

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

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

The March number of Prentice Mulford's "White Cross Library" is entitled "The Church of Silent Demand." The writer recognises man's needs, the spiritual hunger which he neglects to satisfy at the peril of starving his spirit:—

"There will be built" (he says) "in time an edifice partaking of the nature of a church, where all persons of whatever condition, age, nationality, or creed may come to lay their needs before the Great Supreme Power, and demand of that Power help to supply those needs. It should be a church without sect or creed. It should be open every day during the week and every evening until a reasonable hour. It should be attended to materially and kept free from disturbance or disrespectful intrusion by some person or persons who are in sympathy with this order of thought, who would accept the office as a sacred and loving trust, and for which they should receive proper compensation. It should be a place of silence for the purpose of silent demand or prayer. All who enter it for any purpose should be asked to refrain from loud talking or irreverent whispering. All who enter it should be reminded not to bring with them any frivolous mind or thought. It should be a place of earnest demand for permanent good, yet not a place of gloom or sadness."

The idea is not new but it has the merit of truth. This is the worship and communion of the future, and for it the present generation is not yet ripe. The work of destruction is not complete, the work of construction cannot proceed till the removal of the *débris* of the past is an accomplished fact. And the old, the familiar, that which is consecrated by immemorial usage by lips of those dear to us, the formularies of faith and the terms of belief ingrained in us in early childhood—these we all part with sorrowfully and slowly.

None the less the thinker will part with them as his thoughts grasp the situation of the present and peer into the needs of the future. When Jesus of Nazareth came to teach this world, he found it necessary to devote his attention first of all to the clearing away of man's dogmatic rubbish superimposed through many generations on God's eternal truth. When he had done this, he "revealed" that truth, laid it bare to the eye that was able to see, and "preached" it to him that had "ears to hear," and the truth was perfectly simple and very old. The revelation was by no means new. "Love to God and man" was the formulary that comprised it all. If a Revealer should stand among us now, the process of revelation would be much the same. Dogmas would go, the burden of creeds and articles of belief would be lifted, and man would be taught the simple truth that he is what he makes himself, and that he is responsible for his acts. The helps and aids to spiritual development—for here we touch

the distinctive mark of the new dispensation—would be insisted on, and man would learn to take his place in the world of spirit, with all its blessings, trials, and sorrows, as really now as he ever will. His heaven and his hell are in the hollow of his own hand. This Mr. Mulford realises, and in pressing this truth home he is doing us a real service. There is much in this special number that is worthy of careful pondering.

The April number is concerned with "The Mystery of Sleep, or our Double Existence." Herein nothing new is set forth, but much wholesome truth is stated. Mr. Mulford believes that the sleep of the body is the time of activity of the soul. "Our dreams are the dim tracings of a real life." In sleep a magnetic link joins body and soul, and through this the spirit sends to the resting body a current of life of good or evil quality, according to the world of thought in which the man lives. "We are in substance two individuals every twenty-four hours. . . . We live daily in two worlds close together as regards space, but widely separated by the gulf of unconsciousness."

"We have a material memory which will not write down our spiritual existence. We have also a spiritual memory which will not write down our physical or day's existence. One of our lives is a life in physical things with the physical body. The other is a life of spiritual things with the spiritual body and senses. This spiritual body exists at the same time as the physical body. It exists also after the loss of the physical body. It existed before the birth of the physical body."

It is possible to realise in waking state the knowledge gained by the soul during the sleep of the body. It is possible to strengthen the body by the soul's acquired knowledge. It is possible so to cure disease, to strengthen vitality, to lift the burden from the overworn and overwrought nervous system. But sleep is not always rest, and a fretful soul does not enter into repose. That is the gist of this discourse, with many side remarks wise and fruitful.

Mr. J. G. Hassell, writing from Liverpool under date April 18th ult., sends to the *Glasgow Herald* of April 20th ult., an unpublished letter of Lady Franklin's to Captain Coppin. The original is in his possession, and the confirmatory evidence to the truth of Mr. Skewes' narrative which bears, however, marks of intrinsic truth on its surface, I am happy to lay before readers of "LIGHT":—

"Post-mark—Dec. 22, 1859,

"13, Park-place, St. James-street,

"December 21st, 1859.

"MY DEAR MR. COPPIN,—I have received your letter of yesterday requesting me to tell you how far the 'mysterious revelations' of your child in 1850 respecting the expedition of my late husband correspond with the facts recently ascertained beyond dispute by Captain M'Clintock's researches.

"In reply, I have no hesitation in telling you that the child's chart, drawn by herself, without, as you assure me, having ever seen an Arctic chart before, represented the ships as being in a channel which we believed at that time to be inaccessible, but which it has since been found they actually navigated.

"Moreover, the names 'Victory' and 'Victoria' written by the little girl upon her chart correspond with that of the point (Point Victory) on King William's Land, where the important

record of the Erebus and Terror was found, and with that of the strait or channel (Victoria Strait) where the ships were finally lost.

"I regret that I have not at hand your very interesting letter of May, 1850, in which you made to me these remarkable communications with more detail, but I believe I am quite correct in what I have stated. I have carefully preserved your letter and the child's drawing, and you may be assured that they are in safety and can be referred to, though it would be difficult for me to do so at the present moment.—Ever yours, dear Mr. Coppin, most truly and obliged,

(Signed) "JANE FRANKLIN."

The letter of Canon Wilberforce printed in our last issue, in which he expresses his belief in his having been healed by the prayer of faith and anointing with oil in the name of the Lord, has attracted a good deal of attention. The *Daily Telegraph* remarks:—

"'Faith Healing,' attested by a Canon of the Church of England, is a somewhat startling phenomenon. . . . The story told by Canon Wilberforce is clear enough. He writes: 'I have no shadow of doubt that I was healed by the Lord's blessing upon His own word recorded in St. James, but, as in so many cases, there was sufficient margin of time and possibility of change of tissue between the anointing and the recovery to justify the sceptic in disconnecting the two, and, therefore, my experience has been of more value in strengthening my own faith than in the direction of public testimony. I can only say that my internal ailment was of such a nature that leading surgeons declared it to be incurable except at the cost of a severe operation, which leading physicians thought me unable at the time to endure with safety. While endeavouring at the seaside to gain strength for the operation, the passage in St. James was impressed with indescribable force upon my mind. I resisted it, and reasoned with myself against it for two months. I even came up to London, and settled in a house near the eminent surgeon that I might undergo the operation; but the spiritual pressure increased until at last I sent for elders—men of God, full of faith—by whom I was prayed over and anointed, and in a few weeks the internal ailment passed entirely away. "This was the Lord's doing, and it is marvellous in mine eyes." The passage to which the Canon refers is that on which the 'Peculiar People' build their refusal to call in medical aid for themselves or their wives or children, even at the last extremity. It runs: 'Is any sick among you? let him call for the elders of the Church, and let them pray over him, anointing him with oil, in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up.'"

Canon Wilberforce seems to share with the Peculiar People the honour of having paid any attention in practical life to this precept of St. James; but there is this difference: he has employed it as modern faith-healers do for the cure of disease: the Peculiar People seem to regard it as an excuse for neglecting the ordinary remedies of surgery and medicine. The Canon combined his faith in anointing and prayer with a practical belief in the ministrations of eminent leading surgeons and physicians, whereas the Peculiar People find an excuse in their peculiar beliefs for omitting the most ordinary precautions, and declining to use all established remedies. The Canon is to be congratulated alike on his candour and his faith. It is not so with all men. In the passage already referred to, as the *Daily Telegraph* remarks,

"St. James also implies that if we pray, like Elias, for or against rain, the supplication will be answered. Farmers know to the contrary, and many a mourner has learned that prayer cannot save a sick child, even when the sufferer stricken unto death is 'the only son of his mother, and she a widow.'"

The writer proceeds to draw attention to the prevalence of belief in this rationalistic and materialistic age—an age of doubt rather than of promiscuous belief—in the weight of the testimony given from the most unlikely sources to methods of intervention by the world of spirit in the affairs of the world of matter. They impinge upon it—these invisible powers—in various ways. Some of them very obvious to our senses, as when ponderable objects are displaced and moved by abnormal means. Some of them less cognisable by the senses, as when the

unconscious medium is made the vehicle of thoughts not his own, receiving the influx of inspiration. They imprint their images on the sensitised plate; they walk about our rooms in the "too, too solid flesh" of our common humanity, counterfeit presentments of our friends as once they lived upon this earth. They direct our attention heavenward and teach us the benefit of effectual fervent prayer in healing the sick and raising to renewed life those who were fast dropping into the tomb. They point us to our own spiritual selves, to our own inherent spiritual powers, our latent faculties, our unknown possibilities, and they tell us that we too are spirits like unto themselves, only "spirits in prison," not yet "delivered from the burden of the flesh."

Much of this the writer in the *Daily Telegraph* recognises and affirms, in a passage which I think it well to quote *in extenso*. Perhaps he hardly makes sufficient allowance for the substratum of belief which even the most prejudiced sceptic has somewhere concealed about him. Few people, and they an inconsiderable minority, are bold enough now to deny the existence of some fire to account for all this pother of smoke. Men deny in an airy manner and in congenial company what they would be forced to admit on oath under cross-examination by a skilful counsel. Allowance made in this direction, the subjoined extract from the leading columns of our "largest circulation" is both noteworthy and honestly outspoken:—

"Although no rational Christian ventures to assert that prayer will in all cases cure illness, avert disasters, or secure rain, there can be no question of the amount and importance of the evidence that testifies to what in our ignorance we are obliged to call 'modern miracles.' Boston was described by a wild Western man as 'a place where respectability stalks unchecked.' It might also be defined as a city where every form of agnosticism and doubt claims and receives a welcome. Nevertheless in this chosen home of keen inquiry, searching analysis, and irreverent incredulity, 'faith-healing' has started up, and there are many testimonies there to the effect of prayer and belief on nervous and other invalids. It is also asserted by respectable Roman Catholics, men of standing and intellect, that the records of Lourdes show many marvellous instances of recovery following a pilgrimage to the celebrated grotto. Records attesting incidents of this kind in the Middle Ages are read now with very natural doubt. Those were ages of belief, not only in all the articles of the Church, but in a vast mass of superimposed legend. That witches could transform themselves into black cats, that they held public meetings in the air and could turn men into wolves, were matters which nobody doubted. Therefore the attestations of that day must be taken with many grains of salt, for credulity rode rampant round the world. In France or in America, however, at this day the witnesses and the believers fight against an atmosphere of almost universal scepticism. They are the ridiculed minority, and yet they stand to their guns. So that we cannot account for their error, if error it be, by saying that they have fallen victims to the spirit of the era. The age is against them. It is at the present day more fashionable to doubt than to believe. Science has made great progress in its investigations into matter, and a materialistic spirit pervades all the utterances of the most eminent leaders of thought in our time. Consequently we cannot treat the revival of belief in Boston, in Lourdes, and to some extent in England itself, as an outcome of the credulity around us. It may be more accurately described as a partial reaction against the domination of science, which has for some time negatived everything that could not be perceived and recorded by the chemist or the electrician. All else was declared to be lingering relics of mediæval superstition. There is at present a saner spirit amongst a few leaders of the period. The mesmeric phenomena that were scouted half a century ago by nearly all the doctors are now taken up by the most eminent medical men in France, and, under the name of hypnotism, promise to reveal strange possibilities of human weakness and human strength. Some of the best men of the Universities investigate carefully and candidly manifestations that, fifty years ago, their predecessors classed as superstitious. The infallible decisions of certain scientific Pontiffs, who declare this or that 'impossible,' are no longer received with universal deference and respect. There are people who have come to the conclusion that there may be more things in Heaven and earth than are dreamt of in their philosophy."

ARABIAN HYPNOTISM.

M. Horace Pelletier contributes to the *Sciences Mystérieuses* of Brussels (January 10th), a paper on a form of Arabian Hypnotism called "Le Mandeb." M. Pelletier is a man of mark, "Conseiller d'Arrondissement; Officier d'Académie." His account is thus translated in the *Banner of Light*, by C.G. Helleberg of Cincinnati, O., U.S.A. We are indebted to our contemporary for its use:—

Le Mandeb.

"Hypnotism, the modern discovery of which Braid had the honour to make known to the Western world, has existed in the East from the remotest antiquity, and one can say loses itself in the night of time. The magicians at the Court of the Pharaohs, the contemporaries of Moses, their disciple and their conqueror, knew it, and the Arabs practised it under the name of Mandeb. Cagliostro, during his travels and stay in Cairo, was instructed there by an Arab, and he operated with Mandeb and imported it to Europe. It was in consequence of this Mandeb that Cagliostro, toward the close of the eighteenth century, astonished French society. Having had a desire to try Mandeb as practised in the Orient, I have been astonished at the result obtained. I will now show you how I operate.

"I do exactly as Cagliostro and the miracle workers in the Orient, with the exception that I do not burn perfumes. I cover a small table or stand, with white cloth, and put on the middle of it a white glass pitcher, filled with clear water, behind a lighted candle. I place the sensitive on a chair before the pitcher and say: Look steadily on the flame which you see through the pitcher with concentrated thought. Gradually the eyes of the subject feel a tired sensation, and in five or six minutes the medium is in a sound sleep. To be assured that real sleep has taken place I pinch the skin and let the medium breathe ammonia; if these have no effect, the medium is really in a hypnotic sleep. I breathe on her eyes and she awakens.

"After the medium has rested awhile from this sleep, which causes a slight fatigue, I put my hands on her head and ask her again to fix her eyes on the flame. After a little while I ask: 'What do you feel?' The response is: 'I feel a heaviness on my head and pricking in my eyes.' I continue to hold my hands on the head of the subject and ask: 'Do you not see Mr. X. directly before you?' The subject answers: 'I see a person, but I do not know who it is.' After a little while I question again and say: 'Look sharply. Do you not know him?' Ans.—'Perfectly; it is in truth Mr. X. I know him.' Having succeeded to this point, I desire to know whether she is convinced that she really sees what I will her to see by speaking to her in an imperative tone. The subject is found to be under the influence of my suggestion, and is no more master of her own will. To disperse the phantom of Mr. X. I apply a light friction on the forehead of the subject, who then sees only the pitcher, the candle, and the table.

"I will now pass to a third experiment, more singular and extraordinary than the foregoing. The subject, a farmer, fixes his eyes on the flame seen through the pitcher, and I hold my hands on his head. I say, after a few moments, 'Do you see what is passing at your home?' Ans.—'I see my servant in the stable; the door is open; he is busy rubbing down my horse.' I sent a messenger to the home of the subject to ascertain if what he saw at the moment was correct. The messenger soon came back, and declared that he saw the stable-door open and the domestic busy currying the horse. I repeated the experiment with other sensitives, and the result was the same. They saw exactly in the pitcher what took place on the road, in vineyards, or at their homes, &c. I confess that these experiments have astonished me very much, and if I had not proof of the truthfulness and honesty of the persons I employ I would not be prevailed upon to believe them possible.

"HORACE PELLETIER."

BOOKS, MAGAZINES, AND PAMPHLETS RECEIVED.

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

God, the Leader of a Blind World. Christ, the Head of the Church. (Monthly number of the Rev. J. PAGE HOPPS'S Sermons.)

The Universal Republic: An occasional magazine, advocating the unity of nations. Edited by GEORGE JACOB HOLYOAKE. Price 2d.

THE SPIRIT CULT OF OLD JAPAN.

An hitherto unpublished Lecture by C. PROUNDES (late of Japan).

The national cultus of Japan is called *Shin-to* by educated natives, hence its foreign designation Shintoism. In the vernacular it is also spoken of as *Kami-no-michi*. Two Chinese written characters are used to express this meaning, each of which has several meanings, and also has many distinct phonetic values. The first may be translated celestial spirit, embodied soul, ascending entity, and similar Divine-exalted ideas. It is usually translated "God," but this is not correct, unless understood in the sense of the gods of heathen pantheism, such as Greek, &c.; for the Japanese pantheon consists of historical personages chiefly, who have been apotheosised—the shrines dedicated to the Divines, with few exceptions, having been erected in reverent memory of ancient statesmen and benefactors, and some great warriors. The second may be translated Path (of knowledge), Way (of truth), Line (of life), Direction (of conduct), Course (of duty), Doctrine (of teaching), &c., as well as in the vulgar acceptation of road, highway, thoroughfare, &c. The translator feels justified, therefore, in ignoring the common European rendering "The Way of the Gods" and substituting for it the phrase "Divine Spirit Doctrine."

The pre-historic state of the Autochthones, we are led to suppose from native annals, was an extremely barbarous one, but survivals of their native worship, animism, still exist throughout the country. With these, however, we have no concern now and here.

Authentic Japanese history places the commencement of their era 660 before ours, curiously contemporaneous with the early years of Rome, and the highest period of Greece, just prior, too, to Israel's release from captivity in Babylon, and but a century earlier than the great revival of pure Buddhism on the banks of the Ganges, as well as the revival of literature, &c., in China, the era of Lao Tze and Confucius. This era is the date of the rule of the first Mikado Jin-mu Ten O, the present being the 123rd of the same dynasty, for Japan is an unconquered people, at least since that time.

The national cultus is based on a foundation of Anthropocosmo-genesis, similar in many of its features to that of certain archaic Indian systems, but divergent in details, so far as to leave it open to question whether both are not really derived from a common source, still more ancient.

Anthropogenesis takes precedence, for the legends state that Divine beings, still unconscious of sex, crossed the celestial expanse on a bridge, identified by the materialistic student as the constellation of the Milky Way. The world was yet unformed, but the chaos of elements separated, the ethereal ascending, the grosser sublimating. Then from the waste of waters a spot of land appeared, upon which the Divine spirit-twins alighted. From this beginning arose Adam and Eve, who were not tempted by a serpent, but made conscious of sex by a little bird, identified as the water wagtail. For a slight offence the penalty was that the first born was a cripple; the second a female; the third a boy, a most unruly urchin—who defiled the family food, threw a reeking horse-hide on his sister's loom, and otherwise was very violent. She sulked, and "hid her resplendent countenance in a cavern," darkness of the universe resulting. The myriad of Divine Spirits then assembled, consulting as to the means to draw her forth. Female curiosity and vanity it was determined should be played upon, and for this purpose, festivities, music, dancing, &c., were arranged. These form the model for the ceremonies at certain shrines held annually even at the present day. She was apotheosised, and a shrine was erected to her honour A.D. 71 as Ten-sho. Creation went on apace, according to the myth, evolution being the basis of the successive stages, personified, but the simple narrative needs most careful study, the long names having hidden meanings, about which scholars hold much discussion.

There are the seven celestial rulers, or *teons*. From the fourth to the seventh are dual—of which the last pair are the aforementioned twin-spirits that crossed the bridge and descended on Japan. Then there are the five *aeons* commencing with *Ama terasu*, the Divine-human, and closing with *Uga-ya*.

Myriads of ages of years are stated to have passed. The figures are evidently something more than mere arbitrary vast numbers, but the details would require many pages to even outline. Then appears the first Mikado. All this is intimately

connected with the cult, the Mikado being the head thereof, as well as of the government. Oanamuchi, the great civiliser, patriot, and statesman, is stated to have been raised to Divine honour, 367 B.C., in the thirty-third year of the sixth Emperor.

The advance of civilisation and intercommunication with the continental older and perfect social systems, must undoubtedly have greatly modified the tenets; and although 1,000 years elapsed before Buddhism gained a footing in Japan, its introduction having been strenuously resisted for centuries, revivals of the archaic pure Shinto doctrine from time to time have freed it from the vitiating effects of alien superstition. Both sexes were on an equality, as with the ancient Egyptian, the Zoroaster, or Madzean, and some other spiritual faiths and creeds. There never was a sacerdotal class or a theocracy—that was left for Buddhism to introduce—but the Bonze never officiated at a Shinto shrine. Simplicity of structure of the shrines and internal arrangements, as of the ritual and worship, was the most salient characteristic. Purity, cleanliness—personal, physical, and mental—was a necessary condition of all devotees, male or female. There were offerings, chiefly New Year's, rice cakes, and some of the household daily food, a first offering, and in harvest time; but in no case was life sacrificed at the Shinto shrine. There was no angry God to propitiate by sanguinary sacrifice, and life of all kinds was respected. The caretakers of the shrines (we cannot call them priests) were, of course, highly respected, and held good social position of a semi-official character; they married and encouraged their daughters, until marriage, to devote themselves to the offices of the shrines, but there was no impurity; virtue was a vital point to eligibility for such office.

Interesting though the details might be of the buildings, ceremonials, &c., this cannot be entered upon now and here; what we have principally to do with is the transcendent spirituality of the cultus in its pure, true form. Here is one of the addresses or invocations to the Divine spirits that may be used by young or old, gentle or simple, of either sex.

"In celestial expanse existing, Divine spirits, Divinely spiritual and intellectual words of praise are offered heavenwards! Protect us from guiltiness; defend from punishment-incurring impurities; banish all such and purify our bodies and souls. Host of celestial Divine spirits give ear, hearken and grant petitions."

The Harai or prayers are of six classes, anger, grief, kindness, protection, dishonesty (and falsehood), and selfishness (and avarice).

There has always been amongst intelligent natives, a belief in the great productive ætherial spirit principle of nature, that everything is permeated with this subtle property, and is, therefore, so far the seat of the Divine essence; therefore that humanity is spiritual and Divine. Pantheism may appear to some extent therefore in this cult, but it is rather a reverential memory of those who have gone before, such as the Positivist following of Auguste Comte may take a wholesome lesson from. Great personages, of superior mental powers, having taught and effected progress, added something to the sum of human happiness and prosperity, ameliorating the ills it is heir to, and helping all to live and die with greater hopes, higher ideals, and better aims in view.

Jintoku Ten O, 1211-22, A.D., revived the purer ritual, and before and since there were such reactions, the present reign witnessed the entire disestablishment of Buddhism, and the completely effectual separation of Shintoism; indeed, offerings of the Buddhist priests and nuns were forbidden at Shinto shrines in all time. Prayers are offered up by the common people to the unseen, and we translate from the authorised ritual the advice given to all who use such:—

"Heed not flattery or censure of fellow mortals, but ever think and act so that you be not ashamed in the presence of the unseen Divine spirits. Do you desire to be virtuous? Then stand in awe of the unseen, which will deter you from evil; vow to the Divine unseen; cultivate the conscience inherent within you and you will never go astray from the Divine way. Your time is an allotted brief span. Afterwards you go to the unseen realms, to answer for your life work."

The address to the presiding spirit of a shrine, made with more or less ceremony, is advisedly intended to impress the audience of mortals, for is not the mirror the emblem most fitting of mortals' prayers, which are but the reflection of the soul, as the mirror is of the votaries' features?

Though not a religion, so much as a system of patriarchal rule, yet Shintoism is most undoubtedly religious to a certain degree in the higher sense, when pruned of much of the later superincumbent material. It teaches in the simplest manner

spirituality; the continued existence of the higher Ego—after decease of the human shell; and establishes a foundation for an Ethical teaching, of a distinction between good and evil, between right and wrong, of the highest order, and worthy of our respectful and serious attention and study.

The fundamental principle that should influence the Mikado and his advisers, was laid down, by precept and by example, watchful care, active and zealous consideration of the welfare of the people; no one-sided selfish loyalty, but a paternal anxiety. Our latter-day politicians would do well to study and take to heart a lesson on this point from the rulers of old Japan, from the doctrines of the Kami-no-michi.

Edicts were issued which would form good copies for Royal speeches even in our own day that would do much to endear Royalty to the most discontented.

The Shinto cultus recognised the operations of superhuman powers, above control; superior will in nature's finer unrevealed forces; believing thoroughly in the idea "that the gods help mankind that helps itself." Everything was not left to the Divine spirits; only aid and, above all, spiritual guidance was solicited by all but the illiterate.

We claim for this belief much that is at the basis of all true wisdom-religion, the universal element of which no one age or people ever had monopoly; much that is a great safeguard against wrong doing, and an incentive to good, pure, and unselfish life.

The enviable example of the great departed is ever before them. National pride, patriotism, dignity, self-respect, are all encouraged by the system, the sole demand being to support the just rule of the governing family, the ancient dynasty. There is no oppressive demand for sacrificial animals; no costly observances; or heavy fees to priests. There is no undue demand on credulity to bolster up a sacerdotal class in the exclusive possession of spiritual powers or monopoly of religious rites and ceremonials. What is given is freely offered, be it simple *ex voto* or donation of money or material for building or repairing the local shrine. Pilgrimages are always happy, jovial, holiday trips; visits to neighbouring shrines, seasonable family outings.

The captious critic may see much that gives his missionary friends excuse for belittling or highly colouring the sketch, but did they look nearer home would there not be more occasion for reprehensive remarks?

The stability of the principal Japanese political, social, and religious institutions is an important factor in the condition of things that permit us to investigate such ancient and unique spiritual ideals, whence and when received matters little, in view of the fact of the isolation of Japan and the unique development of characteristic traits in the national cultus.

Side by side, yet quite independently, we see Confucian classics, Taoist pessimism, Indian metaphysics, Western philosophy, and modern science studied by the Japanese; and Buddhism has had its day, so far, at least, as many of the sects are concerned, it having little influence amongst the educated. It is observed by a large proportion of the people, partially from long usage and partially for the sake of conforming to the wishes of the family and the community; yet there is a large percentage of natives—especially the well-to-do, highly educated, cultured, literary, and artistic—who altogether neglect all but the Shinto observance. Superstition is not altogether absent, for belief in ghosts, goblins, evil spirits, charms, amulets, and incantations exists, and offerings are made, but by the rural population, and illiterate town dwellers chiefly.

Of these we hope to give our readers some details ere long. Meantime we commend to their attention the spirituality of the Orient, especially of the extreme East, of which not the least important is the Spiritual cult of Old Japan—*Shintoism* or *Kami-no-michi*.

"LIFE has to be lived, in truth, only a minute at a time, but every minute is seed, flower, and fruit."—LESTERRE DURANT, Vol. II., p. 229.

"THE depths of antiquity are full of light; we are as infants born at midnight, when we see the sun rise, we say that yesterday never was."—BUDDHIST POET.

"THINK truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life
Shall be a great and noble creed."

—HORATIO BONAR.

JOTTINGS.

The April *Theosophist* contains news of Colonel Olcott from Japan. He seems to have fallen in with very cold and rough weather during the latter part of his voyage. Heavy snow fell at Shang Hai, and for those accustomed to Indian heat it was impossible to keep warm. The Port of Kobé was reached on February 9th, and the reception given to Colonel Olcott by the Japanese Buddhists was most enthusiastic. An audience of at least 2,000 assembled in the vast preaching hall of the Chi-oo-reen Temple, and the Colonel addressed them in a manner which elicited "applause thrilling from its volume and intensity." The address was interpreted by Kinsa Harai. Subsequent audiences have been even larger.

The important meeting, however, was between Colonel Olcott and the High Priests of the eight sects of Japanese Buddhism—"the Pontiffs of some 37,000,000 Buddhists." The Colonel's address was a stirring call to union between the divided sections of Buddhism, and an enforcement of the principle of the Theosophical Society—universal Brotherhood. The resolutions proposed by Colonel Olcott were reserved for careful consideration, and the Convention adjourned to re-assemble a few days later. The dry bones are shaking the world over.

When *Thoth* appeared the *Athenæum* declared of it that it had "imagination, delicacy and finish." The *Academy* claimed for it "unusual literary skill and no small amount of imagination." Most critics fixed on the power of imagination as the note of the book. It was so, and the same power is manifest in the anonymous author's new volume, *A Dreamer of Dreams* (Blackwood). The book is unlike anything we remember to have read before. Its construction, plot, literary finish are alike remarkable. "The Freshness of Morning: The Heat of Noontide: The Darkness of Night," three sections of this curious novel of 250 pp., unwind the story in a new and pleasing manner. His discovery of the Art of Dreaming, of assisting nature by artificial means, and so securing visions at will, is very quaintly set forth. He comes into a vast inheritance which brings him woe, and his use of the two millions, his subsequent realistic interview with the Arch Tempter, and his final triumph are so naturally told that the reader hardly pauses to notice the improbabilities of this strange story. It is worth reading.

Wesley's Spiritualism survives, it seems, in his church, at least, in America. The Methodist Episcopal Church of Phillipsburg, Kansas, has recently learned from its presiding elder that

"Every individual is accompanied by a guardian angel, oftentimes by a person we have known in the mortal life. This accompanying spirit may be good or bad, as we are disposed to be good or bad. When we are trying to be good the good spirit is with us and helps us, when we are disposed to evil ways the evil spirit is our companion."

Whereupon the *Phillipsburg Herald* comments rationally thus; as sample of many such serious notices that come to us from time to time:—

"Whether the good elder's position is correct or not, this was the belief of John Wesley, of Bishop Simpson, and several other prominent ministers and authors in the Methodist Church. The teaching seems to be that mortals can themselves determine the character of their guardian spirits. This doctrine may account for the experience of many well disposed people who declare they sometimes see clairvoyantly, bright, blessed, happy, angelic spiritual beings, and for the other statement of murderers and bad criminals who testify that after they decide to commit a crime, they seem to be 'obsessed' or almost forced by some unseen power to do the deed.

"This paper, not being devoted to the discussion of theological subjects, has no opinion to express on the matter. There is a limitless ocean of mystery above, below, and all about us. For some infinitely wise purpose we have been placed in this world. We were brought into this mortal life without being consulted. We shall go out of it in the same way."

The *Religio-Philosophical Journal* gives in a letter signed "J. N. Parks," and dated from Grand Rapids, Mich., U.S.A., a remarkable account of mediumship exercised on a public platform. Five or six hundred people were present, and Dr. W. E. Reid, president of the local Spiritualist Society, gave clairvoyant tests and specimens of automatic writing. One of his clairvoyant tests was this. He said:—

"I see something that would impress almost anybody,—the body of a man almost naked, with a dagger thrust in his shoulder, and seven cuts in his body. He says, 'Henry, do you remember when in a foreign country one night you put up five francs, I a hundred? We both won. I had several hundred francs, and you several thousand.

While passing out we were attacked by robbers. You drew a revolver. I was murdered and robbed.'"

The automatic writing was singularly successful:—

"While sitting in the chair, Dr. Reid had written two messages automatically in full sight of the audience and fifteen or twenty people sitting on the stage. Turning to Mr. Moulton he said: 'What is this? I can't read it.' Mr. Moulton answered, 'It looks like German or Dutch.' Secretary Potter said, 'It looks like Dutch.' Dr. Reid said, 'I don't believe I will say anything about it. I don't like to put out anything I don't understand.' Mr. Moulton advised him to call for someone from the audience who could read Dutch. He did so. A gentleman came forward, and taking one of the messages, began to read in English. Dr. Reid interrupted him, saying, 'That is not written in English: if so, I could read it.' He then read it in Dutch, translating it into English. It was the answer to a question written to a spirit friend, asking him where he was on a certain day. The message answered the question in full saying, 'I was steward on a steamship,' giving the name of the steamer, year, day of month and week. Dr. Reid handed him the other message. Looking at it, he inquired if any one present could read German. Some gentleman near read the German, translating it into English. This was a complete answer to a question written in German. The gentleman who held the questions was a stranger to Dr. Reid, and the audience said that no one had seen the questions. He said further that he was the one who put up the five francs and drew the revolver; that the description given by Dr. Reid was entirely correct. His companion was robbed and murdered as stated by Dr. Reid. There was a dagger thrust in the shoulder and seven cuts on his body. I regret that I cannot get more details, but I have not been able to find anyone who knows them."

"Grand Rapids, Mich.

J. N. PARKS."

Our readers will have perused with interest and profit the utterances of the Rev. Heber Newton and the Hon. Sidney Dean on Spiritualism. It is well that we should have the best thought from our friends in America, who show themselves so kindly and courteously appreciative of what "LIGHT" purveys from English thinkers. There can be no two opinions as to the rapid march of thought in reference to all problems of mind and soul just now. We shall soon be forced to make some definite attempt to systematise various speculative opinions. Meantime the bent of thought is right, and especially valuable are the attempts to throw light on the powers of the incarnate spirit, a subject too much overlooked hitherto. Spiritualism is by no means exclusively concerned with the matter of communion with those who have gone before.

Does consciousness sleep? Are we, when asleep, always dreaming? asks the *British Medical Journal*. Descartes naturally maintained that the mind is always thinking; it was necessary to his theory of personal existence. Locke denied this; men would certainly know it, he said, if they always thought in sleep. It was in vain to object to him that they dream and forget all about it. Leibniz answered Locke's objection by maintaining that during sleep the mind has always "little perceptions," or "confused sentiments." Kant declared that we never sleep without dreaming; and Sir W. Hamilton held that "in sleep the mind is never either inactive or wholly unconscious." Dr. Gould thinks that the organs of consciousness must sleep, even as the heart and lungs have their rhythmical periods of rest. What is the origin and nature of the dreaming consciousness? Our author thinks that though consciousness obeys the law of rhythm and rest, "since the struggle for existence began, the sleeper has needed a sentinel to stand watch over him, and be on the alert for any one of his thousand enemies." He may be harmed in many ways—by robbers, fire, bad air, heat, cold, &c. We dream of some impending danger, till we become aware that we must awaken ourselves. The need, therefore, of a sentry has evolved the dream. The theory seems to us as original as it is reasonable. Dr. Gould says that a pronounced characteristic of all dreams is their lack of logical correspondence with the laws of the real world—a statement which we feel inclined to dispute, not only from our own experience, but that of many other competent observers. We have many times dreamed we were taking part in a debate or conversation, and have carried on the double argument with entire reasonableness.

"Secret," yes; for "no one can grasp its drift." "Doctrine," No; "worse than the ambiguous oracles of the Nile, more unsatisfactory to those who consult her than ever was Delphic priestess." "Theories which seem to lead the bewildered reader through a jungle of jargon into a morass of metaphysical mystery." Thus the *Daily Telegraph* reviewer on Madame Blavatsky's *Secret Doctrine*. That reviewer possesses a choice vocabulary.

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Light:

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

SATURDAY, MAY 11th, 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.

SPIRITUALISM FROM AN OUTSIDE POINT OF VIEW.

We are not surprised to find that Mr. Heber Newton's article which we reprinted from the *New York Herald* was attentively perused by our readers. We suspect that the Hon. Sidney Dean's paper will attract similar attention. Both addresses are admirable specimens of the effect which a more or less familiar acquaintance with this many-sided subject has upon thoughtful and receptive minds. It is not necessary to agree with everything that such writers put forth in order to be grateful to them for a respectful consideration of a much misunderstood and maligned topic. Spiritualism is entering into its inheritance. A few years ago it was sneered at as impossible in pretension in the same breath that it was tabooed as diabolic in outcome. We had cheap sneers against its phenomena, which were roundly declared to be contrary to the laws of nature. It is only very recently that men of science have come to admit that their knowledge of the laws of nature is both limited in extent and inaccurate in detail. Several received opinions have undergone modification, are undergoing modification, and will undergo more modification still. We are living in a transition age, and a study of the present aspects of Spiritualism affords an excellent opportunity for marking the rapidity with which changes in thought are being effected.

We are emerging slowly from an age of mere materialism. The reaction which favoured this dominant form of thought is giving way to another reaction, which, if we are not careful, may cause the pendulum to swing to the other extreme. And it is not those alone who have some slight acquaintance with one of the many phases of Spiritualism who are developing serious thought in regard to it—a mental attitude so remarkably different from that which prevailed even ten years ago—but there is in the air an imperceptible something which attracts respectful consideration in place of the ready sneer. There is no subject on which more inquiries are addressed to those who may be supposed to possess special knowledge than this still obscure problem. But the tone of these queries is very different from what it used to be. Spiritualism has suffered heavily at the hands of its friends. Within our memory it was held to be an affair of stupid credulity, of clumsy conjuring, of the trading by unscrupulous knaves on the excited imaginations of simple-minded dupes. It was at best "an unseemly attack upon furniture," and we were triumphantly asked whether the

spirits of the dead could reasonably be supposed to have nothing better to do than to disturb our furniture and revolt our tenderest susceptibilities.

We have got out of the furniture stage; and we have got into the rational stage in which even those who do not experimentally know what Spiritualism means are anxiously inquiring what is its *raison d'être*, assuming the mass of evidence in its favour to be even partially exact and true. The inquiries are of a type of which the following extract from a private letter may stand as an example:—

"With regard to Spiritualism, I have no doubt on the subject, but I have a great amount of fear and dread. I should not like to have more positive indications of the future than my instincts and sensitiveness give me. I seem to feel that beings are near and around me, and I pray then with all my heart that I may not see or hear them. I suppose if I could know for certain that I could do any good by overcoming this sense of dread I should have the courage to do it. . . . But what I read of these things and what I have been told do not come as new to me, for I have felt them all."

Or they take another line, of which the following may serve as a sample:—

"I have seen nothing of what is called Spiritualism, and I should be very much obliged to you if you would recommend me to any source of investigation which you can guarantee. I cannot refuse intellectual assent to conclusions so forcibly supported in the literature of Spiritualism. Indeed I feel that the evidence is overwhelming. But, first of all, I must have personal conviction: I must see for myself. And then I cannot shut my eyes to the fact that there are many minds which have not been able to get that personal conviction though they have sincerely tried for it. Moncure Conway, for instance, and Dr. W. B. Carpenter. Yet you cannot all be mistaken in your facts, though you may be in your theories. Is it possible that we may all be on the wrong tack, and that we are on the verge of some great discovery in the realm of mind? Hypnotism and transference of thought seem very suggestive."

These are divergent views, but very typical of phases of thought that are perpetually cropping up. Now, first of all, the mind that is terrified by its intromission into a new sphere of thought is probably frightened either because it has not been able to abandon old ways of thought, especially of theological thought, with which this subject has no affinity, or because it is really unprepared for a revolution so complete as that which an acceptance of Spiritualism would imply and indicate. The breaking with the past has either been slight—the time is not yet come—or it has left the inquirer without compass in a strange land, driven hither and thither by gusts and squalls, bereft of sure and safe refuge. In either case caution advises delay. Spiritualism is eminently not a thing to be played with; and many who rest comfortably in old modes of belief, undisturbed and heedless of the future, will find the advice sound which Lord Melbourne used to give under certain circumstances, "Why can't you leave it alone?" Only they will not leave it alone; the glamour is upon them. In that case they must set their faces and put up with a period of perplexity and discomfort.

Perhaps the idlest fear is that which sets all down to the agency of the devil. All new and strange things have been credited to that source. He is the *deus ex machina* that accounts for all that is unknown and, therefore, terrible. Let him rest. Meantime, let some truer view of what Spiritualism really means be taken to heart. Spiritualism is not to be understood from a perusal of certain accounts of séances. It has its phenomenal side, but that is not the only one. Spiritualism is not merely a gratification of the emotional and affectional side of our nature. It involves more than communion with lost friends. Spiritualism is more also than a realisation of a state to which we are all fast going. It is that, but it is more. No Spiritualist will have really got at the core and kernel of his Spiritualism if he has not learned to regard this life as an accident in his

existence; if he has not grasped its educational possibilities; if he has not learned to regard all acts and words as of importance, inasmuch as they are factors in the formation of character. When he has learned that he is a spirit, immortal in essence and intent, even though that immortality may be imperilled or lost, that he is at school here and will infallibly go to his own place hereafter, he has begun to learn one of the first lessons that experience should teach.

ASSEMBLIES OF THE LONDON SPIRITUALIST ALLIANCE.

On Tuesday next Mr. Paice will discourse on "Matter or Spirit: Both, or Neither." The Assembly is at 2, Duke-street. Chair to be taken at 8 p.m.

A slight alteration in the provisional announcement made as to the concluding Assemblies of the season is rendered necessary by the fact that the President does not feel his health sufficiently re-established to undertake the last address. Mr. Sinnett will occupy the platform on June 13th, at the Banqueting Hall, St. James's Hall, and will deliver an address on "Re-incarnation." The Assembly announced for May 28th will be omitted.

Members who wish for invitation tickets for the Assembly on June 13th, are requested to make their application to Mr. Godfrey.

DECEASE OF A. E. NEWTON.

By "M.A. (OXON.)"

It is with no feigned sorrow that we communicate to our readers the decease of a prominent American Spiritualist, Alonzo Eliot Newton. Mr. Newton was a valued correspondent of ours, and had laid Spiritualism under great obligations by his work as editor, author, and lecturer. When Allen Putnam and other leaders of thought started the *New England Spiritualist* in 1855, A. E. Newton was appointed editor. When Dr. Eugene Crowell started *The Two Worlds* in 1881 A. E. Newton was made editor-in-chief and retained the post till the paper ceased to appear. He was a voluminous writer, and the list of his works alone fills a large space in Colby and Rich's catalogue.

Mr. Newton's funeral took place at the Boston Spiritual Temple on Sunday, April 14th, the address being delivered by Dr. H. B. Storer. In the course of his remarks the speaker said in substance that their departed friend had lived all his life very near to the world of spirit, into which, through the mediumship of his now mourning widow, frequent glimpses had been vouchsafed to him. It is within the knowledge of the present writer that communications made to him in London were also given to Mrs. Newton about the same time: some, especially from Benjamin Coleman, being of marked individuality. They carried on their surface as well as in their substance plain indications of truth.

A. E. Newton had passed a hard and struggling life when, after sixty-eight years, it merged into a higher one. For the last forty years he had been a brave, outspoken, and withal judicious Spiritualist. He had reasons for his faith which he could give cogently and persuasively. Perhaps it is too soon yet to attempt to estimate the life-work of such a man. But it must be said of him, as Dr. Storer said over his open grave, that "primarily in New England, latterly in the world" his work has been notable alike in self-denying effort and in success.

DECEASE OF DR. G. S. THOMSON.

We regret to announce the decease of Dr. George Spears Thomson of Clifton, Bristol. He had been a long and earnest student of Spiritualism, and was associated with the late Mr. Beattie in some very remarkable and successful experiments in spirit-photography. Dr. Thomson was among the most intellectual and scientific adherents of Spiritualism.

AN OCCULT NOVEL.*

When novels based on the dual consciousness are published by so grave a print as the *Revue des Deux Mondes* we may pronounce that occult subjects are gaining ground. Imagine Mr. Murray and the *Quarterly Review* producing a Theosophical tale. "The novel of observation," says M. Gilbert Augustin Thierry, "is dying of inanition. Its early and somewhat vulgar brutalities have been followed by plain symptoms of senility. What is to succeed it?" It may be guessed, our author tells us, that the study of man must soon be carried into regions more lofty than man himself, the regions of the infinite. The novel of the future will rise into Occultism, into domains hitherto deemed impenetrable; and study the justice, the logic, the morality of God:—

"Du sommet des grands caps loin des rumeurs humaines,
O vents, emportez nous vers les Dieux inconnus!"

Fired with this great idea, the author of *Le Palimpseste* gives us *La Tresse Blonde*. In Brittany, in the days of the Chouans was a bold Royalist, De Mauréac, nicknamed "Sans Pareil" by his intrepid companions. The expedition to La Vendée had just been defeated by General Hoche; and a batch of prisoners were confined in a hulk called *l'Albatros*, commanded by Captain Joseph Gallo, of the coastguard, whose wife De Mauréac has seduced. On a certain Christmas night he has an interview with her to try and get the countersign, as a plot is on foot to rescue the prisoners of the *Albatross* whilst the bulk of the guard is drinking on shore. But the lady, who—as sometimes happens with ladies—thinks more of politics than pure morality, refuses. Suddenly the rough band of Chouans breaks in upon them and proceeds to roast the legs of the poor woman on the wood fire. The torture by and by has its effect.

"France et Honneur!" That is the parole that night. Immediately after revealing it the poor woman dies. Her last words are pathetic but French:—

"I die for you, monsieur. I die in a state of mortal sin. I pardon you, if God cannot pardon me. Remember this, that I leave a child behind me." The *Albatross* is seized and the prisoners rescued. The worthy Captain Gallo is shot for neglect of duty.

Gods and men now exert their ingenuity to reward bold Sans Pareil. The restoration comes, and with it crosses and commands. He is made a marquis and a lieutenant-general. He acquires a wife and a vast hotel, both Faubourg St. Germain. But the gods supplement the gifts of the mortals. One day the young Lieutenant-General is struck with paralysis. And yet he lives on year after year to the age of eighty, confined to his chair, scarcely alive, crooning out strange words, amongst which "France et Honneur" can sometimes be distinguished. He has a son in the French navy. This son is engaged to a rich young lady, the daughter of a Brittany neighbour, Mons. Le Barze, poet, parvenu, dolmen-hunter.

But the old marquis is destined to die at last, and his son arrives from the Tonquin expedition just in time to close his eyes. Some fearful scene must have occurred at this last interview, for the son comes from it a changed man. He has a bosom friend, a doctor, who is puzzled with his case. In this crisis he suddenly insists on taking off this doctor to pay a visit to Elias, a medium and professor of the great doctrine of Atavism. This is based on the text "I am a jealous God who visit the sins of the fathers upon the children unto the third and fourth generation." Atavism holds that the race as well as the individual is responsible to God. His justice is patient because it is eternal.

But the philosophy of the book is better than the

* *La Tresse Blonde*. By Gilbert Augustin Thierry, Paris: Librairie Moderne.

romance. The young De Mauréac now comes under the sinister influence of Elias, and he becomes in fact two separate individuals dwelling in the same mortal frame. All this is not at all effective and not very intelligible. The good half of him makes virtuous love to Mademoiselle de Barze. The evil half of him is incited towards the grand-daughter of his father's victim by a strong animal passion, and the good half of the Marquis of Mauréac is entirely unconscious all this time of what the bad half is doing. Mons. Thierry seems to have gained some inspiration from the Theosophist doctrine of "Shells," but his novel, though intended to support it, tends rather to prove its impracticability. It must be pointed out, too, that the bad half is really not much worse than the good half. Anne Yvonne, his love, is an actress in a low theatre, who hates him with a mortal hatred; and he gives up society and the respect of his equals to obtain her hand in marriage. Such a sacrifice on the moral plane is quite as noble as sailing with the stream and making love to rich respectability.

Mademoiselle de Barze breaks away from him a short time before this marriage; and during the ceremony her brother challenges the Marquis to fight a duel. In an unpleasant scene De Mauréac tries to strangle his new wife, who loathes him more than ever,

"I shall be killed to-morrow, but I shall take care that you will never be a widow."

To save her life she seizes a weapon on the wall and stabs him. As she hurries away for help he dies in agony with singed legs, having fallen across the fire, close to his father's portrait. It is hinted that Anne Yvonne is a reincarnation of the woman that Sans Pareil seduced.

Atavism is a reality. Pathologists and moralists are learning its vast importance day by day. And the De Mauréacs of old France, from their sculptured tombs still pass on to their descendants their courage and vain glory their refinement and huge animalism, their fire and, their conceit. There is no need of reincarnation to help them. And this story really shows that that law would mar Atavism instead of promoting it. Take Elias, who is described as a genuine believer in the occult. Why should he force an innocent sensitive to attempt a horrid murder and die of burning? If he believed in his theories he must have known very well that in the next re-birth his legs would be singed in retaliation, or those of some descendant. We are in a maze of contradictions.

LOVE IS PRESENCE.

"The spiritual world is superposed upon the natural, as the soul is superposed upon the body. It is a perpetual soul invisibly influencing the course of all things here. It is the only source of all the life of this world. Our faculties, our freewills, in the use which we make of them, invite and determine it to come down. This spiritual world contains and in a manner consists of all the men and women who have ever died on earth. They are an all-prevalent plane of induction over us, most closely united to us by our individual special correspondence with them. The world of spirits, the world of roads to heaven or to hell, the world of angels, or heaven, the world of devils and satans, or hell, these are the three great spheres with which we are linked by this correspondence. Out of their vast societies, our lives forming our characters, perpetually, momentarily, select and invite their own similar spirits, with whom they associate us. This is an association most swift and inevitable, for in the spiritual world similarity of love and liking is presence which cannot be contravened. You cannot love the same evil without having its infernal crew for your intimate bosom companions and lords; you cannot love any heavenly good without the brethren and sisters who love it in heaven being close to you, and uniting with your affection. We are then not alone as individuals, as we are not alone as worlds. There is an invisible life which is the only life, and which is the end and cause of all apparent life, which continually animates us, which continually animates all nature, and causes all its apparent forces and movements."—J. J. GARTH WILKINSON'S *Greater Origins and Issues*, p. 17.

EXPERIMENTS IN PSYCHOMETRY.

By PROFESSOR ELLIOTT COUES.

[The subjoined narrative from an accomplished writer, who is well-known to and highly appreciated by our readers, deals opportunely with a subject to which we were on the point of directing attention. Psychometry is a very important subject, inasmuch as it not only supplements existing evidence for spirit and spirit-influence and communion, but because it offers us a key to some of the mysteries of our own being. A very profitable field of research.—ED. of "LIGHT."]

If the world owed nothing to Dr. J. Rodés Buchanan but the coining of the word "psychometry," it would not be easy to pay that debt, so great and growing are the obligations under which we rest. The word, first proposed, I believe, in 1849, has become the familiar name under which may be conveniently grouped a large class of psychical phenomena of the most interesting and instructive character. For many years Dr. Buchanan has insisted upon psychometry as a veritable science, susceptible of experimentation, and of verification or observation, like any other branch of scientific investigation. The world was not quite ripe for Dr. Buchanan's proofs when he first presented them; but year by year the evidence in favour of the soundness of his main propositions has accumulated, largely through Buchanan's own labours, till only the most credulous or ignorant of scientists can now affect to ignore psychometry. A good deal that now goes by the newer name of "telepathy" is reducible to the principles of psychometry, just as most mesmeric phenomena are now accepted as hypnotic. Dr. Buchanan met the fate of most real discoverers, and has patiently accepted the situation. It is, perhaps, too much to expect that the Boston Society for Psychical Research, as a body, should sit at his feet to learn the rudiments of the science they desire to cultivate, for that is contrary to human nature. But when they shall have officially recognised and promulgated the underlying principles of psychic science, they will have advanced to the "point of view" Dr. Buchanan reached just forty years ago.

I have lately had the pleasure of making the acquaintance, and, I trust, of deserving the friendship of a charming lady, Mrs. Julia H. Coffin, who resides at No. 1421, 20th Street, in this city. To many other accomplishments in art, in music, and in social graces, Mrs. Coffin adds, as it seems to me, remarkable psychometrical faculties. With ready kindness, and desire to benefit psychic research, Mrs. Coffin has given me many instances of her singular powers of perception other than by the ordinary avenues of sense. Some of these manifestations confirm to my entire satisfaction the main proposition which Dr. Buchanan and others of his school of thought have laid down. I will give a few illustrations, mostly from memoranda taken down by the pen of Mrs. E. S. Lawton at my request. It is Mrs. Coffin herself who speaks:—

"On one occasion a lady friend of mine, quite incredulous as to psychic perception, wrote a word or words, the purport of which was unknown to me. With the light turned down and my eyes closed the slip containing the words was placed upon my forehead. Almost instantly I began to describe a woman, and told her physical and mental characteristics minutely. I further added, that the lady was quite an invalid. As I spoke these words, I felt a violent shock upon the back of my head. The sensation continued down my spinal column, and I was impelled to say that the lady was suffering from some disease of the brain and spine. I was forced to remove the paper from my head, so unpleasant was the sensation. I had never seen or heard of the person I described, but the description proved to be minutely correct.

"One day, General G. handed me a letter, of which I not even saw the handwriting. At once I said: 'This letter is written in a foreign language,' and gave the physical, moral, and mental qualities of the writer, and the purport of the letter; saying further that he would take a journey by land or sea, I knew not which. The letter was written in Spanish, a language I do not understand, and the journey was undertaken within the month.

"Dr. L. handed me a white stone with traces of carving upon it. The impression received caused me to speak as follows: 'I see white fluted columns with carving on the top. This piece, however, comes from a frieze at the top of a wall.

At the base of the wall is a mosaic pavement, in the shape of a parallelogram, composed of beautiful coloured stones. The building of which this wall was a part was on the top of a hill and is now in ruins. The sky overhead, where this building stood, is intensely blue; the atmosphere exquisitely clear and pure. I see it also by moonlight: This was a palace and belonged to some Emperors'; then hesitating, I said: 'It is the Palace of the Cæsars in Rome.' The impression I received was corroborated by Dr. L., who himself had picked up the stone at the place designated.

"Dr. L. gave me a second stone, a piece of dark-red marble. I received the following ideas from having it placed upon my forehead: 'This is from an ancient ruin on a hill, and surrounding it once was a grove of trees with dark green leaves. This stone was from a border around this building, which was not a palace, or temple, or place of worship. It was for the assembling of people, and I see chariot-racing. Now I see a man of commanding, dignified presence, clothed in a beautiful purple robe with a deep gold border. A mantle is thrown round him; and in his hand is a staff with an ornament (that I cannot quite make out) on the top. On this man's head is a crown of some kind, not unlike a bishop's mitre. He is speaking to a crowd of people and I hear the words "victor, and victory." Blood has been shed here. This man is a great orator.' This stone was a fragment of an amphitheatre built by Cicero.

"Here is another story of a stone, also given to me by Dr. L. 'This stone is from the pavement of some sacred place. I am in a vast cathedral—this is one of the world's great temples. It is so great that the extent is lost in shadowy vista. There is a great dome above it and around the central nave are smaller chapels. There is a throng of people going in and out. I see a procession of priests and acolytes with lighted tapers. I think this is St. Peter's at Rome.' Dr. L. confirmed every detail of the description.

"My husband handed me a card. Placing it on my forehead, without seeing it at all, I said: 'There is a printing on it—a man's name. He is not a man of good character; his predominant traits are duplicity and a disposition to overreach. He tries to inveigle people into schemes to ruin them and benefit himself. He is not an American. I think he is a Jew, either Pole or Russian; he has dark eyes, prominent nose, rather short and very large feet; he has something to do with money or stocks.' At the time of my reading neither Mr. Coffin nor I knew anything of him, but subsequently asking a man who did know him, he warned us to avoid him, and gave a description that exactly tallied with my impressions."

Mrs. Lawton handed Mrs. Coffin an old paper-knife which she had found when a child in the sand upon the beach bordering the bay of San Diego, about the year 1852 or 1853. These are the ideas that came to her concerning it: "I see a low dark room, rather large; on the sides are shelves filled with books, most of them bound in red Russia leather. On the top of one of the shelves is a pile of manuscripts—not made of paper—but some kind of parchment, and the leaves are bound together with leather strings woven in and out across the back. I am impelled to get up and walk up and down the floor. This is the habit the man had who lived in this room. He walks backward and forward, his chin resting in his hand, as though in deep thought. This knife is very old; the man who owned it before you had it got it from some passing tribe. Oh, it is so old! It came originally from a country across the sea, and has a curious history. It belonged once to an Indian in Asia. I hear the word *En-Soph*. You picked it up—found it—I don't know where."

The last case is not verifiable, but there is no intrinsic improbability in the supposition that the paper-knife had once been in the possession of an old Jesuit missionary whose character and surroundings may have been much as described. The word "*En-Soph*" is the Jewish Cabbalistic name of God.

Among the mutual friends of Mrs. Coffin and myself is Mr. Frank Cushing, famous for his researches in the archæology and ethnology of the Zuni Indians, among whom he lived for years for the purpose of studying their history and traditions. Mr. Cushing tells me that Mrs. Coffin, from psychometrical examination of various relics, trinkets, and the like, has often reconstructed times and scenes with startling fidelity to what he had historical evidence to support. I will not go into the details here, since I understand Mr. Cushing desires to make use of them in his own publications upon the subject. But I venture upon what may seem a very risky prophecy for any scientist to make, namely: The time will come when missing links in history will be restored upon psychometric evidence, and

accepted as of the same degree of probability that now attaches to ordinary human testimony.

I am tempted to add one curious case which came up in some experiments conducted with Mrs. Coffin by myself. It so happens that I have more than once received by mail certain peculiar documents, written on Indian rice paper, sealed in gaily coloured envelopes, and enclosed in ordinary letters from certain parties whose names would be familiar to the public should I give them. In fine, these are "Mahatma" or "Thibetan" letters, supposed to emanate from his Highness Koot Hoomi, or some other equally majestic adept. They contain, as a rule, unexceptionably moral maxims and exhortations to virtue, coupled with more specific instructions for the conduct of the Theosophical Society over which I am supposed to preside. I am tolerably familiar with the ins and outs of esoteric hocus-pocus, and never for a moment supposed these missives to be other than bogus. Let us charitably suppose that the hand which penned each of them belonged to a person who was self-deluded into supposing that they originated outside his (or her) own consciousness. But the moralities involved in the case need not concern us just now. The point to be kept in view is, that these letters were as if from Koot Hoomi or some other Hindû adept, the intention of the writer being that I should so consider them, and the writer's purpose being that I should act upon them as if they were genuine. In other words, the writer had "played Mahatma" with me; and whatever subtle influence the letter might convey, to affect the psychometric faculty of the reader, would naturally be expected to correspond with the figment of the writer's mind.

I selected one of these letters to try Mrs. Coffin's precipency. It was placed to her forehead in a darkened room, folded in such way that no writing was visible. She was impressed in a few moments to speak somewhat slowly and hesitatingly. I regret now that I did not take down her words; but my wife and Mr. Coffin, both of whom were present, will doubtless agree that the following is a fair summary of what she said:—

"What a funny letter! Why, I never saw anything like it. Even the paper is strange; and it takes me far away—so far away! It seems to be in India or some very strange country. Everything is strange—I wonder what sort of a person wrote it? He seems to be old—oh, so old. Why he is not like us at all—he belongs to a different kind of person—how ridiculous! but I feel as if he had never died, or could just make himself die and come to life again if he wanted to—you understand—no, I don't mean that, that is absurd—but then— Here Mrs. Coffin's ideas became confused, and her perplexity was so distressing that I desisted from wearying her further.

In point of fact, this particular letter was mailed to me from New York, and I have no question that it was penned by a gentleman in that city. If the explanation above offered be not the right one, I have none to offer. But it opens up a curious question, which the faithful "seeing, shall take heart again." Will not Madame Blavatsky kindly come to the rescue?

Washington, D. C.

CORRESPONDENCE.

Mr. Newton Crosland as Critic.
To the Editor of "LIGHT."

SIR,—Mr. Crosland's letter betrays so many and serious defects at once of knowledge, of faculty, and of temper, as to render hopeless any attempt to reason with him. But none the less is it a duty to protest against the injury done both to Spiritualism and to "LIGHT" by the publication in your columns of such expressions of prejudice against the great religions of the East as those to which he has given utterance,—expressions which are notoriously unfounded, and calculated to do vast mischief by offending multitudes of our fellow men and fellow subjects, and tending to repel them from us at the very moment when we are beginning to approach and to understand each other,—a moment when even our missionaries have commenced to refrain from odious comparisons and denunciations, and plainly to tell the Orientals that they will find the same truths in their own religions as in ours, if only they will seek below the surface.

As for the "puerilities and blasphemies" of Buddhism, and the "sensualism, sword, and intolerance" of Islamism, everyone but Mr. Crosland knows that the characteristics denoted by these terms are equally chargeable against Christianity and Christians, seeing that nothing could exceed the puerility and

blasphemy of certain prominent orthodox doctrines still in vogue, or the sensuality, cruelty, and intolerance of the official guardians and representatives of the Church, as exhibited in history. While as for his travesty of the life and teaching of Buddha, it is but an imitation of those made of the life and teaching of Jesus by the ribald scoffers of every generation, and equally unjustifiable and derogatory to its framer. Let Mr. Crosland read Edwin Arnold's noble *Light of Asia*—a book rigidly truthful in its delineation—and then say whether he adheres to his description of Buddha and Buddhism. And as for his vilification of Islamism, let him read some candid account of the faith and practice of its people, where undeteriorated by contact with Christians, and also the writings of the Moslem Sufis, and then say, if he can, that he finds the people less observant of the virtues of temperance, purity, and fair dealing than his own, or their saints and mystics inferior in piety, illumination and sanctity to those of any other faith.

But what Mr. Crosland means by Christianity, he altogether omits to explain. His words constitute an assertion that the system of faith and practice represented by the term, so far from constituting an "Eternal Gospel" subsisting "before the foundation of the world," and founded in the very nature of things, was the invention of Jesus of Nazareth, and had no existence until some eighteen centuries ago! How, then, does he account for those previous manifestations of the Christ-doctrine, represented by the names Osiris, Mithras, Krishna, &c.? Or, if—on the strength of want of knowledge—he decline to recognise these, how does he account for the reference in *Hebrews* to Moses as "esteeming the reproach of Christ greater riches than the treasures of Egypt"? What meaning does he attach to the translations of Enoch and Elijah? How does he explain the promise to Eve? or account for Jesus Himself, save as a fuller manifestation to the world of the result of the process the accomplishment of which was the aim of all the sacred mysteries of antiquity,—namely, the perfectionment of man and the realisation of his Divine potentialities through the redemption in him of spirit from matter, by means of his persistent subordination of his lower nature to his higher? Mr. Crosland's commendation of a portion of my lecture is rendered worthless by his condemnation of the remainder. For the argument is sequential and coherent. It hangs together as a whole; and no link can be withdrawn without the destruction of the chain, but it all must stand or fall together,—that is, so far as the metaphysical element in it is concerned. Hence I am forced to conclude that what my critic has done has been to emulate the example of critics in general, by producing a critique which, while it constitutes in no way a measure of its subject, constitutes infallibly a measure of its author, by showing at least where and what he is. If only critics would recognise this fact!

EDWARD MAITLAND.

To the Editor of "LIGHT."

SIR,—The arguments of Mr. Newton Crosland against certain views of Mr. Maitland, in your last issue, seem to appeal to the prejudices of unread Christian subscribers to "LIGHT," rather than to the patient and unbiassed inquirer.

The writer makes the following protest and assertion:—

"I cannot understand how anyone with the highest knowledge, and regard for the practical, the holy, and the true, can place Buddhism, Christianity, and Islamism on the same platform—in the same rank of appreciation. A great part of Buddhism rejoices in the gospel of mendicity, and is not above preaching metaphysics to tigers, and making them converts to a creed. There may be some fanciful symbolism concealed under this revivalism among tigers, but it does not seem to me worth the trouble of seeking an explanation. According to one version of his career Buddha deserted his kingdom, where his rule and influence might have wrought infinite benefit; he sneaks away from his wife, whom he cruelly left in an interesting condition, and then he wanders into the desert to pray with, and preach his visionary nonsense to, the wild beasts there—a fitting audience, truly, for such rhapsodies. Judging by results, his ministrations were not followed by much improvement in the conduct of his wild disciples."

Apart from the bad taste of the onslaught which, I have no doubt, the writer would ill appreciate in a Buddhist criticism of the life of the Founder of Christianity, and the appeal to so unknown a quantity as the Divine attribute of "highest knowledge," surely simple justice, a love of which we all possess, would require all religions, both as regards dogma and practice, to be judged in open court by the same standard of fact, reason, and love. Is it, therefore, just to interpret the allegories and symbolism of Buddhism by the *ad litteram* method which has

proved so disastrous to the spirit of true Christianity? Is it fair to saddle the most rational exoteric religion, whose teacher impressed, as the most fundamental doctrine of his system, the test of reason on his *Bhikshus* or disciples, with an absurd literal interpretation merely because a would-be critic refuses to take the "trouble" to do justice to his fellow-men and brothers? Does the writer require to be reminded that Jesus Himself insisted on the practice of mendicity by his disciples, and Himself set the example? Does it require more than a superficial acquaintance with the different religious systems and their traditions to know that animals have ever symbolised the human passions, and hence *Tathagata* most nobly fulfilled his mission by subduing and converting the passionate natures of his hearers, which are in very truth "Man eaters," or the slayers of the true "Man" within our bodily frames? Surely we may compare such misconceptions with the equally absurd belief of the Western world, that Saddartha died of eating boar's flesh, he who never harmed an animal and made his commandment of "Thou shalt not kill" include the lower animal kingdom as well as the higher. Those who know of the *boar avatar* and the history of its cycle, in which the pure *Buddhism* crystallised into formal ritualism or ceremonial magic, will understand the hint. The cause of Buddha's death was the cause of the death of every teacher, not excepting Jesus, viz., the hate of orthodoxy and priestcraft, the old struggle between the followers of the right and left hand paths. "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you."

Again, should the abandonment of a princely throne, an act of sacrifice so common in the sacred books of *Aryavata*, but without parallel in these days of selfish aggrandisement, be thrown in the teeth of this great one, who left all that he had to minister to his brethren without distinction of nationality, creed, colour, or sex? Is the writer ignorant that the pious consort of the "Blessed One" became also a disciple and ascetic like the Magdalene? For does not Jesus Himself say: "Sell all that thou hast and give to the poor, and come and follow Me"; and "Woman, what have I to do with thee"? And again: "Mary hath chosen the better part," and "Verily, verily, I say unto you, if ye hate not father and mother, yea, and your own life also, ye cannot be My disciples."

As to the concluding sentence, historical evidence attests the enormous spread of Buddhism owing to the conduct of those same "wild disciples" of Buddha, whose influence on early Christianity is well known to all students of religion, and conclusively proved by even a superficial acquaintance with the writings of Gnosticism and the other so-called heresies of nascent Christianity.

The writer then goes on to speak of the "puerilities and blasphemies" of Buddhism. A glance through the gospels known as apocryphal will disclose the very same puerilities, not even the Synoptics being free from them. But must we not become as "little children"? Now, what is the meaning of blasphemy? I think it was Ingersoll who said that blasphemy varied according to geography and chronology, using the following striking illustrations:—In Christendom it is blasphemy to say that Mohammed was the prophet of God; in Islam it is blasphemy to deny the same. Eighteen hundred years ago it was blasphemy to say that Jesus was the Son of God. To-day among Christians it is blasphemy to deny this dogma. Surely such illustrations are convincing enough to make even the most prejudiced hesitate before using this scapegoat of a word.

"Islamism, in a large measure, is a gospel of sensualism, of the sword, and of intolerance," continues the critic. Quite so, but is "Christianity," I do not say the pure doctrine of Jesus, free from these reproaches? Where do brothels and drinkshops flourish more than in Christian lands? Is there a fouler page of the world's history than the religious persecutions of the dark and middle ages, culminating in the diabolical institution of the "Holy Office"? "I came not to bring peace but a sword." The writer would be well advised to study *Sufism* and the mysteries of *Rohance* before condemning a practically important factor in the intellectual development of Europe.

It is a matter of rejoicing that any one has found that which is "at once the grandest, simplest, and most complete of all methods of regenerating humanity," and is "hampered by no obscurities or difficulties except those which we make for our own hindrance," and it is a fact that many hundreds of thousands are so convinced. There are, however, as many, if not more, who

have the same conviction with regard to Buddhism and Islamism. The number of its adherents does not prove the truth of a creed; if so, the cult of Mammon would be the only true religion. Moreover, it would be well to remind ourselves that Tertullian, one of the greatest doctors of the "Faith" boldly carried the device of "*Credo quia absurdum*" on the mid field of his theological buckler.

The logical objections used in the rest of the letter are fallacious, and the philosophical difficulty as to the metaphysical concept of non-being is of easy solution. Everything exists by its opposite or antinomy—night by day, death by life, being by non-being.

JUSTICE.

To the Editor of "LIGHT."

SIR,—In a letter published in your last issue (May 4th), p. 217, first col., there is a most wanton attack upon Buddhism (quite irrelevant to the subject-matter discussed), which in the interests of all truth, and the cause of inquiry and progress, should not be permitted to pass unchallenged.

I take exception thereto, not as a Buddhist, but as one who has resided amongst highly cultivated, intellectual people, professing—and what is more, practising—the doctrines of Buddhism, as their forefathers had done for a score of centuries past, in common with vast numbers, commanding respectful consideration, and impartial investigation.

The paragraphs, which comprise a couple of dozen lines, are about as unfair, uncandid, and misleading statements concerning another, though perhaps antagonistic, creed as it is possible to conceive a bigoted sectarian capable of cramming into the space; for mere ignorance could scarcely so misstate facts which are so well known to all well-informed unprejudiced inquirers.

The sublime truths inherent in Buddhism, as in Christianity also, and of which neither can have any monopoly, are not so overwhelmed with the superimposed garbage, the creation of sectarians, sacerdotalism, and the dupes of priestcraft, as to be altogether obliterated: quite otherwise. But the *suppressio veri* and *suggestio falsi* line of argument no longer carries weight in these latter days, and will not prop up tottering dogma, or discredit the good, the beautiful, and the true.

Permit me to add a word or two, in simple justice, as a tribute to Buddhism, of my sense of kindly feeling, of pleasing reminiscence, of my association with the Buddhists of the Extreme Orient; and I regret to add that daily experience causes me to constantly draw mental comparisons between them and the professors of the other faith not complimentary to the Western Christian.

C. FROUNDES

(Some time resident in the Extreme Orient).

Spirit and Matter.

To the Editor of "LIGHT."

SIR,—In your most interesting remarks in the last issue of "LIGHT," on Madame Blavatsky's *Secret Doctrine*, you observe that spirit and matter are considered in Theosophical teachings as entirely separate.

We fully admit that some of the language used in the work in question, as also in other Theosophical literature, is calculated to convey this impression. It is, however, an erroneous idea, as more careful study will show. In almost all cases in which the language used is open to this misconstruction, the student will find that the prominent idea is the old Kabalistic conception of the descent of spirit into matter, and the ascent of matter to spirit. But even in this phraseology, the correct idea is implied; for how can matter ascend to spirit if the two are not identical in essence?

The true teaching, as frequently stated in the *Secret Doctrine* is that spirit and matter are the two poles, or two aspects, of the ONE SUBSTANCE during the periods of manifestation. According to the occult doctrine, spirit and matter are in essence absolutely one: matter being spirit crystallised; and spirit being potential matter.

As it is very important that the correct conception of Theosophical teaching on this point should be made clear, I trust you will find space for these few words in your next issue.

A STUDENT IN THE BLAVATSKY LODGE.

Ways and Modes.

To the Editor of "LIGHT."

SIR,—Another simple method, which would give absolute proof of abnormal effects, and which, though having many advantages, I have not hitherto seen suggested, is to use, in place of a table, an empty wooden cask or barrel.

Let the cask—a new one, of a size, say 2ft. 6in. in height by 2ft. in diameter—be placed upon its end, so that the end in which the bung-hole is situated is uppermost. The hands of the sitters are placed on the top as on a table. It is then evident that any phenomena taking place within the cask will be unexceptionable.

For instance, suppose the bung-hole to be covered with a cloth, and that "fingers, or what felt like fingers," were pushed up from beneath. This result, which was obtained through a hole in a table by the Physical Phenomena Committee of the Society for Psychical Research, might, had a cask been employed, have been thought worthy of being officially put forward.

The cask could be "explored" by means of a wire or rod passing through the bung-hole and attached to a suitable instrument placed on the head of the cask, so as to give quantitative measurements of the force at work. Thus pulls could be measured by a spring-balance, twists by a torsion-balance, and pushes or "levitation" by a pair of scales. Objects could be lowered by a cord so as to be "manipulated," e.g., direct writing could be "fished for" with a luggage label so attached.

Lastly, all the operations in the interior of the cask could be conducted in that absolute darkness which appears to favour results, and without prejudice to any that might be obtained.

E. W.

SOCIETY WORK.

[Correspondents who send us notices of the work of the Societies with which they are associated, will oblige by writing as distinctly as possible and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions.]

23, DEVONSHIRE-ROAD, FOREST HILL, S.E. — Sunday last Mr. L. J. Lees delighted his audience with a lecture on "Christianity the Corner-Stone of Spiritualism." Sunday next, Mr. Long.—M. GIFFORD, Sec.

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—We had a well attended meeting with Mr. Vango on Sunday morning last. In the evening Miss Blenman delivered an excellent address on the "Millennium" and replied to questions. On Sunday next Mr. W. E. Long at 11 a.m., and Mr. R. Wortley will give an address at 7 p.m.—W. E. LONG, Hon. Sec.

MARYLEBONE ASSOCIATION OF SPIRITUALISTS, 24, HARCOURT-STREET.—The reopening of these rooms will take place on Sunday next at 7 p.m., when Miss Kate Harding will sing two solos; Miss A. Hunt will give a pianoforte solo; Mr. T. Trotman will deliver a Trance address, and other friends will take part in the meeting. Spiritualists and investigators are all cordially invited.—On the 11th, Mrs. Hawkins, séance at 8 p.m.; 13th, a social meeting at 8 p.m.; 15th, a séance at 8 p.m. Mr. Dale will be at the rooms on Friday evenings and Sunday mornings to speak to inquirers, &c. "LIGHT," *The Medium*, and *Two Worlds* can be had on Fridays and Sundays at these rooms.—C. HUNT, 1, Union-place, Lisson-grove.

ZEPHYR HALL, 9, BEDFORD-GARDENS, SILVER-STREET, NOTTING HILL GATE.—On Sunday morning last, Mr. Earl addressed the members, and his remarks were greatly appreciated. In the evening Mr. J. Hopcroft answered questions put by the audience, who appeared much gratified by the replies. There will be no meeting next Sunday morning. In the evening at seven, Miss V. A. Blenman, inspirational address. Tuesday at eight, séance, 10, The Mall, Notting Hill Gate. Friday at eight, séance, 16, Dartmoor-street, Notting Hill Gate. Wednesday, May 15th, at eight, séance at 34, Cornwall-road, Mrs. Hawkins. Thursday, May 16th, at eight, members' séance at 34, Cornwall-road, Mr. J. Hopcroft. Monday, May 20th, members' social gathering at Zephyr Hall. Open-air work, Kensal-road, near cemetery wall, at 11 a.m. on Sunday, Mr. J. Hopcroft and other friends.—W. O. DRAKE, Hon. Sec.

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.

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

He also begs respectfully to intimate that he cannot undertake to prepare for the press communications that are not suitably written. He begs his correspondents to see that all articles and letters forwarded are written on one side of the paper, are ready for the printer, and are of moderate length. Those over a column in length are in danger of being crowded out.

"ONWARD HO!"—Declined with thanks.

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 Defense of Spiritualism. A. RUSSEL WALLACE.
 [Able and very cogent treatises, suitable for those who are making acquaintance with Spiritualism.]
Experimental Investigations of the Spiritual Manifestations. PROFESSOR HARE.
 [One of the earliest scientific works by the celebrated American Chemist.]
On Spiritualism. JUDGE EDMONDS and DEXTER.
 [A record of personal experience. 2 Vols.]
Zöllner's Transcendental Physics. Translated by C. C. MASSEY.
 [A record of personal investigation adapted to the scientific mind that is not afraid of metaphysics.]
From Matter to Spirit. MRS. DE MORGAN.
 [An early work strongly to be recommended: with a most valuable preface by the late PROFESSOR DE MORGAN.]
Planchette. EPES SARGENT.
 [Perhaps the best book to read first of all by a student.]
Proof Palpable of Immortality. EPES SARGENT.
 [On Materialisations. Perhaps a little out of date.]
Scientific Basis of Spiritualism. EPES SARGENT.
 [Sargent's last and most elaborate work. All he says is worth attention.]
Startling Facts in Modern Spiritualism. N. B. WOLFE, M.D.
 [A record of phenomena of a very startling character, chiefly through the mediumship of Mrs. Hollis Billing.]
Spirit Teachings. "M. A. (OXON.)"
 [Personal evidence through automatic writing; bearing on identity, and an argument.]
Spirit Identity. "M. A. (OXON.)"
 [An attempt to prove that the claim made by communicating spirits that they have once lived on this earth is borne out by facts.]
Psychography (2nd Edition). "M. A. (OXON.)"
 [A record of phenomena of what is sometimes called "independent writing," occurring in the presence of Slade, Eglinton, &c.]
Higher Aspects of Spiritualism. "M. A. (OXON.)"
 [Spiritualism from a religious point of view.]
Identity of Primitive Christianity and Modern Spiritualism. EUGENE CROWELL, M.D.
 [From a religious standpoint: compare with *Higher Aspects of Spiritualism*.]
Spirit Workers in the Home Circle. MORELL THEOBALD.
 [A record of home experiences during many years with several mediums, some being children of the family, and all non-professional.]
Phantasms of the Living. (Society for Psychical Research.) E. GURNEY, F. W. H. MYERS, and F. PODMORE.
 [Discussions and evidence respecting thought-transference, telepathy, &c., and much evidence of apparitions at or about the time of death. Not written from the Spiritualist point of view.]
Hints or the "Evidences of Spiritualism." "M. P."
 [A brief logical argument. "An application to Spiritualism of the arguments vulgarly held to be conclusive in the case of dogmatic Christianity."]
Incidents in my Life. (2 Vols.) D. D. HOME.
 [Vol. I. contains facts in the life of a remarkable medium.]
D. D. Home: His Life and Mission. By his WIDOW.
 [An account of a very strange life, with records of facts, and abundant testimony from well-known persons.]
Modern American Spiritualism. MRS. EMMA HARDINGE-BRITTEN.
 [A history of Spiritualism in its earliest home and during its first two decades.]
Nineteenth Century Miracles. MRS. EMMA HARDINGE-BRITTEN.
 [A record of the phenomena of Spiritualism in modern days.]
Art Magic; or Mundane, Sub-Mundane, and Super-Mundane Spiritism. Edited by MRS. EMMA HARDINGE-BRITTEN.
Ghostland. Edited by MRS. EMMA HARDINGE-BRITTEN.
 [Two weird books dealing with Occultism and Magic.]
Pioneers of the Spiritual Reformation. MRS. HOWITT WATTS.
 [Dr. Justinus Kerner and William Howitt. By one of the best writers on Spiritualism.]
The Perfect Way; or the Finding of Christ.
 [Mystical, and very suggestive from the standpoint of the Christian Mystic: Edited by the late Dr. Anna Kingsford and Mr. Ed. Maitland.]
Old Truths in a New Light. COUNTESS OF CAITHNESS.
 [From a Theosophical plane of thought. Worth attention.]
Mystery of the Ages. COUNTESS OF CAITHNESS.
 [A study of Theosophy: the secret doctrine of all religions.]
Theosophy and the Higher Life. DR. G. WYLD.
 [A study of Theosophy as a religion by a former President of the London Theosophical Society.]
Sympneumata; or Evolutionary Forces now Active in Man. LAURENCE OLIPHANT.
 [Mystical: for advanced thinkers and students.]
Scientific Religion. LAURENCE OLIPHANT.
 [His latest work and most profound. On the lines of *Sympneumata*.]

- Nightside of Nature.* MRS. CROWE.
 [One of the earliest books; with some good stories.]
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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 revelations of a remarkable seer.]
Works of THOMAS LAKE HARRIS.
 [Mystical.]
Works of ALLAN KARDEC.
 [Re-incarnationist.]
Works of SWEDENBORG.
 [Mystical and Philosophical and very illuminative.]

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

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

The chief periodicals devoted to the subject are:—

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

There are also some dozens of less important journals.