

# Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT, MORE LIGHT!"—Goethe.

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## CONTENTS.

Some Magazines and Papers.....	597	Testimony to the Genuineness of	
The Making of the Mahatma.....	598	Mediumistic Phenomena.....	602
William Staiton Moses.....	599	Electricity and the Unseen.....	603
Reviews of Private Seances.....	600	Is Spiritualism Forbidden by God?	605
Freedom or Submission.....	601	Letters to the Editor.....	605-8

## SOME MAGAZINES AND PAPERS.

The "New Review" is an interesting number. One of the best articles, that by Lady Archibald Campbell, has been utilised in this week's issue of "LIGHT." As only part of the article has been used, our readers will find other observations of Lady Archibald's well worth attention. There is also a series of papers on "Thrift for the Poor," which is valuable. This extract, from the paper of Lady Montagu of Beaulieu, will, perhaps, be as instructive to the readers of "LIGHT" as to the rest of the world:—

I will ask any one who cares to know to come with me into Whitechapel, or Shoreditch, or Bethnal Green, or Haggerston, or Bermondsey, or Southwark—any of the typical districts of "Darkest London"—and plunge into its crowded courts and squalid alleys. Let us follow one of the figures passing to and fro.

It is only a poor woman's; her dress is very plain, almost shabby; she is unmistakably and really a poor woman, but not less unmistakably above her class in neatness and cleanliness of aspect. She is evidently familiar with this mass of wretchedness and poverty, and seems by the quiet energy of her walk to be employed on some business in it; but what can she, herself poor, do for all the misery around her? Ask her how she gets her living, and she will tell you that she is the mission woman of this parish, that her wages are ten or twelve shillings a week, and that she is now on her daily rounds. Go with her, and you will see no money given, for her office is specially and distinctively this—to help the poor to help themselves. She will rescue a penny here, a farthing there—some outcast and vagrant coin, the type, as it were, of its possessor, that would never be found in the company of respectable deposits at the penny bank or clothing club, but would probably slink into the public-house if not sought for and taken charge of at once by her; and in the course of some weeks or months those rescued pence will return to their owner, welcome and unexpected as a gift, but stamped with the far nobler hall-mark of self-control and perseverance, in the shape of clothing, or household utensils, or the almost forgotten luxury of a bed.

Cassell's "Family Magazine" is varied and pleasant as usual. We have once again "Mr. Besant and the East Enders." Do people really understand what they mean when they talk of the East End? And do they realise the fact that the most atrocious of the Whitechapel murders were committed within ten minutes' walk of that most reputable, solid, and perfect exponent of our English respectability, the Bank of England? This magazine contains an article called "That Horrible Nightmare," by a "Family Doctor," which is curious. There are some people who live in a ring-fence, and never get outside. All that is said about the "steam-hammer" may be right, but there is a science of psychology as well as of physiology. Thus the family doctor:—

As long as dreams are of an indistinct, vague character, leaving no impression at the moment when we awake, we

can be sure that they are quite harmless; but a man is a fit subject for a doctor's care when he repeatedly wakes up to find his heart beating like a steam-hammer, or his limbs bathed in sweat as a result of the vivid horror he has just imagined. Such a dream may be an indication of unsuspected organic disease, and in every case denotes that "something is wrong," though the source of the ill may be not more serious than an indigestible supper or too heavy a bed covering. Still, it is wise to investigate the cause at once if the dreams become frequent, and to endeavour to find a cure, because much of the refreshing influence of sleep is lost if bad dreams are frequent. It is commonly supposed that a late supper is almost certain to cause nightmare, but it is still more certainly true that if we go to bed hungry we shall pass a very disturbed and troubled night. Here, as is generally the case, we should strive after the golden mean, and take some light refreshment some time before going to bed. No absolute rule can be laid down on this point, and each one generally knows what suits him best.

And then, again:—

Children are particularly subject to nightmare, and when they wake, terror-stricken, they need all the kind and soothing care possible. Effectual methods ought to be taken at once to prevent a repetition. Every kind of butcher's meat should be avoided, and a plain simple diet, consisting largely of milk, should be given, and personal hygiene strongly insisted upon.

And all this after Mr. Greenwood!

"The Idler" is "the Idler," pleasant, gossipy, but always worth reading. Nay, more than pleasant and gossipy—witness the nurse's stories in "Novel Notes." The knowledge of human nature shown *there* is curious and instructive.

Of Christmas numbers we have the "Detroit Free Press." This consists of two crisp stories which do not require too much mental labour for their understanding. They are very pleasant reading, anyway. We should be glad, though, if Luke Sharp would once again give us one of his excellent stories of the Unseen.

"Yule Tide," Cassell's Christmas number, seems to have lost its old glory, and to have taken to that kind of social and political caricature which certain society papers affect at this time of the year.

The "Queen" produces a Christmas number full of old-fashioned, all-round, pleasant femininity, a contrast for good or for bad as one may take it, from the outspokenness of certain other journals which equally claim to represent and cater for the women of England.

## OBITUARY ANNOUNCEMENT.

Spiritualists are becoming more and more courageous. The following appeared on Saturday last in the ordinary list of deaths recorded in the "Western Weekly News," published at Plymouth:—

RENPLE.—November 29th, at Zoar, Crownhill, the beloved wife of J. M. Randle. Passed into spirit life suddenly. Funeral Sunday morning, at 8 a.m., at Mrs. Truman's, 5, Stoke-road. All Spiritualists and friends accept this (the only) intimation.

### THE MAKING OF THE MAHATMA.

Mr. Richard Harte, F.T.S., has contributed a series of ten papers to the "Agnostic Journal," in which he has attempted to show how the Mahatma developed out of the "Brother of the first section." This tenth paper contains Mr. Harte's concluding remarks, and after reading it one feels very much like Betsy Prig did when she said of Mrs. Harris "I don't believe there's no sich a person." Says Mr. Harte:—

In the early days in New York the "Brother" was a man, who (1), by projecting his double or "astral form," and by a knowledge of obscure forces in nature, could reproduce, through Madame Blavatsky, the various phenomena of spiritual séances; who also (2) preached a high morality, and (3) professed to teach a certain system of philosophy, which synthesised the Theosophy of the Ancients, the theories of the Kabalists, and the religious ideas of "Eastern Sages"; and who, in addition (4), undertook to give instruction to a select few in the Arcana of Occultism. Of these four things, the phenomena have all along been a bone of contention, both inside and outside the Theosophical Society; the morality—an altruism too complete to be practical to-day, and a rule of life more fitted for the cloister than for the busy world—has, in theory at least, not been swerved from, but, on the contrary, is insisted upon much more strongly than ever. The system of philosophy is contained in "Isis Unveiled," and differs in some fundamental points from that elaborated later in "The Secret Doctrine"; but how about the Arcana of Occultism? Well, the most select of all those selected was Colonel Olcott. He was favoured, while yet in New York, as he himself has told us in the "Theosophist," and elsewhere, by personal instruction from several "Mahatmas," or Adepts, as they were then called; and, if anyone knows what Occultism is (or was in the early days of the Theosophical Society), it is certainly he; and in the "Theosophist," Vol. III., p. 239, Colonel Olcott, in an editorial article giving the programme of the Society for Psychological Research, says: "It was intended in founding the British Theosophical Society, our London branch, to cover this exact ground. . . . In all our branches there is more of a tendency to devote time to reading of books and papers and propounding theories than to experimental research in the departments of mesmerism, psychology, odyle, and mediumship. This should be changed, for the subjects above named are the key to the world's psychological science, from the remotest antiquity down to the present day." This was in accordance with the ideas put forward by Madame Blavatsky at the time, for in "Isis Unveiled" she says that "mesmerism is the most important branch of magic," Vol. I., p. 129; and in Vol. II., p. 610, she declares that it is the "alphabet of magic," being connected with the magnetic attraction and repulsions throughout nature.

In other words the Society for Psychological Research is doing the very work for which the British Theosophical Society was founded. But see how this F.T.S. continues:—

The "Mahatma" of to-day is a demi-god, a force in nature, a being whose name is mentioned with awe, whose supposed wishes are law, whose quoted utterances are revelations of "truth" itself, who is to be honoured, like God or Jesus, with initial capitals when written of as He or Him. And this "Being" teaches, or is supposed to teach, a complicated system of philosophy or "Theosophy," which is fast becoming "a religion," with its equivalents for Heaven and hell, salvation and damnation, and the rest of the theological paraphernalia and properties; and which has diverged considerably from the old Theosophy, and from both Hindu and Buddhist philosophy; and which teaches an Occultism which begins by banning the very studies and researches which, as the "Brothers" taught Colonel Olcott, are the Alpha, if not the Omega, of Arcane knowledge, and which ends with the production of incipient religio-poetic ecstasis, wherein the Mahatmas become visible "everywhere" to the "higher Manas."

To the unthinking world, for whom a "Mahatma" is a "Mahatma" the following is very instructive:—

We have, in fact, three very distinctly marked kinds of "beings" hazily conceived under the name "Mahatma," and

which are apparently mixed together in the minds of many of the Fellows of the Theosophical Society—the "Adept," the Rishi, and the demi-god. The marvels of hypnotism, which have recently attracted so much attention, have made the existence of a brotherhood of "developed psychics" seem far less improbable now than it may have appeared seventeen or eighteen years ago, when the Theosophical Society was founded; for, if those marvels have until now lain unrecognised under our very noses, there is no saying what further and even greater wonders may not be known to the members of a secret brotherhood, which for ages has made the study of those very subjects its prime object. The Rishi, however, who was rather clumsily welded on to the original Adept during the early part of the last decade, is a different being; the Adept, according to Madame Blavatsky, is essentially a living man; the Rishi is one who has passed beyond the stage of embodied existence, except when he chooses to assume or occupy a body, and may be called, in the language of the Chinese classics, a "spirit man." That such beings exist is a very widespread belief in India, and it is by no means confined to the uneducated. The demi-god, again, is different from either the Adept or Rishi, and, as depicted by Madame Blavatsky in her "Voice of the Silence," by Dr. Keightley in "Lucifer," and by Mr. Old in his Handbook, is apparently drawn from Northern Buddhism, a storehouse of exuberant metaphysical fancies; but it is this being that is the "Mahatma" that Mr. Sinnett must have had in his mind when he said that the Mahatmas are a logical necessity in nature.

The question remains: Do beings of these three kinds, or of any of them, really exist? That is the point which is sadly in need of proof; and until the real existence of "Mahatmas" be proved, and the three conceptions—the Adept, the Rishi, and the demi-god—be shown to be identical, it is hard to see why anyone ought to receive "teaching," purporting to emanate from "Mahatmas," in any spirit but a most critical one. That Madame Blavatsky was thoroughly sincere in her belief in her Master I am convinced; and I have no doubt that she believed in the Mahatma as a force in nature. But her own belief proves only her honesty—it does not demonstrate the existence of either Adepts or Mahatmas; and leaves the real nature of the "influence" that inspired or "controlled" her an open question.

Mr. Harte asserts the right of even the Fellows of the Theosophical Society to think for themselves, and quotes Madame Blavatsky in his support, but thinking for himself has brought Mr. Harte to writing this:—

To those who, like the present writer, made a study in former years of Madame Blavatsky's earlier "teachings," as embodied in "Isis Unveiled," the great changes perceptible in her later doctrines are a highly interesting puzzle. Both are "secret doctrines," and both are the teaching of her "Master," and yet they materially differ. Both "secret doctrines," that embodied in "Isis Unveiled" and that contained in "The Secret Doctrine," are well worthy of very serious consideration; but anyone who studies them, or who tries to solve the Mahatma problem, ought, I think, to follow the advice of Colonel Olcott, to think for himself—an advice which is backed up by Madame Blavatsky's own example; for, notwithstanding her devotion to her Master, she declares, over her own signature, in the "Supplement of the Theosophist" for October, 1881: "Holding Gautama Buddha higher in my veneration than any other religious teacher the world over, I yet publicly, and notwithstanding Buddhist opposition to the Hindu Scriptures, profess a profound admiration for the Vedas and Vedanta teaching, simply because I claim an undeniable right of thinking for myself, untrammelled by any divine or human teacher or teachings."

So following Madame Blavatsky's advice, the writer concludes:—

That declaration of Madame Blavatsky ought to be sufficient to show that the Theosophical Society stands independent of any belief in Mahatmas; and, in my opinion, that declaration should do more: it should prove to the Fellows that to thoroughly investigate the whole question of Mahatmas is a duty that is incumbent upon them. Until that is done, I fear that we shall be going round in a vicious circle, maintaining that the Mahatmas must exist because they have "given out" the secret doctrine, and that the doctrine must be true because it has been given out by the Mahatmas.

## In Memoriam.

WILLIAM STANTON MOSES.

EXTRACTS FROM CORRESPONDENCE WITH MRS. STANHOPE SPIER.

October, 1872.

I have just written fifteen closely-packed pages in my new manifesting book, recording my séance with Mrs. Holmes last night. I can't attempt to reproduce anything more than a sketch. You must see the full details when you come to town.

Mrs. Holmes lives in Quebec-street, and when I got there I found she and Mr. Holmes had not yet returned. In the room were three persons who entered into conversation with me; at least, one of them—the Editor of a Hull paper—did. I told him some of our manifestations, and he at once exclaimed, "Oh! then you are 'M.A.' of the 'Medium' and 'The Spiritualist' of the 'Liverpool Mercury'?" I admitted it and he rose with *empressement* and solemnly shook me by the hand.

The séance was remarkable in many ways, principally for the ring test which I was successful in securing for myself. First, the doors were sealed by a piece of paper pasted across; then I searched the room throughout; then I inspected the instruments, two guitars, a violin, two tambourines, some bells, and the two rings, one of solid iron, the other (used on me) a wide wooden tambourine hoop encircled with an iron band. "I tested it in every possible way, and found it *boni fide*. The manifestations commenced by floating and playing the guitar and touching us by "Dick," the physical manifestation spirit. Little Rosie came to me, put her little hand in mine, and whispered as I bent down to her. She is a dear little Indian girl, thirteen years gone, who passed away at four years old. She is just a funny little chirpy thing; you would be delighted with her and her prattle in broken English. She kissed me on the forehead quite plainly, and chirruped away as I bent down to her. I could see her distinctly. Mrs. Holmes described very vividly the spirits that surrounded me. She said that two were prominent, and standing right behind me was a very commanding-looking man with very large brain development. This was an inspiring spirit; the other a woman, my guardian. Between them the same little child—Catherine, I suppose. Strange how all accounts agree. She also described me as encircled (as I always feel on occasion of manifestation) by a cloud of light from which she saw phosphorescent streaks darting. Mr. Holmes, on holding my hand at one period of the evening, complained that the power was overpowering—like a heavily charged battery. This will explain our success, when the power was kept in check and not elicited (as now) by other developed mediums. The spirits asserted afterwards that the power was so great that the controlling spirit was forced to caution the band to beware how they handled it lest it should be beyond their control. All present were in some degree mediumistic except one—a sceptic present at a séance for the first time. The power was all positive; a little negative element would have facilitated matters.

But to the great event of the evening. The medium having been entranced by "Rosie," she complimented me on my exhibition of power, said a spirit present wished to thank me for what I had done for Spiritualism, and called me to the table for the ring test. I went, and ascertained the exact position of the ring on the table. Under Rosie's guidance I then examined the arms of the medium to see that no ring was secreted there. Then I took hold firmly of the medium's hands with both mine, and shook them so that I'll warrant I'd have made any tambourine-hoop jingle and drop. Then I held her hands firmly and ascertained that the hoop was still on the table. After a time I saw spirit-lights flitting on the table, and power was drawn from me. The medium was entranced, shivering convulsively, and in a moment, whilst my eyes were fixed on the light, I saw and felt it come to me, and the ring was slipped on my arm. My arm literally went through one side of it. The matter felt like soft wool on velvet, and yielded at once. As soon as the hoop was on my arm I felt the hard wood on the other side, and there was the hoop round my arm whilst with both my hands I grasped the medium's hands! Afterwards the controlling spirit closed the séance thanking my spirits for the power they had allowed to be drawn from me, describing them to me, prophesying the time when spirits

would walk and talk openly with men in broad day, and concluding with a beautiful prayer. The séance lasted two hours. I have omitted much, but one or two points are curious:

1. The voice was gentle and low—not loud, as John King's.
2. No violent physical manifestations were given except an signs of displeasure.
3. Mrs. Holmes said that only on very rare occasions had she had anything brought to her from outside. It was a very high test requiring very perfect harmonious conditions, yet we have had over sixty séances.
4. The ring test gave me a great insight into the passage of matter through matter.

I have no doubt, from what I saw and heard in this my first public séance, that I am developing great power, and am in a fair way for getting interesting results. Indeed, what has been done is quite sufficient to ensure consideration and defence for us.

## "THE MEN OF PEACE."

In the "New Review" Lady Archibald Campbell speaks out well for the reality of psychical phenomena. She tells some excellent Highland stories of the Unseen which is also at times the Seen, notably the one which gives the title to her article. But that is not all. Lady Archibald says boldly: "That Spirit is the reality, and matter but the expression of that reality, has been a favourite doctrine with all the metaphysicians worthy of the name from the Hindoo philosophers through Spinoza down to the modern transcendentalists"; and she adds: "It is significant that the scientists of our day are driven, though most reluctantly, to the recognition of the great fact enunciated by Kant that, whatever may be the nature of the external universe, it is our senses alone which give to it all its apparent realities."

Lady Archibald admits that the ways of the ancestral haunting ghost may be described as inscrutable, and that the ghost himself may belong to an apocryphal race. Nevertheless, "these visitations from the supermundane would remain obtrusive in history, ancient and modern, and cannot be got rid of," which is obviously true.

After some remarks upon the "make up" of the ordinary stage ghost, that of Hamlet's father, for instance, Lady Archibald suggests that the art managers of the present day might very well give us a proper and more respectable ghost when such is put upon the boards, and then she says: "If evidence of ghost-seeing be accepted at all, it rather predicts a future when our 'knotted and combined locks' will remain undisturbed in presence of other world visitors, and that to the attuned senses of the soul on earth the freed soul will thus be enabled in as tuneful tones to disabuse the world concerning their condition. Escaped from the burden of mortality, are they not pilgrims through the unseen and pilgrims of return, who, like the swallow, sometimes build in their chimneys of aforesometimes rather than towards the sun? If unintelligible to us as we are, at least not unintelligible to God." After giving a delightful story from the Gaelic, which we reserve for a future occasion, Lady Archibald comes to the "Men of Peace"; in other words, the fairies (or faeries, as she spells the word) of Scotland. There are still Highland folk among whom hereditary seership is to be found; but these old seers do not like to talk. "What I ha' seen I ha' seen," they will say, or they "could tell," or "nicht tell," but do not do so till after much encouragement. These "men of peace" are also, it appears, known as the "green people," and this is the story given by one of Lady Archibald's seers, for the graphic description of whom our readers are referred to the "New Review" itself:—

It was by no lang syne, in the gloaming, that I was up the Faeries' Knowe, that's the "Hill of Hosts," in Strachur. It was to get a sight o' the blast at Furness ower the Loch, that I went up. Now I went forward till I came to the top, and it was no while I was there, when before me, where I

stood, straight out o' the hill a horse appeared, jet black it was, an' upon it sat a rider busked in green, in beautiful green, when more and more, and more again appeared till— if I mind -I saw fourscore or more beautiful, big, black horses, wi' their riders, loddies an' gentlemen, too, busked in green, in beautiful green. The jackets upon them had a tail at the back, an' on their heids green bannets they had wi' tassells like it might be o' the moss cotton o' the hill, an' for the music they had!—you was a music passing any ever I heard! It was the bagpipes' sound, but the notes far, far sweeter. I heard them talking, too, in the Gaelic, and very pleasant one to the other. When one came forward—it might be their chief—an' asked me in the Gaelic, "What sent me there?" I said, "I came to get a sicht o' the blast at Furness yonder ower the Loch." And I watched them where I stood; they formed into a square, an' wi' never a sound went through manœuvres more splendid than ever I saw the like. And then they prepared for march, and wi' never a broken rank among them, they marched away, quite away out o' view wi' their sweet music playing the while; nor could I see nor tell where ever they went. From while they were there to while they were away, might be three-quarters of an hour. I am seventy-five years of age and that might be nine or ten years syne. I have heard o' the faeries—they they call the "Persons of Peace"—well! an' for sure I can say, for what I saw then, they were none o' this earth whatever! They were young, a' young and hearty, I could na say any way, but what they looked quite content, quite hearty, beautiful men, and women, too. I saw them, I heard them, and I watched them, yonder in the gloaming at the top o' the Knowe. I mind, too, an occasion when I was seeing them at the break o' day. That was in Glen Shealish, at the back o' the Knowe, when I was tending the sheep, and they, they were on march down Tom a Bhoiran, where they were saying the queen o' the faeries keeps her palace, but *her* I ha' never seen. I ha' seen them by moonlicht, too, but never sae clear as what I saw then in the gloaming. Yon was a sicht I can never, never forget.

Now, my uncle he was acquaint wi' the faeries. I might tell how on an occasion, and that was at the close o' day in the heicht o' simmertide, he was away up by Coronow yonder, aifter his white-streaked cow that had strayed, when he heard like the blawing o' pipes saft and sweet amang the heather. Gin they were below the hill, abune the hill, or across the hill; wherever they were he could na say, afore he wad put his ear to the ground; and aifter he wad put his ear to the ground, he wad rise and follow the sound away up through the heather and the sweet gale till the "Craig Dhu"—that's the black rock that stands at the mouth o' Hell's Glen—and lythe, clearer yet, he heard the music under the rock itself; and he stood like in a spell o' music, that he could stir nor this way nor that. An' as he stood, straightway the rock opened afore him, till he wad see right within the hairt o' the hill, a fine stair down to a fine ha', and there! ho! there! a companie throng in green, a gudely companie, laughing and singing and dancing, and keeping high feast, putting round the "quaich" wi' the verra best o' cheer. For him, he had no fear at a' when they were waiving to him wi' their hands that he wad come down, and one cam' forward up the stair; and she—she had gowden hair, and upon her a kirtle o' green; and she was for him drinking from the quaich that she wad offer to him; and he—he was for taking the same from her that he wad drink, when his gude dog, that lay like in the spell stretched down on the second step of the stair, rose wi' a cry from his berth and cam' beside him; then someway he minded on the saying: "He who'll drink wi' the Men o' Peace he'll no win hame to his men to any time." Now he turned from the rock wi' his gule dog at his heel, an' when he looked back the rock stood as afore, and for the faeries, he saw none, and for the music, save the wind amang the heather, he heard never a whusht.

CHRISTMAS BREAKFASTS FOR LONDON CHILDREN.—Mr. Howarth, chairman of the Robin Society, sends an appeal for help in providing not only breakfast, but warm clothing in the shape of warm woollen cuffs, of which fifteen thousand pairs will be wanted. We willingly endorse Mr. Howarth's appeal. Subscriptions, either in money or in wool, or even old Christmas cards, should be sent to Mr. W. Howarth, 8, Clifford's Inn, E.C. The breakfasts are given to the children irrespective of creed.

RECORDS OF PRIVATE SEANCES FROM NOTES TAKEN AT THE TIME OF EACH SITTING.

No. XXXIII.

FROM THE RECORDS OF MRS. S.

March 4th. This evening Mr. Percival joined our circle and took notes of Imperator's address, as was his usual custom. Scent and raps were abundant. H.'s light was very bright. After the usual physical manifestations were told by the alphabet to "break up" for a short time. On returning to the room Imperator controlled Mr. S.M., and spoke as follows:—

"We were speaking, when we last met you, on the question of the different phases of religious truth, *i.e.*, on Gentile religion or the religions of nations. As regards the fate of those whom you call the heathen, the majority of Christians decide that they will fare badly in the hereafter, being left to the justice of the Supreme, without any claims on His mercy. It is strange that they should have forgotten that Christ has said that there are other sheep not of the Christian fold, who will be brought in and judged according to their works. So in the account of the Last Judgment (allegorically described) you will find it stated that all the nations of the earth are separated into two detachments, as a shepherd separates his flock; some on one side, some on the other, according to their works. Paul, again, addressing the Athenians on Mars Hill, speaks of God as Omnipotent, and as having made of one blood all nations of men on the earth, and describes mankind as sprung from one family, all yearning after God, if so be they might find Him. Paul and Jesus both stated the idea that God is manifested as man can receive Him, in all parts of the earth, and that fragmentary manifestations of the Supreme have been given in all ages. The religion of India will be our first subject. Its sacred records date back to between thirty-seven and thirty-five hundred years. Brahminism teaches that there is nothing without God; Spinoza that there is nothing but God. The oldest of the Brahminical philosophers propounded the true doctrine of the spirit enshrined in a body, composed of five elements, within which was the spirit-body, indestructible through the ages. The spirit-body to them was a divine truth. Brahminism was too ideal and transcendental; it made naught of time and much of eternity; naught of man and much of God; and from its unpractical character was of little use to its votaries. Buddhism was a reaction against this one-sided view of truth, and instead of teaching only of the Divine Essence, it dealt with your plane of existence, and with man as a personal being."

March 10th. This evening we sat alone under our usual conditions. G. was the first to manifest. He commenced playing outside the circle, and then on the table. By request he made tambourine sounds in the air above our heads. Delicious verbena scent was wafted over us, and then brought in a liquid form, and thrown over our hands and handkerchiefs. It remained on them all through the night, and the perfume was very sweet the next morning. H.'s light was bright and flashing. We then heard many sounds round Mr. S.M. Imperator controlled with difficulty. I inquired as to the spirit I, that I had met at a strange séance. He said he had not yet discovered who it was, but he thought it was a personating spirit. Mentor had been told to find out about her. I then inquired if I might again meet the same circle (I had been sitting with two mediumistic friends on the previous day when the spirit referred to claimed to know me and the circle). Imperator said he had always wished from the first that the circle and members should be kept isolated and free from the influence of other circles. It was more important now than it had ever been, as the adversaries were on the alert, waiting and watching to bring discredit on our mission. Hitherto the circle had been kept pure and truthful, and it was their great desire that it should continue so. Times of great danger and difficulty were at hand, but the battle must be fought, and they hoped to guard their chosen friends from all harm and untruthfulness. Even now while we sat each sitter had to be fenced around to keep the adversaries away, as they often tried to enter the circle in great numbers. After more conversation Imperator said, "I leave you with my blessing. May the All-Wise bless and keep you, and enable His holy angels to minister to and guard you now and in the coming

time of trouble. And may all undeveloped influences flee from you. I go! I go! Farewell." When Imperator had ceased, H. came again, flashing his beautiful light in all directions, bringing it close to the table and sitters.

March 12th. We met for a short time, and had the usual musical and rapping manifestations. Mentor rapped under my hands. He had not manifested for some time, and we were glad to welcome him again. Dr. Dee rapped on the harmonium stool and came to the table by request.

March 16th. We met as usual. Raps came very quickly. G. manifested, making tambourine sounds in the air. They were heard all over the room, and round our heads, sounding like the flapping of the heavy wings of a large bird, producing a very uncanny feeling in the circle. Dr. S. suggested that we should join hands. After doing so the table began to move from side to side, no hands touching it, our hands being above the table. Mr. S.M.'s chair was then drawn back to the other end of the room, six feet from the table. Two loud raps were then heard on the table, and it was again moved, the medium still away from it. He was moved about several times, and raps were heard all around him, also on the harmonium stool, bookcase, and door of the room. H. then flashed his light, which we saw reflected in the looking-glass. Much wet scent was then thrown on the circle before we lighted the gas.

March 18th. This evening Mr. Percival again sat with us. We had the usual musical manifestations; also raps, and abundant scent; and we heard a little bell ringing round the circle although there was no tangible one in the room. We were told through the alphabet to "break." Dr. S. feeling tired, did not return with us into the room. G. greeted us with musical sounds and much cool scented air was blown over us. The Egyptian spirit Chom then controlled the medium. He caused him to rise from his seat and come to me, and make passes over my head. He then went to Mr. Percival, doing the same to him, and back again to me, making the passes again. After that the medium beat his chest with both hands, and resumed his seat. Chom then spoke through him, telling us that the medium was better for the power he had taken from the circle; had he not gathered it he could not have established the control, as he was not well. He told us the scent-bearers were up near the ceiling, pouring down scent upon us. He described H. with his bright light and star, and G. as holding a lyre. Imperator then controlled, saying we were indebted to our friend for easing some of the medium's bodily symptoms. They could not speak at length that night, so deferred entering upon a new subject. In reply to questions Imperator said: "Crystal seeing is not a trustworthy method of communication, as the lower spirits so often act. Keep your minds passive and guard against the machinations of deceptive spirits. M. and C. are under the power of the very lowest spirits, evil, evil, bad, undeveloped, and mutinous. Ye know not how all are amenable to spirit influence. Crystal has no special power, except as a good vehicle for magnetic force; a bowl of ink would do equally well. Spirits never incarnated have sometimes communicated with men, generally as ministering spirits of love, sent for the education of the spirit to whom they are attached. Your bodies are a mass of floating atoms in a constant state of change." Imperator also told us that more than fifty spirits had been employed in the manifestations during his seance. He concluded by invoking the Divine blessing on us. After Imperator had ceased speaking Chom again controlled, saying he wished to give us a test. He told us to join hands, keeping the palms upwards and open. While in this position delicious scent was literally poured on to them.

March 22nd. This evening Mr. P. and Mr. H. joined our circle. Raps came quickly on Mr. S.M.'s chair, and the table. G. manifested musically; H. flashed his light; and the voice again attempted to speak. There was much cool scented air wafted over the circle. We heard a peculiar noise between Dr. S. and Mr. S.M. It sounded like a man with a wooden leg striking the floor. We inquired who it was, and through raps we were told that it was the Baron Guddenstübbe. The messages given were "Je vous salue" and "Nos amis écrivront." We were then informed that he had been with the circle for some time, and was much interested in it. The medium became greatly convulsed, and beat the table with his hand. When a light was struck we found a message and prayer written too small for natural sight to read. It was read with great difficulty by the help

of a strong magnifying glass. No one could have written it in the light, much less in a darkened room. The message given was:—

"Doctor salutes you, good friends. It is long since we have been able to communicate with you. We have been absent from you for a while, being engaged in work which is pressing. But we endeavour to provide that our absence should not be injurious. We have helpers many who do not suffer you to be without protection and guidance. It is now more than ever necessary that both you and we be wary, for the Adversaries beset us round on every side, and imperil our mission and mar our work. You have been warned of this, how that the undeveloped will be able to retard our mission, and mar the good work. Be wary and pray ever with zeal and earnestness, lest you be hurt by the machinations of the foe.

"Oh, Thou Supreme All-Wise God, Creator, Preserver, Benefactor, Friend of all Thy children! Thou Adorable and Beneficent Source of all good! Thou Great, Glorious and Sublime Embodiment of Essential Love!

"Thou Whose Fatherly care is over all Thy creatures, who sufferest not the sparrow to fall unheeded!

"Look, O Father, with pitying eye on Thy children in their strait!

"Great God, enable us and them. Strengthen the feeble confirm the wavering, and cheer the sorrowing souls!

"Thou knowest, Father, the needs of all Thy children. Thou canst see the hidden thoughts. Thou takest count of all their strivings. Mighty God, strengthen our work amongst men, that the Adversaries may no more prevail!

"Spirit of Love, shed abroad charity and good will amongst mankind!

"Spirit of Wisdom, pour forth Thy Godlike gifts upon this earth!

"Spirit of Knowledge, be amongst them, a Guide and Teacher of Truth!

"Spirit of Power, be here, a mighty aid in time of trial!

"Spirit of Purity and Holiness, keep Thy children pure and free from taint of conscious sin. May they realise their blessings, their helps, their difficulties and dangers; and do Thou, Great Father, keep us and them.

"May they be enabled now and always to strive on in faith and hope and love, looking for future progress in the knowledge of Truth." "DOCTOR."

"The days come when the Adversaries shall be abroad among the Children of the Light. Heed ye, and be wary and prayerful and watchful. Keep yourselves separate from the snares of the Adversaries."

"The Warning of PRUDENS, DOCT., MINISTER."

This is the most wonderful piece of direct spirit-writing that was ever given to us or that we had ever seen.

#### DEPARTED.

Departed—never more to go or come;  
Leaving men's moans, and gibes, and sighs,  
Their unblessed blessings, unrepented sins;  
Departed from among us and gone home.  
Thou look'st no more with us on yon blue dome,  
Thy laugh no more rings out like these glad rills  
That break the purple silence of the hills,  
Decking the hard rough rocks with dazzling foam,  
As thou so many years did'st deck our lives  
With thy bright patience, and the strength which strives  
To know God's will and do it, however sore.  
Sweet soul, that to the pure heart of a boy  
Joined a man's power to suffer and enjoy:  
Six feet in earth we laid thee, and all's o'er.

Not o'er! forbid it, all ye infinite deeps  
Of sky and sea, hills set in amber air!  
Why should God make this outward world so fair,  
If souls who love Him, He nor loves nor keeps,  
But lets slip from Him into deathly sleeps  
Of cold corruption? And thee most of all  
Who heard—long ere we heard it—the last call,  
"Son, come up higher," and thro' the silent steep  
Of pain toiled upwards to Him. Their desire  
Those sure attain who righteously aspire;  
Therefore adieu a little while. A Dieu!  
To God we give thee, and to God we tend,  
No tears! *thou* wepest not; but expect us, friend,  
In thy far land, where heavens and earth are new.

The Author of "John Halifax, Gentleman."

It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.—R. W. EMERSON.

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

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## Light:

EDITED BY "M. A.," LOND."

SATURDAY, DECEMBER 10th, 1892.

**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.

## FREEDOM OR SUBMISSION.

In another column of "LIGHT" there will be found a long letter from Madame de Steiger. Under some aspects that letter is of considerable import.

It will be noticed that Madame de Steiger no longer signs herself "F.T.S.," and that she thinks that the Church may possibly "once more become what a true Church is, an occult school whose doctrines are guided by Hierophants, served by Initiates, and taught by Neophytes." In other words, though the mystic letters are not attached to her name, Madame de Steiger has carried over the three forms of the Mahatma, as described in Mr. Harte's paper published in the "Agnostic Journal." Madame de Steiger also refers to the fact that the doctrines and dogmas of the Church Catholic, "were the result of the great Ecumenic Councils," which councils "were composed of men who understood by theology something more than it is commonly supposed to mean now," and *that* being so, and this theology not being a simple matter, the frightful descriptions of endless torment put into the hands of children can do no harm! They are to be taken esoterically, forsooth, children knowing so well, or so easily learning, the difference between the exoteric and the esoteric.

But, after all, this is what one might expect. Theosophy, as expounded by Mrs. Besant, depends, whatever may be said to the contrary, on the authority of one person, Madame Blavatsky, and there cannot be much doubt that when Father Clarke attacked Theosophy there was a not altogether dormant feeling that, besides the claims made by Theosophy to a knowledge of the occult, which the Church of Rome claims to be her personal possession, there was also to be combatted the assumption of authority which that Church also asserts to be hers alone. Authority combined with something not to be distinguished from dogma is as much the keystone of Theosophy as it is of the Catholic Church, and the enmity between them is, perhaps, all the greater because they are so much alike.

It may certainly be that freedom of thought is wrong, it may be that obedience to authority is the only true way of salvation, as Madame de Steiger seems to think, but then, the assertion of a confused mysticism, got apparently by mixing up Theosophy and the teaching of the "Church Catholic," is not a proof that that freedom of thought must be given up.

All this is very serious. Any gospel which tends to lessen the freedom of man's action must be narrowly watched, and Madame de Steiger's letter is a symptom that the fettering

of human thought in one direction has already begun. The advocacy of a new order of priesthood, such as these Hierophants would be, is hardly a step onward.

One would not disagree with the argument that ritual is always important, but it does not seem quite clear what is meant by ritual. Does it refer only to the ceremonies of the Church? or does it include also the Church's doctrines, such as that of eternal torment? And yet it does seem like this latter, for Madame de Steiger says "I fancy it will be discovered that those who do read the Creeds to mean a belief in a burning hell and angry God, are but like children who, having tender consciences, are yet wilfully inclined and yearn to do evil, and yet dread reproof, and so they obey angrily as it were, and imagine anger in their parents when there was only protection." Surely Madame de Steiger can hardly mean this.

Some may think this is treating too seriously what is possibly only an amiable piece of mysticism. But a little consideration will show that this is not the case. There is ample evidence in the letter that authority is the keystone of it all; the transference of allegiance has been from Madame Blavatsky to the authors of the "Perfect Way," with the Ecumenical Councils thrown in. Mysticism becomes dangerous the moment the subjugation of the will begins. Madame de Steiger is, in some sort, the representative of a new school of thought; hence the importance to be attached to any communication of hers is considerable, and such a letter as that by her, in this week's "LIGHT," becomes no longer a personal matter.

## CASES OF INTER-SPIRITUAL ACTION.

Sir Edwin Arnold gives the following instances of inter-spiritual action in the "Daily Telegraph," to which he has contributed some reminiscences of the Medway fisherman, Henry Pocock, whom Sir Edwin calls his "dear and honoured friend." Sir Edwin says among other things:—

Upon the Franklin monument, close to the Athenæum Club, may be seen, among the names of the heroic explorers who died in the ice, that of "Francis Pocock." This was Harry's brother, the coxswain of Sir John Franklin, who perished with his chief, and one curious story which Harry would sometimes tell in the silence of the cabin was how he dreamed of the loss of that expedition and the death of all concerned long before the discovery of their remains. But the Pococks gave more than a dear brother to the State. Two of Harry's boys went as attendants upon Mr. Stanley. But, unhappily, one of these brave young men died on the march up country to Uganda, and the other perished in the rapids of the Congo. And here comes in another reminiscence of that singular side of his manly nature with which my good friend touched upon the invisible world. He would always tell me that he himself knew well "Nod" was dead in Africa before the sad tidings came hither. It was Mrs. Pocock that time, however, who had the intuition, or second sight. Harry has twice or thrice related, with much circumlocution to me, how, when his wife was hanging out clothes in the cottage garden and he was busy mending his smelt nets, in the broad daylight of early morning, she suddenly came to him, pale and trembling, crying out, "Oh! I have seen Edward. He came to me under the clothes-line, looked me full in the face, and said 'Mother! mother!'" On this occasion, as well as on that when the dream happened about Sir John Franklin, my old friend had carefully noted the date and circumstances in a book, which he showed me, and on each occasion—that of the discovery in the Arctic ice and of the death in Africa, these dates, he assured me, fell exactly right.

AND shall life itself be less beautiful than one of its days? Do not believe it, young brother. Men call the shadow thrown upon the universe, where their own dusky souls come between it and the eternal sun, life, and then mourn that it should be less bright than the hopes of their childhood. Keep thou thy soul translucent, that thou mayest never see its shadow; at least, never abuse thyself with the philosophy which calls that shadow life. Or, rather would I say, become thou pure in heart, and thou shalt see God, Whose vision alone is life.—GEORGE MACDONALD.

**IMPORTANT SCIENTIFIC TESTIMONY**  
TO THE  
**GENUINENESS OF MEDIUMISTIC PHENOMENA.**

BY DR. CARL DU PREL.

FROM THE "BAYERISCHE ZEITUNG."

According to news which has reached me from Italy, the Press throughout the whole Italian peninsula has just given prominence to a subject to which the journalism of every country has hitherto shown itself in the highest degree adverse, namely, Spiritualism. It is easy to foresee that the waves of this movement will spread beyond the Alps, for there lies at the bottom of it the very noteworthy fact that a by no means small number of Professors and other scientific men have testified to the reality of the Spiritualistic phenomena, and if we reflect that Professors holding public appointments must surely have carefully investigated the matter before adopting such an explanation, the excitement which it has called forth in Italy will be readily understood.

Under these circumstances it may not be uninteresting to the readers of this paper to learn something of the early history and development of this event, and I am in a position to speak of it, seeing that I myself spent from two to three weeks in Milan on purpose to be present at those Spiritualistic séances which were the cause of the excitement now prevailing.

Your readers may, perhaps, still recollect—the subject often came up even in the German newspapers—that last year Professor Lombroso of Turin, the celebrated specialist in mental disease, was led to the recognition of Spiritualistic facts by means of the medium Eusapia Paladino, a simple Neapolitan, without schooling, and that also those Professors, whom he had induced to attend these séances, joined him in his public declaration. By this means the said Eusapia has naturally become a person of some celebrity. Since then, I have heard from different gentlemen, partly by word of mouth and partly by letter, that they visited Eusapia and were converted or strengthened in their previously attained conviction respectively. To the converted belong several scientific men from Milan, namely, Professor Gerosa, Professor of Physics; Dr. Finzi and Dr. Ermacora, Doctors of Physics; and lastly Professor Brofferio, Professor of Philosophy, who established his position at full length in an interesting book, "Per lo Spiritismo." (Milano, Briala, 1892.)

Milan is now often regarded as the intellectual capital of Italy, and therefore the matter made no small stir even abroad. The excitement grew apace as the news spread that Eusapia was coming to Milan, and the astonishment reached its highest point when it was said that the astronomer Schiaparelli, a man of whom the Italians are proud, would also take part in the séances. This is how it came about. The Russian Imperial State Councillor, Alexander Aksakof, the Editor of "Psychische Studien," published in Leipsig, one of the most zealous pioneers of Spiritualism, had invited Eusapia to hold séances with him and some other scientific men whom he would bring together, at Turin, the town where Lombroso was living. Lombroso had acknowledged the facts of Spiritualism, it is true, but not the theory, explaining the phenomena by inexplicable forces of the medium's, acting at a distance. The object, therefore, was to persuade him that this explanation of the phenomena was inadequate.

External circumstances prevented this meeting. Instead of it, Signor Ercole Chiaia, whose protégée Eusapia is, and who has for years spent time and patience in having her powers developed, came with her to Milan, and there accordingly met together the gentlemen invited by Herr Aksakof to take part in the séances.

Meanwhile, however, the opponents of Spiritualism had bestirred themselves, especially Torelli, the Editor of the "Corriere della sera," who had seen Eusapia some years before, and considering fraud to be a matter of course, wanted to save the intellectual capital of Italy from being hoodwinked by a medium. He therefore accused Eusapia of fraud, and the public were all the more ready to attach importance to his assumption from the fact that he had offered a reward of 5,000fr. (£120) if Eusapia should be able to produce Spiritualistic phenomena before a scientific Commission, chosen partly from adherents and partly from opponents.

This challenge was accepted by the Engineer Ciolfi, of Naples, and so we shall perhaps see an interesting sequel to

the séances which have meanwhile taken place in Milan. Signor Torelli had the kindness actually to instruct the experimenters there assembled in the ways and means by which Eusapia performed her "tricks," and to this end had furnished his articles in the "Corriere" with illustrations. The verdict of the experimenters thus forewarned and forearmed was accordingly all the more eagerly awaited.

This verdict has now, in spite of all, turned out to be in favour of Spiritualism, and with it Torelli's confidence that Eusapia would fall before the investigation, yet to be held by the mixed Commission seems to have diminished. For this same Torelli, who had insisted on a scientific Commission, is now of opinion that scientific men are altogether unsuited to the task of investigating Spiritualism; that their thoughts being constantly preoccupied with their special work they are wanting in the necessary power of observation, as witness the anecdotes of their absent-mindedness which are current all over the world.

The favourable result of the experiments in Milan has now appeared, and is before me in the shape of a report in the journal "L'Italia del popolo" (October 30th to November 3rd). It is entitled, "Report of Scientists, among whom is Schiaparelli, on the Spiritualistic phenomena of Eusapia Paladino." I should have to exceed by far the space here allotted to me were I to reproduce even the most important part of this report. Readers who are interested in it will find before long in "Psychische Studien" not only the full report, but also my own detailed account. I content myself here with translating the final paragraph containing the signatures which briefly sums up the verdict of the experimenters. This "conclusion" literally runs thus:—

Finally, therefore, all these astonishing phenomena, which we had before obtained in complete or nearly complete darkness—chairs, with people sitting on them forcibly dragged about, raps on the chairs, the touch of hands, phosphorescent sparks, &c.—all these phenomena we have succeeded in obtaining without the medium's ceasing for a moment to be visible to us. The séance of October 6th afforded us the evident and absolute proof of the correctness of the observations previously made in darkness; the incontrovertible proof that it is in no wise necessary for the explanation of the phenomena occurring in perfect darkness to premise fraud on the part of the medium, nor yet an illusion on our own side. It afforded a proof that these phenomena can be produced in darkness by the same forces which produce them when the medium is visible, and when there is sufficient light to observe her position and her movements.

In publishing this short and incomplete report of our experiments we must further express our conviction:—

1. That under the given conditions not one of the phenomena, which we obtained in more or less intense light, could have been produced by any artificial means whatever.

2. That the same conviction can be maintained with regard to the greater part of the phenomena in complete darkness. For a certain number of these latter we are willing to allow the possibility, in general, of their being imitated by artificial means on the part of the medium; but after all that has been said, it is self-evident that this hypothesis would be not only *improbable*, but in our case also *unnecessary*, for if we were to accept it, the great mass of well-certified facts would be in no wise affected by it.

Moreover, we readily admit that our experiments still leave something to be desired from the point of view of exact science; they were undertaken without our knowing what we should stand in need of, and the various instruments and apparatus which we employed had to be constructed and improvised by the efforts of Drs. Finzi, Gerosa, and Ermacora.

What we saw and certified was quite sufficient in our opinion to show that these phenomena are well worthy of the attention of science.

We also consider it our duty to express publicly here our respect for and gratitude to Signor Ercole Chiaia, who, in spite of the outcries and calumnies of the ignorant crowd, has devoted himself throughout long years with such great zeal and patience to the development of the mediumistic gifts of this remarkable medium, to whom he

desired to turn the attention of the scientists, with one sole aim in view—the triumph of an unpopular truth.

ALEXANDER AKSAKOF, Editor of "Psychicho Studion" in Leipzig, State Councillor of H. M. the Emperor of Russia.

GIOVANNI SCHIAPARELLI, Director of the Astronomical Observatory at Milan.

CARL DU PREI, Doctor of Philosophy at Munich.

ANGELO BROFFINO, Professor of Philosophy.

GIUSEPPE GEROSA, Professor of Physics at the College of Agriculture at Portici.

G. B. ERMACORA, Doctor of Physics.

GIORGIO FINZI, Doctor of Physics.

The signatures which follow are of those who were present at some only of those séances: Charles Richet, Professor at the Faculty of Medicine of Paris; Cesare Lombroso, Professor at the Faculty of Medicine in Turin.

Finally, a letter addressed to Signor Ercole Chiaia is appended to this report in "L'Italia del popolo," in which Professor F. de Amicis of the University Hospital at Naples, who had had some ten séances with Eusapia, avows his belief without reserve in the genuineness of the phenomena.

It is true that the question of Spiritualism has not been brought even by this report to a final decision, seeing that the human spirit is subject to the same law of inertia as the stone; but should a reader wish to ask me what he has to do, I can give him but one counsel—very brief as to words, but in substance very long—"In the first place one must study; in the second place, one must see; and only in the third place must one judge."

#### VISIBLE MAGNETIC LINES OF FORCE.

Reichenbach was convinced that there is a peculiar principle inherent in magnets and crystals, and more or less prominently presented in metals and wood; this principle he found to be allied to heat, magnetism, and electricity of the nature of each of them, but differing from them in generally observed facts. The force he called *Odylic*. Science calls this *charlatanry*, therefore persons are deterred from investigating the phenomena because science has tabooed it. I once saw the emanations; the experience was not only unsought, but I was unaware that there was such a possibility. In 1855-6 being in New York, I called on a friend, and was shown into his library. After being there a short time, my attention was excited by what appeared to be a white oscillating flame on his book table. Struck with the singularity of the appearance, I went up to it to ascertain the cause, and saw set upright a large magnet without the armature, from the poles of which the light appeared to proceed. In the midst of my wonder my friend joined me, and I directed his attention to the magnet. He said he saw nothing. On describing what I saw he said it was the Odylic light which he had much desired to see, but had not seen nor did he then see it. Another friend (in England), an M.D., had read of the Odylic light and determined if possible to see it. He procured some powerful magnets and set them up in his study. He had invited a friend to share his vigil who failed to keep the appointment. In the silence of the night he entered his study where the magnets had long been flaming, but saw nothing. Hour after hour passed, and there were no magnetic flames visible. Suddenly there glanced about the room beads, chains, and streaks of light most brilliant in character. He was startled by the appearances so different from what he expected, he lost nerve and precipitately bolted from the room and locked the door, in the veritable belief that all was the devil's doing. He regretted his precipitancy on finding that the display he witnessed is rarely seen, it is said, only by the most sensitive individuals. The explanation to be given is that the atmosphere had become luminous through the magnetic emanations, which, by his long stay in the room, had entered his system. —SIDNEY BILLING'S "Scientific Materialism," p. 363.

WE can use every part of our nature—conscience, intellect, heart, and will—so as to re-affirm the old verdict that all is vanity and vexation of spirit; or we can give ourselves up to the divine possibilities within, and, living in them, find our relationship to the Infinite Life that has no limits. —T. G. MILSTED.

#### ELECTRICITY AND THE UNSEEN.

Mr. W. H. Preece, the Chief Engineer and Electrician to the Post Office, has succeeded in producing telephonic communication without the intervention of a wire. This, which had been spoken of as possible by Mr. Crookes some little time ago, is now an accomplished fact, the communication having been made between Lavernock on the Glamorganshire coast and Flatholm, a little island three miles off in the Bristol Channel. As to the discovery, the "Spectator" says:—

We do not know if we can communicate by telephone through the ether to New York or Melbourne, with or without cables, but we do know that if we cannot, the fault is in our generators and sounders, and not in any prohibitory natural law. We shall see; but there is no reason, except in the kind of difficulties such as arrested telegraphy itself in its infancy, why the whole world should not, in a few years, be in telephonic communication, independent of any connecting cables at all. We are by no means hankering after that stupendous result, holding that man is neither wiser, nor better, nor happier for so much opportunity of chattering, or, to be polite, for so much extra speed in communicating ideas; but of its possibility, granted certain mechanical conditions, Mr. Preece, we conceive, would express no doubt at all.

This, however, gives the "Spectator" an opportunity for speculation, and the results of that speculation are exceedingly interesting:—

Will our habitual readers bear with us for a moment if we wander into another, and, as many of them will think, a supra-sensual region? Mr. Preece's experiment seems to us to throw a strange light, not indeed on the fact of the inaudible and invisible transmission of thought, but on its possible method. The thought in a man's brain which causes him to advance his foot, must move *something* in doing it, or how could it be transmitted down that five or six feet of distance? If it moves a physical something, internal to the body, why should it not move also something external, a wave, as we all agree to call it, which on another mind prepared to receive it—fitted with a sounder, in fact—will make an impact having all the effect in the conveyance of suggestion, or even of facts, of the audibility of words? Why, in fact, if one wire can talk to another without connection, save through ether—and two properly chosen tuning-forks will visibly do it—should not mind talk to mind without any wire at all? There must be conditions, of course, as there must be conditions before Mr. Preece's experiments can be carried on; but granted the conditions, wherein consists the inherent impossibility of the occurrence? None of us understand accurately, or even as yet approximately, what the conditions are; but many of us know for certain that they have occasionally, and by what we call accident, been present to particular individuals, and that, when present, the communication is completed without cables, and mind speaks to mind independently of any machinery not existing within itself. That, we shall be told, in terms varying with the intelligence and courtesy of the remonstrant, is an individual conviction, or illusion, or *fad-fad* meaning a prepossession either above or below reason, but, at all events, outside it—and for the moment we will, as to the occurrence of the conditions in stated cases, accept that judgment; but still the central query remains—Why is the occurrence, apart from conditions, inherently impossible? For that, and no less, is the assertion of those who declare the theory of brain-waves to be preposterous or absurd. You can drive a dog half mad with rage or fear by looking at him. There must be some motive power in the brain, or how does it set the toes going, or produce *stigmata* on the body? and if there is a motor, why should it not move something of which as yet we know nothing, but the impact of which another brain may perceive? Why, in the name of science, is that more of a "miracle," that is, an occurrence prohibited by immutable law, than the transmission of Mr. Preece's message from Lavernock to Flatholm? Nothing that we can see with our eyes conveyed that, and our fathers would have treated reference to such a supra-sensual carrying-medium as ether as a grotesque conjecture. Professor Huxley might tell us, perhaps, that Mr. Preece's message, the conditions granted, will always

and the brain-wave will not; but that would be pure assertion. The conditions may be there, and still never be to gear till the fitting time arrives, and the mind to use them. There are men who cannot hear the noise of the crickets, but the cricket's chirp sounds all the same for that. The operator is not the sole agent, there must be the "sounder" as well; and in the case of mental motion, we not only do not know what sounder will answer, but we know that no two sounders are alike, and that few will respond to exactly the same "tone" in the message-sender a peculiarity, by-the-way, which, though not quite so obvious in the mechanical telephone is still distinctly perceptible, John being almost useless as a messenger-sender while Jack can be heard all over the receiving-room. Granted the conditions, the result seems to us, reasoning from analogy, to be inevitable, and the deduction, therefore, is plain. Beings may exist, finite beings, possibly beings living under most limited conditions who, in their communications with each other, are independent of all the conditions necessary to what we call speech—who to use the clearest expression of our meaning, can, in thinking a thought, make that thought audible. That reflection, as it seems to us, is justified by the facts and helps to make it possible for men to conceive of what spiritual existence may be like, and to enlarge our conception of the range of sentient existences which the universe may contain. Whether such a speculation is profitable, we hardly know, but we ought to gain something from every of enlargement in the area of ideas about the powers mind.

### IS SPIRITUALISM FORBIDDEN BY GOD?

#### AN EXAMPLE OF BIBLICAL INTERPRETATION.

Father Clarke, representing the Romish section of the Church, says Yes. Pastor Frank Smith gives a similar response on behalf of the Baptist community; and G. H. Pember, on behalf of the school of the prophets, gives the same oracular reply. All shades and sections of the Church agree that this is so, and rely upon the following passage as positive proof (Lev. xviii. 9-12):—

When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

There shall not be found among you anyone that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch,

Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee.

The passage is definite enough so far as it goes, and if there was nothing else to go with it, we might admit it to be conclusive; but unfortunately the Bible repudiates the passage as being the Word of God, and emphatically declares it to be the word of some presumptuous prophet, to whom we are to give no heed. But I do not wish to argue. I am quite content to bring Messrs. Smith, Clarke, Pember and Co. "to the law and to the testimony: if they speak not according to this word, it is because there is no light in them." The alternative is a serious one, but I am not responsible; they would never "handle the Word of God deceitfully" nor "wrest the Scriptures to their own destruction," so I can proceed with safety.

Immediately following the above passage from Leviticus is a promise that God will raise up to Israel a prophet like unto the author of the chapter, whoever he might be, and the last verse gives the standard whereby the words of a prophet are to be judged as follows:—

When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

Surely we cannot be wrong in applying this test to the prophet who commands it, and it is by this means that we find him to be presumptuous and not speaking the Word of God. Let me prove it. Verse 12 concludes with a prophetic utterance (see above), "because of these abominations the Lord thy God doth drive them out from before thee." Neither is this a solitary passage where it is promised that God will drive out the Canaanites. But this by the way; I am only desirous of trying this one point now—Did God drive

out the Canaanites as foretold by this prophet? I will not answer, but keep "to the law and to the testimony." In the first chapter of Judges, I find it recorded (v. 19, &c.):—

And the Lord was with Judah; and he drove out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron.

And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak.

And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

Neither did Manasseh drive out the inhabitants of Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land.

And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.

Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.

Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.

Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob:

But the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

Neither did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Beth-shemesh and of Beth-anath became tributaries unto them.

And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley:

But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim: yet the hand of the house of Joseph prevailed, so that they became tributaries.

And the coast of the Amorites was from the going up to Akkrabbim, from the rock, and upward.

The Canaanites were never driven out of the land, but occasionally reduced the Israelites to servitude, and were always a source of trouble to them. There is nothing further to say than that the favourite passage of our traducers is distinctly declared by the Bible to be not the Word of God, but a presumptuous promise of a fraudulent prophet, and the use which is made of it to-day is a serious comment upon the present system of Biblical interpretation.

"ALLAMENE" per R. J. L.

### LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]

#### Stainton Moses Memorial.

SIR,—In view of the suggestion for a fitting memorial of Mr. Stainton Moses' work for Spiritualism, permit me to urge the appropriateness of a complete and uniform edition of his works, in two forms, that is to say, an *edition de luxe* for those desiring it, and an edition at a popular price for general circulation. From my wide and general knowledge of the *personnel* of the Spiritual movement, I am confident that such a memorial would be universally supported. The works are classics, and express some of the best thoughts and most careful conclusions of a Spiritualist, a scholar, and a thinker; therefore, they are well worthy of the wider circulation which the course indicated above would assure them.

Monmouth House,

Monmouth-road, Bayswater, W.

J. J. MORSE.

#### Theosophy and the After Life.

SIR,—“G. A. K.” seems to me to be labouring under some misapprehension in regard to the Theosophic doctrine of shells. The Theosophist does not believe in two concomitant personalities of the same individual, but affirms that it is a fact in nature that the body which represents our animal proclivities on the astral plane does persist, for varying periods of time, periods proportionate to the strength of those proclivities, after the death of the physical body. It is, however, no true personality, is devoid of responsible

consciousness, and in by far the majority of cases disintegrates undisturbed. But when, whether in Spiritualistic sances or otherwise, it is provoked into activity, it acts on the lines of its original and inherent impulses in an automatic manner, which accounts for the fact that sometimes it acts "in direct opposition to the wishes of the persons present." Whether accepted or rejected the Theosophic hypothesis should be thoroughly apprehended before being discussed.

C. Y. LUSON.

#### Re-Incarnation not a Necessity.

SIR,—In the letter of your correspondent "Lily," Re-incarnation, which I presume means physical re-birth on this planet, is spoken of as being founded on assured fact. Of course, I do not know under what conditions "Lily" arrived at this conclusion, but I may say that no one amongst my acquaintance who has the power of consciously entering the Unseen and who is not an irresponsible medium, has ever agreed with that theory as coinciding with the result of his investigations. According to them, life beyond the veil is not only much more real, but much more conscious; therefore, under these conditions (the knowledge why it is suffering) the spirit is far better able to obtain purification and work out its atonement than by being reborn again on this earth, where it continues for a given space of time imprisoned in a human frame and unconscious of the causes of its present condition. The injustice of this "sublime doctrine of Re-incarnation" must, I think, strike most people rather forcibly.

I quite agree with "G.M.C." that modern Spiritualism does anything but explain several puzzling facts, but I fail to see that Kardec does, more particularly the necessity for personal existence, for spirit is essentially impersonal.

CHARLES STRANGE.

#### Hereditary Mediumship.

SIR,—My paternal grandfather was a Commander in the Royal Navy. On March 12th, 1777, a speech was delivered in Parliament, founded on a pamphlet by my grandfather against Impressment, a copy of which I have before me. He had seen the cruelty of it. He was an earnest, religious man. He became a good Hebrew scholar, and wrote a Hebrew grammar; he also wrote books on divinity of a highly Calvinistic stamp, the staple divinity of his day, and he was strong on "election," but he believed in ghosts and had his peculiar views about them; so that when one of his sons wrote to tell him that he had seen the phantom of his mother shortly after her death, he frankly gave his opinion on the point. This opinion is contained in a letter written ten days after his wife's death to my father; but which letter I never saw until a day or two ago. My grandmother died on June 19th, 1806, at Dorchester. The letter is dated June 30th, 1806. Here is the extract: "Phil" (his second son) "has wrote me a strange account of a strange visitor which he supposes to have been his mother. I hope I have convinced him to the contrary; and he must look for that visitor as once an inhabitant of Sherborne. And I am of opinion that there may have been on some occasion (though perhaps long ago) a murder committed on the premises; and if so, spirits will be permitted to haunt that house. And I have cause to think that when one is allowed to appear, more will intrude. May the Lord lead us to consider the importance of living to God, of dying unto sin; and the necessity of being holy in heart, lip, and life, lest we be among those who are now experiencing the just wrath of God, for ever." My grandfather doubtless did not believe that my grandmother's wraith could be seen, because, as he said in later letters, he did not doubt that she had gone straight to Jesus. So he allowed no tarrying by the way. But the curious sequel of this is: family report asserts that, subsequently, my grandfather was in the habit of seeing my grandmother's ghost himself. He used to meet her on the stairs. He very soon left Dorchester after the death.

In the autumn of 1856 I was staying at Naples at the time that Dale Owen was making Spiritualism popular there, when *chargé d'affaires* from the United States. I was asked to spend the evening with a family there. They asked me if I had ever seen anything of Spiritualism. I said No; and that Faraday had disproved it. "Would you mind putting your hands on that table?" said the mother of the family; and she coaxed her daughter, a beautiful girl of eighteen, to sit on the other side of the table. From that time forth I threw Faraday to the winds, for this young lady, Dale Owen

had said, was about the most powerful physical medium I ever saw. I attended two or three sances at that house, and from that time forth I found myself woke up by visions in the night or morning mostly assuming to come from deceased relatives; and among the first was my grandfather whom I do not remember ever to have seen in the flesh, being but a little child when he died, though he died nine or ten years after his wife. And that he has been with me more or less ever since 1856 I can hardly doubt; and, if on this account only, I would never give in to spooks and Devachan. He has told me: "I now value things I did not value." When he first came to me I told him I did not wish his advice, as he was a Calvinist, but he has proved faithful, nevertheless. With regard to the charming, then young, lady medium, at Naples I wonder often what has become of her now. I met some intimate friends of hers some ten or a dozen years after meeting her at Naples; they had seen much of her in Paris society, and I cautiously asked, "Did you ever hear of that lady in connection with Spiritualism?" The surprised answer was, "What can you mean? Surely not!" or words to that effect.

MIZOR.

#### Occultism in Ceylon.

SIR,—Here I find myself located in the midst of occultism: probably because Dehiwald is as yet a hot-bed of Buddhism, the missionary's foot not having been planted here or not having left its imprint, at any rate. Everybody one meets could furnish abundant matter of interest to the Psychological Research Society, but that which most interests me is the purely Oriental phase of it, mis-directed, as we should say, yet containing some elements of what we Western students of occult forces deem to be truth. When a native, for instance, is very ill, and desires it (and will pay for it) a *Yakadura* (devil-dance) is held in the room where the patient lies, commencing at nine p.m. and kept up until cock-crow. I have not witnessed one myself, but am frequently the victim of the loud, monotonous beating of the *Beras* (tom-toms). A *Kettadiya* (devil-priest) who belongs to the caste *Berayayo* is in command, and at interval sets up ferocious yells enough to drive decent folk away, though it fails sometimes to evict or exorcise the devils. The natives of the Maldive Islands, being experts in the Black Art, are considered great acquisitions at a *Yakadura*.

Belonging to the *Berayayo* caste also are the *Neketto* (astrologers). No work is begun without consulting them first. The other day was a lucky one for marriages according to the adepts of the stars (nakkhattam, a special conjunction) and the country all around was gay with weddings. I did not rest until we unearthed a celebrated astrologer resident here next the Temple, a man who computed the Prince of Wales's nativity when he was in Ceylon. He came to see us at seven o'clock the other morning. Unfortunately my husband's Sinhalese vocabulary stops short at astrological terms, so the *Neketto* and I made not much headway, though when I showed him my horoscope he seemed to understand it, and said it was drawn just as they do theirs. His predictions, they say, are very accurate, and he brought with him several testimonials (as a tutor, and mentioned respectfully his astral lore) from Europeans and natives of position. He says he will come again and bring an interpreter. But the Tamils appear to outshine the Sinhalese in learning of all sorts: indeed, Tamil literature is equal to Sanskrit. They have summarised some of their astrological deductions: a few I will quote:—

No one born in April is unfortunate: no one born in October is fortunate.

He who is caught was under the influence of Saturn in the eighth sign: he who escaped did so under the auspicious influence of Saturn in the ninth sign.

No one was ever ruined under Jupiter.

A hearth made on the second lunar day will not be deserted. If one sets out auspiciously (i.e., under a beneficial configuration) he will return with honour.

The sight of a crow on rising is ominous of evil.

Look south on Mondays and Saturdays if leaving home.

Though one may escape the cast of a stone he cannot the glance of the evil eye.

Caste arises from actions (*Karma*, I presume) not from birth.

The Kols of Central India have a performance near akin to table-turning. When anything goes wrong, something is

stolen, or anyone gets "bewitched" for example, a conical-shaped vessel is placed on the ground apex up, upon which is laid a flat stone and the body of a young boy balanced upon that stone. Then, in order to discover the miscreant, the names of all the villagers in turn are called over, when, at the right the stone tilts up and down. Of course, the boy must be a special one, a psychic, sensitive, or medium.

CAROLINE CORNER-OHLMUS.

Ferney, Dehiwald, Colombo.

P.S.—I hear the "devil-charming" is not sanctioned by Buddhism, rather is it a remnant of Hinduism, much of which is still incorporated in the national faith in this part of Ceylon.

"The True Church of Christ."

SIR,—I am not surprised that Mr. T. L. Henly should be inclined to call me to account for expressing sentiments recently, so different from those to which I had formerly laid claim, but it would be scarcely within the province of a letter to thoroughly explain a state of things which on the surface must certainly seem both contradictory and unsatisfactory. I plead guilty. However, this much I would like to say, that I have not come to this mental attitude easily or without study.

I once thought much as Mr. Henly does now, and I trust he will forgive me for saying, that since then I feel I have acquired such a far wider radius of thought that I am able to look back upon that period, as distinctly holding less knowledge than does my present position. I think the reason is, that I am trying to enter into the "Mystery of Godliness," and I do find that it is a great mystery; nor do I think the way so plain in the sense that Mr. Henly would have it.

It seems to me if everything were so plain, it would be a never ending "mystery" why the great minds of the past made such a tremendous study of theology! We know the vast erudition of the Platonists, of the Early Fathers, of the Schoolmen. We know of the years spent in solitary study or in communities solely for the purpose of the study of theology. We admit these are all authorities of the highest rank. Supposing we did not agree with all their doctrines, nevertheless we are compelled to admit that there has been an enormous amount of the flower of human thought since historic times ardently occupied solely with the study of theology. If it were the very simple thing, supposed by Mr. T. L. Henly and others who do not think carefully on the subject, then the conclusion must be, "all these wise men were only fools, to worry about matters which are in themselves quite simple!" But we know that these men were not fools, and that the "great work" of the Alchemist was but a continuation of the same transcendental thought of the "Early" Christian or as I should prefer to say, the Christian Initiate of that period. Then as now, there was food for "babes," as well as for "grown men."

The "babes," like most of professing Christians of the present time, were content to take their food in small quantities and in a state easy of digestion, but the "men" were not so then, neither are they so now; therefore, the position I wish to maintain, is, that of believing that if people will only cease to be "babes," and acquit themselves like men, they will find that there is abundant food in the Church doctrines by which all their highest faculties can be fed! Doctrine and Dogma are hard of digestion to "babes," but they are not so to the men who will closely and carefully consider what they really mean, and in order to do this, I think that there is no doubt great help to be obtained from the study of Bhuddism as taught in the Esoteric Eastern schools.

I do not think much knowledge will be found in so-called orthodox authority. Things are not thought out by moderns as they were by the ancients, but abundant food for thought concerning the meaning of Christian doctrines and dogmas is found, of course, in Hermetic and Kabbalistic writings, as Mr. T. L. Henly surely knows; and, of course, in the study of the Mystics and that great seer, Boehme, and his successor, Swedenborg. At all events it is made very clear, that there was some good reason for the enunciation of "doctrines," and it is the search for these good reasons to which I commend Mr. T. L. Henly. I think he may safely relegate such paragraphs as he quotes from Father Furniss, Cardinal Newman, and Spurgeon to fairer consideration. There is ample reason to believe that some grave misapprehension reigns regarding the quotations from the first.

As to that from Mr. Spurgeon I should simply pass it over, for though he was a man who had the gift of eloquence, he certainly was a man who had not studied theology. He may have read an English translation of the sacred books called the Bible, but he had no key at all to unlock them, and he bestowed as "a babe," most freely to the babes who listened.

I do not blame the listeners; they got as much light as they wished or looked for, much like the mass of people who at all times are content to stand outside the porch of the Temple. The Mysteries of Eleusis were open to nearly all aspirants, but for all that very few cared to enter in. People are quite happy not to be wise. Indeed we all know "ignorance is bliss." Now by this, I am not for one instant assuming to say that, "ignorant but good people cannot be saved," or any such nonsense. Moreover, all assumptions as to the "salvation" of others is necessarily specious. It is one's own (selfish, this may sound to altruists) salvation, strange to say, that is the important matter, and I assure Mr. T. L. Henly, salvation or re-generation is not quite such a simple thing as it would seem from the clerical-teaching and laity-understanding of late years.

Catholic Ritual has been thought out by men whose learning and whose spiritual knowledge and spiritual powers, moreover, were very great; who were as giants to us, and who did not write or speak vainly. They were near to the Fountain Head, and they lived at a momentous era; men who foresaw the future, and knew what was coming. It is easy to criticise where we do not understand; and until the inner mind is clear on the point, doctrines and dogmas are obscure and hard to the unregenerate man. The farther, though, that man travels towards intellectual spiritual enlightenment, the fairer and more beautiful will he find the "Rock of Salvation" to be.

I fancy Mr. Henly will discover that those who do read the creeds to mean a belief in a burning hell and angry God, are but like children who, having tender consciences, are yet wilfully inclined and yearn to do evil, and yet dread reproof, and so they obey angrily as it were, and imagine anger in their parents when there was only protection. But I quite agree that it is not surprising that such mistaken ideas are promulgated, because it has been the fashion in all so-called Protestant orthodox Christian teaching for the last two or three centuries to believe in theology being a simple matter, and that there is no "mystery in godliness," and so the independent clerical teaching, and as I said, laity understanding have become so vague, so poor, so childish, so lifeless, so poverty-stricken in intellect, while at the same time so full of childish error, that it is not surprising that robust and noble natures recoil, and say like Mr. Henly, "Perish the thought." I mean the fact of such thought being at all sufficient to vivify Ritualism and save it from empty form.

But it is a relief to find that we have been mistaken. Theology is a vast, a noble, indeed the greatest study a man can undertake, as he learns thereby the important lesson of lessons, to "know himself," and in studying the "mystery of godliness" we are led into the highest fields into which the mind of man can enter. If the meaning of the words is considered, they speak for themselves, so I cannot but say "Perish the thought" that I ever imagined my own small un-instructed mind was in such a state of self-complacency as to suppose that, because I could not at a mental glance understand what the doctrines and dogmas of the Church Catholic really meant, they were in the wrong. I entirely over-looked the fact that these teachings are the mature and illuminated thought of the great Ecumenical Councils composed of men who understood by theology something more than it is commonly supposed to mean now; and might mean something worth knowing. They do, and who knows if the Catholic Church returns to the studies of her "Mysteries" she may regain not her power as once falsely aimed at, but her occult powers as promised by her Head and Master? The Church may once more then become what a true Church is, an occult school whose doctrines are guided by Hierophants, served by Initiates, and taught by Neophytes, and in direct lawful, i.e., orderly contact with the Church Celestial. I can but feel, and I fancy there are many who think the same, if only the admirable teachings of the "Perfect Way" were studied by the clergy, and so leading up to the higher mysteries of the Hermetic and also the Kabbalistic schools, as did the wise mystics of old, that sufficient reason would soon be forthcoming to form the value of the objective Ritual of the Church Catholic.

Nay! nothing is complete unless manifest. Without the outer and visible sign, we are not assured that the inner and spiritual grace is not withdrawn!

When men are really able and willing, and when they find it is the truest mode of expressing their entire belief in worship, and in the power which rules, to bend the knee openly, fearlessly, and *honestly*, they find no difficulty in Ritual! Freemasons do not! They know that each step, each rule, each phrase, each direction has a meaning. At least, the Freemasons who understand their "craft," value their Ritual, and so do other occult societies. The Ritual is that which makes manifest to them the inner truth, which being completed on the outer plane, is "finished" and all the partakers in the Ritual receive the same amount by this completion even to the outermost. If everything were left on the subjective plane only, the objective channel being absent, there would be still more partakers in the ceremonies who would lack instruction.

To the unwilling mind the objective ceremony reveals nothing by itself: and the spirit underlying the Ritual is invisible.

It is indeed certain that everything is plain to him who sees: but there are many varieties of sight. To the perfected sight all doubtless is clear; but certainly we see through a glass darkly now, but "the fear of God is the beginning of wisdom" I think, therefore, we may wisely ask ourselves if everything is quite plain to us; and all the mysteries concerning godliness cleared off.

"Godliness" is not a system of ethics, but the science that pertains to the Being of God, and this is, we *all* know, a mystery or withheld instruction.

If the system of Esoteric Christianity so ably taught by Mr. Maitland's school of thought were expounded by our "Pastors and Masters," to show forth Catholic truth, the Church would indeed be a gainer. The Ritual would support, and form, as it were, the outward framework of the doctrine, as the body of the man encloses his soul, and is made manifest to his brother man while in the flesh. Mr. Maitland does not, however, see the need of objectivity: subjective understanding is to him all sufficient. And so it would be if man were not in the flesh. But man is as yet outer man chiefly, and I cannot help thinking that it would be wiser on our part to avoid the old broad Lutheran road of destruction, and seek the narrower, perhaps more difficult, way as advised by Erasmus. Our times are much the same. Mr. Maitland preaches, with so much power and knowledge, the truth of restoration, and yet his own words belie him, and *in esse* he upholds the lawfulness of destruction. He fulminates much (deserved) wrath against the Church, and among other descriptions he truly says she is a "Church fallen." It may be so, perhaps is so; but it is *because of her "credos"* that she has had strength to keep just alive. She is the Magdalen, not, alas, the Holy Virgin she might be, but the Magdalen was not destroyed! She was always "loved," and when she repented she was forgiven! and she was restored even to the feet of her Master.

And this is our hope.

ISABEL DE STEIGER.

### SOCIETY WORK.

18, CLARENDON-ROAD, WALTHAMSTOW.—The discourse given on Sunday by one of Mr. Brailey's guides on "The Dawn of Day" was greatly appreciated. Doors are closed at 7 p.m. on Sundays; at 8 p.m. on Thursdays.—*Correspondent.*

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—On Sunday last Mr. Horatio Hunt's guides discoursed upon the Immortality of the Soul, followed by successful clairvoyant delineations. Sunday next, at 7 p.m., Mr. Cable, "Psychometry." Tuesday, at 8 p.m., séance, Mrs. Mason. December 13th, Mr. Hopcroft's special séance in aid of our organ fund; tickets 1s. each, to be had of Mr. Mason.—J. H. B., Hon. Sec.

LONDON SPIRITUALIST FEDERATION, FEDERATION HALL, 359, EDWARE-ROAD.—Next Sunday, at 7 p.m., I shall deliver a lecture entitled "The Occult Doctrine of Re-incarnation." As so many people object to this doctrine, I trust that many will attend to hear my views upon the subject. On December 18th, Mr. Ramanathan Chelva Rajan will discourse on "Eastern Magic." A singing class will meet every Thursday evening. For terms, &c., address me by letter at the hall.—A. F. TINDALL, A.T.C.L., Hon. Sec.

SOUTH LONDON SOCIETY OF SPIRITUALISTS, 311, CAMBERWELL NEW-ROAD, S.E.—Sunday, at 11.30 a.m., spirit circle; at 3 p.m., Lyceum; at 7 p.m., spiritual service. Wednesday, at 8.30 p.m., spirit circle. Strangers invited. Good meetings were held on Wednesday evening and Sunday morning, our local workers helping the inquirers to realise the truths and teachings of Spiritualism. On Sunday evening Mr. Long gave a discourse on "Casting out Devils," comparing the Biblical record with cases of possession of the present day.—W. G. COOTE, Hon. Sec.

THE STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—Spiritual service each Sunday at 7 p.m. Speaker for next Sunday, Mrs. Bliss. The half-yearly meeting of the society was held after the usual service on Sunday, December 4th. A satisfactory balance-sheet was read, and new members were elected, and also two trustees, Dr. Reynolds and Mr. McCullum. The re-

ceipts were £21 11s. 11d., and the expenditure £14 10s. 6d. to society's stock, £14 6s. 8d.; cash in hand, £7 1s. 4d.—J. RAINBOW, Hon. Sec.

GLASGOW.—"The Glasgow Evening News" of December 1st contained a portrait of Mr. James Robertson, president of the Glasgow Spiritualist Society. The article says of him:—"Mr. Robertson was the first to suggest a halfpenny evening paper for Glasgow, and assisted in bringing it out. This life was too slow for him, and he entered the Howe Company, and was head of the business in Scotland and Ireland. Eight years ago he began on his own account, and has cycle works in Birmingham and Crosshill, and large warehouses in Manchester and Glasgow. His active interest in political matters has brought him prominently forward, and he has on several occasions been asked to allow himself to be put up for the City Council."

PECKHAM SOCIETY OF SPIRITUALISTS, WINCHESTER HALL, 33, HIGH-STREET.—The Rev. Dr. F. Rowland Young was unable to attend on Sunday. Mr. Audy, jun., read a poem by Victor Hugo. Mr. Robson and the president spoke on Spiritualism, and Mrs. Armstrong, who gives her time to rescue work, told how helpful the knowledge of spirit influence had been to her. Friends who left because the appointed speaker did not come, missed a treat. Sunday next, morning, Mr. Edwards on "Why Spiritualism and Christianity are Incompatible"; evening, Mr. R. J. Lees, address.—J. T. AUDY.

MARYLEBONE SPIRITUAL HALL, 86, HIGH-STREET, W.—On Sunday last Mr. A. J. Sutton gave a thoughtful and instructive lecture on "The Testimony and Mission of Spiritualism." On Sunday next Mrs. E. W. Wallis, from Manchester, will deliver trance addresses, in the morning on "The Power of the Spirit," and in the evening on "Spiritualism: Is it a Religion?" at the conclusion of which she will give clairvoyant descriptions. Mr. T. Everitt will preside. On Tuesday evening next and five following Tuesdays, Mr. Petersilea will give grand concerts, and readings from his own books, written automatically; to commence at 8 o'clock. Tickets, 1s., 6d., and 3d.—C. H.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—America, Mrs. M. Palmer, 3101, North Broad-street, Philadelphia; Australia, Mr. Webster, 5, Peckville-street, North Melbourne; Canada, Mr. Woodcock, "Waterniche," Brookville; France, P. G. Leymarie, 1, Rue Chabanais, Paris; Holland, F. W. H. Van Straaten, Apeldoorn, Middellaa, 682; India, Mr. Thomas Hatton, Ahmedabad; New Zealand, Mr. Graham, Huntley, Waikato; Sweden, B. Fortenson, Ado, Christiania; England, J. Allen, Hon. Sec., 14, Berkley-terrace, White Post-lane, Manor Park, Essex; or W. C. Robson, French Correspondent, 166, Rye Hill, Newcastle-on-Tyne. The Manor Park branch will hold the following meetings at 14, Berkley-terrace: On Sunday, 11.30 a.m., students' meeting, and the last Sunday in each month, at 7.15 p.m., reception for inquirers. Friday, at 8.15 p.m., for Spiritualists only, the Study of Mediumship. And at 1, Winifred-road, the first Sunday in each month, at 7.15 p.m., for reception of inquirers. Tuesday, at 8.15 p.m., inquirers' meeting.—J. A.

CARDIFF.—On Sunday morning last a short service was held, led by Miss F. Dunn, who gave a trance address upon "Life in the Spirit World." The medium is yet very young, but with care in the use of her powers she may ultimately attain results of a high order. In the evening Mr. Richard Phillips gave a very able address upon "Life and Immortality," in which he lucidly portrayed the consolations afforded by a knowledge of Spiritualism. The service took the form of a memorial one to Mrs. Pollard, whose passing on is recorded below. There was an excellent audience. The after séance was well attended, and was led by Miss F. Dunn, who gave a short trance address, after which some interesting conversation ensued, Captain Pollard relating some of his personal experience of spirit communion and aid which were very striking.—E. A.

### OBITUARY.

On Sunday morning, November 27th, Mary Jane, wife of Captain Pollard, of Cardiff, passed to the higher life. Before passing on she expressed a wish that her body should receive a Spiritualist funeral, and this accordingly took place at the New Cemetery on Thursday, December 1st, being conducted by Mr. E. Adams, president of the Cardiff Society. It was attended by Captain Pollard and two daughters and other members of the family, together with several members of the society, but the exceedingly inclement weather prevented a large number from being present. Mr. and Mrs. Pollard were devotedly attached to each other, the only pang felt by Mr. Pollard being that the deep desire of his wife that he should relinquish his seafaring life, so that they might be enabled to enjoy each other's company in their later days, was not destined to be realised. For the rest the solid facts and sublime teachings of Spiritualism have afforded deep consolation and real comfort.—E. A.