

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

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

In Memoriam.

STANHOPE TEMPLEMAN SPEER, M.D.

I write to-day with a sad heart, for I have lost one of the truest friends that man ever had. When, not much short of twenty years ago, Dr. Speer and I set ourselves to the task of investigating Spiritualism, I think we both expected that we should find it a hollow sham. We soon found that it was a solid reality. We approached the subject from different sides. My friend had been a pure materialist (in one aspect of his character), though his unrest in that attitude of mind had shown itself in various attempts to probe the mystery of the future. It was not till a personal friend, herself a Spiritualist, brought to the notice of Mrs. Speer some books on Spiritualism, that Dr. Speer interested himself at all in the matter, though during his residence at Cheltenham the subject of Mesmerism and Spiritualism had come under his notice. Lord Adare's privately printed record of séances with D. D. Home was the first book on the subject that we saw, and I remember well the impatience with which I read what seemed to me "idle tales." I could not get through the book, and scornfully cast it aside. That fact has made me ever since very tolerant of any persons who have no interest in Spiritualism, or even regard it aggressively on *a priori* principles. For, though I could not read Lord Adare with ordinary patience, it was a very short time before I was immersed in Dale Owen, with an amount of excited interest which I have no words to describe. I devoured his books, and I hurried off to get all I could on the same topic. What change had taken place in me during that brief period which intervened between my trying to read Lord Adare and devouring Dale Owen I do not know, but in that time occurred an absolute revolution in my inner being.

I communicated the infection to my friend. I can easily imagine that I must have been, in those days, a centre of infection; for I was so deeply stirred myself that I could hardly fail to stir those in sympathy with me. So profound was the influence upon me that I found it necessary to put a curb on myself, and to decide once and for all that I would not allow this strange, new, exciting cause to interfere with my daily work. I determined that I would on no account allow my mind to dwell on this engrossing subject till my daily work was done. Then I permitted myself to seek into all mysteries, and Spiritualism, Occultism in all its breadth, and depth, and height, became the subject to which all my energies, outside of my

work, have been given from that day to this. Our first séances were with Herne and Williams; my first was with Lottie Fowler. I have published what occurred there; and to Miss Fowler belongs whatever credit she may desire to claim for having made a Spiritualist of me. It was not long before we set to work to experiment in the family circle. Usually we sat alone, Dr. and Mrs. Speer and I. Sometimes a close friend was added; most frequently my friend Mr. Percival; but we found that additions to the circle were deprecated by the controlling spirits, and practically that long and profoundly interesting series of séances—perhaps the most remarkable that ever occurred within the same space of time—were witnessed throughout only by Dr. Speer and his family. He never tired of listening to the strange raps—like a carpenter's shop in full work sometimes:—looking at the weird lights—some as big as a globe of a large lamp:—and testing and trying the intelligence at the back of all these bewildering phenomena.

He was always most interested in the phenomenal side of Spiritualism. Philosophy, especially metaphysical philosophy, was not in his line of thought. His early Materialism persisted till the last in oddest conjunction with Spiritualism; but the Spiritualism was a type of his own. He resented the imputation that Spiritualists were deluded. I have heard him speak very angrily of men of the type of W. B. Carpenter. But he never got into his mind the philosophy of Spiritualism. It did not interest him. Of late years, since our séances ceased, and I have devoted myself to public work, he has maintained his interest in Spiritualism, chiefly through me and this journal, and has not sought to add to his already sufficient store of knowledge. His interests in life were wide, and by no means narrowed down to any one subject. Music was the ruling spirit in his life, but he read widely, and was specially interested in books of travel. Few could match him in this branch of knowledge. He had a singular memory for facts and dates, and would quote chapter and verse, year, month, day, and time of the day for some quite unimportant occurrence. One cannot help speculating as to the change in mental habit that changed conditions of life may make. "Lost," I wrote of him, but I chose my word badly. "Not lost, but gone before," for as I write, I have a sense of his presence, and I know that the old interests will not lose their hold upon him yet. It is we who are left here that mourn, we who bear still the burden of this lower life, which yet has in it so much of beauty, and so many possibilities. We do well to mourn the removal from amongst us of a true-hearted, loyal man, who, if ever any had title to the name, we may call a "gentleman."

THE THIRD ASSEMBLY OF THE LONDON SPIRITUALIST ALLIANCE will be held at the rooms, 2, Duke-street, Adelphi, W.C., on Tuesday next, February 19th. Mr. Thos. Shorter will give "A Little Plain Talk from an Old Spiritualist," and we hope for a large attendance of our friends to welcome one who has done so much for Spiritualism.

THE ROSICRUCIANS.*

Mr. Waite's *Real History of the Rosicrucians* responds to a need long felt by persons interested in the occult, notwithstanding the anterior labours of Mr. Hargreave Jennings, whose entertaining work Mr. Waite deals with in a very uncompromising spirit.

To most people these rather pretentious personages (we mean the Rosicrucians and not their biographers) will have been little more than a name suggestive of a certain amalgam of magic and mystery,—more mystery than magic perhaps,—and we must confess, that, in this respect, Mr. Waite has left us very much where he found us. But he has unearthed probably all that can be learnt about them, illustrating what he has to display with a great deal of acute and discriminative criticism, enlivened with much delicate humour, to which the subject lends itself,—though it might scarcely, at first sight, be supposed to do so,—very happily.

It may be helpful if, before speaking of the book, we indulge ourselves with a glance at the period to which it has reference. The combined influences of the Renaissance and the Reformation, the one by stimulating, the other by liberating, the spirit of free inquiry and search after knowledge, gave an extraordinary impetus to mental activity on the Continent of Europe in the later years of the sixteenth century. But it took time for the age to emancipate itself from old methods and old terrors. The practice of seeking to deduce truth from preconceived principles or intuitions, instead of inducing it by the examination of actual facts, still prevailed almost universally; and secrecy, which the terrors of the Church had previously enforced upon research as an absolute necessity of its existence, was still maintained though no longer needed. Moreover, the earlier developments of new aspects of human speculation are always ambitious. To examine

“That which before us lies in daily life,”

which the poet tells us “is the prime wisdom,” was disdained as unworthy of philosophy by the Researchers of that day. Nothing less ambitious than the discovery of the “*Prima Materia* or the *Signatura Rerum*,” the art of making gold out of quicksilver and precious stones out of flint—of wresting foreknowledge from the stars, and the body from death by a universal medicine (made out of gold of course)—these were the modest objects of pre-Baconian philosophy on the Continent of Europe. That, in aid of aims so far extending and so occult, occult influences should be invoked more or less successfully we can readily imagine. A form of Spiritualism which modern experiences lead sensible people greatly to distrust was more or less universal. The risks of seeking direction from spirits were little understood; people believed, as they are apt to do now, whatsoever they wished to believe, and the corrective influences of publicity and mutual comparison of experiences were incompatible with the mystery in which Research was pertinacious in enshrouding itself. Science was pursued under the express tutelage of the archangels, with what result modern experience may enable us readily to conjecture.

It was in such a condition of the human mind in Germany, eminently favourable to fraud and empiricism, about the year 1614, that a pamphlet was published anonymously entitled *The Reformation of the Whole Wide World*. It was not original, but a translation from the Italian of Boccalini. Its interest in the present connection is that it was reprinted at Frankfurt a little later, accompanied by a treatise entitled, *Fama Fraternitatis, or, a Discovery of the Most Laudable Order of the Rosy Cross*. These two treatises Mr. Waite republishes as supplying the genesis of Rosicrucianism in so far as anything certain

and definite is known about it. Mr. Waite finds it difficult to trace any connection between these two little works, thus issued anonymously, not, we may suppose, without reason, side by side, in one volume. The connection, we venture to think, is not far to seek, and we submit that De Quincey's description of *The Reformation* if read in connection with its companion, the two being regarded as the first and second chapters of a whole, scarcely deserves the severe characterisation assigned to it by Mr. Waite of being “simply untrue.”

We will ask permission to examine them in connection with the remarks which we have offered on the state of mind of the age to which they addressed themselves. *The Reformation* is a satire on the wise, or reputed wise, of its day. The argument is this: Apollo, greatly exercised by the disorders of the Age, summons a Council or Jury, consisting of the wise men of Greece with a *tales* of moderns, to report to him of the remedies to be adopted to restore it to health. Each sage has a nostrum of his own, recommended by much ingenious argument, but, of course, absolutely impractical. Thales suggests that men should be constrained to live virtuously by having a window constructed in their breasts to expose hypocrisy, and thus ensure good living. Solon was of the opinion, favoured by some modern philosophers, that the world should be divided, and an equal portion allotted to each person, and all buying and selling prohibited, “so as to secure parity of goods—the mother of public peace.” Chilo recommends the extirpation of all the vices by the total banishment of the two infamous metals—gold and silver. Pittacus was of opinion that in these latter days men have “given over travelling by the beaten roadway of virtue, and taken the byeways of vice,” and that the way to reform the Age was to institute severe laws to make people virtuous. Periander discovered the evil of the Age in the practice of princes in seeking fidelity rather than worth in their councillors, and that the remedy lay in greater wisdom in those potentates. One could almost imagine one could recognise a disappointed official in the propounder of this counsel of perfection. Bias thought the great evil of the Age was to be found in man's boldness in boring through mountains, passing over broad rivers, and rashly hazarding himself in crossing seas in a little wooden vessel, and that the remedy would be found in breaking down bridges, destroying ways over mountains, and forbidding navigation and the use of boats. Cato, that austere sage, was of opinion that the evils of the Age were attributable to the female sex, and recommended its abolition, and Seneca attributed the misfortunes of the times to people expressing opinions on things they know nothing about. This, the nearest approximation to truth of all this wisdom of the ancients, suggests to one of the modern Councillors occupying the modest position of secretary, Mazzoni, the idea that before coming to a conclusion on the evils of the Age and the remedies to be applied to it, it might be germane to the matter to see the Age they are prescribing for and to examine and interrogate it. This brilliant suggestion was admitted to be reasonable. The Age was sent for accordingly. He proved to be in such a miserable state, being covered all over four inches thick with a scurf of appearances, that the wise men of old—the moderns, having more sense, apparently taking no part—call for ten razors and fall to shaving it off with great diligence, but finding that the evil had entered into the very bones they put on the patient's clothes again and dismissed him. Then convinced that the disease was incurable they shut themselves up together, and abandoning the cause of public affairs resolved to provide for the safety of their own reputations. They then drew up a manifesto complimenting Apollo and themselves on their efforts to a general reformation. Then coming to particulars they fixed the price of sprats, cabbages, and pumpkins, and ordered that the measures of higlers who sold peas and black cherries be

* *The Real History of the Rosicrucians founded on their own Manifestos, &c.* By Arthur Edward Waite. (London: George Redway, York-street, Covent Garden.)

made larger, and then dissolved their assemblage amidst the applauses of all Parnassus.

The Reformation of the Whole Wide World, of which we have given a synopsis, is surely very excellent fooling, but had it been that only, we should scarcely have ventured to enliven our pages with it. It is much more than this. It is a carefully elaborated satire, designed to discredit the ways of the reputed wise of its age in dealing with the investigation of truth, the practice then prevailing of deducing results from preconceived impressions and prejudices instead of inducing them from practical examination and experience of the facts and the laws of the facts actually before them. A practice, alas, by no means confined to the "Researching" of the early years of the seventeenth century. Its translation from the Italian and presentation in German was intended, we have suggested, to form the prelude to proposals for devising a better order of things, proposals infructuous because the proposer fell into the same errors by employing, so far as can be judged, the same erroneous methods as the wise who had preceded him, and for other reasons more important even than these as affecting the interests of truth.

(To be continued.)

IMAGINATION AND PHANTASY.

By A. J. PENNY.

(Continued from p. 56.)

"The deep sea of love is a leaven of fire, which shall break the adamant nature in the man of sin, in both worlds; for it spreads itself over all worlds and reduces everything into the pure being and nature of God. Such is the true nature and property of Love."—JANE LEAD.

"Christ, the inbreathed Word, Who only can reach the soul's original ground, being the creating *Fiat*, can alone make all new again."—JANE LEAD.

Swedenborg seems to have noticed the surface similarity and intrinsic difference of phantasy and imagination, for in No. 3,172 of his *Spiritual Diary* we find, "I spoke with a spirit concerning phantasies, yea, with those who supposed that they were wholly corporeal men, although they knew they were spirits" . . . "it was granted to tell him that man seems to live for himself, and yet it is such a phantasy, and that it is not wonderful that there exist phantasies concerning the body and corporeal things so long as that phantasy of living in or from himself remains. Afterwards we spoke concerning angelic representations, that still they are not, although they appear. Concerning which it was granted to say, that such things are imaginations, or representative imaginations, signifying celestial and spiritual truths, and are thus exhibited to angels and angelic spirits. Wherefore they are not phantasies, for they feel them and are intimately delighted with them. Such delight and felicity cannot come from any other source than from the truths of faith which are therein."

And of useful phantasies he tells valuable truth in this other entry. "Spirits seem to themselves to dwell in houses and bed-chambers, and these indeed well furnished with utensils of every kind, and also with indefinite variety according to each one's inclinations; thus because initiated into the like, during the life of the body, they also retain after life, and desire similar things; thus the like are granted them with indefinite variety according to each one's genius, and thus they are bent to good, for they arrange those things according to uses which the Lord disposes, and at the same time the use introduces quiet and innocence in their minds. Thus also peace and innocence are insinuated." (Nos. 2,447 and 2,448, Vol. II.) . . . "They do not stand in want of all these things in the other life; wherefore such a cupidity is false; but to receive such things as have been mentioned, from the Lord, and to arrange them according to use in tranquillity and innocence, this is the chiefest reality, because it conduces to their felicity. Such imaginations so-called are real, because they have real things in themselves."* (No. 2,449.)

[This is a lesson which many a discontented heart might profit by, before carrying its poison into the world of spirits.]

Here we have the vital distinction between phantasy and imagination vividly lit up. Contentment and consequent happiness are real, they proceed from facts; such and such pleasant

* Italics are mine, where the point in question is specially impressed.

phantasies are received from the Lord and tend to use. Compared with these, a phantasy proper is what the lovely vegetation seen in mirage is to the produce of fertile soil. The first must perish fruitless of all but deceiving and disappointment. It is but a seeming thrown upon barren ground by transient influences,—it is not generated. This is the difference emphatically marked in all Boehme says about imagination; so far from confounding it with any delusions he says, "the *Magia* is the greatest hidden secret, for it is above Nature, and maketh Nature according to the form of its will"—and after a profound analysis of its efficacy in the antecedents of Nature, he gives the key to his frequently asserted problem that "all things arose from Divine imagination" in these few words, "*The Magia is the acting in the will-spirit, or the performance in the spirit of the will.*" . . . "This magic will which yet sticketh in the desire, may image itself in the looking-glass of the wisdom how it will, and as it imagoth itself in the tincture, so it is comprehended in the *Magia* and brought into a substance."*

Tincture here means the light proceeding from the soul's fire, it is the most mysterious force in nature, and here only this much can be offered to explain it—Boehme's own definition in his *Explanation of the Table of the Three Principles*:—"Tincture is the separable word out of which the seven properties"—those of Eternal Nature—"flow forth." (Par. 41.)

This separable word, man's will re-out speaking itself as "a child of the omnipotency," forms into a substance in a surrounding plenum of what St. Martin calls "*Matières Spiritueuses.*" For every "imagination desireth only substance in its likeness wherein it doth exist,"† and it is by the strength of its desire the performance, not the mere project of the will. It is a forcible laying hold of impressions which, without a determinate vigour, would pass away like the shapes of fleeting cloud; and the will must be as steadily fixed, while imagining, as one point of the compass if the other is to trace the desired circle. It is to this central point that Boehme refers when he says, "in every will of every essence, there is again a centre of a whole substance."‡

Now the centre that generates substance must, according to his showing, be a fire: the will in the last analysis, is the soul's fire, and its light, and consequently the substance produced from light, depends on what fuel of imagination that fire is fed by. Let him explain himself here. "The fire of the soul must have the right fuel or wood, if it be to give a clear, bright, and powerful light; for from the soul's fire, God's Spirit in its power becometh separable, distinct, and manifest in the nature of the soul: as the light is manifested from the fire, and as the air is manifested from the fire and light, and as a subtle dew or vapour goeth forth from the air, which becometh substantial after its going forth, whence the light draweth the power and virtue again into itself for its food" . . . "so in like manner can Christ in Man not be manifested, though indeed he be in man and draweth and calleth him, also presseth himself into the soul, unless it eat of the fiery *Ens* (of his love) into its property. . . . and then out of the soul's fire, the right divine air spirit goeth forth out of the fire and light, and bringeth forth its spiritual water out of itself out of the light, which becomes substantial; whereof the power of the light eateth, and in the love desire introduceth itself into a holy substance therein—viz., into a spiritual corporeity, wherein the Holy Trinity dwelleth, which substance is the true temple of the Holy Ghost."§ It is difficult to me to stop short in such quotations—so helpful and enlightening is the context; and one sighs to remember how few can ever read it—even of those who fain would. It was in deference to this spiritual corporeity that J. G. Gichtel said when speaking of his contemporaries: "The inner body of virtue is dead; they are but skeletons of men." And it is because the rebel angel and his host fired their imagination with proud desires, and lost the only light that can produce enduring substance—for they have but flashes of unsteady light—that they long to be creaturely, to have something like substance for their unquiet souls to exist in. "Our selfhood hath no true *Ens* wherein its light may be steadfast; for it createth with its desire not out of the Eternal One, viz., out of God's meekness, but createth itself into substance, its light originateth only in the substance of the selfhood."|| "Light in all forms is the master," Boehme says

* Fifth and Sixth Point, pars. 88 and 89.

† Point II. of Six Small Points, par. 21.

‡ First of Forty Questions, par. 115.

§ Election, chap. viii., pars. 231, 234, 238.

|| Brief Explanation of the True and False Light, par. 35. Almost word for word, the same as Sixth Epistle.

elsewhere, "for it *hath* the meekness,"* and "meekness maketh substantiality."

How literally true this is it is not here the place to show; his writings will do that—especially in the *Treatise on the Incarnation*, part I., chap. v., pars. 67 to 72. I can fancy how scientific readers may smile derisively at all this; but perhaps he knew something of science though not of our scientific formulæ. Sir Isaac Newton was glad to borrow from him one of his most valued theories. The general reader, too, would say, of course, what absurdity to suppose that all this goes on when we feel nothing of it. But while so many vital processes of our animal life go on unfelt, it is unreasonable to think that accretions of growth in the immortal body are likely to be perceived. Nevertheless there must be a conscious death of the apostate self-will before the Divine word can re-utter itself in the soul. That habitual self-suppression, that resolved dying to sin is now all the human will can do towards the rebirth of the image of God.

The practical issues of these doctrines are momentous. "Every will hath a seeking to do or to desire somewhat, and in that it beholdeth itself, and seeth in itself in the eternity, what itself is; it maketh to itself the looking-glass of its like, and then it beholdeth itself what itself is; and so finding nothing but itself, it desireth itself."†

If in every world we are liable to find nothing but ourselves, the unspeakable folly of setting our hearts upon external goods comes into clearest light. What we have, however delighting and desirable, is truly a matter of small importance compared to what we are, and if we could but see it, the habits of our mind, our thoughts, wishes, and aspirations are really bills of exchange upon our future lot, be it on this or the other side of bodily dissolution. A trick of being discontented with such things as we have is a flaw in our looking-glass which no change of existence can remove; it is a defect in our own hearts which will come before us wherever we may be till humility and love have been made magical by the "spirit of the will." If we knew all the ramifications of cause and effect in external circumstances, I believe we should discover that they are not only more of a response to secret desires, but a truer reflection of character, than we generally suppose—ante-natal character some will say. But short of that length of causation, all might allow it if, besides seeing how character moulds events, we could estimate the impetus given to every turn of events favouring its peculiarities by accomplices unseen. For our wills attract others in the same cupidity. The immediate consociation of chemical atoms that have affinity one with another may give some notion of how instant and how strongly inviting and intensifying such attraction may be. Every human being is a mighty magnet, and, the will once determined, legionary subject spirits rush into coalition. We were lost if the love which is the life of the world of light were not as eager to combine with the faintest beginnings of spiritual rebirth: and cruel, though so often an unconscious wrong, is the word or look from a human being which imperils that in the soul of another; for "the fiery essence of the soul figureth an image for the soul, according to its imagination in the will."‡ To throw upon the looking-glass of another an evil or dispiriting representation of the soul that there seeks itself, is to do much to poison the will, and deface its fair image, so fragile, so unsubstantiated still! Hence the inexpressible importance of fixing imagination on Divine love. "Whereinto a spirit introduces its longing imagination, the essence and property of that it receiveth in the great mystery of all beings."§

"Hold fast to love in your imaginations," says Gichtel, with the eagerness of a long experienced victor over wrath. "Nothing can take it from you but your own imagination: as soon as our imagination goes out of the love darkness enters the imagination." Merciful heaven, let this be believed! Let it not pass away from thought as a mere opinion! For as "all things are generated out of imagination, so also the soul shall receive its property in the imagination: and every imagination reapeth its own work which it hath wrought."||

SUNDAY EVENING GATHERINGS FOR THE PEOPLE.—Mr. John Page Hopps (of Leicester), will, by request, conduct three special gatherings in London, at the Royal Foresters' Palace, 93, Cambridge-road, Mile End, on Sundays, February 17th and 24th. Commence at seven. All seats free.

* *Incarnation*, Part III., chap. v., par. 40.

† *First of Forty Questions*, par. 22.

‡ *Appendix to Forty Questions*, par. 29.

§ *Signatura Rerum*, chap. xvi., par. 25.

|| *Ibid*, chap. xvi., par. 41.

JOTTINGS.

The *Athenæum* article on "Book Sales" contains this paragraph:—

"Books on witchcraft, magic, and kindred subjects realise high prices, and a few years hence will be difficult to procure at all, unless, indeed, Mr. Redway or some other astute purchaser cares to duplicate his stock while there is time and keep it under lock and key, for the benefit of the next generation."

The *Contemporary* boasts a seventh edition, but those who are behind the scenes are not always content to accept a statement of "second" or "seventh" edition. They want to know how many copies of the first edition were printed, and how many actually sold.

It is easy to get rid of any number of copies of a book or magazine by a system of gratuitous distribution; and it makes all the difference, in talking of editions, whether 250 or 500 copies are issued as a *first*, to be followed by another issue of 250 or 500 copies, with a new title page, as a *second*, edition; or whether, as in the case of Colonel Olcott's lectures, the publisher strikes off 2,000 copies at once, and issues the whole of them as the first (and only) edition.

Yet we continually hear the success of a book predicted merely from the fact that a "second edition" of it is being advertised, and, curiously enough, it is the readers of books which are notoriously slow-selling and unprofitable who are the most ready to draw a hasty conclusion of this kind.

We happen to know what figures may be safely taken as indicating a fairly successful venture in publishing a certain class of book, when proper allowance is made for the expense of production and advertising in each case, reckoning only the average net price of copies actually sold, and taking into consideration the length of time the book has been before the public.

In a little more than two years 612 copies of Mr. Sinnett's *Memoir of H. P. Blavatsky* (10s. 6d.); 538 copies of Mr. Waite's translation of the *Writings of Eliphas Levi* (10s. 6d.); and 636 copies of Dr. Hartman's *Life of Paracelsus* (10s. 6d.) have found purchasers.

Since the spring of 1885 no less than 1,029 copies of Colonel Olcott's *Lectures on Theosophy* (7s. 6d.) have been sold. Since the summer of 1886, 1,045 copies of Dr. Hartmann's *White and Black Magic* (7s. 6d.) have been disposed of. Both these books had previously been published in India by the authors.

Of three books published in September, 1887, Mr. Waite's *Real History of the Rosicrucians* (7s. 6d.) has sold the best, 720 copies having been disposed of. Mr. Mather's *Translation of the Zohar* (10s. 6d.) follows with 641; while Colonel Olcott's *Posthumous Humanity* (7s. 6d.) has found 632 purchasers. Of recent publications 374 copies of the reprint of Vaughan's writings, edited by Mr. A. E. Waite (10s. 6d.), have gone off, and 116 students of magic have subscribed to the *édition de luxe* of the *Key of Solomon*, published at 25s.

When a single firm engaged in publishing this special class of literature sells over 1,000 volumes a month—and Mr. Redway owns to a sale of his own publications of upwards of 37,000 during the past three years—during a period of commercial depression, we feel that the *Athenæum* was not far wrong when it conceded that students of occult science are not few in number nor poor in substance.

The *St. James's Gazette* has an article headed "Some Curious Dreams," which is, in fact, a notice of Du Prel's recent work, as translated by Mr. C. C. Massey. We do not remember to have read in any paper a more fatuous piece of would-be funny writing. It reflects no credit on the paper in which it appears. And we have recently had hopes of the *St. James's*.

The *St. James's Gazette* discovered as a remarkable fact that "so much of the most popular imaginative work is either suffused by religious theory, written by mystics, or based on the supernatural." It is; it is. But read "LIGHT." We have been saying the same thing, and giving chapter and verse for our opinion any time these three years. We note that our belated contemporary has woken up.

The same journal announces that the biography of Laurence Oliphant is to be undertaken under the superintendence of his

widow, and complains that "authorised biographies have a way of being belated." Is our contemporary a biography? *Blackwood* asks for letters of Oliphant. The work is in the hands of Mr. Haskett Smith, an old and tried friend.

From the *Athenæum* :—

"An authorised memoir of the life and work of the late Mr. Laurence Oliphant is to be undertaken under the superintendence of his widow, and in the meantime premature attempts at biographies, which must necessarily be imperfect or misleading, are deprecated by his representatives, who will be grateful for the co-operation of any of Mr. Oliphant's correspondents in their task. Copies or originals of any of Laurence Oliphant's letters will be received by Messrs. William Blackwood and Sons, 45, George-street, Edinburgh, and safely transmitted to Mrs. Rosamond Dale Oliphant."

We have (from the *Echo*) a batch of "coincidences" which we commend to Mr. Bundy, who is collecting such cases. Here is one respecting the death of Phelps :—

"Phelps had a most superstitious regard of the word 'Farewell,' and he invariably refused to make a farewell speech, owing to the fact that he had once dreamed that he should die on the stage if he ever attempted to make one. A most singular verification of this presentiment is recorded of his last appearance. 'During the performance of *Henry VIII.*, when acting Wolsey, while in the very act of uttering the ominous words—

"Farewell! a long farewell to all my greatness!"

he broke down in utter collapse, and the curtain, as it slowly descended, shut him out from the public gaze for ever; his foreboding had been realised, and the farewell he could never teach his tongue to speak the poet had spoken for him."

And here another of the death of a great actor :—

"Cummings, the tragedian, on whom it is said John Kemble fashioned his style. It was at Leeds, while playing the husband of the unfortunate Jane Shore, that this brilliant actor received the last mysterious summons, while in the very act of uttering the words of the beautiful text—

'Be witness for me, ye Celestial host,
Such mercy and such pardon as my soul
Accords to thee, and begs of Heaven to show thee,
May such befall me at my latest hour,
And make my portion blest or curst for ever!'

"As the last word fluttered on his lips he dropped dead before the audience."

A pathetic story of a death, for which cause is given, coincident with an appropriate line, the utterance of which probably gave rise to deep emotion :—

"It is recorded that Palmer, the eminent actor, while enacting *The Stranger*, at the Theatre Royal, Liverpool, died in the act of uttering the words—

'There is another and a better world.'

The curtain fell upon the awful scene, and then it was discovered that the unfortunate man had actually died of a broken heart upon hearing of the death of a beloved son, the news of which had been conveyed to him just before the end of the play."

This is more of the nature of "the ruling passion strong in death" :—

"Charles Dillon's last words were those of his great part of Beverley; he was laughing and talking amid a group of friends, when he paused suddenly, put his hand to his head, as he was wont to do as Beverley, and exclaimed, 'God! can this be death!' As the words left his lips, he fell dead without a groan."

And yet one more most appropriate epitaph, had the line been graven on his tombstone :—

"Harley, the great comedian, was death-stricken while acting Bottom, the weaver, in Charles Kean's great revival of *A Midsummer Night's Dream*. He died while saying the words—

'I have an exposition of sleep come upon me.'"

S. E. de M. writes to the *Spectator* on the Evil Eye :—

"Mr. Edward Noel, whose name will be recognised by many readers as that of a man of much intelligence and talent, as well as of accuracy in his statements, was the owner of a large property in Eubœa, on which he lived many years. Although my friend had no belief in the many superstitions which abound among the Greek working people, he spoke to me of several of these, one of which was the following: A man living on his estate was reputed to have the 'Evil Eye,' and to have done much harm unintentionally to his neighbours by this fatal gift. One day Mr. Noel was riding a very fine favourite horse, when he saw a man approaching him at a distance. I forget whether he recognised him; but he turned his horse and rode behind a hillock. The man must have also turned out of his road, for they met, and the man gave a start, putting up his hands, when the horse at once fell dead."

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Light:

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

SATURDAY, FEBRUARY 16th, 1889.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi. 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.

Business communications should in all cases be addressed to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, W.C., and not to the Editor.

SECOND SIGHT.

No. IV.

IV. Sometimes the warning is audible.

A case which our narratives confirm and illustrate will be found in the *Folk-Lore Journal* (No. 4, already cited). We may also refer to case No. 4 under division No. I.

1. "The instance given by Robert Barclay of Urie, the author of the Apology for the Quakers, concerning Archbishop Sharp, as the same is delivered by Robert Barclay of Urie his son: 'Upon the third of May 1679, as he was travelling home from Edinburgh in his coach, he was murdered: It being very remarkable, that some few days before the murder, Robert Barclay being upon a journey to the yearly meeting at Edinburgh, in company with his wife's sister, and they being early on horseback, at the East Ferry, as they passed by the kirk (which belonged to the Archbishop), close by the end of the town, they heard a most terrifying howling noise, which was astonishing: upon which they sent the servant to look into it through the windows, who could then perceive nothing: but no sooner returned to them, than the noise began again, and continued till they rode out of hearing. This account both he and his sister gave immediately after, and she, in my hearing, repeated the same, but a few years ago, to a company visiting her at her own house in Newcastle, consisting of Quakers and others. This I mention as matter of fact, without any other reflection.'"

2. "Captain MacDonald of Castletown, (allowed by all his acquaintance to be a person of consummate integrity) informed me, That a Knoydart-man (being on board a vessel at anchor in the Sound of the island of Oransay), went under night out of the cabin to deck, and being missed by his company, some of them went to call him down: but not finding him, concluded he had dropt from the ship's side: when day came on, they got a long line furnished with hooks (from a tenant's house close by the shore), which having cast from the ship's side, some of the hooks got hold of his cloaths, so that they got the corps taken up. The owner of the long line told Captain MacDonald, that for a quarter of a year before that accident happened, he himself and his domesticks, on every calm night, would hear lamentable cries at the shore where the corps was landed: and not only so, but the long lines that took up the corps being hung on a pin in his house, all of them would hear an odd ginging of the hooks before and after going to bed, and that without any person, dog or cat, touching them: and at other times with fire light, see the long lines covered over with lucid globules, such as are seen drop from oars rowing under night."

3. "The Lady Coll, happy in a pious education, and since in the practice of untainted virtue, informed me, That she heard

at different times, in a closet adjoining to her bed-chamber, a great noise as if the wall was fallen, which so alarmed her, that she went in directly into the said closet, and examined everything about it which she was surprised to find in the same order she had left them: In a few days, a person died in her neighbourhood, and some articles for his sowe and coffin were taken out of that closet; after which no more noise was heard therein. It is very frequently observed, that the articles employed for a sowe and coffin, are so haunted, as to make a noise for some time before they are put in use; according to many attestations."

These are manifestations to the senses of sight or hearing of one or more persons.

Now comes the question, What is the object in view? The answer has already been given by the quoted narratives. They are almost always warnings of the advent of some important event such as death. Sometimes, however, they are indicative of some very trivial occurrence, as, for example, the visit of the factor, though, as that may have led to an eviction, it is conceivable that the event might have been important enough to those concerned. Be this as it may there is a group that is distinctly,

V. Prophetic.

1. "In the year 1723, or 1724, there lived in the island of Isla, Angus MacMillan, an honest conscientious country-farmer, in good esteem with all his acquaintances. He, and my informer, happened to meet on a day at Mr. Donald Campbell's house (MacMillan's landlord); Mr. Campbell upbraided him (in joke) with the name of Seer, &c. He made answer, That, tho' he was not of that tribe, he ought not to jest for his diversion on such a serious subject; however, he could tell him of an event which was to happen that same day, in which he was the principal person concerned; and then told him, in presence of the company, he would break his leg before he arrived at Sunderland's, about a mile distance. Mrs. Campbell hearing this prophecy, desired Mr. Campbell to stay at home for that day; but he laughed at her credulity, caused her to bring him a dram to drink to the Seer, and immediately took his horse (that stood saddled at the door). MacMillan, and my informer, following on foot, found him sprawling on the sand, and his leg broken, by a fall of horse and rider: Whereupon they laid him on a bier brought from the church, and carried him with the help of others to Sunderland's house, where a doctor being accidentally, set his leg; my informer, (a person of great candour), and MacMillan himself assisting at the operation."

2. "The said Mary [Mary Campbell of Scalpa] further relates, That one Donald M'lustalcare, another notable Seer, often before the event happened, was frequently alarming the people of the family, that murder or manslaughter was soon to happen therein; and some short time thereafter, a boy that was servant to Lauchlan MacLean, a son-in-law in the family, and then in the house, having his Master's pistol in his hand, diverting himself, by opening and shutting the pan; which the old Seer observing, gave him a short reprimand, and, in an angry manner, desired him to lay the pistol aside, which the boy despising, and still continuing his puerile diversion, the pistol being loaded, the shot went off, and killed a young girl that lay in a bed in the room; by which the Second Sight above narrated, was too literally accomplished."

3. "Angus Gordon, a sedate, sensible, old man, eighty years of age or thereby, informed me, that being in company at Husebost, with John MacGhresich, who lived in a neighbouring village, and one or two more, they went to speak to John MacKenzie and his wife, a notable Seer, who were winnowing corn: And after some discourse, MacGhresich having bid them farewell, the old Pythoness told the declarant, and others present, with great regret, they should not see him again, as she was sure he would be drowned. Three days thereafter, MacGhresich having gone to fish on a tempestuous day, either slipped by a false step of the rock where he took his stand, or he was washed away by a surge, so that he was drowned: Which not only verified the prediction but also confirms, that the faculty of sight is no further employed in these revelations, than as a person awakened out of a dream, by the impression on his imagination in sleep, can recollect and describe, with the aid of memory, diversity of colours, situation of places, all kinds of animals, men, women, and children, with their different pursuits, affections and attitudes."

4. "A young girl was contracted to a gentleman in the Lewes, equal to her in birth and other circumstances; yet a Seer that lived about the family, frequently told her, she should never be married to that man; and even upon the night when a Parson who came on the place to join their hands, the bride and bridegroom being compleatly dressed, and ready waiting to fulfil the ceremony, the Seer persisted in what he so often had asserted. In the meantime, the bride having stept out of the room after night fell, she was met with by a gentleman, at the head of twelve persons, who carried her to a boat hard by, and, conducting her to an island at some distance from the Continent, waited there until they were married, and the Seer's prediction fulfilled. I had this story told me by a gentleman, one Donald MacLeod, lineally descended of the MacLeods of Lewes, a family now extinct, but once a great antient and flourishing family, descended from the Norwegian Kings, who possessed the Isle of Man, and the western Hebrides for several centuries."

5. "The fifth instance is strange, and yet of certain truth, and known to the whole inhabitants of the island of Eigg, lying in the latitude of 56d. 20m. north; longitude 14 degrees. There was a tenant in this island, that was a native, a follower of the Captain of Clanranald, that lived in a town called Killdonan, in the year of God 1685, who told publicly to the whole inhabitants, upon the Lord's day, after divine service, by Father O'Ruin, then priest of that place, That they should all flit out of that isle, and plant themselves some-where else, because that people of strange and different habits and arms were to come to the isle, and to use all acts of hostility, as killing, burning, tirling, and deforcing of women; finally, to discharge all that the hands of an enemy could do, but what they were, or whence they came, he could not tell. At the first there was no regard had to his words, but frequently thereafter he begged of them to notice what he said, otherwise they should repent it when they could not help it, which took such an impression upon some of his near acquaintance, as that several of them transported themselves and their families, even then, some to the Isle of Cannay, some to the Isle of Rum, fourteen days before the enemy came thither, under the command of one Major Fergusson and Captain Pottinger, whilst there was no word of their coming, or any fear of them conceived. In the month of June 1689 this man fell sick, and Father O'Ruin came to see him, in order to give him the benefit of absolution and extreme unction, attended with severals of the inhabitants of the isle, who, in the first place, narrowly questioned him before his friends, and begged of him to recant his former folly, and his vain prediction; to whom he answered, That they should very shortly find the truth of what he had spoken, and so he died. And within fourteen or fifteen days thereafter, I was eyewitness (being then a prisoner with Captain Pottinger) to the truth of what he did foretell; and being before-hand well instructed of all he said, I did admire to see it particularly verified; especially that of the different habits and arms, some being clad with red coats, some with white coats and grenadier caps, some armed with sword and pike, and some with sword and musket."

[“The above is quoted by T.I. from ‘a small posthumous pamphlet on the Second Sight, writ by Mr. John Fraser, dean of the Western Islands, and minister of Tiree and Coll.’”]

DECEASE OF DR. STANHOPE SPEER.

We record, with deep regret, the sudden death of Dr. Speer. He was stricken with apoplexy and subsequent paralysis, and succumbed to the attack on February 9th, at Clifton, where he was temporarily residing on account of Mrs. Speer's health. Dr. Speer took part in the formation of the British National Association of Spiritualists, and was a Vice-President of the London Spiritualist Alliance. In his house some of the most remarkable phenomena of Spiritualism in modern days were witnessed. Dr. Speer, though caring little about the philosophical and metaphysical aspects of Spiritualism, was profoundly convinced of the reality of the phenomena which he had witnessed, and never lost an opportunity of bearing his testimony and pressing it home on others. He was a man of great kindness of heart and true nobility of character. In his removal from our ranks we are the poorer for the loss of a genuine and trustworthy friend.

SECOND ASSEMBLY OF THE LONDON SPIRITUALIST ALLIANCE.

The Second Assembly of the London Spiritualist Alliance was held on Tuesday evening, the 5th inst., at 2, Duke-street, Adelphi, Dr. George Wyld having been announced to give an address on “Miracles, as Consistent with Nature, Science, and Experience.”

Dr. Wyld said he could not read his paper on “Miracles as consistent with Nature, Science, and Experience,” because it was in other hands: but he would from his notes make some observations on the subject.

Now, as to our experience regarding miracles, nearly all Spiritualists possessed that experience, and Mr. Wallace and others had written admirable books in that direction; but we found this: that in these days of the dominance of Agnosticism, not only were nearly all our leading men of Science disbelievers in the supernatural, but a large number of distinguished clergymen in the Church of England either shunned the subject, or privately admitted that they could not assert that they believed even in the miracles of Jesus Christ.

As I have said, we Spiritualists, believing as we do the phenomena of slate-writing, the levitation of the human body, and the passage of matter through matter, believe in miracles; but many honestly thinking men and women who have not the advantage of our experience, find it impossible to believe, because they believe miracles to be contrary to nature, and, therefore, it is the object of these remarks to show that miracles are not contrary to nature, but are manifestations of the accentuation of the forces of nature, and are thus not contrary to, but are only manifestations of a higher, nature. If this can be shown, then a belief in Spiritualistic phenomena and miracles must become easier to the critical scientific mind.

Last spring I had a letter in “LIGHT” with this title “The Philosophy of Miracles and the Miracles of Jesus Christ.” This paper subsequently was reprinted in *The Scots' Magazine*, a literary and religious periodical published in Glasgow, and it drew the attention of some of the leading theologians of Scotland, and I was urged to expand my short paper into an article suitable for further publication. This I have done, but as yet I have not succeeded in inducing any of our leading periodicals to risk its appearance in their pages. The fact is the supernatural is effectually boycotted in those pages, and as an evidence of the tyranny of Agnosticism, the article “Miracle” is excluded from the last edition of the *Encyclopædia Britannica*. This is surely a very short-sighted and narrow-minded act, for surely it would have been consistent with the strictest rules of science to have briefly given the arguments on both sides of a question which may be regarded as the question of the day. At least, it is extremely ominous that now, for the first time in the history of literature, the word miracle is ignored in a work professing to be the most complete dictionary of the age.

When I applied to the editor begging some explanation of this anomaly, the reply I got on a postcard was, “It has been thought better to exclude controversial subjects.” And yet the same work contains articles on Homeopathy, Mesmerism, and Spiritualism, although the views taken in these articles are agnostical.

I conceive that although the great difficulty in believing in miracles arises from the want of experience, it also lies in the reception of the idea of the miraculous which has arisen from the fact that the axiom of Hume, that “a miracle is contrary to the laws of nature, and is, therefore, impossible,” has been generally accepted, for even our theological critics say that miracles are contrary to nature, and Mozley, in his *Bampton Lectures*, regarded by the Church as the most learned work on the subject, uses these words: “A miracle is a suspension of the laws of nature and an act of Divine interference”; and so also Canon Westcott in his *Gospel of the Resurrection*.

To these assertions my reply is that a miracle is not an act contrary to nature, but is an act in harmony with nature, being the result of an accentuation of the forces of nature. Further, miracle is not contrary to nature, but constitutes nature, for the external universe is the one universal standing miracle. I define miracle as the direct action of spirit on matter. For instance, if I lift a book, it is my mind or will which lifts it. My will acts on my brain, and that on the nervous system, by which a message is transmitted to the muscles and so the book is lifted. This is a miracle in the sense that it is an act of

mind over matter, suspending the law of gravitation, but it is not a miracle in the sense of the *direct* action of mind on matter. But if I lift the book by will and independently of my physical frame, then the act is a true miracle. But inasmuch as although it is a direct action of the mind over matter, so far as our senses are cognisant, the so-called direct act is not so, because the act is accomplished by the agency of an invisible force controlled by the mind or spirit.

Now, as to matter itself, we have no scientific evidence that it exists *per se*, the dynamic theory being, that so-called atoms of matter are only centres of force, probably revolving with so infinite a velocity as to give the result of resistance or hardness. But whether ultimate atoms exist or not, those centres which stand for atoms are controlled by the force of cohesion, and this force of cohesion is most probably a mode of action of the magnetic force, the theory being that magnetism is differentiated from electricity by its rotatory action.

Now it is a very striking fact, that at our Spiritualistic séances the beings who produce the marvels, all assert that their *modus operandi* is by controlling the magnetic force, and although this talk may be only a reflection of the minds present, it yet remains a fact that the idea seems to be universal in the spirit world, so far as it is revealed at these séances.

If so, then we can believe in the inspiration of the ecstatic who said to me in trance, "Electricity is the arm of God," and we can see the *rationale* of another saying, "It is magnetism which renders magic possible." Further, we are thus in this view, finding as we do that magnetic force is the foundation of all matter, led to see that the Divine mind in creating the universe, used magnetic force as the instrument of His Will, and we thus further see how it is that the external universe and man are only the materialised forms of the Divine Will.

When we come to details we can readily believe in the miracle of water being converted into wine, simply by the transposition of the atoms. For instance, we find that fat, starch, and sugar are almost identical chemically, although so contrary sensuously, and the theory is, that this is simply the result of the position of the atoms.

Then we find that a little black seed will grow into a lovely rose in a few months—and quicker in a warm country than in a colder; and we find no difficulty in believing in the possible stimulation of that seed, so that it might grow into a blooming flower in one hour; the question is only one of time, and relative force, and as in the spirit world there is no measure of time, as in our sidereal system, the question remains only one of relative force.

So also in blindness from cataract. These deposits, it is known, have, when incipient, been occasionally resolved by stimulants, and it is easy to comprehend how a power analogous to mesmerism, but of a pneumatic as differentiated from a psychic origin, might resolve the deposit *immediately*.

But another great barrier to the acceptance of miracle consists in the assertion of theologians that a miracle is an act of *Divine interference*. This statement has no foundation in fact, for we find that in nearly all recorded miracles a human being is the instrument employed. But this instrument must be in the pneumatic state, that is, he must use, not the will only of the soul, but the faith or will of the spirit. As such he is *en rapport* with the Divine, and thus it may be said the miracle is wrought by Divine interference, but, if so, it is by means of an instrument.

When in the spirit world we shall live the life now called miraculous, that is, we shall live the spiritual life as distinct from what is called the "natural" life—for the natural and the supernatural are only phases of two conditions. When in the spirit world, we are unknown to the external world, and we of the external world speak of the spiritual world as if it were less real and solid than our physical world. The reverse, however, is the case, as witnessed by those who have experienced both conditions; for these say that the characteristic distinction of the spirit world is its intense reality and *solidity*, and a friend of mine who had in trance experienced the spiritual condition could not abstain from laughing at the absurd delusion that this temporal world was the solid world.

The *rationale* of this solidity is that spirit is the one reality in the universe, and phenomena are only shadowy and evanescent forms assumed for temporary purposes. The manifestation of miracle is thus only the manifestation of the essential as underlying the phenomenal. It is "heaven breaking through the earth," as our great Spiritualistic poet says of the hyacinths in the spring of the year, and to deny miracle is to deny that man is made in the image of his Maker.

At the conclusion of Dr. Wyld's address an interesting discussion took place.

Mr. J. Enmore Jones thought that Spiritualists were not working on unbelief as he would like. He wished Dr. Wyld had insisted more on the power of intellect in the Unseen; he would then have shown how the power of spirit acted on solids; the seen easily turned into the unseen, the unseen into the visible. Thus how potent were the unseen forces of nature around us; the hurricane, and among others, the substance that produced the lightning flash. These acted definitely on matter; why, then, should it be wonderful that individualised spirit acts on us? He was himself disappointed at the slow motion of the machinery of the great Spiritualist movement. He would like to work on leading minds so that they might work on the masses of the nations, for he believed that nine-tenths of the misery of life was caused by lack of belief in a hereafter.

Mr. Stack thought that Dr. Wyld had hardly done justice to Mrs. Sidgwick's article on Spiritualism in the *Encyclopædia Britannica*. Considering the standpoint of the writer he thought the article was fair; it gave prominence to the names of the best authors, and admitted the improbability that so many witnesses were all deceived. Mrs. Sidgwick had a congenital incapacity to receive the facts of Spiritualism, but she was a perfectly impartial critic.

Mr. Pearson inquired whether Dr. Wyld could explain the raising of Lazarus by natural law.

Mr. Milner Stephen referred to the case of the buried Fakirs in India, the best attested of which was published in "LIGHT," Vol. I., pp. 14 and 22. He thought that there was analogy in the cases. Why should we doubt that Christ, with His mighty power, could control the spirit, and recall it to the body? Spirit did not leave the body at once but at irregular times. Mr. H. Junor Browne had recorded (in the *Harbinger of Light*) how he watched the departure of the spirit from the body: it was not released for more than half-an-hour. The magnetic power of Christ might retain or recall it to the body.

Captain Pfoundes, speaking as an Orientalist, alluded to the burial of Fakirs, and pointed out that there was no analogy between such cases and raising of the dead to life. There was in the former case no dissolution, no decomposition. The Fakir had studied the habits of hibernating animals, had learned to restrain his breath, and remain for an indefinite time in a state of trance. The belief in miracles entered intimately into the fabric of religious thought in India. The natives believed also in the transmigration of souls and in the transmutation of metals. Adverting to literal interpretation of texts taken out of their context, the speaker protested against the practice as calculated to mislead. Oriental people were allegorical and florid, poetic and not literal in diction and thought. Such a miracle as the transmutation of water into wine, which Dr. Wyld had taken literally, was probably allegorical in conception and emblematic in teaching. These matters must be studied in the light of the East. Our Western habits of thought were wholly dissimilar.

"1st M. B. (Lond.)" cited Paley as a writer who had settled the authenticity of miracles. As to explanations he did not know. Dr. Wyld had spoken of the rearrangement of atoms by which such a miracle as transmutation of one substance into another might be accounted for. But he was by no means sure that there was any such thing as the ultimate atom. Ether, or as Occultists call it, the astral light, contains every attribute of matter. Take electricity as an illustration. It is extremely difficult to distinguish positive from negative electricity, yet they are quite different. Astral light minus positive is negative electricity. Astral light minus negative is positive electricity. He confessed that he did not understand some terms that had been used in the course of the evening. What exact meaning, for instance, was to be attached to the phrase "Divine Personality"? what to magnetism in a human being? A question of the perisprit.

Mr. Grant (Maidstone) wanted to know whether Dr. Wyld could explain the miracle of the loaves and fishes.

Mr. Maitland protested against the introduction of the Bible miracles in these discussions and the attempt to base a scientific argument upon them. For even if the accounts of them represented actual events we have no proof either of their reality or their accuracy; while the Scripture itself abounds with passages implying them to be parables denoting spiritual and not physical facts, and requiring, therefore, for their understanding a special interior faculty, and not the mere outward sense and reason. With regard to the term "miracle" no satisfactory definition

had been given of it. No definition was satisfactory which while involving the term supernatural omitted to define also the natural. It may well be that nature comprises two regions or departments, to one of which that which is called supernatural is referable, in which case the supernatural so-called is natural, no less than the other; and in order to avoid confusion the two regions must be distinguished as the lower and the higher natural, or the physical and the hyperphysical. All depends on what we include in the term "nature." If by nature we mean all that is, we must include in it the whole region and class of experiences ordinarily called supernatural or superhuman. But to this last term there is the like objection—that it fails to define the human, and involves the assumption that man has and is only a lower nature. Whereas, as all advanced students of humanity hold, man contains both a lower and a higher nature. For in being a microcosm of the macrocosm, he comprises in his own system all that is in the universe. It is true that all men have not the consciousness of this. But that is only because they have not yet developed this higher part of their nature. They are immature of growth, being as children in comparison with the full-grown man, and have yet to realise their own potentialities. For a phenomenon to seem a miracle depends upon the stage of consciousness reached by the observer. Anything occurring on a plane superior to that reached by himself, whether intellectual, moral, or spiritual, is to him a miracle, if indeed he be competent to recognise it at all, which is doubtful, for it appertains to a region of which he is not yet cognisant. The fully developed man comprises all planes of being, and in his degree has power over them all. Wherefore the miracle-worker is simply a man who, having developed a higher plane in himself, has the mastery over the corresponding plane without himself. What he does is no miracle to him, in the sense of being supernatural or superhuman. It is simply the higher natural or higher human. And miracle is properly definable as the natural effect of an exceptional cause, its rarity being due to the fact that the great majority of men are so far rudimentary as not yet to have developed in themselves the consciousness of the higher plane concerned. The first speaker suggested a useful line of reasoning. If one single element—water—can subsist in four different modes, ice, water, vapour, and its constituent gases, in how many modes may not matter—or rather the substance of which matter itself is but a mode—subsist? By substance, I do not mean the ether or astral fluid, as one speaker defined it; that is but an intermediary substance. By substance, I mean that original self-subsistent being of which the astral ether is but the veil,—the substance of divinity, to the idea of which there is no beyond. In making matter all, the materialist resembles one who, knowing of water only in the form of ice, should deny all its other modes. The scientists of the day are precisely such "ice-men." And so far from being entitled to be considered as scientific in any high and large sense of the term, they reject all facts which do not suit their hypothesis, and regard denials based upon non-experience, as effectually disposing of affirmations based upon experience.

Captain Poundes asked whether it had ever occurred to Dr. Wyld to consider the Eastern theory of *Maga*, or Illusion, in connection with the subject under discussion.

In reply to the remarks made by the various speakers, Dr. Wyld said he found himself in substantial agreement with his critics.

He regarded the resurrection of Lazarus and of Jesus as in conformity with natural law. The death of Jesus was the result of the agony which caused the departure of His soul from the body. Jesus, according to the narrative, remained dead only thirty-six hours, and then *His soul returned*, according to the phrase used regarding the resurrection of Jairus' daughter, and He was raised from the dead.

When a man is drowned his soul departs from the body, but drowned men have been recovered by those manipulations which expanded the lungs with fresh air, and thus renewed the action of the heart; and in this light, and in the light of cases of the death trance, the resurrection of Jesus became the easiest of all the miracles to understand. There existed no authenticated instance of a putrid body being raised to life, and Martha's expostulation regarding her brother, "He stinketh," was only conjectural.

Dr. Wyld agreed with Mr. Stack that Mrs. Sidgwick's paper in the *Encyclopedia Britannica* on Spiritualism was on the whole fair from her agnostic standpoint, but her conclusion that all slate-writing was performed by sleight of hand was manifestly erroneous, because experts in jugglery declared that it was

not thus produced; although an imitation of slate-writing could be thus produced. For himself he would willingly stake his life on the reality of "spirit-writing."

In reply to Mr. Grant, Dr. Wyld saw no difficulty in believing in the possibility of food being multiplied by spirit power, for spirit power could draw from the atmosphere, and from human beings, the elements of animal and vegetable substances.

Regarding Mr. Maitland's definition of the natural and the supernatural, and of miracle, he found himself in accordance, and he had in his address in different language given the same ideas, but with this distinction, that Mr. Maitland and Captain Poundes seemed to regard the Gospel narratives chiefly in their allegorical sense while he (Dr. Wyld) regarded them as historic facts, the concretions, as it were, of spiritual truths.

With regard to "1st M.B.'s (Lond.)" remarks, Dr. Wyld agreed with him as to the constitution of matter. With regard to the question of a personal God, he had not referred to that mystery further than by saying, "Miracles were not caused by the interference of a personal Deity." The scientific definition of God was one utterly beyond expression by the human mind; but when the idea of a personal God is objected to on rational grounds, he would reply with Mr. Farquhar, that as the whole must contain its parts, and as man is a personality, it is illogical, dogmatically, to deny the Infinite Personality.

The President proposed a cordial vote of thanks to Dr. Wyld, which was carried and duly acknowledged.

It was generally felt that the meeting was a great success, and that the free and full interchange of thought and the evident interest taken in the proceedings were very pleasant and encouraging for the future.

CONVERT TO SPIRITUALISM.

PROVIDENCE, R. I.—The Spiritualists of this city and the Methodist Episcopalians of the State were electrified yesterday by the announcement that there had been a new conversion to Spiritualism, and in consequence of that notice Blackstone Hall was packed to-night to hear Hon. Sydney Dean of Warren, formerly a member of Congress from Eastern Connecticut, the pastor of several churches in that State, and latterly in charge of the Broadway and Mathewson Methodist Church, the Warren Church, and for several years editor and part owner of the *Star and Press* newspaper establishment in this city. Many of his former parishioners were drawn thither by curiosity, and not a few believed that the venerable divine had drifted from the path of sanity, but all were treated to an exposition of the faith on the subject of Spiritualism, viewed from an intellectual standpoint, such as has never been given here. Mr. Dean spoke for two hours, and held the large audience spellbound. He is to speak again in the same hall next Sunday evening, and from the sensation his acknowledgment of conversion made to-night, he will be greeted by a large and very intelligent audience. He announced that he had for the last ten years been investigating phenomena which he saw often in the Methodist meetings 40 years ago, and that he was convinced from trance and hypnotic experiences in his own family of a most startling nature.—*Boston Herald*, U.S.A., Monday, January 21st, 1889.

ARCHDEACON COLLEY, of Natal, whose name is very familiar to Spiritualists, will be in London shortly. He is to occupy Mr. Haweis's pulpit at St. James's, Westmoreland-street, on the morning of February 24th. We hope that he may be able to be present at our next Assembly on the 19th inst.

A CASE OF DISTRESS.—Mr. Husk writes to request us to say that he is willing to receive subscriptions on behalf of a lady Spiritualist, who has been greatly reduced in the world, until she is in actual want of the necessities of life. He gives a séance on her behalf on February 25th (at 7.30 p.m.) at 29, South-grove, Peckham, S.E. Admission 2s. 6d. The lady is a foreigner, and has no relative or friend in this country. Her name is sent in confidence to us.

MR. ALAN MONTGOMERY, President of the Spiritual Science Society, has had the energy to invent and make his own printing press, to print and to bind a book which deals with *The Relation of Various Phases of the Mind to the Different Forms of Music, Poetry, Painting and the Fine Arts*. The little book (of about a hundred pages) is, or purports to be, a "concise exposition of the nature and order of the soul (mind) faculties, obtained through researches in mesmerism and other branches of the Spiritual Sciences." The book, both in form and substance, is, we think, distinctly curious and even unique. It is procurable of all booksellers at 3s. 6d.

A REMARKABLE SEANCE.

[*Rough Notes of a Séance at Messrs. Williams and Husk's, held at 61, Lamb's Conduit-street, on Tuesday, January 29th.*]

Present: A circle of eight including the mediums. Among the sitters were a German and Greek. No sooner was the circle formed than I heard and recognised close to my ear the well known whisper of a most dearly loved spirit who is closely associated with my life. She said she was so glad to see me, and prayed God bless me. I also felt her hand, which is very well known to me, and was distinctly recognised, passing up my hand and arm to my head and caressing my forehead and hair. On asking her to let me kiss her hand she placed it on my lips, and I kissed it. We heard Christopher's voice and he greeted us all. His uncle also was with him and spoke in his gruff and characteristic tones.

John King then greeted us and showed himself very distinctly to me by the light of his luminous card, coming to within a few inches of my face. The fairy bells were played beautifully, circling round the room near the ceiling with incredible rapidity, their course being indicated by a patch of luminous paint. A musical box also circled round the room with extreme rapidity, playing all the time. During their progress their course was occasionally arrested, the bells and box being placed on my head and the heads of other sitters. During all this time I frequently heard the voice of the same dearly loved spirit already alluded to, and felt her caressing touch. Materialisations then commenced; twice or thrice of two spirits at once. Many were recognised by the Greek and German gentlemen and the other sitters, the German conversing with the spirits, and being answered in perfect German. I sat next the Greek gentleman and saw some of the forms. The features were mobile and the faces were beautiful and distinct.

I then heard the voice of one, said to be a Greek priest, repeating a prayer in Greek, many words of which I myself understood. The voice was strong and loud, the articulation being particularly distinct. Afterwards the voice was heard ascending to the ceiling. My neighbour on the left was Mr. Williams; on the right was the Greek gentleman. The latter assured me the voice spoke excellent Greek, perfectly intelligible, and that of a native.

A curious manifestation then occurred. A large, muscular, bony hand grasped very firmly my hand, which was joined to Mr. Williams's, and pulled me upwards. I at once stood up with the medium, not disjoining our hands. The hand still pulling upwards, I stood on my chair, as also did Mr. Williams, we still keeping our hands joined. I extended my arm with the medium's above my head, as high as I could reach, the large hand still grasping mine firmly. In addition to the large hand grasping mine, I then felt my hand patted and caressed by the hand of the dearly loved spirit already alluded to. On repeating the position at the close of the séance I found that Mr. Williams's hand and mine must have been within a foot of the ceiling of a tolerably lofty room. When I had sat down again, a stout welded iron ring, carefully examined by me while still on my arm, after the séance, was knocked sharply on the table. I knew what the knock meant, and at once firmly gripped the medium's whole hand. Almost instantaneously after this, while I was squeezing Mr. Williams's hand, the ring was passed over my arm. John King thereupon said they had read my thoughts, and knew I wanted this test. I had it once months before, but it was done the first time unexpectedly, and it is true I did wish it repeated. The spirits now were all speaking, and there was a perfect Babel of voices. John King came quite close to me and showed me his face and bust beautifully materialised. As he spoke to me in his usual emphatic tones of voice, I particularly noticed the accompanying decided movements of his mouth and features. They were most distinct and animated, and his features were full of life. The séance had now lasted a long time. The dearly loved spirit then prayed God bless me, and whispering very close to my ear, wished me good-night. Her sweet face then materialised and she kissed me on the lips. The séance then closed, and I left with a heart full of gratitude for the manifestations granted me.

[The above comes to us from a trustworthy source. The writer is an old Spiritualist.—Ed.]

"I would rather dwell in the dim fog of superstition than in air rarefied to nothing by the air-pump of unbelief, in which the panting breast expires, vainly and convulsively gasping for breath."—RICHTER.

CORRESPONDENCE.

Answering Sealed Letters.

To the Editor of "LIGHT."

SIR,—Through your kindness I wish to give to the world my little experience while talking with a friend on the streets of Chicago. He related to me his experience with one Eugene Stevenson, of 922, Fifth-avenue, Minneapolis, a medium for answering sealed letters. My friend was so profuse in his praises of this medium, that I concluded I would show him how easily he had been duped. You must remember that I had been a Materialist for twenty-five years. I took no stock of Spiritualism whatever, having written several sealed letters to mediums with very unsatisfactory results. Hence it was with an assurance of success in my undertaking to show my friend the duplicity of the medium he so highly extolled that I prepared a letter to send to the medium.

After writing twelve questions that none but the deceased relative to whom they were addressed could answer, I cemented the edges together with white furniture glue, and after stitching it around the edges I placed it inside an opaque envelope, which I also glued. I then had the seams well covered with wax, and in this made eight impressions of my seal-ring and the end of a trunk key. All this I placed in a large envelope and mailed on the 1st day of October, with a substituted name and address. On the 26th of that month I received my letter and a reply, which I did not open until I had secured the presence of my friend. Upon opening it in his presence, judge of my surprise to find each question not only correctly but minutely answered. For example, question No. 3 was: "Where and of what disease did you die?" The answer was: "I died in Augusta, Maine, December 27th, 1859. I died of no disease, but from the wounds occasioned by the accidental discharge of a shot gun. I died the fourth day after I received the wounds, at the house of my Uncle Andrew."

This was correct in every particular, and as the other questions were as satisfactorily answered there was nothing else for me to do but drop my materialism and become a firm believer in Mr. Stevenson's Spiritualistic phenomena.

My business calls me to this part of the country (Minneapolis) about four months out of the year, although my home is in Chicago, and since my arrival here I have had several independent slate-writing sittings with Mr. Stevenson, and the genuineness of his accomplishments is beyond question, as the writing came between slates held by myself.

CHAS. DUCKWORTH.

Laurence Oliphant and T. L. Harris.

To the Editor of "LIGHT."

SIR,—Your correspondent, Dr. E. W. Berridge, refers me to Thomas Lake Harris for the origin of Laurence Oliphant's doctrine of Sympneumata, or counterparts, incidentally imputing to the latter wilful plagiarism. I might as well reply that Harris owed his ideas to Swedenborg, whose books (and others of the mystics) are full of the counterpart, the dualistic or conjugal love philosophy. True, Oliphant spent his earlier years of education in mysticism with Harris, but only to rise in revolt against a system that was rapidly deteriorating, becoming impregnated with evils of an egotistic and appropriative sphere. There is no doubt that in the beginning and for long Harris was under the highest inspiration, as witness his *Lyric of the Morning Land*, his sermons, and other poems of the same period; but let any one compare these earlier works with his later, and they will discover a marvellous difference. Oliphant it was who, at the proper time and place, took up that thread of gold which the great mystics have ever sought and which Harris could not faithfully follow. *Sympneumata* and *Scientific Religion* are as much (as may be) original creations and inspirations, as distinctly born of heavenly and divinely enduring truth, as are any of the other great books of the world; neither, therefore, are they flawless. We should remember that truth and love dwell apart, being things which are outside of earthly circumstance, being unbounded, perfect, and eternal. All men only draw water as they may from the well of divine life. None dare say that he is the original and sole source of light; yet several may seem to men to speak in the same or in a borrowed language. In a word, Oliphant's convictions and inspiration were of that intensity and sincerity which, while concerning things that had previously been considered, placed him by himself as a leader and master among men in these modern times. Added to which,

there is in *Scientific Religion* a great deal that has never been hitherto put into concrete expression by any other man whatsoever.

Before finishing this letter may I be permitted to add some remarks on the article upon Laurence Oliphant, by "Ignotus," borrowed from the *Observer*. Were it not that you anticipate a more trustworthy account of him by a personal friend appearing shortly in your columns, I would regret the possibly false impression which would be conveyed to your readers by the article in question. Of Oliphant's career or individuality prior to 1869 or thereabouts, before taking up his cross in the righteous defence and study of spiritual law, I can say nothing, nor does it matter; but of the man as he became later there is little real trace in the sketch by "Ignotus." I may be permitted to speak with some slight authority of Oliphant in so far as he spent six weeks with me in my rooms last year in Paris, during which time we lived closely and continually together, and, of course, I saw the inner man, and not, as "Ignotus" must have done, the outer man momentarily dealing with an artificial world and in part concealing his sensitiveness under a garb of brilliant wit and humour, often pathetic and pointed enough.

The writer in the *Observer* appears to think that mysticism and humour are incompatible, that the two were, in him, more the expression of the conflict between his higher nature and his lower, than the right outcome of a rounded and completely spiritual man. Now, I have been learning recently, and chiefly from Oliphant, that humour, in its highest and most philosophic loving application, is one of the subtlest methods that can well be employed of conveying wisdom and mingling smiles with tears over the infinite mysteries of our earth-life, sometimes saving the tears and at other moments bringing them alone as nothing else could. It is, at its best, a golden setting in which a jewel of truth may be placed that otherwise would seem all too severe, and it might be compared to that loveliness which the artist lends to a thing of practical use, perfecting it. Any one who has read Oliphant's novels will know how he himself believed in it as the kindest scourge available. Humour belongs to the man who has a rich humanity in him, and this was in the essence of Oliphant's being. We have lost sight of the fact in this century of nerves and painful development—"storm und drang" period—that God is Happiness, must be so as much as He is Love, and that the ultimate destiny of the human soul is not repression and asceticism (though a period of this is necessary), but an active pulsation towards, and with, all good, and holy, and lovely things in a body redeemed from vicious imperfection—as Walt Whitman says, all becoming "free men, lifting free foreheads to God and nature." Oliphant knew and felt this; and if living in an age and for a purpose that implied the bearing of the burden of many other lives, and if, too, filled with the suffering and seriousness of great responsibilities, yet his flashes of humour, always kindly, often, as I have said, pathetic, were hints to men of a happier life.

His capacity to understand practical and earthly ways and means did not, as "Ignotus" writes, rest on "the shrewd promoter's instinct," but on a purer and far keener knowledge of human nature. If ever money was made it was thrown broadcast away again for abstract spiritual purposes in a manner that made the worldly man's eyes open in dull blank astonishment. Few had more right to be self-satisfied, no one was more modest and unpretending intellectually and spiritually—simple also in his daily life. I remember shouting downstairs one morning for the servant to bring up sticks to light the fire, and being out, speedily Oliphant himself appeared with them and would have lit the fire, I daresay, had I allowed him to do so—this to a comparatively young man, and when just as probably as not he had the night before dined at Lord Lytton's of the British Embassy. Even there or elsewhere he went not for love of the world (as "Ignotus" half supposes), but because in that world he probably had or expected to find a mission to someone. It was in this way, full of the idea of service, that he came to me and was with me. And could he have served others vitally, no matter who they were, to them also he would have gone and worked. He disliked the term "mystic" for several reasons which I need not enter into or which may occur to your readers; and although he never said so in as many words to me, I believe that above all other names he would have soonest been called and known as—a Christian. Needless to say his Christianity was not that which is presently preached from the pulpit of any existing church.

Perhaps if I add, in conclusion, one slight incident, it may in a way throw light on my previous remarks and on Oliphant's religious attitude. One day in a restaurant we were discussing during a frugal meal the future of his cause and the slowness of the development in the public mind of his ideas and aspirations, and as I spoke regretfully and critically of this, that, and the other thing which stood in the way of a speedier spiritual progress, his sudden interjected remark was—"I do not wish to hurry the Lord." No, nor should we, nor can we, but must live humbly, believing and hoping, as did Laurence Oliphant, that under God all things in their season shall have their fulfilment.

Trusting that the general interest I suppose to attach to this exceptional man's life and sayings may be my excuse for this letter, much longer than I intended it to be, I remain, &c.,
X. Y. Z.

SOCIETY WORK.

SOUTH LONDON SPIRITUALIST SOCIETY, MANCHESTER HALL, (33, HIGH-STREET, PECKHAM).—"Love of the Neighbour" formed the subject of the President's address at the morning service on Sunday last, and was much appreciated. In the evening, in the absence of Mrs. Wilkinson, an "Experience" meeting was held, friends testifying to the facts upon which they built their faith. Sunday next Mr. R. J. Lees, at 11 a.m. and 7 p.m. On Tuesday next, Mr. Wortley will, at 8 p.m., deliver an address, illustrated by magic lantern views, on "Our Facts and Philosophy."—W. E. LONG, Hon. Sec.

KING'S CROSS SPIRITUALISTIC CHURCH, COPENHAGEN-STREET, N.—Our usual evening meeting on Sunday last was fairly well attended. Dr. Bowles Daly presided, and addressed a few words of advice and counsel to investigators of Spiritualism. He was followed by Mr. Phillips, who delivered a short address founded upon a chapter from the New Testament which had been previously read. The latter part of the evening was occupied by Mr. Payne in giving psychometric readings, which were in three or four cases acknowledged to be especially correct. Next Sunday, Miss Marsh, clairvoyante, will be with us.—S.T.R.

LONDON OCCULT SOCIETY, 18, BAKER-STREET (CLOSE TO BAKER-STREET STATION AND IN A LINE WITH YORK-PLACE).—Last Sunday evening notwithstanding the weather, a very intelligent audience assembled to hear the lecture on "Eastern Mysticism," which was very interesting. Next Sunday at seven Mr. Sinnett will deliver a lecture on "The Spiritual Faculties of Man." He will speak upon the Limitations of Consciousness, and deal with that difficult question of the Higher Self, which overshadows, and lies behind, the human personality. We hope many will avail themselves of this opportunity of hearing Mr. Sinnett. On February 24th Mr. Dale will speak on "Astrology; Its Laws and Uses."—A. F. TINDALL, A. Mus. T.C.L., President, 30, Wyndham-street, W.

ZEPHYR HALL, SILVER-STREET, NOTTING HILL GATE.—On Sunday morning, Mr. J. Hoperoff was present and answered several important and interesting questions put by members, after which he gave some accurate clairvoyant descriptions. In the afternoon a members' séance was held when some physical phenomena were obtained. In the evening, Miss Keoves gave the address, subject, "Spiritualism, and its Uses to Humanity," the subject being dealt with in a practical and comprehensive manner. Next Sunday, February 17th, 11 a.m., Mr. Earl, of the New Church, will give an address, followed by healing by Mr. Goddard; at 3 p.m., séance for members and friends; at 7 p.m., Miss Blenheim, inspirational address. Miss Vernon has promised to sing during the evening. On Tuesday, at eight, members' séance, at Mrs. Noyce's, 10, The Mall, Kensington. On Friday, at eight, séance, medium Mrs. Wilkins, at Mr. Milligan's, 16, Dartmoor street, Johnson-street, Notting Hill Gate. Our first tea meeting will take place on March 3rd. Tickets 1s. each.—W. O. DRAKE, Hon. Sec.

BOOKS, MAGAZINES, AND PAMPHLETS RECEIVED.

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

J. A. KENDLICK, 275, Cornwall-road, Notting Hill, W. A single page leaflet, showing that *Spirit Intercourse is Lawful to Christians*, by a series of ten Biblical arguments.

TO CORRESPONDENTS.

It seems desirable to make clear that any facts communicated to a Society or journal cannot be printed in "LIGHT," and should not be sent to us. All records sent, moreover, must be accredited by the name and address of the sender, and will gain in value by the attestation of witnesses.

S.—We advise you to study recorded facts and master their significance before trying personal experiment.

J.A.W.—We are not able to answer your question. Clairvoyants are not easy to find, and, when found, each must discover for himself the most suitable person. Not every clairvoyant meets the case of every inquirer.

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.

"M.A. (OXON.)"

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

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

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

Miracles and Modern Spiritualism. A. RUSSEL WALLACE.

A Defence of Spiritualism. A. RUSSEL WALLACE.

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

Experimental Investigations of the Spiritual Manifestations. PROFESSOR HARE.

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

On Spiritualism. JUDGE EDMONDS and DEXTER.

[A record of personal experience. 2 Vols.]

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

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

From Matter to Spirit. MRS. DE MORGAN.

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

Planchette. EPES SARGENT.

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

Proof Palpable of Immortality. EPES SARGENT.

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

Scientific Basis of Spiritualism. EPES SARGENT.

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

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

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

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

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

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

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

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

[A record of phenomena of what is sometimes called "independent writing," occurring in the presence of Slade, 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. Justus 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.]

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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.

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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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Light on the Path. By M.C.

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A Little Pilgrim in the Unseen. And its sequel,

Old Lady Mary.

[Two very charming books.]

Proceedings of the Society for Psychical Research.

London Dialectical Society's Report on Spiritualism.

[Work study, perhaps, in connection with the *Seybert Commission'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 revelation: 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 Zöist. 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. B. NET and FERE.

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

Animal Magnetism. DR. LEE.

The chief periodicals devoted to the subject are:—

Light (London).

Medium and Daybreak (London).

Two Worlds (Manchester).

Religio-Philosophical Journal

(Chicago).

Banner of Light (Boston).

Golden Gate (San Francisco).

Harbinger of Light (Melbourne).

The Theosophist (Madras).

Lucifer (London).

The Path (Boston).

The Soul (Boston).

The Sphinx (Leipzig).

The Gnostic (San Francisco).

La Revue Spirite (Paris).

Le Spiritisme (Paris).

Le Messager (Liège).

La Chaine Magnétique (Paris).

L'Aurore (Paris).

La Vie Posthume (Marseilles).

Psychische Studien (Leipzig).

Reformador (Rio de Janeiro).

Constancia (Buenos Ayres).

Carrier Dove (San Francisco).

World's Advance Thought (Portland, Oregon).

There are also some dozens of less important journals.