denunciatory letter, than in the 1,500 pages of *The Secret Doctrine*. But then people *do* like to see themselves in print, and to give other people pokes in the ribs from behind the sure screen of a pseudonym!

H. P. BLAVATSKY.

Healing by the "Laying on of Hands."

To the Editor of "LIGHT."

SIR,—As a Christian and a believer in the promise of Jesus Christ, that those that believe shall in His name, and by the power of His Spirit, "lay hands on the sick, and they shall recover," I should like to make a few remarks relative to the most interesting case of "instantaneous cure," on p. 623 of your issue of December 15th.

When we begin to deal with these higher powers, which in operation and result seem so far to transcend the physical, it seems to me that we incur a higher responsibility; and that in the exercise of them (if unguarded) we may run into dangers of which we are quite unaware.

Perhaps even an externally manifested success on the physical plane of being need not prove a real success, when considered in relation to the more advanced phases of existence!

What guarantee have we that the cure effected is, in the long run, beneficial?

For instance, how can the ordinary healer, who owns and wields this wondrous power above his fellows, know that by drawing from such power to restore a limb, he may not be incurring the responsibility of bringing upon the subject some series of moral temptations, which otherwise he or she would never have experienced?

Those who are receiving advanced light and power are surely bound to regard things from a higher standpoint than that of mere physical relationship.

All who have taken any very real interest (on the lines of Spiritualism and Occultism) in the operation of forces which underly existence, are well aware that throughout the ages "Principalities and powers" have been, and are, about us, only too ready to control, use, and in some cases abuse (see the revelations concerning hypnotism lately brought into notice) the receptive and executive capacities of mankind.

Hence it seems to me that in the recognition of, and obedience to, some dependable source, from which they may without fear seek and receive these powers; and in the preparation of the hearts and lives of the recipients, for the great work of their transfer, in "healing and blessing," lies the only guarantee of a truly satisfactory issue. *Christ is this dependable Source.*

It is a curious fact that many who might, it would seem, be transmitters of the Power of the Highest, through the Spirit of the Living Christ, are content with transmitting—they *know not what*—and seem most unwilling to turn for guidance to the books of the New Testament, where (if anywhere) they will find, not only certain promise of such endowment with "power from on High," but directions as to the mode of life which will develop this transmitting power, to the fullest extent; and this, supported by actual exemplification in its exercise by Christ, and by His immediate followers—in His name.

I should like to quote the innumerable references to these "greater works," which now transpire amongst us; and which

Christians were promised by their Lord and Master that they should do in His name, now so quietly ignored.

I speak in no personal sense of the healer to whom this letter refers, for I know nothing either of his views or mode of procedure.

I will only beg any who may chance to read these few words, to "search the Scriptures" once more for themselves, especially the Four Gospels, Acts, Corinthians, and Thessalonians, that all may own the power to be Christ's, and the only safe, wise, and beneficial exercise of it under the inward direction of His Holy Spirit, received after obedient fulfilment of His laws, as set forth in the New Testament.

DUM SPIRO SPERO.

The First English Physical Medium.

To the Editor of "LIGHT."

SIR,—Seeing a reply to my statement in a recent issue of "LIGHT," I beg to trouble you with a further explanation on the subject in question. I am sorry your correspondent should imagine that I desire to claim honour due to others. Had I not felt quite certain of the fact, I should not have made the assertion. I alluded only to the spirit rap and movement of furniture in my early mediumship. I still maintain that I am the first English private physical medium, although the power remained dormant for a considerable number of years. Notwithstanding, I am truly thankful for what (through the blessing of God) I now receive. It is a source of infinite pleasure and comfort to me, for I consider Spiritualism a grand and glorious truth, far too little appreciated and understood. I certainly felt a little delicacy in making the statement, prior to the public confession of the Fox Sisters, because it might have appeared unjust towards them, although the fact remains the same. I always understood that they were considered the originators of Modern Spiritualism, not only in America but throughout the world. I think I am right in this impression. Being quite certain that raps came through me immediately after the death of a beloved sister, and continued for a lengthened period, accompanied by the violent rocking of the cradle in which she passed away, I speak most confidently on the subject. Genuine mediumship is indeed a great blessing to those who have hearts to appreciate it. The occurrences took place in my presence at a much earlier date than those described in connection with the Fox Sisters. Once a medium, always one. The gift is natural.

2, Aynhoe-road, West Kensington. MARIAN AYDON NOAKES.

London Spiritualist Federation.

To the Editor of "LIGHT." I

SIR,—In regard to Mr. Younger's disclaimer as to the above Federation, permit me to say Mr. J. Hopcroft nominated him. All nominations were accepted on the understanding that permission to do so had been obtained. The Council hope no inconvenience has arisen to Mr. Younger.

44, Coleman-road, Peckham. J. VEITCH, Sec.

TO CORRESPONDENTS.

SEVERAL correspondents, and many publishers who have sent books for notice, are asked to exercise patience for a while. This very busy season makes demands upon the Editor for which time and space are inadequate. All shall have attention with as little delay as possible.

M. T. AND R. M. T.—Next week.

JOSEPH CARTWRIGHT.—Declined with thanks.

T. A.—Books that are recommended can be heard of at our offices, No. 2, Duke-street, Adelphi. We also publish a long list occasionally. Read "LIGHT" if you desire information.

R. A.—We cannot define exactly the words you wish to ask about. But, generally speaking, the study of what is roughly called occult subjects should not be narrowed down. We want expansion of thought, not grooviness.

S.—It would hardly be possible to hold our meetings oftener, and conversation meetings will be provided for by certain proposed assemblies in the later part of the month, when we shall ask some lady to be "at home" and receive guests informally.

W. A. R.—We expect to announce our prospective plans for meetings at Duke-street as soon as the necessary arrangements for speakers can be made. They will begin somewhere about the middle of January, and be continued monthly to July, or perhaps more frequently.

W. S.—The development of mediumship is a question that we can hardly answer in a Note. It can be developed, provided the germs exist, but the process is often long, and the risks are not to be disregarded, especially in these days. Is the craving for external signs, such as physical mediumship gives, wise?

SOCIETY WORK.

5, DEVONSHIRE-PLACE, FOREST HILL, S.E.—Meetings are held twice a week, on Sundays at seven, and Wednesdays at eight in the evening. On Sunday evening last, a paper was read out by Miss Marie Gifford, on "Life in the Spirit World"; which was listened to with evident interest. Thirty or more persons were present. Sunday next a paper by Mr. A. V. Brown.—M.G., Sec.

LONDON SPIRITUALIST FEDERATION.—Goswell Hall, 290, Goswell-road, E.C.—On January 6th Mr. E. W. Wallis (sub-editor of *The Two Worlds*) will deliver two addresses in the above hall, at 2.30 p.m. and 6.30 p.m. Afternoon subject, "The Work before us"; evening subject, "Spiritualism: Its Power, Principles, and Progress." Tea at 5 p.m., to enable old friends to renew, and new friends to make, the acquaintance of Mr. E. W. Wallis. Tickets, 1s. each.—J. VEITCH, Sec., 44, Coleman-road, Peckham, S.E.

THE LONDON OCCULT SOCIETY, 18, BAKER-STREET (opposite the Portman Rooms).—Last Sunday evening we opened our new rooms with a lecture from Mr. Waite on "Alchemy." Mr. Waite is a deep student of this branch of Occultism and his discourse was much appreciated. The members seemed all pleased with our new rooms, which are in a fine situation. We hope to be supported in this new departure. We now adjourn till the New Year, and recommence our lectures on January 6th.—A. F. TINDALL, A. Mus. T.C.L., President.

SOUTH LONDON SPIRITUALIST SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—Mr. R. J. Lees at the morning meeting on Sunday last spoke on "Human Knowledge," and in the evening Mr. Drake gave some personal experiences to an interested audience. Mr. Ivor MacDonnell on Sunday next. There will be no further meetings at 214, Old Kent-road, owing to our being unable to obtain the hall. Friends please note.—The Annual General Meeting will be held on Tuesday, January 8th, at the Society's rooms.—W. E. LONG, Hon. Sec., 99, Hill-street, Peckham.

ZEPHYR HALL, 9, BEDFORD-GARDENS, NOTTING HILL GATE.—A pleasant meeting was held on Sunday morning last, including short addresses, personal experiences, and clairvoyance, and healing by Mr. Goddard. In the afternoon several members held a séance and were gratified at the results. Mediums: Mr. Towns, jun., and Mr. Goddard. In the evening Miss Blenheim addressed a crowded audience upon various important topics, with special reference to the teachings of Spiritualism. The audience expressed great satisfaction with the lecturer, and a hope that she will soon be with us again. After the address some successful clairvoyant descriptions were given through the mediumship of Mr. Goddard, sen. Next Sunday service as usual at 11 a.m.; afternoon séance at 3.15; evening, Mr. R. Harper at seven.—W. O. DRAKE.

CAVENDISH ROOMS.—Mr. G. H. Hunt's lecture on Sunday last, on "The Use and Abuse of Mediumship," was full of matter for serious thought. Mr. Hunt contended that mediumship was the birthright of every man, and that it was simply the degree of development which determined the results of mediumistic gifts. He repudiated the idea that these gifts were simply conferred upon certain personages to perform so-called miracles and occult wonders, and maintained that though mediums were born, not made, there was a possibility of rendering the most antagonistic organism subject to spirit and other influences if it became necessary to do so. If everything had its use in the order of physical and mental development, then we must admit that mediumship had its most important part to play in the history of man. It demonstrates the fact that there are latent forces in the domain of life which may ultimately be utilised for sublime purposes that are not yet dreamt of. Mediumship was abused when directed into channels which led to worldly purposes and the practice of witchcraft; in fact perverted mediumship was the worst enemy to human progress and happiness, and if allowed to preponderate would lead to the most diabolical sins that ever afflicted the human race. Subject for next Sunday, "Is Life Worth Living?"—J. PICKERING.

"WHATEVER you may be sure of, be sure at least of this, that you are dreadfully like other people. Human nature has a much greater genius for sameness than for originality."—LOWELL.

"It is not by what is called their effect on the world, by what we can judge of their effect there, that a man and his work are measured. Effect? Influence? Utility? Let a man do his work; the fruit of it is the care of Another than he."—CARLYLE.

TRUTH.—"Truth is naturally so acceptable to man, so charming in herself, that to make falsehood be received, we are compelled to dress it up in the snow-white robes of Truth: as in passing base coin, it must have the impress of the good ere it will pass current. Deception, hypocrisy, and dissimulation are, when practised, direct compliments to the power of Truth; and the common custom of passing off Truth's counterfeit for herself, is strong testimony on behalf of her intrinsic beauty and excellence."—Book of Symbols.

BIBLIOGRAPHY OF SPIRITUALISM.

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

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

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

- Footfalls on the Boundary of Another World.* R. DALE OWEN, 1860.
The Debatable Land between this World and the Next. R. DALE OWEN, 1871.
 [Two charming books, many years old, but always fresh and new.]
- Spiritualism in the Light of Modern Science.* W. CROOKES, F.R.S.
 [Science on Spiritualism: facts and no theories.]
- Miracles and Modern Spiritualism.* A. RUSSEL WALLACE.
A Defence of Spiritualism. A. RUSSEL WALLACE.
 [Able and very cogent treatises, suitable for those who are making acquaintance with Spiritualism.]
- Experimental Investigations of the Spiritual Manifestations.* PROFESSOR HARE.
 [One of the earliest scientific works by the celebrated American Chemist.]
- On Spiritualism.* JUDGE EDMONDS and DEXTER.
 [A record of personal experience. 2 Vols.]
- Zöllner's Transcendental Physics.* Translated by C. C. MASSEY.
 [A record of personal investigation adapted to the scientific mind that is not afraid of metaphysics.]
- From Matter to Spirit.* MRS. DE MORGAN.
 [An early work strongly to be recommended: with a most valuable preface by the late PROFESSOR DE MORGAN.]
- Planchette.* EPES SARGENT.
 [Perhaps the best book to read first of all by a student.]
- Proof Palpable of Immortality.* EPES SARGENT.
 [On Materialisations. Perhaps a little out of date.]
- Scientific Basis of Spiritualism.* EPES SARGENT.
 [Sargent's last and most elaborate work. All he says is worth attention.]
- Startling Facts in Modern Spiritualism.* N. B. WOLFE, M.D.
 [A record of phenomena of a very startling character, chiefly through the mediumship of Mrs. Hollis Billing.]
- Spirit Teachings.* "M.A. (OXON.)"
 [Personal evidence through automatic writing; bearing on identity, and an argument.]
- Spirit Identity.* "M.A. (OXON.)"
 [An attempt to prove that the claim made by communicating spirits that they have once lived on this earth is borne out by facts.]
- Psychography* (2nd Edition). "M.A. (OXON.)"
 [A record of phenomena of what is sometimes called "independent writing," occurring in the presence of Slade, Eglington, &c.]
- Higher Aspects of Spiritualism.* "M.A. (OXON.)"
 [Spiritualism from a religious point of view.]
- Identity of Primitive Christianity and Modern Spiritualism.* EUGENE CROWELL, M.D.
 [From a religious standpoint: compare with *Higher Aspects of Spiritualism*.]
- Spirit Workers in the Home Circle.* MORELL THEOBALD.
 [A record of home experiences 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 or the "Evidences of Spiritualism."* "M.P."
 [A brief logical argument. "An application to Spiritualism of the arguments vulgarly held to be conclusive in the case of dogmatic Christianity."]
- Incidents in my Life.* (2 Vols.) D. D. HOME.
 [Vol. I. contains facts in the life of a remarkable medium.]
- D. D. Home: His Life and Mission.* By his WIDOW.
 [An account of a very strange life, with records of facts, and abundant testimony from well-known persons.]
- Modern American Spiritualism.* MRS. EMMA HARDINGE-BRITTEN.
 [A history of Spiritualism in its earliest home and during its first two decades.]
- Nineteenth Century Miracles.* MRS. EMMA HARDINGE-BRITTEN.
 [A record of the phenomena of Spiritualism in modern days.]
- Art Magic; or Mundane, Sub-Mundane, and Super-Mundane Spiritism.* Edited by MRS. EMMA HARDINGE-BRITTEN.
- Ghostland.* Edited by MRS. EMMA HARDINGE-BRITTEN.
 [Two weird books dealing with Occultism and Magic.]
- Pioneers of the Spiritual Reformation.* MRS. HOWITT WATTS.
 [Dr. Justinus Kerner and William Howitt. By one of the best writers on Spiritualism.]
- The Perfect Way; or the Finding of Christ.*
 [Mystical, and very suggestive from the standpoint of the Christian Mystic: Edited by the late Dr. Anna Kingsford and Mr. Ed. Maitland.]
- Old Truths in a New Light.* COUNTESS OF CAITHNESS.
 [From a Theosophical plane of thought. Worth attention.]
- Mystery of the Ages.* COUNTESS OF CAITHNESS.
 [A study of Theosophy: the secret doctrine of all religions.]
- Theosophy and the Higher Life.* DR. G. WYLD.
 [A study of Theosophy as a religion by a former President of the London Theosophical Society.]
- Sympneumata; or Evolutionary Forces now Active in Man.* LAURENCE OLIPHANT.
 [Mystical: for advanced thinkers and students.]
- Scientific Religion.* LAURENCE OLIPHANT.
 [His latest work and most profound. On the lines of *Sympneumata*.]
- Nightside of Nature.* MRS. CROWE.
 [One of the earliest books; with some good stories.]
- Arcana of Spiritualism.* HUDSON TUTTLE.
- Carcer of Religious Ideas.* HUDSON TUTTLE.
- Ethics of Spiritualism.* By HUDSON TUTTLE.
 [Works of a robust thinker, whose personal experience as a psychic great. From a free-thought plane.]
- Spiritualism Answered by Science.* SERJEANT COX.
 [An early treatise from a scientific point of view.]
- What am I?* SERJEANT COX.
 [Psychological: an inquiry into the constitution of man in relation to manifestations of spirit. A little out of date now.]
- Angelic Revelations concerning the Origin, Ultimatum, and Destiny of the Human Spirit.* Vol. I., 1875; Vol. II., 1877; Vol. III., 1878; Vol. IV., 1883; Vol. V., 1885.
 [Communications of a mystical character given in a private circle. For advanced thinkers, and experienced Spiritualists.]
- The Soul of Things.* W. DENTON.
 [Psychometry and Clairvoyance: very interesting.]
- History of the Supernatural.* W. HOWITT.
 [Mr. Howitt's chief work on Spiritualism, a subject on which he was one of our best authorities.]
- Ennemoser's History of Magic.* W. HOWITT.
 [A historical treatise.]
- Mysteries of Magic.* A. E. WAITE.
 [For students only: deals with the Occult.]
- Birth and Death as a Change of Form of Perception: or the Dual Nature of Man.* BARON HELLENBACH. Translated by "V."
 [A translation of a profound philosophical treatise by a great philosopher. For students of metaphysical bias.]
- Isis Unveiled.* Vol. I., Science; Vol. II., Theology. MADAME H. P. BLAVATSKY.
 [Madame Blavatsky's *Magnum opus*: two thick volumes full of argument and dissertation on occult subjects. Not from the Spiritualist point of view.]
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- Posthumous Humanity.* Translated by COL. OLCOTT from the French of M. d'ASSIER.
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- The Idyll of the White Lotus.* By M.C.
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- A Little Pilgrim in the Unseen.* And its sequel,
Old Lady Mary.
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- Proceedings of the Society for Psychical Research.*
London Dialectical Society's Report on Spiritualism.
 [Worth study, perhaps, in connection with the *Seybert Commission's Report*.]
- Spiritual Magazine.* 1860—1877.
 [A store-house of argument and fact.]
- Human Nature.* 1868—1877.
 [Many interesting reviews and papers are contained in some volumes.]
- The Spiritualist Newspaper* 1869 to 1881.
 [A full record of facts during those years with much philosophical disquisition.]
- Works of ANDREW JACKSON DAVIS.*
 [Experiences and revelations of a remarkable seer.]
- Works of THOMAS LAKE HARRIS.*
 [Mystical.]
- Works of ALLAN KARDEC.*
 [Re-incarnationist.]
- Works of SWEDENBORG.*
 [Mystical and Philosophical and very illuminative.]

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

- Researches in Magnetism, Electricity, &c., &c.* BARON REICHENBACH.
- The Zoist.* March, 1843, to January, 1850.
 [A magazine with much information on mesmerism, all of which is now fully accepted. Of historic interest.]
- Notes and Studies in the Philosophy of Animal Magnetism.* DR. ASHBURNER.
- Animal Magnetism.* DR. WM. GREGORY.
- Mesmerism, with Hints for Beginners.* CAPTAIN JAMES.
- Statuolism.* W. BAKER FAHNESTOCK, M.D.
- Animal Magnetism.* BINET and FERE.
 [A recent work embodying results of research at Paris, under the direction of Dr. Charcot. Latest and best work.]
- Animal Magnetism.* DR. LEE.

The chief periodicals devoted to the subject are:—

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| <i>Light</i> (London). | <i>The Gnostic</i> (San Francisco). |
| <i>Medium and Daybreak</i> (London). | <i>La Revue Spirite</i> (Paris). |
| <i>Two Worlds</i> (Manchester). | <i>Le Spiritisme</i> (Paris). |
| <i>Religio - Philosophical Journal</i> (Chicago). | <i>Le Messager</i> (Liège). |
| <i>Banner of Light</i> (Boston). | <i>La Chaine Magnétique</i> (Paris). |
| <i>Golden Gate</i> (San Francisco). | <i>L'Aurore</i> (Paris). |
| <i>Harbinger of Light</i> (Melbourne). | <i>La Vie Posthume</i> (Marseilles). |
| <i>The Theosophist</i> (Madras). | <i>Psychische Studien</i> (Leipzig). |
| <i>Lucifer</i> (London). | <i>Reformador</i> (Rio de Janeiro). |
| <i>The Path</i> (Boston). | <i>Constancia</i> (Buenos Ayres). |
| <i>The Soul</i> (Boston). | <i>Carrier Dove</i> (San Francisco). |
| <i>The Sphinx</i> (Leipzig). | <i>World's Advance Thought</i> (Portland, Oregon). |

There are also some dozens of less important journals.