

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

Messrs. Putnam's Sons have sent us Mr. T. J. Hudson's new book, 'A Scientific Demonstration of the Future Life.' Mr. Hudson's 'scientific demonstration' turns very much upon what he calls the 'The Dual-mind.' The 'Single-mind' theory is, in his judgment, absurd, in face of facts now known. The objective mind is a perishable article, he says, depending upon and sharing the fate of the brain. The subjective mind, on the contrary, is independent, and goes its own way. In a keen, but not over-strained analysis, the differences between the objective and subjective minds are set forth, for the purpose of showing that man has or is an inner self which is not entirely at the mercy of the physical organism. He holds that 'in the very beginning of psychic evolution the foundation was laid for the development of an immortal soul'; and that 'on every line of evolution, from the lower animals upward, this dual mental organism is a salient, nay, the dominant, mental and physical characteristic.'

Of course, Mr. Hudson gets very great help from the late developments of hypnotism, telepathy, and clairvoyance, though he stops at Spiritualism, and refuses to find special help in that direction. In fact he washes his hands of it. 'It is humiliating to observe that in no age or nation has the superstition, &c., &c.'; we know all the rest. In short, Mr. Hudson feels bound to 'refute' us. He is welcome. We, at all events, accept gratefully his own good-natured remark; 'Spiritists may derive consolation from the fact that my interpretation of their phenomena leads to the same general conclusion which they have deduced, namely, that man is heir to a future life.'

Mr. Savage, in one of his late Discourses, gently touched upon that greatest bitterness of death—the fact of separation: but, with all his gentleness, he 'turned the tables' on us in a way sufficiently strong when he reminded us that for many reasons, not always very urgent, we welcome or accept separations, and possibly life-time separations here. The passage is worth quoting:—

There is one sting left in dying, however strong our belief in the future, however glorious that other world may be; and that lies in the fact of separation. If we love a friend, it is not quite enough to tell us that that friend is perfectly happy somewhere else: we want that friend here—that is of the very essence of love. And yet we ought not to make this an insuperable difficulty in the face of the fact that we voluntarily separate ourselves here for a greater success in business, for the purpose of pursuing investigations, for any one of a thousand reasons. And, if dying is only a temporary separation—and this is the theory I am talking about now—we ought to be able to bear that, not only with patience, but with cheer and with perfect trust. I want to become a citizen of that larger life, because I feel within myself faculties and powers that I do not believe can ever be adequately unfolded here.

We have sometimes thought that the resurrection 'on the third day' was vitally connected with a natural law. Are we so sure that the whole of the spirit-self is at once

severed from the body? That does not seem reasonable. The connection between the two has been so vital, so complex, so close, that before evidence, one would expect the dissolution of partnership would take time: and three days seem not too long. It is worth considering

This, from 'The Crescent' is not bad:—

A great lie is like a great fish on dry land: it may fret and fling, and make a frightful bother, but it cannot hurt you. You have only to keep still, and it will die of itself.

It is worth remembering that one of the frequent signs of insanity is the belief that people are indulging in slander, and the anxiety to contradict it. The more sanity the more *sang-froid*.

In the current number of 'Borderland,' Mr. Stead prints a letter from a colonial barrister-at law, who urgently begs him to give up both 'Borderland' and the subject with which it deals. He gives several reasons. We will cite one, and in his own words:—

Early in 1894, I met a friend interested in kindred topics, who put before me such objections to the Swedenborgian method of interpretation, and in favour of the literal, that after months of discussion and careful examination by myself, I was convinced that unless the Bible is interpreted just as one would an Act of Parliament, ascertaining the meaning of ambiguous or equivocal expressions by others less obscure, it simply becomes no Bible at all, for there is no standard by which to interpret it. One of the first passages my friend brought under my notice was the verse in Ecclesiastes: 'The dead know not anything' (Eccl. ix. 5 and 6). It was no use my replying that our deceased friends are not dead but living, for the meaning was obvious by the contrast: 'The living know that they must die; but the dead know not anything.' I was then placed face to face with the possibility of the Bible statement being true, and if it was true what had I been doing during the fifteen years I believed in Spiritualism? A careful revision of the phenomena made it quite clear to me that the Bible explanation is the only correct one. The manifestations I could not doubt: that was impossible. That being so, only one explanation, and that is the Bible one, is feasible—the explanation given in 2 Thess. ii. 8-11. I then remembered the lies the spirits told us: how they outraged our most sacred affections by personating those who were most dear to us, who, according to the Scriptural statement, are *asleep* and *will sleep* till the resurrection.

We are familiar with this curious use of Eccl. ix. 5, and we do not know a more instructive instance of how *not* to read the Bible. This comes of the preposterous notion that every word in the Bible is 'The Word of God,' and that, just as you may put your bucket anywhere into the sea and find the water salt, so you may take a line anywhere from the Bible and find it true. This barrister-at-law cannot be aware of the elementary fact that the Book from which he quotes was written by one who, though wise in his way, was pitifully disillusioned, and bare of belief. He voiced his own dreary thoughts, not God's perfect truth. The Book shows that; and the Bible elsewhere shows it. What of Moses and Elias who appeared on The Mount? What of the penitent thief to whom Jesus promised an entrance that day into Paradise?

SATANISM AND M. PAPUS.

I was glad to see the interesting papers that are appearing in 'L'Esprit' with the signature of Mrs. Alice Bodington, on the worship of the Devil in modern France. I think I was the first to draw the attention of the readers of this journal to this strange cultus. The subject was then treated with much greater fulness by 'C.C.M.' and Mr. Waite. Then came a sudden collapse. A review appeared of 'Le Diable et l'Occultisme,' by Mons. Papus, the leading Occultist. It was announced that that great authority considered this Devil worship non-existent. Then came correspondence after correspondence, with letters to say that the subject was now dead, and that all interest had departed.

We should be thankful to Mrs. Alice Bodington for disputing this. I was about to draw up a paper on this subject when her first article appeared. Far from the subject being dead and unimportant, I think that a veil has been suddenly lifted on a long chain of important psychical transactions. Miss Diana Vaughan and Dr. Bataille, with all their reckless writing, have enabled us to see and partly understand the Witches' Sabbaths, the Baphomet worship of the Templars, and the strange sights that Saint Martin hints that he saw in the Masonic Lodges founded by Martinez Pasqualis. I think, too, that a light has been shed on certain mysterious pacts and incantations said to be going on in modern London. Mr. Stainton Moses and other Spiritualists have spoken to me of these.

This is much too big a theme, except for quite cursory treatment in a short newspaper article. I have dealt more fully with it in a chapter that I have added to a new issue of my little work, 'Modern Mystics and Modern Magic,' to which I beg to refer the reader.

Let us see exactly for what Mons. Papus contends. It is that 'Satanisme,' 'Luciferisme,' and 'Palladisme' are all non-existent, and that the whole matter is a commercial speculation of Catholic publishers at a time when the market is depressed.

I will begin with a few definitions, for the Higher Occultism is not quite guileless of word fencing:—

Satanisme.—The worship of Satan as a spirit essentially evil. He is to be propitiated with evil deeds, and for rites the black mass.

Luciferisme.—The worship of the Lucifer of the Bible, but as a good spirit, a much higher ideal of excellence than Adonai, the God of the priests.

Palladisme.—A modification of 'Luciferisme,' making the palladium or Baphomet of the Templars and Witch Sabbaths, a prominent feature in the cultus. Dr. Bataille contends that this goat-headed god has been in Occultism all along.

'The black mass,' says Mons. Papus 'was invented by Mons. Huysmans' (p. 11). This is a very cursory way of disposing of Satanism. Mons. Huysmans has developed the subject in two novels, but also in a sober preface to a work by Mons. Jules Bois, entitled 'Le Satanisme et la Magie.' There are four 'temples' for the worship of Satan in Paris alone. Are they run by the priests? And the robbery of the Consecrated Wafers in the churches, a necessary feature in the black mass, has reached an 'incredible development,' says Mons. Huysmans. One woman stole two Pyxes, each containing fifty such Wafers, from Notre Dame alone. What does Mons. Papus say also to the libel trial of Mdlle. Lucie Claraz, in the 9th 'Chambre Correctionnelle de la Seine,' and its astounding revelations?

Now for Baphomet and Lucifer: 'In out of the way country parts alone some brave priests and some poor women have really believed that Lucifer has appeared to Parisians.'

By these words Mons. Papus may mean: Certain Occultists named Palladists are accused of making use in their rites of a goat-headed figure called 'Baphomet,' and also called 'Lucifer'; it is only a few brave priests and some poor women who credit such a cock-and-bull story.

But he may also mean: Certain Occultists named Palladists make use of a symbolical figure which they call 'Lucifer' and 'Baphomet'; it is only a few brave priests and some poor women who confuse this with the Devil of popular conception.

In controversy, it may be convenient to have thus two refuges in case of attack, but I think that Mons. Papus in reality lets out more than he conceals.

For what is the indictment of Dr. Bataille? He admits that the magic of the Palladists is white, not black. He admits that in 'Lucifer' they profess to set forth a higher ideal of God than the Adonai of the priests. They call this the *Dieu Bon*. Dr. Bataille also admits that the God of Saint Martin was only diabolic in that it was the God of a Theist and not an orthodox Trinitarian. But he holds that pacts of homage to a figure precisely like the evil spirit of popular conception may be misunderstood, and in point of fact have been misunderstood widely and woefully. To all this how easy the answer: Saint Martin knew nothing about Baphomet and his goat-head. Instead of this, Mons. Papus maunders through eighty-four pages to prove that Saint Martin did not worship the Devil. Why this long argument if Saint Martin's ritual had nothing to do with Devil pacts and goat-headed idols?

Saint Martin's mantle fell on the shoulders of Eliphas Lévi before it reached Mons. Papus. I will make one or two extracts from the 'Dogme de la Haute Magie':—

When in the course of this work we use the consecrated words 'God,' 'Heaven,' 'Hell,' once for all let it be known that we fly as far from the ordinary acceptation of these words as initiation is removed from the thoughts of the vulgar. 'God' for us is the *Azote* of adepts, the efficient and final principle of the *magnum opus*. (Vol. I., p. 88.)

Again:—

Let us declare at once, without circumlocution, that this great magical agent, the double current of light, the living and astral fire . . . is the goat of the Sabbath and the Baphomet of the Templars. (Vol. II., p. 101.)

Here is another passage:—

The Lucifer of the Kabbalah is not an angel cursed and struck down with Heaven's bolts. He is the angel that gives light, that regenerates the world with his fire. (Vol. II., p. 5.)

Again:—

Let us say loftily and boldly that the Initiates of Occult science have adored, adore still, and ever will adore what is signified by this fearful symbol (the Baphomet image inscribed below with the words LE DIABLE). It is our profound belief that the Grand Master of the Templars adored Baphomet and made his Initiates adore him likewise. Yes, having existed and perhaps existing still, are assemblies presided over by this figure, seated on a throne with a fiery brand between his horns. (Vol. II., p. 209.)

From this we see:—

1. That Eliphas Lévi had for sole God the force or 'fire' called by Kabbalists *Azote*, and by Indians *Akasa*.
2. That he also called this force 'Lucifer.'
3. That he also called this force 'Baphomet,' and announced that the initiates of Occult science 'still adore' him under his conventional presentment.

Here we have a full-fledged Palladist a great deal earlier than the date of Albert Pike and Dr. Bataille. Eliphas Lévi professes to have got his initiation from Saint Martin, at whose death he became leader of the 'Martinistes.' He initiated Mons. Papus, the present chief. How can that gentleman assure us that there are no Luciferists and no Palladists, in the face of all this?

EUSAPIA PALADINO.

It may, perhaps, interest some of your readers to hear the very latest intelligence of the phenomena exhibited through the mediumship of Eusapia Paladino.

A society of 'searchers' here in Rome arranged for her to come and hold séances during the last ten days, and in that time five general and six special ones have been held, your correspondent being, by the courtesy of the committee, an invited guest at six of them.

The circle was a very heterogeneous one, and science, scepticism, knowledge, enthusiasm, curiosity, and doubt were equally represented at the meetings—leavened by faith and experience. Of course, amongst so various and conflicting currents the general séances could not produce such spontaneous and overwhelming phenomena as more restricted circles easily called forth.

The first impression the medium made on myself—a slightly antagonistic spectator to this species of physical phenomena—was decidedly pleasing and agreeable. Unpretentious, amiable, open, and frank, she is eager, in a quiet way, to forward the wishes of the sitters, having at the same time a clear perception of the humorous and impossible in many of the desires expressed. Yet she gives the impression of being a person who has suffered and suffers much; as if she lacked the genial influence of confidence in those who surround her, and as if the psychic vivisection to which she has so constantly submitted herself during the last eight years or more, has left a maiming effect on her powers—the full force of which, to be properly experienced and seen, requires an atmosphere of kindly trust and sympathy on the part of all present. Even then, so accustomed is she to the constant corroding blast of suspicion and distrust, that she begs you ever and anon to hold her hands and feet more firmly, so that no doubt of the independent action of the phenomena produced can be possible. And yet in one way these effects are not always or altogether independent of her action, and some of the strangest phenomena seem to be in connection with the actual movements which she makes both with feet and hands, although they take place at a distance several feet off from her body.

The strongest effects obtained in the general meetings were almost identical with those obtained last September at l'Agnélas by Colonel de Rochas and his companions,—such as the turning the handle of a locked door and the sound as of a key introduced into the lock and turned, *where no key was*; the levitation of the medium seated on her chair, on to the table round which the members of the circle were placed, in a dimly lighted room.

One event is especially worth relating, as showing that the acting power is an intelligent one. A slate lying on the table was lifted up, and forcibly placed in the hands of a well-known Italian physician present, Dr. B. This was done three times, but there being no regular direction of this séance, and none present understanding the intention of this repeated action, as if in angry impatience the slate was finally snatched from him, dashed to the ground and smashed into hundreds of pieces, while shortly afterwards we heard, as it were, someone collecting the pieces together into a heap, as they were afterwards found about two feet from the medium, whose hands and feet were tightly held all the time.

On another occasion, one of the members being most anxious to obtain a photograph of psychic lights, 'John King' was requested to produce this phenomenon, and a sensitised plate was held exposed in the dark. Three times flashes of light were thrown down on its surface; but, on the repeated request for some stronger display of a materialised hand or form, the power again seemed irritated, and tried to snatch the 'chassi' with rough force from the hands of the two people who, seated at a distance from the medium, held the plate very firmly; then, failing to get it free, the invisible hands broke violently both the wooden cover and the exposed plate on which the lights had been previously thrown. Very shortly afterwards, however, my right hand was taken very softly, and, holding delicately the tips of my fingers, what seemed to be a soft, warm materialised hand, larger than that of the medium's, conveyed it on to the surface of another exposed plate lying on the table, and softly, gently, but firmly, pressed it down flat on the glass and held it there for some seconds, the invisible hand's fingers slightly overlaying mine; then, as gently as before, it led my hand back to my side and gave a soft, caressing pat as if of 'thanks.' The medium was close to me on my right hand, and

sometimes requested me to place my hand on her arm or shoulder, but her hand on this side was lightly held all the time by a Russian gentleman, while my foot held her foot and felt every movement she made. The first plate has been developed, and the print taken from it shows currents of light, in rapid movement as it were, and it resembles some of the photographs taken by Baraduc of the electric force, but fainter than his. The other photograph taken shows a faint resemblance to a face and head, covered with hair.

At a smaller séance in a private drawing room, where only four besides Eusapia were present, each of these four being more or less possessed of various kinds of mediumship, the phenomena were astonishing. The chairs and tables moved of themselves as the medium held her hand towards them; the piano and a guitar, at a distance of about six feet from each other, were played on simultaneously, and the note 'La,' asked for, was given in various octaves on both instruments. The guitar moved from person to person, was sometimes placed on the table, sometimes on their shoulders and heads, and sometimes it floated over our heads in the air; and we also saw a dark, long, delicately formed hand striking the chords and producing strong sounds as the guitar lay before us on the table in the dim light of the darkened room.

The table became either so light as to seem to have no weight in it, or else so heavy as not to be lifted, according as we requested, and on the remark being made that perhaps these exercises fatigued the medium, it rapped out, 'No—mia figlia e stanca dei zulti;' this word neither the Italian lady nor gentleman understood, and after many efforts to do so, asked Eusapia if it were a word in patois of her native province. At first she did not seem to understand either, but suddenly, as if prompted, replied, 'Si, si, zulti—insulti,' which loud raps at once verified and finally conveyed the full idea that it was not by such exercises that she was exhausted, but by the insulting doubts placed on the truth of her mediumship, and the wearying details of the 'scientific' controls exercised in opposition to the free currents of her powers, and neutralising their force.

The final manifestation that evening was in low light—the conveyance of a vase full of jonquils from a table at the far end of the room to where we were all standing, and its being held in turn under each face to enable us to inhale the highly increased perfume of the flowers. Then again we saw the delicate brown hand take a bunch of the flowers from the water and distribute some to each present (except the medium), and finally it sprinkled us lightly with spray of the water, and made the sign of the Cross on the brow of the Italian lady.

Eusapia's parting manifestation, given on the evening of April 29th, was a spontaneous and most graceful one. The long séance of two and a half hours having ended and the circle broken up, she approached a table lighted by two candles and a lamp, and bending over a little metal Indian vase containing a few white anemones, honeysuckle, and Banksia roses, she made a few circling passes over them with her hands, and then stopped. The cup bent over towards her and the flowers agitated their heads and inclined towards her, especially the spray of Banksia roses, which turned quite round. Then the vase lost its equilibrium and fell over. Again she made the same movement over a little metal bell on the same table. First the clapper inside gave a gentle tinkle, and then the bell raised itself to meet her fingers (in the same way that a bit of paper springs to meet a piece of rubbed sealing-wax), clung to them, and was thus drawn off the table and fell on the ground. The spray of roses was then laid on the open palms of a gentleman's hand, and on Eusapia holding her hands over it in the same way as before, it raised itself up to meet her finger-tips, and as she gently retired it followed her till it was drawn out of the palms of the holder's hands and fell on the floor. When these proofs of her power succeeded, her whole face, before drawn and fatigued, lighted up with a very sweet, astonished expression like a child's, and when, on being asked to repeat this feat again, it failed to succeed, she shook her head and laughed softly, saying, 'No it won't; I don't feel it.'

Now, given the belief of an outside force or power (as yet but partially understood) which produces such effects, there is really, even for uninitiates, nothing therein supernatural, new, or wonderful in the above-mentioned manifestations, but as there are so many who must see to believe, and even then hardly do so, it is mostly on behalf of those who have received the Sisyphus mission of convincing unbelievers, that I write of these things, and especially of this medium, Eusapia Paladino,

whose work has been a *great one*, and who gives her person, her own vitality, her very own substance to forward this mission.

Her poverty and quiet, honest labour in her little shop at Naples, which she deserts when the call is made to her to 'come over and help,' is voucher enough for its being no sordid love of gain that prompts her to comply with the request, which, as in the case of her visit to Cambridge, brings sometimes more loss than gain.

Rome.

HESPERUS.

AN INSTRUCTIVE STORY OF OBSESSION.

(Continued from page 226.)

For some time John did not manifest, though Varia told me she felt that he was near her, but said he was engaged on other matters. Several days passed, and then one morning Varia came into my room, saying between her teeth, 'He will speak.' Her face put on the usual silly expression, and bursting into a laugh John began:—

'I will not tell her how I have been occupied—but I will hide nothing from you. Do you remember sending me to look for good companions and to work? I went to the cemetery and sat beside the road. I felt very unhappy. Anguish came over me. Suddenly I saw passing a group of spirits, pure and good. They perceived me and were horrified. "Ah, how much you are to be pitied, how impure you are! How miserable!" they said to me. I felt offended and hurt, for while on earth I was a handsome man. "I am not unhappy," I cried to them, "there are some now who pray for me." "We are also prayed for," they replied, and one who seemed their superior said to me, "Come with us, we will give you some work." I followed them. We flew very far; I could hardly follow them, and even grew tired.'

'Do you fly with wings?' I asked John.

'No—we hover, though we have no wings. You also fly during your sleep.'

'Well; what was your work?'

'This was it. Two young girls refused to marry; they were both in love with unworthy objects, and their parents wanted them to marry honest men; but they refused, to the sorrow of their parents. We undertook one of them and exhorted her. I entered into her head and repeated: "You must consent—you will find it best." But I was too zealous; the young girl began screaming and frightened everyone. Then I explained, through her mouth, that it was nothing; we were only persuading her—once married she would be all right.'

'Why do you go to the cemetery?' I inquired of John.

'I am attracted there. I wished to rest. I felt a weight on me. These comrades found me there. They are white, but I am still foul; and I was embittered at hearing myself called a miserable wretch.'

Another evening John began speaking again through Varia, saying: 'I have not told you all. The good spirits scolded me for not having held my tongue when I was exhorting the young girl to marry. I ought to have impressed her silently, instead of entering her head and telling her we were there to try and get her to obey her parents. "You are a chatterbox—an idiot—and understand nothing," they told me. After that they were angry with me and would not let me try with the other girl.'

'Did you succeed with the first one?' I asked.

'We succeeded! The marriage takes place to-morrow,' answered John with delight.

'But it is Lent, and no one marries in Lent,' I observed.

'But they have no Lent; they are not Russians. The girl's name is Tecla.'

'Is it far from here?'

'Very far. It is in a little town called Patterna. It is not a Russian town.'

Then all at once the little machine changed; instead of being bright John became sad, and threw himself rolling on the floor. 'What a weight I have on my heart again! What agony! If I might only play with Bobba!' he said, crawling towards my dog.

I commanded him to get up, or else I would not speak to him. He threw himself on his knees, and kissing my hands, said in a plaintive voice, 'Pardon me. It is so difficult to rid one's self of evil. I am accustomed to it. Advise me!'

'Go and find those higher spirits of which you have spoken, and ask them to teach you to do what is right,' I said to John.

Sobbing, he continued, 'It is so difficult to turn to what is right. Others more impure than I stop me by exhorting me to do evil.'

'Try and not listen to them,' I said.

This advice did not please him; he jumped up and looking at me defiantly cried: 'What a teacher! you expect me to obey you. Get away, or else—'

'You know I do not fear you. I repeat my words: Go and find the good spirits and profit by their lessons or else good-bye for ever.' I said this while watching the face of the medium. It changed from wicked to sorrowful. I then left the room, leaving Varia with her inspirer.

On one occasion Varia was so ill that she did not get up till the evening, and I thought she looked so unwell then that I advised her to return to bed. Her apathetic face put on a look of amusement, and rushing out of the room she burst into an uncontrollable fit of laughter. I went after her to inquire what was the matter, and it was John who answered me, 'Ah! how odd it seems. I brought her here so that others should not hear me laughing. Do you not know it is I who punished her? I took away from her the power to use her arms for the whole day. How it amused me!'

I felt very angry with my pupil and asked him sternly what he had done to Varia.

'It was because she was angry yesterday with the housekeeper and went to bed without saying her prayers—that is why I did it.'

I ought to say that my housekeeper had taken a dislike to Varia, whose case, of course, she did not understand, consequently quarrels often arose between them.

'But what was the reason for taking away the use of her arms?' I asked.

'She does not like to see others doing her work, and so this morning her arms suddenly seemed paralysed. It is I who made her go to bed. Let her judge, now, if it is agreeable not to say her prayers—to be wicked.' John went on laughing for some time, then looking at me, said with a smile and joyful voice: 'Do you know that my body is undergoing transformation! My face is not good, but they tell me it will improve.'

'Then you suffer less?' I asked.

'Oh, certainly; but my appearance is modified as a recompense for a good action. I have been useful to the bright spirits by executing their orders. They noticed me and had pity on me. "How much you are to be pitied," they said to me gently. I told them all that had concerned me; of my remaining with Varia and you, her mistress; that you recognised our existence as spirits and were helping me to purify myself. I told them everything.'

'What answer did they make?'

'That I was fortunate to have fallen amongst such good people, and they ordered me to help them in one thing. I should like to tell you what it is, but I cannot. They forbade me to speak of it.'

'Why did they forbid it?'

'I might have told you, but Varia must not know everything; and she always remembers what I say through her. And how she annoys me; she tries not to speak; she will not believe that it is I and not she that speaks. I am so much better for having spoken to you; it is indispensable to me!' Then laughing gaily John continued: 'Anyhow, I am recompensed for my good action. And the spirits who took me to Tecla have also been rewarded; only I could not comprehend what their reward was; I am still so backward!'

Here I tried to interrupt him, but he continued, hastily, 'Wait; listen. Yesterday Varia was so angry with the housekeeper that she will not remain any longer with you. But I will not allow her to go. Also, she is afraid of sleeping alone; she thinks that when she is with others I am not with her. As if I cared for others! Am I not always with her while with others?'

'Where are you most often?'

'Near you. I sit and observe what you do; I listen to what you say and I gain information.'

Some days after this Varia was very ill, chiefly caused by her quarrels with the housekeeper, and I was giving her some drops to still her nerves, when John began to speak: 'She does not want medicine. It is I who wanted to be alone with you and her, so as to speak in peace. Varia is determined to leave you. She has no patience. She gets angry, and I am obliged to remind her of all you have done for her.'

Here Varia's face grew tearful, and throwing herself at my feet she asked my pardon, but declaring she could no longer put up with Fedorovna. 'Get up; I am not angry with you,' I said, 'but you must try and put up with her as she does not understand your state.'

Here Varia jumped up, and looking at me with John's eyes, said, cheerfully, 'You see, I obliged her to act properly. She has been obliged to ask your pardon. You see what progress I have made. Oh! dear lady, do not let her leave. It is through her that you will also save me. If you forsook her she would go to a madhouse; she could not conquer herself unaided. Do not let her go.'

I consoled John by saying I would do my best for Varia, whose condition I well understood and was heartily sorry for.

As I wanted Varia to have more patience with the housekeeper I resolved to try what suggestion would do; so one night I went to her room very cautiously, while she was asleep, and made some passes over her saying mentally: 'Have more patience; more courage.' I saw by the light of a lamp that Varia was signing herself automatically. Her hand went, as if moved by someone, from one shoulder to another across her breast, giving the sign of the Cross. Her lips muttered feebly, and it was only by putting my ear to her mouth that I heard the words: 'I is I, John . . . who prays! Go to bed now. We will talk to-morrow.'

I made a few passes over the patient and left her sleeping soundly. However, the following morning, Varia still persisted in her wish to leave. 'I feel your kindness,' she said, 'but I am continually in a state of terror.'

Suddenly Varia became John. 'What is she thinking of! We shall both perish if you grant her wish! And I was beginning to feel so comfortable. I see a little light. I shall have to return to the thickest darkness,' he said, sobbing.

I consoled Varia by promising to speak to the housekeeper; and then putting on a jovial, childish expression, John said: 'I knew you would go and see Varia last night; she had cried so, and I whispered to her not to cry; and said you would come to her. And you came, so all was well.'

'How did you know I should go? I had never done so before.'

With a cunning look he said: 'I have learnt to know you. I knew you would wish to console Varia!'

By degrees Varia resisted less John's attempts to make use of her—his little machine, as he sometimes called her. Profiting by this, John discussed many subjects with me. 'I should like to be useful to you,' he said, 'if I could! but it is still difficult for me. It is easy for us to do evil, but oh, how difficult it is to do right!'

'How could you be useful to me?' I asked him.

'Well, suppose I told you something that neither you nor Varia knew, and that it afterwards came true—or if I prognosticated a thing that happened afterwards—which would cause others to admit that there are spirits. Would that please you?'

'But the future is not known to you?'

'There are things that we foresee, only our superiors forbid us to speak of them.'

'But possibly you cannot see far into the future. You thought Fedorovna would be reconciled to Varia; but you were wrong.'

'Impure spirits trouble that old woman. There are many around her, and she listens to them!'

I constantly reasoned with Varia, assuring her that it was a spirit who spoke through her as medium, but she persisted in thinking it was her own tongue, which she could not restrain. However, one day, when I had sent her into a profound sleep (for I had not been able to do so since John had manifested) I asked her how she felt, and she answered: 'Well, you have given me a great deal of vital force. My brain works better. You have inspired me with courage. But I will not speak to you. I wish to sleep. You had better speak with John; he is waiting for the opportunity. But it is still too early.'

'But you believe it is yourself and not John who speaks?'

'No; it is sometimes John who speaks, but now it is I—Varia.'

'You understand better, then, when you are in the deepest sleep?'

'Certainly; I perceive all very clearly now.'

John became more gentle as time went on, and sometimes surprised me by the justice of his remarks. However, he seemed suddenly to retrograde, while his old irritability and mournfulness returned, so that I had to treat him with great kindness and suggest also the same to Varia when magnetising

her. I noticed that John's temper depended much on his 'little machine.' If Varia lost patience in dealing with the housekeeper, it caused at once an arrest of John's moral development. At those times she tried to push away my hands when I magnetised her, and she made queer remarks, but as soon as I succeeded in sending her to sleep her lips muttered a prayer, asking God to give both her and myself patience.

(To be continued.)

BRITISH SPIRITUALISTS' LYCEUM UNION.

The Eleventh Annual Conference of this Union was held at Halifax on Sunday, the 10th inst., Mr. Thomas Olman Todd, of Sunderland, in the chair. There were sixty-seven delegates present, a larger number by far than at any previous conference, besides a good many visitors from the surrounding district.

The secretary's report showed that there were eighty-four Lyceums in existence, seventy-four of which were in the Union. Seventeen Lyceums had joined the Union during the year, eleven Lyceums had been opened, and seven Lyceums had been closed during the year for lack of workers. The total membership was 796 officers and 4,886 members. The percentage of attendance was as follows: Officers, 69; members, 63½.

The General Fund showed a balance in hand of £2 11s. 2d., and the Publishing Fund of £48 17s. 8½d.

It was decided to dissolve the Publishing Fund Committee, which was called into existence four years ago to raise a publishing fund, as its object had, after much earnest labour, been attained; and to form a Publishing Committee of four persons, of which the president, secretary, and treasurer are to be *ex officio* members.

An application for honorary membership was received from the San Francisco Children's Progressive Lyceum, accompanied by a letter of recommendation from Mr. J. J. Morse. The said membership was granted on certain specified terms, which we hope to see greatly modified next year.

A Constitution for Lyceums was among the business accomplished, and also several amendments to the Union's Constitution, the most notable being the resolution to raise the amount of contribution from 1s. 6d. per fifty members to 1d. per member per year. By this means it is hoped to increase the funds sufficiently to allow the district visitors to visit the annual conferences on the same footing as the officials. Their presence in the Lyceum Conference is most important, as they are constantly visiting the Lyceums in their districts, and are thus fully alive to their most pressing needs. It was resolved to protest against the Government Education Bill, 'believing that if enacted it will impede the progress of education, and tend to destroy the School Board system by giving increasing grants of public money to denominational schools without popular control, and will introduce sectarian strife into both elementary schools and County Councils.'

It was resolved to hold the next conference at Bradford, on the second Sunday in May, 1897. Mr. W. Mason, of Burnley, was elected president for the ensuing year. Mr. Joseph Sutcliffe was re-elected treasurer, and Mr. Alfred Kitson, Dewsbury, was re-elected general secretary.

In the evening two public meetings were held. That at Winding-road Spiritual Church was presided over by Mr. S. S. Chiswell, of Liverpool, supported by Mr. W. Johnson, of Hyde, Mr. Taylor, of Manchester, Mr. B. H. Bradbury, of Morley, Mr. Hitehin, Halifax, Mr. A. Wilkinson, of Accrington, and Mrs. S. S. Chiswell. The other meeting, held at the Branch Spiritual Church, was presided over by Mr. Thomas O. Todd, of Sunderland, who was supported by Mr. J. Armitage and Mr. A. Kitson, both of Hanging Heaton, Dewsbury; Mr. J. Collins, of Bradford, Mr. Neil, of Halifax, Mrs. Greenwood, of Sowerby Bridge, Mrs. Sagar, of Armley, near Leeds, and Mrs. Hoyle, of Halifax. The addresses were brief, bright, and brotherly, and full of enthusiasm for the work of the children.—A. K.

SPIRITUALISM demonstrates a future life. Preachers have long preached this as a matter of hope and of faith, and now that Spiritualism comes and demonstrates the fact they seem to be 'mad' about it. True Spiritualism and true Christianity are in perfect accord. Spiritualism is rooted and grounded in God, for God, as Jesus said, 'is a Spirit,' and men being made in the image of God are necessarily spiritual beings, and the spiritual beings of all worlds, visible and invisible, can and do communicate through impression, inspiration, telepathy, and the vibratory laws of spirit force.—DR. PEEBLES.

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Assisted by a Staff of able Contributors.

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PRICE TWOPENCE WEEKLY.

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'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria Lane, London, and all Booksellers.

ORGANISED SPIRITUALISM.

A pamphlet, issued ('by authority of the Executive of the National Spiritualists' Federation') by Mr. T. O. Todd, deserves consideration. It is a strong appeal for organisation, and contains 'A Practical Suggestion' in the form of a draft Scheme, the main proposal being that an Association shall be formed, with all possible legal safeguards, for the purpose of putting Spiritualism in some such position as Wesleyan Methodism, with its 'legal hundred' and all the rest of the apparatus usually necessary for a Sect or an Established Church.

We may as well say at once that we hesitate, though we do not at all wish to oppose. By all means let all experiments be tried. The more the better; but, while we shall watch this rather serious effort with a good deal of interest, we prefer to help in keeping guard with perfect freedom outside. The free-lance has yet much to do for Spiritualism.

Mr. Todd, in his entirely serious and right-minded pamphlet, lays himself open to very obvious criticism, and in several directions. He suggests, for instance, that organisation is necessary 'in order to save the movement.' That is going much too far. The movement does not particularly need saving. It is not a rapid movement, but it is a sound one, and a happy one; and we see no danger of interference from unfriendly hands. On the contrary, we are quietly drifting away from the old perils, as witness the late remarkable judgment in Scotland. It is also urged that at present 'as a body of people we have no authority whatever over those who claim to be our adherents; over those who occupy our platforms, who advocate our claims, and profess to be our chief workers.' Do we really then *desire* to have 'authority' over one another? to control the platforms and test our 'chief workers'? We are perfectly aware that the absence of control has its disadvantages; but these are not so formidable as they at first sight appear. If there are 'adherents' who give trouble, we prefer the discipline of right influences to the discipline of 'authority.' By all means let them alone, and help by showing the better way. So with 'those who occupy our platforms.' In the absence of a license from a central body, we are of course liable to make mistakes, but why should not each Society guard its own platform? If a Society wishes to have A or B, why not? Why wait for a pass? Or if A or B, in the absence of any licensing system, gets a hearing and plays the fool, the remedy is plain—never ask him again. The free platform is really a very fair self-adjusting machine; and natural selection works here as elsewhere.

Mr. Todd says that 'the consequence' of the present system, or, rather, of the absence of system, 'is that every Society in the country is at liberty to adopt such means as it thinks fit, and to work in any way that it desires,' and he deprecates this. We confess we rather like it. But, as a reason for tightening the straps, he says, 'When anything takes place, either in connection with a Society, its workers, or the speakers, by which the name of Spiritualism comes into disrepute, the body of Spiritualists as a whole have to bear, in the public mind, the culpability of those things, although as a body we have no power whatever to prevent them.'

We submit that it is the other way. Now, only the people concerned are responsible, but if 'the body of Spiritualists as a whole' organise, set up an 'authority', and regulate everything, *then* they will be responsible. Is it not perfectly plain that responsibility retires in proportion to our freedom, and comes to the front and collars us in proportion to our setting up of administration?

The scheme, as drafted by Mr. Todd, has many points of merit, but the more he expounds it the less we like it. The legal Deed creating the 'authority' would 'give powers to the legal signatories with regard to the admission of new Societies into the movement, with regard to those who should occupy its platforms, and also with regard to those who should become its members.' 'It would be able to prevent the splitting-up of Societies, inasmuch as a second Society could not be started in any town without the consent of the district council and then of the annual conference.' In fact, it would create a Sect, more stringent than the Congregationalist or Baptist 'Body,' the nearest approach to which would be The Methodist Conference, with its cast-iron rule.

It is urged that such an Association would legalise Spiritualism, defend mediums from molestation, guard its buildings, and protect its funds. That is probably so, though we very much doubt whether it would make the slightest practical difference to either honest or dishonest mediums. Dishonest mediums, says Mr. Todd, could be 'placed outside of our ranks and made amenable to the law.' We are afraid we must say this is altogether wrong. No Society can so license a medium as to make him not 'amenable to the law' in the general practice of his mediumship, and no voting him out could give him to the lions. Mr. Todd says that an endeavour was recently made 'to have the law repealed which makes the practice of mediumship subject to a penalty, but it will be seen now that it is not necessary that this law be repealed, for as soon as ever this law is repealed, the doors are thrown wide open for all the so-called mediums to thrust their impositions upon the public without fear of molestation.' But the law does *not* 'make the practice of mediumship subject to a penalty'; it only makes an offence of the intent to deceive and cheat, and an intent to deceive and cheat must be proved or inferred.

We repeat, that if the Association goes forward we shall watch it with friendly interest, believing that every experiment should be tried; but we strongly hold that all we need can be got in a much more simple way; and concerning that we may have more to say anon.

WHITSUNTIME HOLIDAYS.—The Offices of 'LIGHT' and the London Spiritualist Alliance will be closed on Monday next.

'OREAH WANGA; OREAH SIMPLIFIED; THE TRUE WANGA: What it Really Is and How it is Done.' A scientific but plain treatise from a popular point of view, and divested as far as possible of all technical terms. A treatise on Black Magic and Witchcraft in Africa. By Professor Dr. M. Djumbouh Casanovic. A supply has just reached this country from the West Indies, and copies can be had to order for 1s. 1d., post free, from the office of 'LIGHT.'

SPIRIT TEACHINGS.

BY AUTOMATIC WRITING THROUGH THE HAND OF
W. STANTON MOSES.

THIRD SERIES.

[Mr. F. W. H. Myers having kindly sent me, by permission of the executors of Mr. Stainton Moses, three volumes of automatic writing given through his mediumship, I wish to preface the third series of 'Teachings' by saying that as much of the matter which has now come into my possession has already appeared in 'Spirit Teachings,' 'Spirit Identity,' and in former numbers of 'LIGHT,' the messages I am now deciphering will necessarily, in places, be disconnected in order to avoid needless repetition. Furthermore, absolute continuity is impossible, as the messages are written in so small a hand that even with the aid of a magnifying glass I cannot decipher all the passages, and the peculiarity of some of the writing adds to the difficulty.—M. SPEER.]

No. XVI.

(MAY 16TH, 1873.)

Can you tell me about that musical sound which came at our séance on Wednesday?

Friend, you would know how such sound was produced. You are not yet familiar with our power to produce sound without the instruments which ye use. We are able by our will-power to produce imitations of sounds, as, for instance, we imitate the sound of the human voice. We are supposed by you to materialise the vocal organs in order to produce the imitated sound; but this is not always or even generally so. The sound you heard, like the plucking of a string, was made by a spirit who is now attached to the Section of Art, and who in earth life was a lover of music, and played sweetly on the harp. He retains still the old fondness for the musical sound, and makes it as the convenient sign of his presence, just as others make knocks on the table, or detonations in mid-air. The instrument is no more necessary to this spirit than the hammer to John Dee.

Shall we hear more of him?

Probably. We have thought much of arrangements by which we might facilitate manifestations. We have been so successful lately that we would hope that success may still further attend us. It might be well, as an experiment, for you to sit secluded from the company. At any rate it would enable the Chief to control you more readily. And the sound of which you speak might more easily be given. We do not know till we try.

Would it be any use getting a guitar?

No, not at present. We do not require anything but patience and passivity. We do not know how far the curtains might absorb the power if you sat within them; you had better try.

May I know who the Lyre-Spirit is? Dr. S. is very much interested.

You may remember that the Chief once told you of a spirit whom he had guided during his earth life, and who had been to him as you are now. This is that spirit. He still works with the Chief, and will be with you for a while. In earth life he was known as William Grocyn. He was a well-known theological disputant and reader in Divinity at Magdalen College, Oxford. So great was his fame that he disputed before your King Richard III. He was an elegant Greek and Latin scholar, pupil of Angelo Politian and of Demetrius Chalcondylas. He was a learned man, and of refined and polished intellect. He solaced his spare time with the harp, of which he was very fond. One of his chief companions now is a Welsh Bard, who passed away long, long ago, and who, like him, is fond of the harp.

When did Grocyn live? Was he an Oxford man?

He saw the light of your sun at Bristol. He was educated at Winchester and New College, and was tutor of

Erasmus. He lived with you from 1440 to 1520 near about, and passed from the body at Maidstone.

Was that Chalcondylas the Constantinopolitan?

Yes, friend; he was driven from Constantinople by the Turks when they took the city. But Grocyn met him at Padua. The great influence of Grocyn was Erasmus, his pupil. There the Chief's guidance was shown.

The name of Frauciano was mentioned in connection with Philosophus: Can you tell me anything of him?

Nought, save that he was professor of Philosophy at Padua in 1500. We know not of him.—D.

MAY 17TH, 1873.

The attempt to seclude you was not successful. Do not attempt it again unless we tell you. The lyre sound was strong. You will find it develop. You would aid its production by sitting separate, but not within the curtains. They absorb the power. Sit at the table, but alone, with no other hands upon it. The Chief would have visited you last night, but the power was weakened and delayed by the experiment.—D.

No. XVII.

(MAY 18TH, 1873.)

Have you any communication for me?

Oh, thou seeker after truth, behold I declare to thee the doctrine of the truth, the source of all that is. The one God, the Creator and Lord of all, existed in the Ages alone with Himself, having nothing coeval, nor infinite chaos, nor measureless air, nor fire, nor spirit, nor the stupendous canopy of the illimitable firmament. By an exercise of His will He created all. He willed them into life. Fire and spirit, water and earth, diverse elements from which He compounded objects. Things of one essence framed, are incapable of dissolution, and so imperishable and immortal. Those, however, formed of two or more elements are liable to dissolution and death. This Deity, Solitary and Supreme, formed first the Logos, the Word, not as the articulation of the voice, but as the expression of the Great Father's will, the embodiment of the ratiocination of the Universe, conceived and residing in the Divine Mind.

The Word, the First-born of the Father, ordered the world into existence. Man, the last work, was a creature endowed with a capacity for choice, with free-will, and swayed all by intellect, by reflection, by mind, but swayed by evil passions, comprising all sorts of contraries within himself. For it is in regard of our desiring that which is wicked that evil arose. It had no existence from the beginning. Since man has free-will, a law of choice has been laid down for him; the law not of whip and rein, but of promise and of penalty. All this the Logos controls, the First Begotten Child of the Father, the voice of the Dawn heard antecedent to the Morning Stars. He guided and lived in the Seers and Prophets. He spoke through them, and declared to unwilling ears the Godlike Message. This Logos, the Father in the latter days set forth, that the world beholding might reverence Him who was preaching not by inspired prophets, nor by direct Spirit voice, but by One who was indeed Himself a manifestation of Deity. He passed through our human life that he might exhibit to us His own Manhood as a rule of life. And He suffered that we might learn to suffer too, and to be of good cheer. And he loved and spoke of love to all, that we might learn the dignity of charity. And He offered up His own Manhood as the First-fruits that those suffering souls might learn, in anguish and tribulation, in sorrow and distress, not to be disheartened, but, being partakers of the same manhood, might look forward to a like reward, even to endless glory.

Such is the true doctrine concerning the Divine Nature as we received it and declared it in our earth life. And though we have grown in knowledge much, yet we have laid before you now, when first we have been enabled to speak, that confession which we made in the year of Christian grace and truth 230.—+HIPPOLYTUS, whom you have known as Rector.

Thanks; you are then Hippolytus. Tell me of your works. Is this message from any of these? I remember no particulars of your earth life; but I must have read some of your writings.

Friend, the substance of what I have written for you is what I spoke during my earth life and wrote in refutation of the heresies which prevailed, the Naasseni, the Sothians, the Astrologers, the Doceti, and many others. The passage is not reproduced save in substance. But I wrote it and much more which was rescued by Minoides Mynas, whom my good angels guard, from the Monastery of Mount Athos; to France the mission was due, to Oxford the publication.

I don't understand.

King Lewis Philip sent Mynas to search for the MSS. Your University published the text. Men know not of me much. And I now view my earth life as through a veil, but I have never lost my knowledge.

Tell me of your life, please.

I was a Bishop of the early and pure Church ere yet its doctrines had become impure, though I found even then these heresies rampant. I was Bishop of Portus, the harbour of Rome. I contended with heretics, and was at length removed by martyrdom from the life of contention. I was banished to Sardinia in the reign of Maximin the Thracian, who has since received the reward of his misdeeds, and was there thrown into a canal and drowned. I was a pupil of + Ireneus, who learned of + Polycarp, and he again of the Blessed Saint John. So I learned from those who could best teach what they best knew. Imperfect the knowledge, but not untrue: faint the vision, but it has become clearer since. I have had to wait my time before I was allowed to speak to you, though I have tried much and oft. I withdraw now. May the Great God bless you and protect.—+HIPPOLYTUS, Saint and Martyr for Truth.

(To be continued.)

NEW PUBLICATIONS.

- * 'Lucifer,' for May. London: 7, Duke-street, Adelphi, W.C. Price 1s. 6d.
- * 'Review of Reviews,' for May. London: 125, Fleet-street, E.C. Price 6d.
- * 'The Theosophic Isis,' for May. London: 28, Trothy-road, S.E. Price 6d. net.
- * 'Summer Tours in Scotland—Official Guide.' Glasgow: David Macbrayne, 119, Hope-street. Price 6d.
- * 'The Theosophist,' for May. London Agents: Theosophical Society, 7, Duke-street, Adelphi, W.C. Price 2s.
- * 'The Metaphysical Magazine,' for May. London Agents: Gay & Bird, 22, Belford-street, Strand, W.C. Price 1s. 6d.

THE W. H. HARRISON APPEAL FUND.

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Further donations are most earnestly requested, and will be thankfully acknowledged by Frederick H. Varley, 82, Newington Green-road, London, N.

The general, or it may be termed the universal, belief of the inhabitants of the earth in the existence of spirits separated from the incumbence and incapacities of the body, is grounded on the consciousness of the divinity that speaks in our dreams, and demonstrates to all men, except the few who are hardened to the celestial voice, that there is within us a portion of the divine substance, which is not subject to the law of death and dissolution, but which, when the body is no longer fit for its abode, shall seek its own place as a sentinel dismissed from his post.—SIR WALTER SCOTT.

THE SPIRIT PHYSICIAN.

BY EDINA.

Having recently been engaged in an interesting 'correspondence' with my daughter's control, who designates himself as Professor Sandringham, it may not be unprofitable to pass it in review for the benefit of those interested in spirit control and automatic writing. Nothing is further from my intention in this article than to 'parade' the spiritual privileges that we enjoy, or to disclose family troubles. The sole end to be kept in view, in my humble judgment, in the present condition of the great spiritual movement, is the accumulation of good evidence of spirit control, intelligence, and wisdom, in the shape of messages got from the other side, which go to show 'our adversaries' how real a thing the spirit world can become to those who reverently seek for it through the several channels of clairvoyance, automatic writing, trance speaking, materialisation, and the other forms of manifestation known to students of the occult. The Sadducee is still very much abroad, and he can only be beaten with hard facts, and where such can be given it seems to be the duty of every earnest Spiritualist to forward them to the leading organs of the movement. That is, briefly, my reason for writing the present narrative.

During the course of the months of March, April and May, in consequence of the impaired state of health of one of the family, I found it necessary to enter into communication with Professor Sandringham, and solicit his counsel and advice. There was a complication of troubles in this case, but the leading one was rheumatic gout, combined with cardiac disease. I therefore, wrote him a letter in which I asked for advice (1) for immediate treatment, and (2) to what health resort he would recommend the patient to be sent during the course of the summer, specifying three mineral water centres in Scotland or England, and inquiring which of these he could recommend. The places selected by me were Strathpeffer Spa, Rosshire; Pitkeathly Wells, Bridge of Earn, Perthshire; and Buxton in Derbyshire.

The letter was duly handed by me to our clairvoyant and placed in the note-book in which the Professor enters his messages. Within a few days thereafter the medium was controlled, and a message consisting of four pages of note-paper was written in the Professor's usual sprawling and somewhat illegible caligraphy with which we are so familiar. The control dealt at length with both the matters brought under his notice. (1) As regards immediate remedial measures, he advocated total rest and the use of very plain food; no puddings; the administration of doses of Citrate of Lithia every morning before breakfast; the use of a bath of distilled water nightly for the feet and legs, into which camomile flowers, which had been steeped for two nights previously, were to be put; so that (as the Professor expressed it) 'the distilled water would turn into the colour of the camomile juice.' The message then goes on to say, 'I cannot suggest Strathpeffer. I have heard the waters of Bath are marvellous, and the climate exceedingly good for a constitution like that of (name of patient), or if she has no desire to have baths, the woods of Jersey are wonderful for their odours, and help to cure anything connected with rheumatic people. The trees are mostly of pine and very invigorating. As for Buxton, it is a little like Bath, but I would prefer the latter.' The message then goes on to deal with a family discussion (of which the medium was not aware, not having been present) and the Professor took occasion to combat my somewhat conservative opinions on the subject in a manner which showed that he must have been in the room during the whole time of the dispute, and quite appreciated the views put forth by me. I have furnished the Editor of 'LIGHT' with the details of this part of the message as I do not desire it to be published.

With regard to the prescription given I have only to say that the patient is undergoing the treatment ordered; but it is too early to speak of results beyond saying that thus far some benefit has been received. As regards the health resorts referred to, I have to remark that the Professor's condemnation of Strathpeffer was a surprise to me, seeing that the patient some years ago had largely benefited by these sulphur springs; while Bath had never been tried, and of the efficacy of its waters we knew little or nothing, and had always heard that the climate was extremely hot and relaxing. So far as Jersey or its pine woods are concerned, none of the Channel Islands have ever been

visited by any of the family, and Jersey is certainly a *terca incognita* to every one of us. To this hour I do not know that there is a pine tree on the island. In particular, and as regards the medium's knowledge of the health resorts above referred to, your readers may dismiss from their minds any conception of her having either ideas or knowledge on the subject.

Within a week after the above message was received, the patient in question was suddenly seized with severe symptoms of a totally different character from those which usually accompany the chronic malady above referred to. We were then resident in the country, while the clairvoyant was still in town, and therefore she was in total ignorance of the nature of the attack and its cause, both of which were known to myself alone. The urgent symptoms yielded to the effects of poultices, and next day, on going to town on business, I wrote a letter to the Professor, and handed it to our clairvoyant to insert in the note-book. In this communication I asked for instructions in the event of a recurrence of the painful and serious attack of the preceding night. Two days thereafter, on again visiting town, our clairvoyant handed me another letter from the Professor, extending to three pages of note paper. In this communication he informed me that had he been on earth he could have prescribed for the malady, but no chemist would make up the powders he would have ordered, without knowing the name of the doctor who penned the prescription. He, therefore, recommended that our ordinary medical attendant should be got, and a consultation arranged with one or other of two specialists whom he named. One of these gentlemen was known to the family, having been the medical attendant of a relative; and his special qualifications for certain troubles are quite understood. The other, both by name and reputation, was utterly unknown to any person in the household, and, oddly enough, the Professor indicated a distinct preference for this (to us) unknown specialist, adding that he lived in M—street. The Medical Directory was then consulted, and it was found that the only medical gentleman of the name given, and a specialist in the disease diagnosed by the Professor, did reside in Edinburgh, but not in M—street, as given in the message. A perusal of directories going back to 1886 disclosed the fact that in that year the specialist in question resided in M—street; and the question here occurs, How has the control blundered as to the present address of the medico? I can only theorise on this point, and the view that finds favour with me is that the names of the two specialists in question had been furnished to Professor Sandringham by our former family doctor, who passed on in 1886, and who was *facile princeps* in earth life, in treating troubles of the kind. From this doctor we have had many messages, and we know he and the control are quite *en rapport* on the other side. If this is so, it is likely he would furnish the address known to him when in earth-life in 1886—which was then M—street. That is theory, of course, and nothing more, and I have only to add that the mistake goes to show the *bona fides* of the message, for had the medium invented it she would have given the present correct address, which is —square. A notable feature in the message was that the Professor condemned the use of poultices, and debarred us from ever using them again. The medium knew nothing of all this, and my letter contained no reference thereto.

No account of my recent correspondence with this control would be complete did I not advert to the fact that during the past month he has helped a dear relative, now on the other side, to pen a message through our clairvoyant to her deeply afflicted husband, one of the most touching and convincing it has ever been my lot to peruse, and which has been productive of great consolation to the bereaved widower. The matter is too sacred to pursue further, but it is only noticed, in passing, as another of the many obligations we are under to this wise and beneficent spirit control, who is as real and tangible a person to us as if he lived in the household.

Taking a broad view of my recent correspondence with this control it appears to me to be abundantly plain that by no human possibility could the medium have evolved the messages now in my possession out of her own consciousness (subliminal or otherwise), and that the intelligence is clearly directed from the other side. The evidence is cumulative, because it has been going on for a period of six years, and if Sadducees or Psychical Researchers can formulate any other theory than that of spirit control, intelligence, and action for the mass of evidence now in my repositories, I shall deem them much cleverer persons than they have yet shown themselves to be in their lucubrations

on the occult. I say nothing meantime as to the results of these prescriptions and directions, as time will show what is their value. Meantime they are being carefully followed out.

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.]

Miss Diana Vaughan, Masonry, and Luciferianism.

SIR,—While acknowledging our indebtedness to 'Quæstor Vitæ' for the trouble he has taken in procuring the communications from two well-known authorities cited by him in 'LIGHT' of May 16th, I must warn your readers against his and their conclusions. Certainly, Miss Vaughan is now discredited in a second particular. Let us bear that well in mind, making it a due element in our judgment on the whole question—a judgment for which no serious student of the evidence will say that the time is ripe. It is now suggested, however, that there is really no such person as Miss Diana Vaughan, and that the whole story of Palladism and Lucifer-worship, and phenomenal manifestations connected therewith, is an exploitation of credulity, backed up (with more or less knowledge of the fraud) by French 'clericals.' On the first point, the suggestion seems to me almost preposterous. It is easy to hold up 'Dr. Bataille's' book to ridicule and contempt, much of which is deserved. But readers of it who conclude that it is all a lie from beginning to end, including the author's personal testimony to Miss Vaughan, betray a want of discrimination hardly more respectable, intellectually, than the work itself. I do not believe that anyone, whose sense of evidence is not lost in prejudice, can read that book right through and say that the author has invented Palladism and Miss Vaughan, though it may well be thought that he has dressed up his accounts of phenomena with a view to sensation and the market. But Palladism since 1870, and Miss Vaughan's connection with it, have a continuous history down to the present day, a history which we cannot discard as fable without gratuitously rejecting the independent testimony of other witnesses who profess to have taken a prominent part in it, and who give us in convincing detail the story of the schism of 1893, upon the election of Adriano Lemmi to the supreme position. What about Domenico Margiotta, for instance, 'ex-33'? He prefaces his book, *Adriano Lemmi, Chef-Suprême des Francs-Maçons*, with seven distinct letters of resignation of the following Masonic dignities: 'Member of the Grand Central Directory of Naples'; 'Active Member of the Supreme Council of the Ancient and Accepted Scotch Rite,' 'Sovereign Grand Inspector General' (Naples), and Inspector-General of all the Masonic Lodges of the Three Calabrias; 'Honorary Member *ad vitam* of the Supreme Council General of the Italian Federation'; 'Honorary Member of the Grand National Orient of Haiti'; 'Commander of the Order of Knights-Defenders of Universal Freemasonry,' and 'Grand Master, *ad vitam*, of the Oriental Masonic Order of Misraim in Egypt'; 'Venerable of the Lodge Giordano Bruno,' &c. Well, is Margiotta also a fraud; or does he know nothing of Masonry? In the last of these letters of resignation he declares: 'Masonry is nothing else than the religion of Satan, and he it is whom we adore under the formula of "Grand Architect to the Universe."' As to Miss Vaughan, he professes (p. 234 of the book cited) to be well acquainted with her from the year 1889, having owed his introduction to her to a distinguished Mason. He describes her career, and rôle in Palladism, much as 'Dr. Bataille' has done, and the great part she took in the opposition to Lemmi. Has the latter no knowledge of Diana Vaughan or of Margiotta, both of whom publicly charge him with crimes and infamies?

Only the other day another great Masonic dignitary abjured the Order. His declaration is too long to copy throughout. I give the preface and conclusion:—

I, the undersigned, Solutore Avventore Zola, ex-Grand Master and ex-Sovereign Commandant of the Masonic Order in Egypt and its dependencies, declare that I have been in that sect for thirty years; and that for the last twelve I directed the Order (i.e., in Egypt) as an absolute sovereign, so that I had ample time and opportunity to study its origin and tenets, and also the end it proposes in its laws and doctrines. . . . In truth, I hereby declare that Freemasonry is an institution, the scope of which is to undermine and

destroy every form of religion, and especially the Catholic faith; and to try and substitute a diabolic worship and the restoration of humanity to primitive Paganism.

To return to the question of Miss Vaughan in particular: certainly no impostor ever so courted exposure as she does, if she is one. In the March number of the 'Mémoires' she names a Rear-Admiral of the British Navy, and other British officers, as cognisant, in their Masonic capacity, of Luciferian manifestations in her honour in a Maltese Lodge. In the present state of Miss Vaughan's account at our bank of belief, I shall not honour her draft by translating her narrative of these phenomena, but it may be interesting to look at the endorsements, and to ask if they are forged:—

Rear-Admiral Albert Hastings Markham was not at that séance, for ever famous in the annals of Maltese Masonry. It was only on the 6th of March, 1893, that he was nominated Grand Master, and his superior powers for High Masonry were confirmed by the Sanctum Regnum on the 28th April of the same year, the day on which the Arcula Mystica functioned in his honour, awarding to him the title of Grand Superintendent of the Royal Arch. At the time of my visit to Malta, the Grand Master was Colonel Marmaduke Ramsay. But Admiral Markham has in his hands the proof that I have told the exact truth, since the archives of the Perfect Triangle, 'Il Maallem tad-dar,' are always at his service; moreover, the Brother Hamilton Sharpe, a man well known in Malta, has communicated to him the *procès-verbal* of that extraordinary occasion.

The Brother Surgeon-Major* Hughes and the Brother William Cook, who both live at Malta, also well know the facts of that memorable séance, except the words spoken to me by the spectre of Philalethes; for I repeated them to no one, and therefore they do not appear on the *procès-verbal*.

So Admiral Markham will not contradict me. When he took over his office of Chief Delegate of the Grand Central Directory of Naples for the English Navy in the Mediterranean, his first act being to read the green-ink recitals preserved in the *Maallem tad-dar*, he declared himself stupefied by the favour accorded to me by the Grand Architect. He could not help saying to Captain Hughes: 'It is too much; I can hardly believe it!'

Thereupon—but as to the prodigy which immediately ensued, and which convinced the Admiral, I confess to being in his own state of mind previous to it. It is another big cheque on an overdrawn account. But there is the Admiral—at least, I hope so. Will nobody ask him? I am afraid we cannot get at the 'old lord' with whom, according to Margiotta, Miss Vaughan stays when in London, the friend of her deceased father, and who 'loves her as his own child.' C. C. M.

POSTSCRIPT.—Since the above was sent to press I have seen the announcement of the abjuration of the Order by another Mason of long experience—Signor Bonetti, who, in returning the diplomas and insignia of the grade to which he belonged, denounces Freemasonry in the strongest terms.

'Alleged Apparitions of the Principle of Evil.'

SIR,—The articles on the 'Alleged Apparitions of the Principle of Evil' induce me to break a lance in favour of Freemasonry in the high grades. I know full well what it imports, when I flatly contradict Dr. Bataille when he asserts even the possibility of the prince of evil ever having manifested himself in a congregation of Freemasons of the higher grades, assembled for his worship, or even otherwise.

No one who has common sense will ever pretend to affirm that the late Emperor Wilhelm I., or his son, the Emperor Friedrich, or the present Protector of the three Prussian Grand Lodges, Prince Friedrich Leopold, would ever have participated in such unchristianlike rites: To read any proclamation of the first named is sufficient to bear witness that he ever gave God the honour, and nobody else!

I myself have belonged for forty-five years to the order of Freemasons, am initiated in the high grades, and ought to have some experience of their doings. My initiation took place during my sojourn in the United States and I have since frequently attended lodges with almost every acknowledged kind of rites. The three Grand Lodges at Berlin are in intercourse with one hundred and forty-seven Grand Lodges throughout the world, whose names I enclose. All of them acknowledge the Bible as the Word of God, and their rites are founded on this belief; they consider themselves expressly as children of

* Lit. 'Chirurgien-Capitaine,' but I think there is no such designation in the Service.

God, to whom they hope to return after their earthly career. Of diabolic rites there never was the slightest idea in any true lodge of Freemasonry.

Dr. Bataille shows further a good deal of ignorance or inconsiderateness in asserting that Freemasonry has anything to do with the ancient Order of the Templars, or that the latter adored an image called 'Baphomet.'

I would invite him to read, before he repeats such nonsense, 'Der Untergang des Tempelordens' (the 'Fall of the Order of the Templars'), by Dr. Konrad Schottmüller, 2 vols. Berlin: printed by E. S. Mittler and Son.

At the instance of the late Emperor Friedrich, the Papal archives at Rome were opened to Dr. Schottmüller, as far as it concerned the proceedings of the Templars, and thereby he was enabled to state, on authority, the connecting links between the Order of the Templars and that of Freemasonry. To attempt to connect the latter with any kind of devil worship is atrocious. If nothing which Dr. Bataille sends forth to the world stands on a firmer basis, his utterances are truly not worth the paper used for them.

I have no desire to enter into further controversy, but I feel sure that any of the named Grand Lodges will bear testimony to the truth of what I have said. Most respectfully,

Hamburg.

R. SEITHEL, SEN.

P.S.—The second volume of the above named work contains a copy of many of the documents in regard to the proceedings of the Templars. No image of the alleged 'Baphomet' was ever found in the possession of any Templar, though some adhered to the story thereof during the torture they underwent.

An Unbeliever's Difficulties.

SIR,—While very anxious to believe that mentally or spiritually I am an Ego or entity which shall survive the 'wreck of matter and the crash of worlds,' and that the body is merely the temporary dwelling-place or tabernacle of the soul, I regret to have to confess that, with all my efforts, I am still far from being able to accept this most tempting and comforting doctrine. And why? Simply because I am unable to recognise the facts made known by modern investigation with the teachings of Spiritualism on this subject. No doubt these facts are known to many Spiritualists who have, I may consequently infer, found means of reconciling them with the doctrine of the immortality of the soul. If, then, I present a few of these (to me) irreconcilable facts, I do so solely with the earnest desire of evoking from those who have assimilated them, the secret of reconciling them with the ennobling belief in immortality.

Modern investigation, outside spiritualistic circles, appears to lead inevitably to the conclusion that it is the brain which feels, thinks, and remembers. It is the mass of heterogeneous facts which have been accumulated in support of this conclusion that, woe is me, bar my way to Spiritualism. For, of course, if it really be the brain which feels, thinks, and remembers, then, with destruction of the brain, consciousness comes to an end. A few of the facts to which I refer are the following:—

1. A blow on the head, if sufficiently severe, will immediately abolish feeling, thought, memory—in a word, consciousness. If a portion of the skull is depressed on the brain, the subject may remain unconscious for days, weeks, or months, or until the pressure on the brain has been removed by raising the depressed bone. If that which feels and thinks can feel and think when the body is destroyed, why should it be incapacitated from feeling and thinking because a portion of bone is slightly out of place? From the point of view of materialism this fact is intelligible, but how can it be reconciled with Spiritualism?

2. Too much brandy circulating in the brain tends to destroy the rational coherence of ideas, just as it tends to upset muscular co-ordination. Prolonged alcoholism more and more disorganises the brain, and, *pari passu*, feeling, thinking, and remembering become more and more defective. Here again I can understand the materialistic contention that the soul is corruptible and mortal, but not the contention that it is incorruptible and immortal. The effects of anesthetics, soporifics, and poisons also appear to me utterly bewildering and incomprehensible on the spiritualistic theory.

3. Suddenly cutting off the blood supply of the brain is known to bring power, feeling, and thought to a sudden termination. One may cut off and restore, cut off and restore, consciousness repeatedly. I cannot reconcile this fact with

Spiritualism though it appears to harmonise completely with materialism. It seems also hard to understand why the circulation of venous blood in the arteries of the brain should produce loss of power, with stupor or coma, if power, feeling, and thought are independent of blood, either venous or arterial.

4. Modern investigation has made known to us that circumscribed areas of the cortex of the brain are more or less completely devoted to the performance of specific functions. One portion of the brain hears and preserves the memories of the sounds heard, another sees and preserves the memories of the things seen. It is found that if the artery which supplies one of these areas becomes choked, as with a clot, the corresponding psychic faculty is destroyed. For example, an individual might forget all he had ever heard, and yet continue to remember all he had seen. So, likewise, by cutting away certain portions of the brain, certain psychic functions, certain groups of ideas and memories, can be utterly destroyed. These, again, are facts which I find it utterly impossible to reconcile with the doctrine that the Ego, which is built up of memories garnered in this earth life, can survive the destruction of the brain.

Now, as I have already said, there must be many Spiritualists to whom these, and facts of similar importance, are known, and who, knowing them, have, I presume, discovered some way of reconciling them with their belief in immortality. To such, then, I earnestly appeal for assistance to enable a brother, at present wandering hopelessly in the catacombs of darkness, to make his way upwards into the realms of life and light.

ICARUS.

The Light of Christ.

SIR,—At a sitting which was being held here one evening lately, at the invitation of a mother who had just lost a dearly loved son, amongst other phenomena a remarkable light was seen. It was in the form of a beautiful radiant globe, the centre of which was a bright blue of great brilliancy. It was apparently an immeasurable distance away, the wall of the room offering no obstruction to those who watched it, and it remained for about half-an-hour, when it gradually faded from their sight.

All present were filled with a sense of deep reverence and veneration. The control explained that this was indeed the Light of Christ, who, in verification of the belief which is now very generally held by Christians of every denomination, is gradually approaching this earth; and in fulfilment of His words spoken nearly two thousand years ago is coming to establish His kingdom, the reign of universal love and brotherhood, amongst us.

The control further said: 'Write thus to the Editor of "LIGHT." Tell him that Light is coming to all men. It grows brighter day by day. This Light is the Light that should lighten all men that come into the world. Love is embodied in it. Truth is bringing it. Wisdom teaches it. Faith reveals it. Hope nourishes it. Justice craves for it. Glory attends it. Peace claims it. Power waits for it. This remarkable Light is attended by hosts of angels; by dwellers in the spheres of the Blessed; by mighty conquerors; by those whose sins, being scarlet, now shine radiant in this Light. Perfected good, perfected man, perfected light.

'To these humble servants of the Cross [the five sitters present] this sign was given. Beautiful angels surrounded the medium. The Light appeared behind her; but she was pleased to know that the greatest glory shone when she spoke of Christ's power. Although not herself viewing the greatest glory of the Light she saw it, far, far away, having a star-like radiance.

'Through time, through ages of darkness that star has shone; but now it comes nearer. Watch, therefore, the signs and wonders of the times. Arm yourselves with the sword of the Spirit, the armour of Light, the Cross of Christ.'

Gisborne, New Zealand.

W. F. S.

March 14th, 1896

Spirit Photography.

SIR,—I should have added—as a postscript to my letter in 'LIGHT' of May 16th, quoting the weighty and significant words of Mrs. Maria M. King on clairvoyance—two sentences:—

In spirit photography, when genuine, it is a spirit 'so clothed,' i.e., a spirit that has succeeded in almost semi-materialising himself (or herself), that appears on the plate. And when not this, it is generally a spiritual representation or picture which the spirits have obtained or created, and have, similarly, succeeded in sufficiently materialising.

X. Y. Z.

The Dearth of Mediumship.

SIR,—May I quite briefly acknowledge my inability to perceive either force or logical sequence in the arguments of your correspondent, 'Vir'? He tells us: 'All communications from spirits are made by telepathy, not by coming back in any physical sense.'

That has still to be proved, but our primary object, I thought, was to demonstrate the existence of discarnate spirit, and not its method of manifestation, at which we do little more than guess at present. Will telepathy, however, produce the movement of heavy bodies, showers of electric lights, noises of all degrees of intensity, direct voices, writing, materialisations, &c.?

After asserting that 'All communications from spirits are made by telepathy,' it is interesting to read further on, 'It is not disembodied spirits that make the statements, it is obviously the mediums.' Upon what ground is this assumption based? Upon evidence of ignorance and error. These defects are, however, common to spirits both in and out of the flesh, and so cannot be taken to prove anything. We scarcely need reminding that error is probable and fraud possible, and let us also remember that it is more serviceable to insist that some of the phenomena are genuine than that part may be spurious.

We are also told by 'Vir,' 'If you once get hold of a name, and an audience, or many of them, take it up, the medium has no power to give another name.' This is quite at variance with the facts, for we know by experience that a greatly-longed-for name is frequently not forthcoming, while the unwanted or unknown will be presented.

I fear I can lay no claim to the 'advance' ascribed to me by 'Vir,' for my contention is now, as formerly, that the knowledge which Spiritualism affords of the continuity of life after death, coupled with the assurance that we shall reap that which we have sown, is calculated to result in some sobering of character, some fixing of the mind upon things higher and more enduring than the pleasures of earthly existence, some fresh impulse towards purity and progress. If to some people this comes home as religion, well and good; but if, on the contrary, this be indeed 'some of the dead wood on the tree of Spiritualism which must be lopped off,' then am I content that the lopping should be done by the hands of 'Vir,' rather than those of 'BIDSTON.'

'Le Diable au XIXme Siecle.'

SIR,—From the statements made by 'Q. V.' under the above heading in 'LIGHT' of the 16th May, it is conclusively shown that the publication of this book was for the special object of casting obloquy on Freemasonry, Protestantism, and occult science; but the purpose has, I rejoice to see, signally failed, since the publication of recent letters on this subject that have appeared in 'LIGHT,' and which have knocked the bottom out of the whole case.

In spite of all the protests made by worthy and respectable correspondents, that some of the priesthood connected with the Roman hierarchy have had nothing to do with its publication, I am still of opinion that a number of high officials connected with the Roman hierarchy have been at the back of the publishers, thinking that the publication would stamp out the great heresy, and at the same time prove a financial success. I will tell you why. In a previous communication of mine to 'LIGHT' on this subject, I stated that the Freemasons—I allude more particularly to the Trinitarian or Christian orders—actually claim and use, during initiations, most of the symbols that are used and exclusively claimed by the Roman hierarchy, his Holiness the Pope claiming the chief one (viz., the double Cross) for the principal ornament of his mitre or head decorations. The most important of these are the Dove, the Agnus Dei, or Lamb, and the Cross (the Roman Cross), the Crucifix, the Tiara, or Crown, with Phallus, Cross, and fleur de lis. The writer of this has, for over twenty years, been diving into 'the hidden mysteries of Nature and Science' (physically and spiritually), and within the last two months, having recently made a special trip to Rome and other important cities in Italy in search after esoteric truths, fully believes that he has obtained the true clue, which is absolutely based on *judicial astronomy*, the mystical, celestial Zodiac playing the chief part in the discovery.

Without going into full details about the discovery, I would like to say that, although the Keys of St. Peter—claimed by the Pope and Trinitarian Masons—are strictly subjective, from a theosophical point of view, they are objective and can be

handled by adepts who have been initiated into the esoteric rites of Catholicism and exalted Freemasonry. In saying this, I do not wish to detract from the Church of Rome, for since I have made this important discovery—which I honestly believe has been lost since the fourth or sixth century—my feelings towards our sister (the Pope says 'Mother') Church have undergone great changes.

The chief cause of religious persecution and sanguinary wars in past ages is owing to the fact that the episcopal priesthood, being but human, tried to hold their great learning (theosophical and physical knowledge) as a huge monopoly, which, of course, did not succeed; and, instead of keeping 'up to date,' have tried to work things on lines that suited the ignorant masses up to within the last three centuries, but are totally unfit for the nineteenth century revelations. The prediction will be laughed at, but I firmly believe that, when the subtle (esoteric) connection is understood that exists between Freemasonry and episcopalianism—particularly Romanism *pure and simple*—a compromise will be effected between all branches of Christendom, and thus bring about 'Peace on earth and goodwill towards men'; this, at least, is my ardent wish.

At a future date, and in a suitable place, I hope to be able to place my important discoveries before a select and sympathetic audience. In the meantime, I shall attempt to work them fully out, and, in order to do so, special diagrams and illustrations—bearing on astronomy and celestial masonry—will have to be prepared; for it will be no easy matter to impart mighty, but simple when once grasped, truths to your fellow beings, whose minds have not been prepared to receive such a startling announcement.

'THEOSOPHICUS AFRICANUS,' P.M., R.A., (33).

'Occult Secrets.'

SIR.—I thought it might interest your readers to know that I am staying at Ess in Germany (it being a quiet and beautiful spot), with a view of writing those occult secrets which I have long desired to unfold. I wish especially to throw some light on the Luciferian or Black Magic which so perplexes people. My work will be cast in the form of a novel. I go up the Marberg, a mountain 1,500ft. above the town, each morning and write there, as I find that alone, in this pure atmosphere, high and beautiful spiritual influences surround me. Soon after my return to London my guide wishes to deliver a course of trance lectures on the Coming Spiritual Religion, to a select few. I have found by painful experiences that these truths cannot be given to promiscuous audiences.

I have gone through long and bitter trials to find out the little I know of occult matters, and being weakly I cannot expect to live to old age. I am, therefore, told by my guide to give the rest of my life to this work of trance lectures on the Coming Spiritual Religion and to Clairvoyance. I am told also to put in typewriting those truths I have been taught, so that if not published before my death they may be preserved.

I shall be pleased if any who would aid me in the lectures would address me as below. I feel that religion must be lifted out of its materiality, that the primal truths may be re-discovered. I have been led from Orthodoxy into Agnosticism, and out of the latter into Occultism; not that of the Eastern but of the Western school, which to me is the most fitted for the Christian nations. A spiritual Christianity will yet re-illumine the altars of the Churches.

15, Lanark Villas, Maida Vale. A. F. TISDALL, A.T.C.I.

TO CORRESPONDENTS.

'A. Z.'—Please be patient. Your turn will come in due course. We have not forgotten you.

ANIMAL LIFE IN THE SPIRIT WORLD.—The subject was fully discussed in 'LIGHT' some time ago, but there will be no objection to its being resumed when a fitting opportunity offers.

TO INQUIRERS AND SPIRITUALISTS.—The members of the Spiritualists' International Corresponding Society will be pleased to assist inquirers and correspond with Spiritualists at home or abroad. For explanatory literature and list of members, address J. Allen, hon. sec., 115, White Post-lane, Manor Park, Essex. The meetings held at the above address will be closed on and from June 1st, and will re-open (D.V.) on October 4th, 1896.

SOCIETY WORK.

WELCOME HALL, 218, JUBILEE-STREET, MILB END, E.—On Sunday last Miss Marsh was again successful with her clairvoyance, nearly every description being recognised. She was highly appreciated by a large audience. She was in Dalley, trance address.—W. MARSH.

STRATFORD SOCIETY OF SPIRITUALISTS, WEST HAM-LANE, E.—On Sunday last Mr. Ronald Brailey gave an address at our hall to a large audience. Mrs. R. Brailey rendered the solo, 'The Gates of the West.' On Sunday next, Mrs. Brigham, of New York, at 6.45 p.m. Mr. Savage will be the medium for next Thursday.—THOS. MCCALLUM.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—On Sunday last Mr. E. Adams conducted the service, the subject of the address being 'The Use of Spiritualism.' A successful after séance was kindly led by Mrs. Dowdall's 'Snowflake.' Next Sunday inspirational addresses by Mrs. M. H. Wallis, of Manchester, at 11 a.m. and 6.30 p.m.—E.A.

NORTH LONDON SPIRITUALISTS' SOCIETY.—On Sunday last, in Finsbury Park, Messrs. Rodger, Valentine, Jones, Emms, and Brooks in turn addressed a good audience, many being earnest inquirers. Much literature was distributed. At Wellington Hall, in the evening, Mr. Jones, who presided, spoke upon 'Inspiration.' Mrs. Jones, under influence, gave two addresses, concluding with an eloquent appeal for help and sympathy on this side, by special sittings, to uplift and assist spirits in darkness. Mr. Emms also spoke well.—T. B.

EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE-LANE, LONDON, N.—We have a hall capable of seating one hundred and twenty persons, and are trying to do a work in this district. On the 14th inst. Miss Marsh gave excellent clairvoyance, with about twenty descriptions, all of which were recognised. On Sunday Mr. J. Allen's guides gave us another able discourse upon 'Mediumship and Its Development for Society Propaganda,' the subject being chosen by the audience. Next Sunday, at 7 p.m., Mr. Walker.—A. WALKER, Sec.

DAWN OF DAY SPIRITUAL SOCIETY (medium, Mrs. Charles Spring), 85, late 81, Fortress-road, Kentish Town.—On Sunday last a service was held at the above address, when an address was given by a young medium, Master Thomas Godfrey, upon the relation between the different spirits. The speaker (through the deficiency of light) laboured under the difficulty of not being able to see to read his notes with fluency, but he handled his subject well and proved he had worked it out with care. The society return him their sincere thanks, and hope he will favour them again on some future occasion. On Sunday next the president, Mrs. Ashton Bingham, will recite one of her spiritual poems, 'Words and Deeds,' and give a short address.—E. A. BINGHAM.

SURREY MASONIC HALL, CAMBERWELL.—We anticipated a happy time on Sunday, and we were more than gratified. Mrs. Brigham had already won golden opinions, and we can only join our friends in mutual appreciation of her highly intellectual and truly spiritual addresses, while the graceful and eloquent rendering of her impromptu poems charmed everyone. In the evening Miss Cushman kindly gave us a delightful poem, which, she explained, had been given to her in an original manner from the spirit side. It was a day that will long be remembered as one of the steps of spiritual upliftment. We were pleased to find such good audiences to welcome our friends. Sympathy and enthusiasm were not lacking, all expressing great satisfaction, and an intense desire to have the pleasure of another such meeting, and regret that our hall was not large enough to accommodate all our friends. Next Sunday, on 'Temperance and Spirituality,' by Mrs. Whyte.—A. E. B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Miss Rowan Vincent addressed a numerous audience on 'Spiritualism: Its Ideals and Realities.' The address throughout evidenced the conspicuous ability of this lady in portraying and upholding the truths of Spiritualism. Much of what certainly appeared to be genuine interest was also aroused by the clairvoyant descriptions which Miss Vincent kindly gave at the close of her address. The remarkable success which has so often attended descriptions given by this lady at the Cavendish Rooms have led many regular attendants at these meetings to express surprise—not at success, but at any apparent failures. On this occasion four descriptions were unrecognised at the time, but before the Rooms were closed another description was verified, Miss Vincent having given the somewhat uncommon Christian name of the spirit person ('Joshua') to the recipient of the description after the meeting. She then explained to some friends that so many spirit people gave her their Christian names when she was on the platform that she refrained from expressing them at the moment as she felt that she might not be able to apply them to the right persons. Another clairvoyant present stated that she saw nearly all the spirit people described by Miss Vincent, and that such must have been the case was shown by her descriptions (which were given to a lady sitting near her) tallying with Miss Vincent's. Mr. Sherman sang 'The Minstrel Boy' and 'The Lily,' by special desire, his beautiful rendering of both songs being greatly enjoyed. Next Sunday, at 7 p.m., Mr. T. Everitt, 'The Continuity of Consciousness during Sleep.'—L. H.