

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

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

I am not disposed to print just now what I said at the opening Assembly of the London Spiritualist Alliance. It was, indeed, only a bird's-eye view of an area of experience which will come into the pages of "LIGHT" next year. I spoke of a mass of experiences extending from April, 1872, to the end of the year 1873. It was a retrospect and review of what I regard as the most important period of my life. During that time I kept an accurate record of some 250 sésances that I had attended, each record written immediately after the phenomena were observed. And as I go over these records I have reason to congratulate myself on that fact, for many things have gone out of my memory which are recalled only by the written record. Moreover, I tried from the first to tabulate my facts and to put them in order. I classified the phenomena progressively from the simplest physical manifestations—raps and tilts—onward through various forms of manifestation of spirit-power to the highest mental states (sometimes called spiritual) least complicated with perplexing considerations dependent on appeals to the senses through phenomena occurring on the plane of matter.

I was always inclined to speculate as to what obscure facts might mean. Having a full appreciation of the value of a fact, I wanted an interpretation of it. Therefore I discussed in my own mind various theories explanatory of my observed facts, and arrived at certain conclusions which have not been substantially disturbed during the sixteen years of increased experience that has succeeded. I may say, without boast, that I have had rare opportunities of observing the phenomena of Spiritualism and pronouncing an opinion upon them. My opinion may be worth little—no man's is worth much—but I am a Spiritualist still, for I believe that the theory of the Spiritualist alone covers the whole ground. I believe that it needs enlarging, but it is, I believe, substantially right.

The record which furnished me with material for my remarks was written (as I have said) at the close of 1873, and formed a retrospect and review of the experiences of some twenty months during which I had been very active in my investigations. I had been able to observe the phenomena in the presence of most of the known mediums who were then available for purposes of investigation; and I had the great advantage of watching the same phenomena in a small private circle to which no reputed medium was admitted, as well as the still greater advantage of seeing the same when I was alone. Perhaps

it may be well to fix attention on this point. When I went to public circles, held as they then were in darkness, and found a dozen or a score people most of whom I had never seen before; and when strange and bewildering phenomena occurred, it was not necessary to be suspicious of the good faith of all present to have introduced into my mind an element of doubt. Evidence so obtained was useful to me only as it confirmed evidence obtained under better conditions. When three close friends sat alone those better conditions were had, and the phenomena obtained were of the same character as those referred to above. But superfine critics would say that what I regard as the best and most valuable result to be got out of sésances—viz., the information conveyed and the spiritual elevation so obtained—was complicated by the introduction of the possibility of thought-transference. Personally I mind little whether that which elevates my life and ennobles my efforts comes to me from the united brain-waves of three people who think it comes from "teachers sent from God," or whether it really proceeds from that world of causes which Spiritualists believe in. I am concerned with results now. But when I, alone by myself, got the same results, at any rate I was relieved from thinking about thought-transference. But then my critics would bring in hallucination. So I will not fight the air, but will confine myself to saying that alone by myself, with two or three close friends, and in promiscuous sésances of a score or more strangers, I have observed the same phenomena.

I classed the phenomena of which I spoke progressively as (1) Physical and (2) Mental. Under the first head I dealt first of all with Raps, Tilts, Movements of Objects, &c. I pointed out the variety in tone and intensity of the raps, changing from a tiny tick to a sort of metallic crash of a most startling character. I also noticed the variety of place in which these percussive sounds were made, as, for example, in a closed cupboard, under the carpet on the wooden floor, on a distant door, on the walls and ceiling of the room. And I drew attention to the fact that these noises occurred when the medium was motionless, not touching the table, and even when he was fast asleep. Passing to the meaning to be attached to these raps, I noticed that each was different from all others, that each indicated a separate personality as completely as the tone and inflection of voice does, and that, once assumed, the rap never varied. I mentioned cases where these raps, always conveying information, had occurred in a way that evinced intelligence that was undeniable, and gave strong evidence that that intelligence was truthful.

My next important block of evidence was concerned with what is called the "passage of matter through matter." I gave specimen cases in which, as I contended, there could be no mistake about the disputed facts. The late D. D. Home disbelieved in the possibility of such a phenomenon as the transmission of one solid body through another. That means only that he had not seen it. I have: and that repeatedly. The conditions under which I have

observed it leave no room for doubt in my mind. I have seen it in good light, in the presence of other observers, and when quite alone.

Then came abnormal Musical Sounds treated much in the same way as Raps were, as to their evident desire to convey information, as to the intensity and variety of them, and as to their individuality, *i.e.*, that each sound indicated a person and always the same person. Next I dealt with Odours, which were constantly used at our private circle for the purpose of bringing us into a harmonious frame of mind, much in the way that music usually is. The sweetest of scents, quite different from anything one could buy, would be wafted round the circle in a very circumscribed area, so that it was easy to walk out of a scented zone round the circle into another part of the room in which there was no perfume at all. Very rapid treatment was given to Luminous Appearances and Spirit Photographs. Materialisation I have already dealt with at length in "LIGHT," and did not notice then. But it must not be imagined that the evidence for the reality of these phenomena is less cogent and complete because time forbade me then to give it.

Under the heading of (2) Mental Phenomena there came notices of direct writing, dealt with at length in my *Psychography*, and therefore not further treated: the Direct Voice, *i.e.*, the speaking directly in a circle in a voice not that of any human being visibly present; the Speaking in Trance, *i.e.*, the speaking through a medium by a controlling or directing Intelligence, the medium being in a state of Trance; and Automatic Writing, respecting which my experience has been extended over some twelve years, and is very varied. The points I insisted on with regard to this subject were the power of writing coherent messages while the brain was occupied with, for instance, reading a book: or again, while the medium was entranced and unconscious: or again, while the movements of the hand were hidden from view. I noticed here, as before, that a handwriting, once assumed, became distinctive of the special Intelligence that used it, was never varied, and was sometimes beautifully executed. I stated too that throughout some twenty-five volumes of these automatic writings there were no erasures or corrections, and very rarely indeed any omissions. This in spite of the fact that much was written while my brain was fully occupied and sometimes in distracting and disquieting circumstances and surroundings.

Such in outline, much necessarily omitted, is a view of the evidence which I hope the next volume of "LIGHT" may contain. I do not here allude to the discussion of theories, or of the religious aspects of the complex question which must necessarily accompany any such work as I hope to accomplish. It will be desirable to discuss theories of which critics have been prolific; to show that we are not hallucinated as to a rap occurring on a table and heard by ten people any more than we are in respect of the roast beef which we were all eating at the time. It may be also necessary to state and discuss the theory of Personating Spirits, of Elementals and Elementaries, of Devils, of a Composite Intelligence emanating from the Circle, before the Spiritualist theory is dealt with. But "who is sufficient for these things?" Not a very busy man already overdone. These things, however, are "on the knees of the gods," and they are sufficient and can make any one suffice.

A curious incident is recorded in connection with the recent marriage at Athens. The names of the Royal couple are Constantine and Sophie. Someone has unearthed an old prophecy to the effect that when a Greek Emperor shall reign whose consort's name is Sophia the Cross shall replace the Crescent on the Mosque of St. Sophia at Constantinople.

"THE VOICE OF THE SILENCE."*

A little mystic book, with a mystic title, bearing the well-known initials "H.P.B." on the title page. This production of the authoress, though dedicated to the few, and in spite of the assertion that "no one except the few real mystics inside the ranks of the Theosophical Society will appreciate these words of the *Krishna-Christos*, the *Higher Self*," will be read with pleasure by many outsiders, who will be able to perceive, grasp, and assimilate the matter that it contains. It consists of a selection of aphorisms translated from the *Book of the Golden Precepts*, a work belonging to the same series as the *Book of Dzyan*, whence come the stanzas forming the prelude to the *Secret Doctrine*.

The general drift of the book is to cast light on the process of soul development that ends in adeptship. It is divided into three portions or fragments, each of the later being an amplification of that which precedes it. The information is given in the form of short sentences containing advice from the *Guru* or Teacher to the *Lanoo* or pupil, or in another way of looking at it, advice from the Higher-self to the lower. If one were to form for one's self the highest ideal of wisdom, virtue, and power that the individual is capable of conceiving and were to take counsel of that ideal, striving meanwhile in all things great and small to follow and imitate it, one would form a very fair idea of the scope and intent of the greater part of the book.

Fragment I., *The Voice of the Silence*, begins by informing us that "these instructions are for those ignorant of the lower *IDDHI*"; by which term, the copious glossary at the end tells us, is meant the lower, coarse, psychic entities. The voice is to be heard by concentration of the mind on some internal object and abstraction from everything pertaining to sense. It begins by telling us that if the soul cling to things of life, of the world; if it be repelled by the sight of pain and trouble; if it cleave to the "This is I-ness," it is yet a thing of earth and subject to the great illusion. And three halls have to be passed before the *Guru* can be found. The first is the "Hall of Ignorance," ordinary common-place life. The second is the "Hall of Learning," the psychic, astral world, the world of mediums. The disciple is warned against remaining here; against being fascinated by its beauty; where "the soul will find the blossoms of life, but under every flower a serpent coiled." It is the region of supersensuous perceptions and deceptions. The third is the "Hall of Wisdom," or region of full spiritual consciousness, where no shadows nor deceptions are found. Once entered there, there is no need for the Hall of Learning which was only necessary as a means of instruction.

This latest publication seems to land us back again in our ideas concerning what the Easterns conceive the Nirvanic condition to be. And it also appears to make it out, in its highest and most perfect state, to be practically an impossibility. Nirvana seems to be, according to this new light, annihilation of individuality, perfect rest, and absolute forgetfulness of things of men, or earth. And this is offered as a reward to the aspirant, for all his struggles, for all his self-devotion to others, and sacrifice of self for the benefit of others; when he has so developed his soul that in the immensity of its love it yearns towards its more ignorant brothers; when its heart's desire is the eternal happiness and progress of every thing that breathes; when it has become indifferent to pleasure and pain for self, but lives only in that happiness that is produced by contemplating the joy of those whom he may have been able to render glad. This is the reward offered as a full recompense for all his great and noble works; this, to such a man; and he rejects it, he spurns such ignoble recompense; such selfishness is utterly outside his nature; could

* Theosophical Publishing Company, 7, Duke-street, Adelphi, W.C.

he, or would even a noble minded man of much lower grade than the supposed adept receive any such reward? It would be incompatible with common sense to imagine such a thing; it would be unthinkable. And so we conceive that Nirvana as represented or understood by us cannot be a reality for the highest souls.

Fragment II., *The Two Paths*, shows that there are two ways of reaching the state at which Nirvana becomes the right of the progressed soul, to be accepted or rejected as that soul chooses. These two paths are the exoteric, the open, the eye-doctrine, which is for the crowd; and the esoteric, the doctrine of the heart, the Secret Heart, which is for the elect.

"The Open Way, no sooner hast thou reached its goal, will lead thee to reject the Bôdhisattoic body and make thee enter the thrice glorious state of Dharmakâya, which is oblivion of the world and men for ever."

"The Secret Way leads also to Paranirvanic bliss—but at the close of Kalpas without number; Nirvânas gained and lost for boundless pity and compassion for the world of deluded mortals."

"Sweet are the fruits of rest and liberation for the sake of self, but sweeter still the fruits of long and bitter duty. Aye, renunciation for the sake of others, of suffering fellow-men."

The above three quotations show that the masses are even when developed to their highest pitch led to reject adeptship and future utility to man for the sake of personal rest and oblivion. And they indicate the general contents of the second fragment.

Fragment III., *The Seven Portals*, more fully elaborates the Secret Way. The seven portals symbolising six virtues, the Paramitas of perfection, which the Lanoo has to successively make his own; and the seventh "which makes of man a God." This seventh, however, seems to be that which is passed by those of the Secret Heart in order that an endless path of usefulness to man may be the Lanoo's lot, who then becomes a member of the secret brotherhood that guards mankind from foes more dire and dreadful than usually beset his path. "Self-doomed to live through future Kalpas, unthanked and unperceived by man; wedged as a stone with countless other stones which form the Guardian Wall, such is thy future if the seventh gate thou passest."

The glossary at the end is very copious and interesting, and to the uninitiated reader the text would be very incomprehensible, unless a full meaning of the many Eastern terms employed were given. We have to thank the gifted writer for an important though small addition to the literature of Eastern Mysticism. "1st M.B. (LOND.)"

"THE PERFECT WAY."

The Paris magazine *L'Aurore*, which is conducted by Lady Caithness (Duchesse de Pomar), has taken a new departure. The September number announces it as henceforth the "Organe du Christianisme Esotérique," and contains the first instalment of a French translation of *The Perfect Way*, which is to be continued monthly until completed and then issued in book form. This work is introduced by a highly laudatory *avant-propos* by M. Edouard Schuré, a member of the staff of the *Revue des Deux Mondes*, and the author, among other valuable works, of *Les Grands Initiés*, which is distinguished by a rare combination of mystic insight with Theosophic comprehension. The magazine opens with a special article by "Madame La Directrice" herself, giving a sketch of the spiritual history of the events which have led to her adoption of this important step, the result of which will be to make *The Perfect Way* accessible to the whole of the educated classes on the Continent.

THE HINDU LEGEND OF THE FALL.

We have received the following full translation of the Hindû legend to which we referred recently. It is translated from Dr. Wahn's *Le Spiritisme dans l'Antiquité et dans les Temps Modernes*. There is no doubt that Dr. Wahn got his legend from Jaccoliot's *Bible in India*. A correspondent writes that there is no such story in the Vedas. Professor Max Müller disposed of the myth, as did Dayanand Sarasvati later on. Professor Max Müller's *Introduction to the Science of Religion* (pp. 320-326) cites the legend in full:—

The earth was covered with flowers, the trees bent under their load of fruit; thousands of animals took their ease on the plains and in the air; the white elephants trod peacefully under the shadows of the gigantic forests, and Brahma knew that the moment had come to create man who should inhabit this spot.

He drew from the Great Spirit the pure essence, a germ of life with which he animated two bodies that he made male and female, that is to say, fit to continue their species like the plants and animals, and He gave them the "ahancara," that is to say, conscience and speech, which made them superior to everything that had yet been created; but inferior to the Devas (superior gods) and to God.*

He distinguished man by strength, size, and majesty, and named him Adima (in Sanskrit, the first man). To woman He gave grace, gentleness, and beauty, and He named her Heva (in Sanskrit, what completes life). The Lord then gave Adima and Heva the island of Ceylon (Taprobane of the ancients) as an abode. . . . "Go," He said to them, "unite and produce beings who will be living images of you on the earth, centuries and centuries after you will have returned to Me. I, Lord of all that exists, I have created you to worship Me all your life, and those who will have faith in Me, shall share My happiness at the end of all things. Teach this to your children, that they never forget Me, for I will be with them as long as they call upon My name. Your mission is limited to peopling this magnificent isle, where I have assembled everything for your pleasure and use, and to instilling My worship in the hearts of those that are to be born. The remainder of the world is still uninhabitable: if, later on, the number of your children increases so greatly that this abode is not sufficient to contain them, let them interrogate Me in the midst of the sacrifices, and I will make known My will."

This said, Brahma disappeared.

Adima and Heva lived for some time in perfect happiness. . . . But one day, a vague restlessness began to seize hold of them. Jealous of their happiness and of the work of Brahma, the Prince of the Rakchasas, the spirit of evil, whispered into them unknown desires. Let us walk about the island, said Adima to his companion, and let us see if we cannot find a spot still more beautiful than this one.

Heva followed her husband; they walked for days and months. . . . but even as they advanced, the young wife was seized with an inexplicable terror, with strange fears. "Adima, she said, do not let us go further, it appears to me as if we were disobeying the Lord; have we not already left the place He assigned us as a dwelling?"

"Fear not, replied Adima, it is not here that there is that horrible, uninhabitable land of which He spoke to us. . . . and they continued walking.

They arrived at last at the extremity of the island of Ceylon, in front of them they saw a beautiful arm of the sea, narrow, and on the other side a vast country which appeared to extend infinitely; a narrow path formed of rocks rose from the bosom of the waters, which united their island to this unknown continent. The two travellers stopped astonished; the country they saw was covered with large trees; birds of a thousand colours fluttered amongst the foliage.

"Behold, what beautiful things, said Adima, and what lovely fruits those trees must bear. Let us go and taste them, and if that country is preferable to this one, we will there raise our dwelling."

Heva, trembling, implored Adima to do nothing to make the

* The Hindu legend tells us that God, before creating mankind, created first the Devas (spirits inferior to Him, but superior to man), that these Devas formed a hierarchy; those of inferior rank revolted to try to obtain a superior position; were conquered by the superior Devas, and God assigned to them for abode hell. These are the spirits that in India are called Rakchasas, i.e., curred.

Lord angry with them. "Are we not well off in this spot? We have pure water, delicious fruits, why look for anything else?"

"We will return, said Adima. What harm can there be in visiting this unknown land that thus is spread before our eyes? And he approached the rocks. Heva followed him trembling. He took his wife upon his back and crossed the space that separated him from the object of his desires.

No sooner had they touched the land than a fearful noise was heard, trees, flowers, fruits, birds, all that they had seen from the other side disappeared in an instant; the rocks over which they had passed were swallowed up in the waves; only a few pointed rocks remained above the sea, as if to point out the path that the Divine anger had destroyed.

Adima fell down crying on the bare sand, Heva came to him and threw herself into his arms saying: "Do not grieve, let us pray to the author of all things to forgive us."

As she thus spoke, a voice was heard from above, saying: "Woman, thou hast sinned through love for thy husband whom I had told thee to love; and thou hast trusted in Me. I forgive thee, and him also for thy sake. But you will not re-enter that place of felicity that I had made for your happiness.

"By your disobedience to My orders, the spirit of evil has invaded the world. . . . Your sons, reduced to suffer and labour on the earth through your faults, will become evil and forget Me. But I will send Vischnou, who will be born of a woman, and will bring to all the hope of reward in another life, and means, by prayer, of mitigating their sorrows." They arose consoled, but henceforth they had to submit to hard work to obtain food from the earth. (Ramatsariar; Hindû commentator and poet; *Recits et Commentaires sur les Vedas*.)

LONDON SPIRITUALIST ALLIANCE ASSEMBLIES, AT 2, DUKE-STREET, ADELPHI, W.C.

Session 1889-1890.

Subjects for discussion will be introduced by the following speakers, the proceedings commencing each evening at eight o'clock:—

1889.

November 12th.—MR. T. SHORTER..... "Review of the Argument for Re-incarnation from the Problem of Moral Evil."

26th.—MR. MORELL THEOBALD. "Gleanings Abroad."

December 10th.—MADAME DE STEIGER... "Spiritualism in the Poets:—The Epic of Hades."

1890.

January 28th.—CAPTAIN PFOUNDEN..... "Theosophy: Its Use and Abuse."

February 11th.—GENERAL DRAYSON..... "Some Early Experiences."

25th.—"1ST M.B. (LOND.)"..... "Re-incarnation Problems."

March 11th.—MR. E. DAWSON ROGERS... "Perplexities."

25th.—DR. GEORGE WYLD..... "Passage of Matter through Matter."

April 22nd.—MR. E. MAITLAND..... "Some Needed Definitions in Spiritual Science."

May 6th.—MR. MITCHNER, F.R.A.S.... "The Veil of Isis: Some Thoughts on the Present Position of Spiritualism."

20th.—MR. PAICE..... "Infinite Existence and Finite Morals."

June.—Closing meeting of the Session in the Banqueting Hall, St. James's Hall, exact date of which will be announced in due course. Address by Desmond FitzGerald, Esq., M.I.E.E., M.Ph.S. (Lond.), "My Experiences in Spiritualism: A Word with Sceptics and Spiritualists."

THE majority rarely, if ever, turns out to be right in the long run. Harvey stood alone for many years. The advocates for crossing the Atlantic with steamers were in danger of ending their days in a lunatic asylum. Mesmer is classed to this day (in the *Encyclopædias*), along with Cagliostro and St. Germain, as a charlatan and impostor. And now that Messrs. Charcot and Richet have vindicated Mesmer's claims, and that "Mesmerism" under its new name "Hypnotism"—a false nose on a very old face—is accepted by science, it does not strengthen one's respect for that majority, when one sees the ease and unconcern with which its members treat of "Hypnotism," "Telepathic Impacts," and its other phenomena. They speak of it, in short, as if they had believed in it since the days of Solomon, and had never called its votaries, only a few years ago, "lunatics and impostors."—*Secret Doctrine*, Vol. II., p. 156.

JOTTINGS.

The *Carrier Dove* has been publishing a series of five papers on "Problems of Spiritualism" by Charles Dawbarn. The writer arrives at the conclusion that to submit one's own spirit to the "control" of any disembodied intelligence is risky and calculated to lead to error.

It is better, Mr. Dawbarn conceives, to devote all our efforts to the growth and development of our own spirit. "Our lesson is both of self-effort and caution." The "development of individuality constitutes true progress to manhood on earth: whereas the intense longing for mediumship is, if gratified, only a lowering of manhood into willing subjection to a master."

These are problems that space here is inadequate to discuss. But one or two things may be said. The present writer has derived his best thoughts from association with a disembodied being who "controlled" him and taught him in a way that no embodied being ever succeeded in doing. This first.

Next, he never "submitted his own spirit" to the control of this being. That is a loose use of language. His intellect once satisfied of the wisdom and integrity of this intelligence, he was glad to learn from him, as he had before been glad to learn from spirits still in the body. Are we not doing that daily—those of us who are wise? And is not the "control" over a man, of many beings still in the flesh, more powerful than that of any "spirit"?

Is it not all a question of personal influence? No two people ever meet without one influencing the other. And the reasons that sometimes cause the dominant influence of one over the other are quite as "likely to lead to error" as the "control" of any "spirit."

No man, as a matter of fact, can submit his "spirit" to the "control" of any disembodied intelligence. He may accept direction, guidance, instruction, but all these are matters not of the "spirit," but of the intellect.

Moreover it is to be added that the "development of one's own spirit" is often greater under the influence of these unembodied beings than it could conceivably be by any other means within our knowledge. "Intense longing for mediumship" is one thing, and the guarded reception of instruction is another.

The question is one of the character of the "spirits," as our associates or "guides." If they be wise, powerful, and good they can elevate and teach us far more than any earthly being can, for they can inspire in the soul those aspirations which few of us are able to implant in our fellow creatures. If they be below us on the scale of progress it goes without saying that they cannot raise us. But that, we say again, is a law of our daily life on this earth.

To our own knowledge some of the best and noblest lives have been led under the conscious influence of "spirits." And if that be not to develop the best faculties we possess, we ask what is a better method. Mr. Dawbarn is placing his standard of mediumship too low. As we would never crave for it, so we would not even desire to bring back any spirit to this lower world. Mediumship might be bad for us, and return might be bad for them.

And then we have in the *Golden Gate* (San Francisco) a gushing lady who writes of "the divinity of mediumship" and "a blossoming out of mind, heart, and soul into the Elysian garden fields of the hereafter" thereby. It would be unkind to quote the words of this young enthusiast, were it not that it is well to point out that mediumship is nothing of the kind. It may be a great blessing. It may be a great curse.

Charles F. Powell, who (if we are not mistaken) has lately become a convert to Buddhism, writes to the *Golden Gate* to say respecting the vexed question of the existence of Mahatmas that "any genuine clairvoyant of pure life could ascertain the fact of their existence without any trouble." He adds that in San Diego he learned about the "Masters" before he knew what Theosophy was. It would be so simple if the "genuine clairvoyant of pure life" would call at our office.

TOMBSTONES AND MEMORIAL CARDS.

A valued correspondent enriches our collection with the following :—

'Tis better to have loved and lost
Than never to have loved at all.
—TENNISON.

Ah ! dearest darling, we have loved !
None part who once, indeed, have met ;
But thou and I have never proved
Love's eternal summer yet !
And if the mortal springs be sweet,
What will the immortal summer be ?
Only awhile we may not meet,
Maturing for eternity.

—RODEN NOEL.

Life and death are his, and he
Rests in God's eternity.
—RODEN NOEL.

Lord ! May we wake to see Thy face,
And our beloved in Thine embrace.
—RODEN NOEL.

The Soul of origin Divine,
God's glorious image, freed from clay,
In Heaven's eternal sphere shall shine
A star of day !

The SUN is but a spark of fire—
A transient meteor in the sky,
The Soul, immortal as its Sire,
SHALL NEVER LIE !
—JAMES MONTGOMERY.

God, strengthen Thou my faith, that I may see
That 'tis Thine angel, who, with loving haste,
Unto the service of the inner shrine
Doth waken Thy beloved with a kiss !
—RUSSELL LOWELL.

I do not come to weep above thy pall,
And mourn the dying out of noble powers ;
The poet's clearer eye should see in all
Earth's seeming woe, the seed of Heaven's flowers.

Thou art not idle in thy higher sphere,
Thy spirit bends itself to loving tasks,
And strength, to perfect what it dreamed of here,
Is all the crown and glory that it asks.
—RUSSELL LOWELL.

Bright be the place of thy soul !
No lovelier spirit than thine
E'er burst from its mortal control,
In the orbs of the blessed to shine.

Light be the turf on thy tomb !
May its verdure like emeralds be,
There should not be a shadow of gloom
In aught that reminds us of thee.
Young flowers and an evergreen tree
May spring from the spot of thy rest :
But nor cypress nor yew let us see ;
For why should we mourn for the blest ?
—BYRON.

Oh ! loving as we two have loved
In spirit and in heart,
Whether to space or star removed,
God will not bid us part.
—P. J. BAILEY.

I envy every soul that dies
Out of this world of care ;
I envy e'en the lifeless skies,
That they enshrine thee there.
—P. J. BAILEY.

Love hath no end except itself.
—P. J. BAILEY.

My presence shall go with thee, and I will give thee rest.
—EX. xxxiii. 14.

I do not think, where'er thou art,
Thou hast forgotten me ;
And I, perhaps, may soothe this heart
In thinking, too, of thee.
—WOLFE.

Oh ! for the wings that made thee blest
To " flee away and be at rest !"
—HERVEY.

Near thee, still near thee, trust thy soul's deep dreaming !
Oh ! love is not an earthly flower to die !
Even when I soar where fiery stars are beaming,
Thine image wanders with me through the sky.
The fields of air are free ;
Yet lonely wanting thee.
But when thy chains are falling,
When Heaven its own is calling,
Know, then, thy guide is nigh !
—MRS. HEMANS.

My home is near thee, loved one ! and around thee,
Where'er thou art ;
Though still mortality's thick cloud hath bound thee
Doubt not thy heart !
—MRS. HEMANS.

The angels of Heaven are on thy side
And God is over all !
—ADELAIDE PROCTER.

Shielded and safe from sorrow,
At home at last.
—ADELAIDE PROCTER.

Only the dead hearts forsake us never ;
Death's last kiss has been the mystic sign,
Consecrating love our own for ever,
Crowning it eternal and divine.
—ADELAIDE PROCTER.

Oh, what were life, if life were all ? Thine eyes
Are blinded by their tears, or thou would'st see
Thy treasures wait thee in the far-off skies,
And Death, thy friend, will give them all to thee.
—ADELAIDE PROCTER.

A FRIENDLY WORD FROM THE "RELIGIO-PHILOSOPHICAL JOURNAL."

A kindly word from a co-worker merits our acknowledgment and our thanks. We are concerned only with "LIGHT," and its success. We sink our *personality*, which is in no way necessary to that end, and put into it all the *individuality* we can. If our readers will do the same we shall do well :—

MORE LIGHT FOR "LIGHT."

It is with very great pleasure we announce that W. Stainton-Moses, M.A., has at last thrown up all his other work and will now devote his entire time and abilities to the editing of "LIGHT," and promoting the welfare of the London Spiritualist Alliance. Our talented contemporary has heretofore been handicapped by being obliged, owing to his other duties, to do his work for Spiritualism under a *nom de plume* which, though not concealing the man, has its serious drawbacks. Mr. Stainton-Moses is exceptionally well qualified for the work to which he has now turned his entire time and undivided energies, and it is certain that the good results of this step will soon be demonstrated by the increased interest in and strength of the movement not only in England but the whole world around. We regret that the health of this devoted worker is not robust, but now that he can give himself unreservedly to the work which fills his heart it is to be hoped that he will ere long be fully restored. He should have the hearty and unqualified support of the cultured classes of Europe interested in Spiritualism either on its religious, scientific, or philosophic side.

As little as a human being, when once alive, can ever die again, so little could it have awakened into life had it not been alive before ; *only it was not alive individually*. The consciousness which wakens in a child at its birth is only part of the eternal and universal consciousness coming to take its abode in this new soul. The difficulty is to trace this living consciousness through all its ways and changes, just the same difficulty as with the living bodily powers. Perhaps you are afraid that human consciousness, being born of the universal consciousness, may be again absorbed into the same. Behold the tree ! What a time it took for the stem to grow branches ; but once here they cannot be swallowed up into the stem again, else the tree could not grow and develop itself as well. After all, to draw any conclusion from this life about the hereafter, we must not take our stand on unknown causes or self-made premises ; but on known facts, from whence to proceed to the greater and higher facts of after life, and thus to strengthen and support our belief from below, in addition to higher arguments, and vitally to connect this belief with practical life. Were it not an inward want, we should require no support for it ; but without such support, how should we meet that want ? *On Life after Death*, by GUSTAV THEODOR FECHNER.

OFFICE OF "LIGHT,"
2, DUKE STREET,
ADELPHI, W.C.

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"LIGHT" may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London and all Booksellers.

Light :

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

SATURDAY, NOVEMBER 2nd, 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.

MRS. COOK (MABEL COLLINS)—EXPLANATION.

It may be in the recollection of some of our readers that in "LIGHT," of June 1st of this year there appeared a letter from Professor Elliot Coues, copied from the *Religio-Philosophical Journal* (Chicago, U.S.A.), referring to a correspondence between himself and the authoress of *Light on the Path* ("Mabel Collins") concerning the inspiration, or occult source, of that book. The authoress had originally replied to Professor Coues's inquiry to the effect that the book owed its inspiration to one of the "Masters" believed in by the Theosophical Society. But on April 18th last she wrote again to Professor Coues, retracting that statement as having been made at the instance and dictation of Madame Blavatsky, to whom she had taken his letter, and not from any knowledge of her own of its truth. (We are obliged to summarise Mrs. Cook's retraction, which will be found at length and with her own explanation in the letter copied into "LIGHT" of June 1st.) In his letter to the *Religio-Philosophical Journal* Professor Coues stated that his original application to Mrs. Cook, and her reply, were "about four years ago." We, of course, saw that Professor Coues's letter placed Madame Blavatsky in a very unfavourable light before the public, and having copied it into our paper we naturally considered it a mere matter of the commonest justice that she, or any intimate friend of hers, should be allowed such publicity as we could afford for any explanation or refutation that could be offered. And when we received from Mr. Bertram Keightley, and from Madame Blavatsky herself, letters clearly showing that four years ago, when *Light on the Path* was published, Madame Blavatsky could not possibly have personally dictated (as alleged) the reply to Professor Coues, inasmuch as she was then, and for a considerable time before and since, herself absent from England—where Mrs. Cook was then residing—it appeared to be our plain duty to publish those letters, of course with full liberty to Mrs. Cook to reply to them, if she chose to do so. But we have lately received information from Professor Coues which we feel bound to publish, although the letter containing it is not sent to us formally for publication. It seems that Professor Coues was in error in fixing the time of his original letter to the authoress of *Light on the Path*, and of her reply, as the year of the publication of that work, "about four years ago," the corre-

spondence in question having occurred as late as 1887, shortly after the publication of another work by the same authoress, *The Gates of Gold*, and when Madame Blavatsky was in fact in London. Mrs. Cook corrected the mistake of Professor Coues, by cablegram to him, on June 1st last, the date of the number of "LIGHT" containing his letter copied from the *Religio-Philosophical Journal*. We should, of course, have gladly published the correction had it been sent to us at that time. We have seen the original card of Mrs. Cook to Professor Coues, and though it is undated, and the envelope with postmark has not been sent to us, there can be no question that the corrected date of 1887 is the true one, because the card refers expressly to the *Gates of Gold*, which was not published till that year. Mrs. Cook is, of course, not responsible for the mistake of Professor Coues, and we express our sincere regret that any argument on that ground against her accuracy should have appeared in the columns of "LIGHT."

SOME FURTHER NOTICES OF THE SPIRITIST CONGRESS.

M. Leymarie, in the *Révue Spirite*, after announcing that the committee for propaganda held its first meeting on October 7th, at No. 1, Rue Chabanais, proceeds to make some remarks in connection with the late Congress.

After referring once more to the improved attitude of the Press, which still, however, leaves something to be desired, M. Leymarie says: "Spiritists felt they were doing rightly in setting aside, till after further examination, the grave question of a universal alliance between Spiritualists and Spiritists; they wished first to realise the fact of confederation among themselves, and when this is established to extend it so as to include all their brethren in the other countries of the world. We are of a different opinion, and we think that universal alliance, the idea of which has commended itself to the 12,000,000 Spiritualists of the United States, to all those in England, and in Australia, to those represented by the Dutch, Russian, Saxon, German, and Bavarian journals, ought to have been acceptable to the Congress."

Speaking of the change gradually coming about in public opinion, M. Leymarie thus refers to the Barcelona Congress of 1888:—

"After the Congress in September, 1888, and the addresses delivered in three public meetings, the Presidents of the Congress were invited by 150,000 *Freethinkers* of Spain, whose delegates happened to be at Barcelona, to preside over their meeting in the vast circus of that city.

"In 1861, on October 9th, the Archbishop of Barcelona burnt, on the square where this circus stood, all the Spiritist books, at the same time excommunicating those who shared in these devilish doctrines. In 1888 Spiritists presided over an assembly which represented all who in Spain wish for light in place of darkness, for constant progress instead of perpetually going over the same ground, and that, on the very spot where the *auto da-fé* took place."

M. Leymarie justly says this should give food for thought.

The *Révue Spirite* of October 15th gives no further information concerning the Congress at Paris; in fact the only reference to the Congress is contained in certain extracts which the *Révue* reprints from the *République* of October 4th. One or two of these extracts may be interesting:—

I have been present (says the writer) at experiments with tables, while having an internal conviction that I was in presence of a purely psychical effect, and that the facts were explained by a kind of suggestive magnetic attraction, according to the formulæ of Dr. Charcot. And I confess that I have been at first somewhat astonished at the spectacle before my eyes, then a sort of conviction penetrated me little by little, and I finished by crying out as once did Galileo, *E pur si muove*, still it turns; yes, it turns, it moves, it speaks. Let those sceptics rejoice therein who make it a dogma to believe in nothing. And this

I repeat, moreover, with the reasoned conviction which applies to exact knowledge, for I have performed the experiments myself without the aid of any medium.

Speaking of the Congress, the writer says :—

Many will laugh ; for myself I have not the courage to blame those who attempt, by any means whatever, to give to our poor humanity certain solaces which it so much needs . . . Who knows what the future is reserving for this belief in occultism,—there are many mysterious things which are, perhaps, on the eve of being cleared up. Certain it is that opinion, after having remained a long time discreetly hidden, is manifesting its existence once more by means of facts which deserve the attention of the scientific world. As for those who profess an absolute belief in the communion between the living and the dead, that is to say, between the conscious “Ego,” living on after the death of the body and the human “Ego,” these enlightened ones may indeed be mad, as they are said to be ; but are they not perhaps nearer the truth than we generally think ?—that is the secret of the future ?

UNITY.

The following article expresses so fully our own views that we give it as it stands. We shall have an opportunity of commenting on the views expressed when our readers have digested the outspoken words of the editor of the *Religio-Philosophical Journal*. Mr. Bundy is nothing if not outspoken, and his words here are words of wisdom :—

“How shall Spiritualists utilise the vast work which has been accomplished in the last forty years ? Outside of lectures, scientific tests, a general quickening of faith in a future life, and a sort of implied understanding that an orthodox head is the right thing to hit when a chance is given, one fails to note any very great practical results attained. Several reasons have contributed to make the field thus barren of specific results. *First* : The awakening brought out a vast deal of undisciplined thought and conjecture. Every lecturer had his ‘fad’ ; individualism grew to unhealthy proportions and, as a consequence, scarcely two Spiritualists thought alike, especially on religious subjects. For this reason there has accreted around the movement a sort of democratic iconoclasm fatal to all unity or co-operation. No cause can long survive when reduced to such chaos. Gravitation is the law of spirit as of matter ; like seeks like. In unity there is strength. *Second* : Spiritualists have had no unity for another reason. They have looked too exclusively to the phenomenal—the external—and not enough to the internal, the spiritual, the inner life which man attains by meditation on spiritual themes.

“If man has a spiritual nature it should be cultivated. His higher should dominate his lower nature. He should be in a constant state of aspiration after the good, the true, and the beautiful.

“To produce unity, Spiritualists who feel the need of a higher life should associate around some congenial, broad, and uplifting thought. Love is the unitary force of the universe. It expresses itself in a diversity which knows no bounds. We do not wish to formulate a creed, although deep down in every thinking nature is some sort of formulated belief. Why not make pronounced that which spirits have uniformly taught from the beginning ? Without defining God, or deifying Christ, or dogmatizing in any direction, why might not Spiritualists who are Spiritualists and not mere Spiritists unite on the simple proposition : ‘God is the universal Father ; Man is the universal brother ; and the spirit of love and truth is the one working life of both.’ This is simple, broad, and is beyond all quibbling or controversy. United here, the vast fields of psychics would soon adjust all this faith into one homogeneous working mass. A spirit of love would cement all true hearts, and there would be a descent of new powers into the world. Spiritualists would then begin to work from new motives, new aspirations, new powers. They would not only have spirit com-

munion around their firesides, but a quickening of the inner man which would bring peace, comfort, and rest to weary souls.

“We do not want to preach a sermon, or to seem in a mood that has too much of the flavour of so-called piety. What we want is for Spiritualists to wake up to a realisation of what they have above all others. If they do not take heed to their vast privileges they may lose what they now esteem as above all other treasures. We need Unity, Organisation, Fellowship.”

LETTERS TO THE EDITOR.

“Clothed with the Sun.”

SIR,—Pray allow me to thank your reviewer for his ready and frank acknowledgment of his mistake in respect to the principal points specified by me, and to show, in reference to the point concerning which he still maintains his position, why—while admitting the incompleteness of the statement demurred to by him—I am unable to recognise it as open to the objections he takes to it. That statement is, not that the gospels, but that “the system was long under formation, and it took all that time to perfect.” As a matter of fact these words were uttered, not in continuation of what precedes them, but in reply to a remark from me expressive of surprise at the length of time, *anterior* to that of Jesus, described as employed in the preparation of the new faith. But even had this reference been as it is made to appear in the text, to the entire period from B.C. 286 to A.D. 390, it is to the system and not to the gospels that it applies. And it is a matter of history that the canon of the New Testament—a very important element in that system—was not finally settled until A.D. 397. That we did not understand the utterance as implying that the gospels were unfinished and unpromulgated before A.D. 390, is evident from the note which speaks of the date of their completion as unspecified.

According to the view thus given respecting the Christian *origines*, the rapid decline of faith and advance of materialism had, long before the rise of Christianity, attracted the notice of the initiates of the mysteries, whose headquarters were at Alexandria ; and they accordingly sought by means of a re-formulation of religious truth, adapted to the altered character of the times, to stem the rising torrent of infidelity. All that was necessary in the way of doctrine had been in their possession for ages. Only a fitting subject for its practical exemplification was needed. And that such a subject would duly be provided, they were, it may well be believed in view of their lofty spiritual attainments, fully aware ; as also that such subject must of necessity be a soul so far advanced towards spiritual maturity as to be capable of attaining full regeneration in a single further incarnation, and bent upon so doing. For only one thus circumstanced could supply the requisite type of a Man Regenerate and qualified to constitute a full manifestation of the divine potentialities of humanity. Such an example was recognised in “Jesus,” and on him, therefore, they centred all the characteristics predicable of the Man Regenerate, as gathered from previous instances, his history—which was not the physical history of any one Man Regenerate, but the spiritual history of every Man Regenerate—being described in the current mystical terminology, the key to which was lost until restored through Mrs. Kingsford.

In view of the importance of the function exercised by her, I would further vindicate as against your reviewer the trustworthiness of her faculty by a few remarks on visions as a means of obtaining historical knowledge. With his general remarks on the subject I coincide ; but he seems to me to fail in distinguishing between the various orders of vision. There are visions which, in being the product of mental suggestion, must depend for their value on the nature of the ideas and images concerned. But the case in point is not of this category. It is the actual perception of a series of events *infallibly impressed by themselves* in the astral memory of the planet, and accessible, therefore, to anyone possessed of the faculty requisite for beholding and reading the record. Such a faculty is as a telescope, which—however it may dim or distort an image in the transmission—can in no wise create such image. And just as we trust a telescope in regard to objects which for their remoteness cannot be verified, on the strength of its accuracy in regard to those which can be verified, so with the faculty of reading in the planet’s memory. If we find the instrument trust-

worthy—as Mrs. Kingsford's faculty indisputably was—in regard to things verifiable, we are bound to trust it in regard to things unverifiable. Your reviewer emphasises the doubts which have been cast upon the story of the destruction of the second Alexandrian library, an event so vividly beheld on the occasion in question that the seeress suffered severely for several days from the effect of the tumult. But when account is taken of the strong motives which the Christians had to rid themselves of the discredit of that act, and the notorious unscrupulousness both of their leaders and of their historians, the doubts referred to by your reviewer seem to me absolutely worthless in opposition to the positive testimony of the vision actually beheld, the particulars of which were a complete novelty and surprise alike to its beholder and its recorder, and which, moreover, has never been called in question, or in any way invalidated for us by any subsequent intimation, but rather the contrary.

In conclusion, I have to thank your reviewer for his response to my appeal for an elucidation of the Christ-idea as apprehended by him, and in doing so must content myself with referring him for information as to our position to the last paragraph on p. v. of the Preface to the revised edition of *The Perfect Way*, and paragraphs 17-21 of Lecture V. in the same edition. There are other passages of like import, but I think these will suffice to show him that our doctrine is not open to criticism on the ground specified by him.

October 27th, 1889.

EDWARD MAITLAND.

Clothed in a Fog.

SIR,—Your readers cannot expect me to defend myself against the vague and general charges of incapacity and ignorance which Mr. Maitland has brought against me. His indictment would have been stronger if he had brought forward well-founded specific instances of my errors to support his accusation. When he does condescend to make a definite charge it is a lamentable failure.

In the first place he says that I criticised Mrs. Kingsford's book without reading it. I did nothing of the kind. I merely analysed one paragraph quoted from it; and I fail to see, through incapacity of course, how your reviewer's admission that he misapprehended a particular passage affects my separate and independent view of it. I have now read the book, but as I believe you would not insert my analysis of it, I abstain from further comment on it.

In the second place, Mr. Maitland tells your readers that I knew little or nothing of Mrs. Kingsford. Would Mr. Maitland be surprised to hear that I knew the Bonus family before he was out of his teens? They certainly deserved their Latin patronymic, for a more worthy and clever family it would be difficult to name. My recollection of those members of it with whom I associated in youth, is of the pleasantest character. Perhaps I had means of "knowing" Mrs. Kingsford independent of personal intercourse, of which Mr. Maitland is unaware. I am very sorry that I have incurred the wrath of Mr. Maitland. It looks as though I had hurled some shaft which has hit its mark too truly.

London, October 26th, 1889.

NEWTON CROSLAND.

Atmospheres.

SIR,—When I had finished reading the charming article of "G.R.S." on "Atmospheres," I felt ready to say with old Quarles,

Screw up the heighten'd pegs
Of thy sublime Theorbo four notes higher,

to the pitch sounded by St. Martin on the same key. It may interest readers who have not got his correspondence with Kirchberger to see what they say on this theme: the more so as for many people, either from lack of strength or of money, seeking recuperative atmospheres by change of place is impossible.

"The great question is," Kirchberger wrote, "how can we obtain this heavenly nourishment? And on this important point our friend Boehme is very luminous: he calls the sacred corporeity *Sophia*. This Sophia, which is animated by the Holy Spirit, is substantial, without being corporeal like our bodies. The substantiality comes from the pure element which serves for her envelope. The pure element is nearest to our world. And I, I believe that the subtle ether is what approaches nearest to the pure element, because it is in the air that the Holy Spirit is hidden, as in His heaven, through the gradation I have just indicated; and this heaven is in our heart." Boehme's own words *must* be inserted to light up the foregoing words, "And here we give the reader (that loveth God) to understand what the pure element is, wherein our body—before

the fall of Adam, stood, and in the new regeneration now at present standeth also therein: it is the heavenly corporeity, which is not barely and merely a spirit, wherein the clear Deity dwelleth." [*Three Principles*, chap. 22 par. 19.] "Thus" Kirchberger continued, "every time we breathe with entire abandonment of self, and full trust in the loving kindness of our Divine Master, we receive the sacred body, which is everywhere, and we saturate our hearts with the pure element, in which, and by which alone, we can be born again to a new life. This is a great and important truth, and generally most hidden from man. It is founded, not only on the doctrine of Boehme, but also on experience."

To this St. Martin replied: "You said everything, it seems to me, in placing the Holy Spirit in the pure element by means of Sophia. He cannot dwell elsewhere essentially, and what proceeds from Him, in the mixed elements and the ether, is only a ramification of His powers by which everything moves and exists in the universe. Unhappily they are corrupt influences of a very inferior order, that dwell in all these aërial elementary regions, as St. Paul tells us. That does not prevent our souls from receiving it essentially from the Holy Spirit, because the soul also has the Sophia, and the element by which the Holy Spirit and we may unite even without the breathing which belongs to the animal creation." [*Letters* 35 and 36, pp. 119, 121.]

A. J. PENNY.

SIR,—With much interest I have been reading in a recent issue of "LIGHT" the article signed "G.R.S." entitled "Atmospheres." So fully do I concur with what is said by the writer that I should have been glad to learn more of his impressions on the subject. Whether or not such susceptibilities should be yielded to, or struggled against, has often been a matter for deep consideration with myself.

It may not be out of place here to set down a singular experience of some years back, at a time when singular experiences were plentiful, without the light since accorded to me, by which many of them have been made clear.

We had for some time inhabited a pretty rural cottage, where many happy days had been passed, in which the eyes of dear friends had been peacefully closed on this world, their memory only hallowing our dwelling. We quitted the little home, which our care and labour had embellished; and it passed into the occupation of two persons, strangers, whose subsequent life there, for a matter of three years, unfortunately, proved to be one of the most disreputable; so much so as to become a scandal to the neighbourhood. Finally, they were, with difficulty, ejected, and the poor little house had to be disinfected and dismantled from roof to basement to make it again habitable.

The garden, formerly a gem of beauty and brightness in its way, had been made a receptacle of filth, plants uprooted, carefully trained creepers torn down, nooks where the birds had built and reared their young, season after season, laid bare and levelled. All was desolation outside as well as in.

After a time it so befell that we again took possession of our old residence, and to some small extent sought to restore it to its former conditions.

But we had not been long there when I became a victim to a strange attack, such as I had never experienced previously. Not altogether a faintness, more a *pressure* stealing over me, weighing me down, overpowering me, yet not depriving me of consciousness. In vain were any restoratives, any helping hand of friends. I simply had to endure what I can only call the "horrors" till it slowly passed away. There was no bad smell in the house, no visible sign of any kind to which it could be attributed. No special hour or season did it belong to. I felt it coming, surely, steadily, slowly, and I felt that all attempts to resist it, except by simple patience and endurance, would be useless.

So intense was the suffering while it lasted, though only a matter of minutes, that one might well have been forgiven for quitting the place; but I remained, and the inflictions after a time ceased. Never before or since has the same sort of experience befallen me.

I often think that it would be most valuable to society if the lives of those persons called "sensitives" could be more fully understood and entered into. So much suffering might be spared, such great and terrible injustice and misunderstanding, nay, fatal cruelties, might be averted: cruelty not intended, injustice little dreamed of, by those who inflict it, and who truly "know not what they do."

From the delicate child, who in past years was dosed with blue pills and black draught for nervous headache, or sent shivering in mortal terror through dark staircases and lonely chambers to cure it of nonsensical fears, to the gentle wife and mother, whose far-seeing sacred intuitions are dubbed fads and fancies by the rough natures who fail utterly to comprehend the finer phases of her being, what martyrs to ignorance have there been.

One I knew, a faithful, loving true spirit—as sister, daughter, friend, self-forgetting, devoted, the unconscious slave of domestic exactions, equally unconscious. She faded out of this life, unrecognised, unappreciated, no disease which could be named by doctors had touched her. But almost her last words were, “I believe I should recover if I had some one to be kind to me.”

Terribly significant accents these, which might well be laid to heart by those who can recognise no disorder but of the mortal flesh, no wound but those which gape and bleed. Surely if Spiritualism did no more than this, it would be a great work, to teach the recognition and the treatment and the value of our “sensitives.”

F. O.

Ante-Natal Reminiscences.

SIR,—Reading some reminiscences of ante-natal experiences, which point in the direction of pre-existence and Re-incarnation, I am minded to give you one of mine which for its minuteness is rather remarkable. Over and over the same dream or vision has come to me, so that I am as familiar with every part of the edifice as I am with my own house.

It is in some Eastern land, as I infer from the profuse vegetation and Oriental scenery around it, a temple on a slightly swelling ground. It has a central court surmounted by a dome and minaret; round this innermost court are six outer courts each about 24ft. wide, the innermost being the seventh. The central court which is 72ft. square has forty-eight pillars round it, and in the centre of it is the High Altar with choir stalls around; the second has eighty pillars; the third has 112; the fourth has 144 pillars; the fifth has 176; the sixth has 200, and the seventh, or outermost, 240 pillars. Each court ascends by three steps, of some seven inches from that preceding it and is about 5ft. higher than it, beginning with 25ft. as the height of the first or outermost court, reckoning from without to within. Each court receives its own light through trefoil windows at the top; the colours being as follows, viz., 1st, orange; 2nd, red; 3rd, violet; 4th, blue; 5th, green; 6th, yellow; 7th, total darkness, illumined only by lamps. Further, the courts are divided from each other by low screens between the pillars, about 3ft. high, to which are attached folding seats facing the centre. The courts increase in richness and beauty of ornament as they ascend to the inmost. There are four gates (or series of seven gates each) to the north, the south, the east, and the west. The dome or minaret over the central shrine, by which light is admitted on certain occasions, has 24 narrow lights, six towards each point of the compass and of all colours. The tops and roofs of the courts are flat, with slight incline to drain off moisture, and guarded with light parapets 3ft. high, and small minarets at the four corners. The space beneath the central court, which is 72ft. square, being the same size and 36ft. high, is by its position appropriated for the baptistery, and in it is the bath or font of regeneration, and beneath it the furnace of purification by fire. In the fourth court before each gate there is in the floor a descent which is indicated and guarded by rails and leads down by steps to a passage beneath, by which entrance is made to the baptistery and ascent by the opposite passage. The number of columns in the temple are 1,008 (these, at least, I have reckoned), and very beautiful they are to look on, varying in style and increasing in beauty as they approach to the centre.

This is the temple I visit in my sleep, and every part of which I have numbered and measured so that in my waking state I have no difficulty in describing it. Of the rites carried on I cannot now speak, but this I may say that a crucifix with a man on one face of it and a woman on the other is seen on the central altar, while the same in the act of ascension is seen over it. Now will any one, Christian, Buddhist, or otherwise, who may have visited such a temple, identify it, and tell me where it is on this earth? By doing so the doctrines of pre-existence and Re-incarnation and the occasional reminiscences of former conditions will, to my mind, receive a very strong proof. I am certain I never visited in *this life* or read of such a temple anywhere, much less its rites, with which I am almost as familiar, nor have I heard

such spoken of. How then do I come to visit this temple over and over and know every nook and corner of it, and the officiants too, as if born one of its priests?

On some occasions I visit other temples of other forms, but it is always with the same feeling of familiarity. Now, some years ago I visited a well-tested and trustworthy clairvoyant (I may mention it was Miss Lottie Fowler) and she after truthfully describing my past life, and telling me various things I did not then know, went on to tell me of my various pre-existences. She (or her guide) saw several of my past incarnations. (a) In one I was a Magian priest, and adored God by fire. (b) In the next I was a priestess of Isis engaged in Egyptian rites. (c) In the next I was a Buddhist monk. (d) In the next I was a Jewish high priest; and (e) in my last a Catholic Bishop in Spain.

Now I find cropping up through my present existence tendencies and reminiscences which corroborate all these statements. (a) A tendency to use fire, the sun, &c., as symbols of Deity. (b) Occasional reminiscences of Egyptian worship, and a strong partiality for cats. (c) A tendency to Indian philosophy and Buddhistic ideas which come not as a new thing, but as something I had known before. (d) A tendency to certain Jewish practices, abhorrence of swine flesh and other “unclean” animals, and all the more so since I came fourteen years ago to renounce flesh-eating altogether. (e) A tendency to use Catholic ceremonial and symbols, which to me are symbols of an older faith, and still more Catholic. If all this does not prove the doctrine of Re-incarnation it, at least, will be admitted that it comes very close to it. For myself it is proof complete.

I.O.

Everlasting Punishment.

SIR,—The remarks of “T.W.” are interesting on a subject which Jeremy Taylor properly described as impossible to be understood.

It cannot be denied that the word *everlasting* implies indefinite (not infinite) duration. The Hebrew equivalent in the Old Testament for the Greek term in the New means *unknown*, as shown by Stonehouse on *Restitution* (published 1760). In Matthew xxv. 46, our translators conveyed their sense of the distinction by rendering the single original word *aeonion* in two ways, according as it is applied to “punishment,” or to “life.” This we cannot but believe to be “endless” (*akaratos*, Hebrews vii. 16); we cannot maintain that to be so; and when Albert Barnes and others argued that our assurance of the endlessness of both conditions rests on the same grounds—the applicability of the adjunct *aeonion* or *everlasting*—their argument was precisely analogous to assuming that a certain rectangular figure must be square, a certain round figure must be spherical, a certain animal must be a quadruped, a certain quadruped must be a horse, because a certain other rectangle is known to be square, a certain other round figure is known to be spherical, a certain other animal is known to be a quadruped, a certain other quadruped is known to be a horse. This is the logic of the case. The word “*everlasting*” is assumed to mean “*endless*” merely because it may be applied to what is so.

But logic, good or bad, is not the only ground on which beliefs prevail. “T.W.” calls attention to Revelation xiv. 11, where “the smoke of their torment ascendeth up for ever and ever.” This is an impression of fact conveyed to the seer. The duration has been and will be long, very long; but there is no more reason to assume its endlessness in the future than in the past, as far as the statement goes. The verb is in the present tense, the duration absolutely indefinite, the statement one of fact. And if we believe the *ολοαις* of the Gospel, there seems no reason to doubt the *βασανισμός* of the Apocalypse, as being the same process from another point of view. It is easy to describe this as a “dreadful religion”; but if light upon a dark place exposes corruption, the exposure is not the less true for being “dreadful.” Nor is the surgical operation less remedial for being painful. Hence there is no need to infer fallacy of vision. Inaccuracy of reading would be a preferable suggestion. But where is any inaccuracy at all? Subsequent seers have confirmed the impression. If, however, the notion of endless duration could fairly be imputed, it would probably arise—it probably has arisen—from inability to discern the means of termination. Protracted duration is seen and known. Its continuance is apparently unlimited. No faculties exist to comprehend the last act of the drama—the “second death” of the Apocalypse. Thus what is seen is exaggerated. What is

unseen is forgotten and denied; and will probably continue to be denied, so long as it is asserted by an opposite school of thought, to which, happily, "T.W." does not belong, that progression is the only remedy.

W.W.F.

An Explanation.

SIR,—If you think the following of any interest to the readers of "LIGHT," or likely to promote discussion, I submit it for insertion. I have written tersely to save space, but the hint can be worked out by the majority of your intelligent readers.

I would suggest that the key to the problem in Dr. Maurice's case of arsenical poisoning, discovered through a dream (reproduced from the *Harbinger of Light*, in your issue of October 28th) may be as follows:—

The knowledge that the chair had been coated with arsenical paint had once been in the mind of the patient, implanted there by the dealer's statement to him "that he would so paint it"; this, passing from active consciousness, remained latent, in the absence of any stimulus suitable to its excitation (i.e., recollection), but had nevertheless acted as the basis upon which a mental operation, in a stratum below or behind normal consciousness, had constructed a connection between the symptoms and the arsenical paint on the chair. This idea, from having become sufficiently "pronounced" (or from some other cause), may have passed over from "dream-consciousness," to active consciousness, and its memory, and become one with the ideas of the normal waking state.

20, Pimlico-road.

October 28th, 1889.

H. VENMAN.

Facts and Problems.

SIR,—An incident curiously illustrative of psychic power operating on material objects took place lately in my presence, and will perhaps interest your readers.

I had an opportunity of mesmerising a lady of whose remarkable psychic gifts I have had much experience in the past, though for a year or two they have lain almost entirely dormant. She has latterly lost interest in her own faculties and has been inclined to ascribe in a vague way to mesmerism incidents in the past, which were, in truth, experiences on the higher planes of nature superinduced by mesmerism. I found her very sensitive to magnetism as of old, but a brief trance, attended by clairvoyance, left her quite oblivious of what she had said and seen on returning to consciousness. She wanted some effect of which she would be conscious in her waking state. One other person, her sister, was present. I said I would try, without putting her to sleep, to stimulate her psychic vision so that she would see her sister's aura. This attempt was successful. She saw the aura and saw it moving under the impulses of her sister's thought. This interesting phenomenon is one that I have procured with other sensitives, but I will not stop now to discuss it more fully as the specially interesting incident was of a different character.

Presently my sensitive saw a hand, a luminous hand, moving about; saw it, with the psychic sense which is independent of the material vision, hovering over a table at a little distance behind her. On this table two small rosaries were lying. She saw the hand pick up one of these and carry it right across the room to a high bracket fixed against the wall. She asked us did we not see the hand also, but we did not. (The room was fully lighted the whole time as usual with two lamps.) She asked me then to go and look on the bracket. There I found the rosary. It had certainly not been there previously. While we were talking she fell suddenly and spontaneously into trance, and said in a voice—almost stern and harsh in its tone—"It was difficult to do, but she wanted a proof. This ought to satisfy her though she is so sceptical." Then she abruptly returned to the normal state.

The importance of this "test" was, of course, chiefly for the sensitive herself, who knew the rosary had been on the table a few moments previously. For the ignorant herd, prone to foolish hypotheses, it may not seem convincing; for students of psychomaterial phenomena I think it will be interesting. The points to be remembered are these. The lady in question has never cultivated mediumship. All psychic experiences associated with her in the past have been evoked under mesmerism, or have followed after mesmerised treatment. For a long time she has not been mesmerised and has had no psychic experiences. Her spiritual nature is very complicated, and

many times when I have put her in trance she has gone through phases of change entirely beyond my own control; some great and very powerful being has sometimes taken possession of her and has spoken to me through her organism. At other times a phase of herself—which is herself though more spiritualised—has spoken to me of this higher being. At no time has she ever been concerned, on the spiritual plane, with any entities to be identified with deceased friends.

With these data to go upon how are we to work out the transcendental science of the incident I have just described?

P. Q.

P.S.—I have asked the lady herself to append a few words in confirmation of my story.

I have been asked by the writer to add a few words, but need only say that I was fully conscious while the incident above described took place, and that it is correctly described.

R. S.

Spiritualism at Bedford Park.

SIR,—I delivered a lecture on October 19th on Spiritualism to what may, I suppose, be looked upon as the *élite* of Bedford Park society, to whom I gave a number of copies of "LIGHT," kindly supplied for that purpose. My address was listened to courteously, and at the close discussion was invited upon what I had said, which, however, soon degenerated into a kind of "go as you please" affair, each speaker following his own line of thought, in place of discussing or reasoning upon the statement of facts brought forward by the lecturer. In regard to the latter I gave two instances of spirit-intercourse which had occurred in my own experience; I then quoted from the evidence of Mr. Cromwell Varley, before the London Dialectical Society, giving extracts from the report sent in by the committee appointed by that Society for the investigation of Spiritualism, and the names of most of the members forming that committee; I then mentioned several cases of spirit-intercourse testified to by Mr. Crookes in the book he published on Spiritualism, and finally argued from all this that the fact of a future life for mankind was clearly demonstrated thereby, assuming all these statements to be true.

I should have thought that any person claiming to be a thinker would, first of all, have satisfied himself, as far as possible, in regard to the truth of those statements, and then have followed the thought to its legitimate conclusion, but this is not the way which commends itself to certain unbelievers in Spiritualism at Bedford Park, who simply complained that the facts put forward were childish, and that they taught nothing of a high character. But to my mind there is nothing childish or insignificant in such facts, taking into consideration the truth they are meant to assure us of, and certainly they did not appear to be so to Mr. Crookes or Mr. Varley. Science declares that no fact, however humble, is unimportant, and because spirits when they come to us do not show much profundity of thought, nor favour us with a lecture on some abstruse subject, that is no proof that they are not spirits, as represented; at the same time, any person who has listened to a lecture from our best inspirational speakers will hardly fail to acknowledge that such discourses bear unmistakable evidence of a depth of thought, as well as clearness of perception, altogether absent from the medium when in his normal state.

The chairman (who, by-the-way, first of all apologised to the audience on behalf of the Committee of Management for admitting such a subject as Spiritualism for discussion, and then by way of showing his contempt for the same ostentatiously read a newspaper during the greater portion of the lecture) expressed his regret at my not having given more of my own personal experiences in place of those of others, upon which I mentioned three that occurred to me on the spur of the moment, which were immediately turned into ridicule by the speakers who followed, much to the delight of some amongst the audience, who laughed immoderately, and yet I could see no reason for all this, and could not help regarding it as "the crackling of thorns under a pot." All the statements made by me were literally and strictly true; in each case names and places were correctly given; two of the statements contained accounts of the most extraordinary demonstration of spirit-power I have ever seen or heard of; whilst the third afforded as conclusive evidence of spirit knowledge and recollection as could well be thought of. Life hereafter is either true or false. Spiritualists declare it to be true,

and some amongst us, out of pure good feeling, endeavour to afford evidence that it is so for the comfort and consolation of the mourners, and when such evidence, in place of being discussed thoughtfully, is scoffed at and held up to ridicule nothing then is left us but to "marvel and go our way."

T. L. HENLY.

How Raps are Made.

SIR,—Mr. Hawkins Simpson, who has asked if anyone can inform him how the raps are made, will find in the *Debateable Land* of R. D. Owen (p. 270), this:—"Once while I was looking intently at the lights on or near the floor, one about as large as a small fist rose and fell as a hammer would with which one was striking against the floor. At each stroke a loud rap was heard in connection. It was exactly as if an invisible hand held an illuminated hammer and pounded with it. Upon some one saying, 'Can you make the sound softer?' almost instantly I saw the light diminish and strike the ground at intervals with a soft and muffled sound, just distinguishable." A year later (1861) Mr. Livermore, in his account of his interesting experience with Kate Fox, writes:—"Then the mode of producing raps was shown. An orange-shaped luminous ball with blunt point attached, bounding up and down on the table, and the sound of each rap coinciding with the approach of the ball to the table-top." On these occasions they were sitting in darkness; perhaps in the light the sounds are made in a different way. There is, as you have noted, Professor Huxley's explanation for those who are satisfied with it. That famous discovery of his that the raps heard all over the world always proceed from somebody's foot had already been made in Paris thirty years ago by another learned man. Dr. Jobert de Lamballe was highly complimented by his colleagues of the Academy of Medicine for the death-blow he had certainly given to spirit rapping by his great penetration in perceiving that the raps were made by a muscle of the foot, that could be contracted in such a manner as to make loud or soft sounds as required. In the *Revue Spirite*, of June, 1859, is to be found the discourse he gave the Academy concerning the anatomical mechanism of this wonderful tendon.

J. H. G.

Spirit Raps: Hot and Cold Currents of Air.

SIR,—I am glad to notice that some of your correspondents are good enough to give accounts of what they have observed in the matter of spirit raps. We cannot have too precise information: (a) as to the distance from the medium of the object rapped upon; (b) if the raps are on the right or to the left of the medium; (c) if the medium was entranced, or in usual state; (d) if sounds like scratches are also heard. May I also suggest that records relating to the hot and cold currents of air, with which we are so familiar, would be of great value? especially if the variations in temperature are ascertained by a thermometer. We should know the direction taken by the current of air on each occasion; whether hot and cold currents move in the same or in opposite directions; and many other details. If a page of "LIGHT" could conveniently be set aside for the elucidation of the conditions under which raps and air currents are produced, it might help to concentrate attention upon these simple but most important phenomena, until they have been scientifically accounted for. It may take many months to do this, but the time will be well spent if the work is well done.

Swanage.

J. HAWKINS SIMPSON.

TO CORRESPONDENTS.

MANY LETTERS ARE UNANSWERED on account of pressure on time. Some long letters must wait a long time, for every day brings its mail. Will our correspondents be brief?

W.D.—Your letter is interesting, and we use it: will consider as to the account.

J.W.B.—We are afraid we cannot advise. Consult a doctor; and consult your own states and feelings.

REES LEWIS.—Thanks. When work presses less we will go through your communications, but just now we are overladen. They shall be returned if not accepted.

T.D.—We are afraid your use of words prevents. "Atom" is not applicable in the sense you use. We cannot be too careful in dealing with these mysteries.

O.G. AND OTHERS.—*Heaven Revised* is out of print for the moment, but will probably be procurable in a fortnight. Names of those who wish for a copy should be sent to Mr. Godfrey. Only a dozen copies are ordered.

G.W.—We can hardly do that as it involves taking charge of and forwarding letters. This we cannot undertake. You had better advertise and give an address where letters can be received. If we knew of a circle near you we would place you in communication, but we do not.

L.M.P.—Thank you. We are indebted for your kindness. But did Jaccoliot get his very pretty story from the *Vedas*? A very well-informed correspondent says not. We do not know whether you have any ground for thinking that there is in the *Vedas* anything like what Dr. Wahn got from Jaccoliot. We use your translation with thanks.

SOCIETY WORK.

MARYLEBONE LYCEUM, 24, HARCOURT-STREET, W.—The Lyceum was conducted on Sunday in the usual form by Mr. Lewis, with marches, recitations, calisthenics, &c. Twenty persons were present, including visitors.—E. WHITE.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—(Meetings free every Sunday at 6.45 p.m. for 7 p.m.)—The following is our list of speakers for November:—3rd, Mr. J. A. Butcher; 10th, Open Meeting; 17th, Mr. W. E. Walker; 24th, Mrs. W. Stanley.—M. A. BEWLEY, Sec.

LONDON SPIRITUALIST FEDERATION, 290, GOSWELL-ROAD (GOSWELL HALL).—The next monthly gathering will be held on Sunday next at Harcourt-street, Marylebone. Addresses will be given at seven o'clock prompt by Dr. Bowles Daly. Mr. John Hopcroft, Mr. W. E. Long, and other mediums and speakers will attend. After the evening service there will be the usual meeting of delegates from the federated societies. All Spiritualists will be heartily welcomed. Contributions in aid of the work of the Federation, i.e., to spread the truths of spirit communion, will be gratefully received by the Hon. Secretary, Mr. W. E. LONG, 99, Hill-street, Peckham.

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday morning last some excellent addresses were given by the President and several members. In the evening the hall was crowded, Messrs. R. Wortley, J. Humphries, and Parker Lees occupying the platform; a solo by Mrs. Sadler was much enjoyed. On Sunday next Mr. R. J. Lees will address us at 11 a.m. and 6.30. At the Society's Rooms (99, Hill-street), on Saturday, November 2nd, circle for members only; medium, Mrs. Bliss. On Wednesday, when strangers are invited, Mrs. Walkinson will hold a séance at 8.15 prompt. The usual monthly soirée will be held on Monday, November 11th; tickets, 6d. each.—W. E. LONG, Hon. Sec.

KING'S CROSS SOCIETY, 253, PENTONVILLE-ROAD, ENTRANCE CORNER OF KING'S CROSS-ROAD.—On Sunday morning great disappointment was caused by Mr. Hopcroft's absence, but friendly discussion upon several topics interesting to Spiritualists occupied the time. In the evening the controls of Mr. Stanley took for their subject "A Defence of Spiritualism." Next Sunday morning, in place of the usual discussion, a general meeting will be held. All members are earnestly requested to attend, as important business will be considered. In the evening Mr. Tindall is expected. On Wednesday, at 8 p.m., social gathering as usual.—S.T.R.

LONDON OCCULT SOCIETY, CARLYLE HALL, CHURCH-STREET (THREE DOORS FROM EDGWARE-ROAD, CLOSE TO STATION).—Last Sunday evening the hall was crowded to hear Dr. Chadwick. His mesmeric experiments were very satisfactory, several strangers yielding readily to the influence. Next Sunday, at seven, Captain Pfoundes will lecture on "Buddhism." Before the lecture there will be a reading from *The Key to Theosophy*. I wish to announce the following lectures:—November 10th, Dr. Chadwick, "Mesmerism and Phrenology"; November 17th, "1st M.B. (Lond.)," "Death, and the State after Death"; November 24th, Dr. Chadwick, "Mesmerism and Phrenology"; December 1st, Mr. Walker, "Trance and Clairvoyance"; December 8th, Mr. Goddard, "True Religion."—A. F. TINDALL, A. Mus. T.C.L., President.

KENSINGTON AND NOTTING HILL SPIRITUALIST ASSOCIATION.—On Sunday morning last at Zephyr Hall, 9, Bedford-gardens, Silver-street, Notting Hill-gate, W., we had a good discussion on "The Crucifixion," opened by Mr. W. O. Drake. Mr. Earl also spoke at some length, and the morning, though the weather was unfavourable for attendance, passed satisfactorily. On Sundays at eleven all persons interested are invited to take part in these discussions. In the evening an intelligent address was delivered by Mr. U. W. Goddard, preceded by an excellent reading from a Swedenborgian book. Questions were asked, and one or two friends spoke at some length, showing how much good would be done if members were to take a more earnest part in helping on the cause. Next Sunday at seven p.m., Mr. Stanley. The committee desire to announce that they have succeeded in obtaining the services of Mr. J. J. Morse, who will deliver a lecture at the Kensington Town Hall, on or about December 4th next. Admission will be by tickets, to be obtained from the secretary, and early application will be necessary. On November 24th next, Captain Pfoundes (representative of the Buddhist Propagation Society) will deliver a lecture at seven p.m. at Zephyr Hall, Kensington, on "Theosophy: The Truth about it," and on December 1st, "Buddhism: What it is and is not." As the work we are carrying out entails much expense, &c., we hope our sympathisers will kindly show their appreciation by helping and getting others to help financially. Persons can become members on sending their names, &c., to PERCY SMYTH, Hon. Sec., 68, Cornwall-road, Bayswater, W. Speaker for November 3rd, at seven p.m., Wm. Stanley; 10th, Mr. J. Veitch; 17th, Mr. Darby; 24th, Captain Pfoundes, on "Theosophy: The Truth about it."

TO THE DEAF.—A Person cured of Deafness and noises in the head of 23 years' standing by a simple remedy will send a description of it FREE to any person who applies to NICHOLSON, 21, Bedford Square, London, W.C.

BIBLIOGRAPHY OF SPIRITUALISM.

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

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

"M.A. (OXON.)"

- Footfalls on the Boundary of Another World.* R. DALE OWEN, 1860.
The Debateable Land between this World and the Next. R. DALE OWEN, 1871.
 [Two charming books, many years old, but always fresh and new.]
Spiritualism in the Light of Modern Science. W. CROOKES, F.R.S.
 [Science on Spiritualism: facts and no theories.]
Miracles and Modern Spiritualism. A. RUSSEL WALLACE.
A Defence of Spiritualism. A. RUSSEL WALLACE.
 [Able and very cogent treatises, suitable for those who are making acquaintance with Spiritualism.]
Experimental Investigations of the Spiritual Manifestations. PROFESSOR HARE.
 [One of the earliest scientific works by the celebrated American Chemist.]
On Spiritualism. JUDGE EDMONDS and DEXTER.
 [A record of personal experience. 2 Vols.]
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 [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 be read first of all by a student.]
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 [A record of phenomena of a very startling character, chiefly through the mediumship of Mrs. Hollis Billing.]
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 [An account of a very strange life, with records of facts, and abundant testimony from well-known persons.]
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Human Nature. 1868-1877.
 [Many interesting reviews and papers are contained in some volumes.]
The Spiritualist Newspaper 1869 to 1881.
 [A full record of facts during those years with much philosophical disquisition.]
Works of ANDREW JACKSON DAVIS.
 [Experiences and revelation of a remarkable seer.]
Works of THOMAS LAKE HARRIS.
 [Mystical.]
Works of ALLAN KARDEC.
 [Re-incarnationist.]
Works of SWEDENBORG.
 [Mystical and Philosophical and very illuminative.]

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

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

The chief periodicals devoted to the subject are:—

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| <i>Light</i> (London). | <i>La Revue Spiritic</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>Carrier 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.