

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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[A Newspaper]

PRICE TWOPENCE.

NOTES BY THE WAY.

We have received a curious book from 'The Health Culture Company,' New York, entitled, 'Ye Thoroughbred,' by 'Novus Homo.' It is written in the form of 'Three Interviews: 1, Man as an Animal; 2, Man as a Magnetic Battery and an Electro-Telegraphic Machine; 3, Man Americanised. The Great Republic; its status, dangers, duties, and its future.' As to 1, the writer suggests that the human race is grossly ignorant and negligent in the primary matter of producing human beings. In discussing 2, he refers all the phenomena of the Spiritualist 'delusion' to the various forms of electrical operation in and from beings in the flesh—and here we are compelled to stop. America is welcome to the remainder.

The following story of a somewhat famous preacher in America is probably true. We hope it is. It indicates the way to Heaven in a manner no sacrament nor creed can hope to rival:—

The question, 'Where is heaven?' was put to Sam Jones by one of his wealthy church members in Georgia, whose cotton crop yielded him some 20,000 dollars the last year. 'Where is heaven?' said the rich planter. 'I'll tell you where heaven is,' said Mr Jones, 'if you will go down to the village and buy fifty dollars' worth of groceries, put them in a waggon, and take them to that poor widow on the hillside, who has three of her children sick. She is poor, and is a member of the church. Take with you a nurse, and some one to cook their meals. When you get there, read the twenty-third psalm and kneel by her side and pray. Then you will find out where heaven is.' Next day as the evangelist was walking through the village, he met the same wealthy planter, his face beaming with joy. He spoke after this manner: 'Mr. Jones, I've found out where heaven is. I went as you directed me. We took up the waggon-load of groceries, and the poor widow was completely overcome with joy. She could not express her thankfulness. As I read to her the twenty-third psalm, my heart was filled with thankfulness to God; and, when I prayed, the angels came, and I thought I was nearer to heaven than I ever had been in my life. I left the nurse and cook in her humble dwelling, and promised her she should never suffer so long as I could help her.'

'The Musical Courier' lately published some rather sorrowful facts about the sad life of the great Beethoven. At fifty years of age his greatest work had appeared, but he was embittered by opposition. He was poor, deaf, and tormented with the feeling that justice had not been done to him. When Rossini visited him in Vienna he found him beset with every appearance of a poverty which 'brought a lump into my throat,' as he afterwards said.

How often is this so! From every field of literature, art, invention, could be brought such records—part of the world's fierce Tragedy. Constantly, from the sensitive spirit, arises the inquiry, *Do they know all now?*

We do not say that joy is by itself a good argument in favour of the truth of a hope which gives it; or that the misery of regret is a valid argument in favour of the proposition that the sufferer is wrong. But we do say that

our faith in Nature (to say nothing of God) is sufficiently strong to lead us to the belief in the uses of joy and misery as suggestions, admonitions, and indications of Nature's leadings. If, for instance, the sheer atheist's emptied hopes and dried up trusts so dwarf the universe and impoverish life that he feels shrivelled or disheartened, it is a legitimate remark to make that he is probably going counter to Nature's intimations, and that anyhow he ought to bid for the best, and to give Nature 'the benefit of the doubt'; and besides, that which animates and enobles life is always more likely to be true than that which dulls and levels it.

Two quotations lie before us which keenly illustrate this reflection; both from the writings of 'unbelievers' or very poor believers. The first is by Leslie Stephen:—

Overpowered, as every honest and serious thinker is at times overpowered, by the sight of pain, folly, and helplessness, by the jarring discords which run through the vast harmony of the universe, we are yet enabled to hear at times a whisper that all is well, to trust to it as coming from the most authentic source, and to know that only the temporary bars of sense prevent us from recognising with certainty that the harmony beneath the discords is a reality and not a dream. This knowledge is embodied in the central dogma of theology. God is the name of the harmony; and God is knowable. Who would not be happy in accepting this belief, if he could accept it honestly? Who would not be glad if he could say with confidence, the evil is transitory, the good eternal: our doubts are due to limitations destined to be abolished, and the world is really an embodiment of love and wisdom, however dark it may appear to our faculties?

The second is from the remarkable book 'A Candid Examination of Theism,' by 'Physicus':—

So far as the ruination of individual happiness is concerned, no one can have a more lively perception than myself of the possibly disastrous tendency of my work. So far as I am individually concerned, the result of the analysis has been to show that, whether I regard the problem of Theism on the lower plane of strictly relative probability, or on the higher plane of purely formal considerations, it equally becomes my obvious duty to stifle all belief of the kind which I conceive to be the noblest, and to discipline my intellect with regard to this matter into an attitude of the purest scepticism. And forasmuch as I am far from being able to agree with those who affirm that the twilight doctrine of 'the new faith' is a desirable substitute for the waning splendour of 'the old,' I am not ashamed to confess that, with the virtual negation of God, the universe to me has lost its soul of loveliness; and although from henceforth the precept 'to work while it is day' will doubtless gain an intensified force from the terribly intensified meaning of the words that 'the night cometh when no man can work,' yet when at times I think, as think at times I must, of the appalling contrast between the hallowed glory of that creed which once was mine and the lonely mystery of existence as now I find it—at such time I shall ever feel it impossible to avoid the sharpest pang of which my nature is susceptible. For whether it is due to my intelligence not being sufficiently advanced to meet the requirements of the age, or whether it be due to the memory of those sacred associations which, to me at least, were the sweetest that life has given, I cannot but feel that for me and for others, who think as I do, there is a dreadful truth in those words of Hamilton: 'Philosophy having become a meditation not merely of death, but of annihilation,

the precept "know thyself" has become transformed into the terrific oracle of Œdipus, "Mayst thou ne'er know the truth of what thou art!"

Say what they like of us, they must all admit that we do make a great bid for life, that our hope is on a splendid scale, and that what we look for sets all life to music and fills the soul with joy.

THE MYSTERY OF DIANA VAUGHAN.

A NEW DEVELOPMENT.

Last week I expressed the hope that Mr. Waite's book might not be premature. As an indispensable historical account of the question up to the date of publication, its value cannot be impaired. But already the question of Miss Vaughan, and to some extent that of Palladism itself, have become complicated by a new and unexpected incident, just brought to our knowledge by Miss Vaughan herself, in the long-delayed tenth (April) number of the 'Mémoires,' received only yesterday (June 11th).

Her 'Mystery' grows apace. Domenico Margiotta, certainly the most important witness to Palladism and Diana Vaughan, the only witness for whose testimony Mr. Waite has any respect, has thrown over the Diana Vaughan of the 'Mémoires,' has declared her to be a false Diana Vaughan, an impostor, whose 'conversion is a mystification to ensnare Catholics!' 'As to the true Diana Vaughan, this farce is to her indifferent; she is the first to laugh at it. She diabolises in the Triangles more than ever. She has made her peace with Lemmi.' 'There was no exception in her case from the rule of the Pastos.'*

The reply of the writer of the 'Mémoires,' divested of all the indignation—be that real or simulated—is simply to give the lie to Margiotta, assigning as the motive of his calumny revenge for her refusal of a gift or loan of a hundred thousand francs, to enable him to restore the 'palace of his ancestors,' ruined in the Calabrian earthquakes, which turned out to be a little house, not extremely damaged.

The denunciation by Margiotta seems to have been confined to private correspondence, and we have only the version given in the 'Mémoires.' At present it is difficult to reconcile it with the fact that in his book, 'Le Palladisme,' the conversion of Diana Vaughan is recognised, and her 'Mémoires' are cited, without a hint of anything wrong. Strange to say, this point is not made by Miss Vaughan (!) in her reply. It is just possible, of course, that Margiotta was himself imposed upon at first. But how, as Mr. Lillie has pertinently asked, are we to get over the serial (March-May, 1895) 'Le Palladium Régénéré et Libré,' edited by Miss Vaughan, and the vote of censure passed upon her by the Independent Palladists on the appearance of the third number? However, we have now to wait for the *éclaircissement* which will probably follow.

June 12th, 1896.

C. C. M.

THE W. H. HARRISON FUND APPEAL.

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Previously acknowledged	74	9	6
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Further contributions will be thankfully acknowledged by Frederick H. Vasey, 82, Newington Green-road, London, N. Cheques and Postal Orders should be crossed London and Provincial Bank, Limited, Newington Green Branch.

* I have already indicated in 'LIGHT' the character of this serial. Mr. Waite describes it in his book in plain terms.

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. XXII.

(MAY 27TH, 1873.)

I am anxious to ask about the scent. It was like that I had on my handkerchief.

Like, but not the same. The scent was brought by one of the attendant spirits, and was in no way connected with that which was already in the room; nor, indeed, with any that was in your earth sphere. We are able to introduce to a room articles which are not contained in it, and we could so bring scent of your earth sphere, but in this case it is not so. We showed you the difference last time, but we prefer, if it may be, to bring the odour without the material from which it is evolved. Last night we showed you how we can make manifest not only the scent but the moisture. In all these experiments we labour to show you our power, and to convince those who need conviction, of the reality of our existence, and the extent of our knowledge and power.

Would the law of similarity, which seems to apply to the face and hands when materialised, apply here?

No; in no sense. The scent we should bring would in no way be like any that you could possess, though it might seem similar to your senses. Nor would such similarity be aught but accidental. The same applies to what you know as the lyre sound. It is not made by any means known to you or explicable to your senses. We do not use any instrument of your earth manufacture.

The vibration seems clear and audible on the table sometimes.

Yes; it is real, and so made as to be palpable to your senses.—D.

No. XXIII.

(MAY 28TH, 1873.)

I came across a reference to you in your earth life, touching a haunted house. You know of spirit influence?

Friend, I have told you of this already. Zeno, who controlled me, did frequently communicate with me. And I was accustomed to the action of spirit upon matter even then, though my knowledge was limited. The majority of those who now return to your earth and control mediums, are those who in their stay on earth were themselves recipients of spirit guidance. But not necessarily all. Some spirits who influence those still in earth life are specially selected for the purpose, as having qualities which fit them for the work, though they knew naught of spirit ministry when incarnated. We are not able to communicate freely with you now. It is better not to attempt further.

I wanted to ask who the communicating spirit was who commenced to give his name.

Friend, he will speak for himself. You drove him from you by making it difficult for him to manifest, and by interrupting his communication. It is better that you aid than thwart.

There was no intention to thwart.

No; but communications are made with difficulty, especially by intelligences who communicate for the first time or who are not accustomed to communicate, and you would do well to aid them in every way that is in your power. Proofs of power can be given at other times.

Do you know anything of a hand that was passed over Mrs. S.'s face when last we sat?

No; we do not know. We were not aware of the circumstance. One of the spirits who was able to materialise his hand, probably. —D.

No. XXIV.

(MAY 30TH, 1873.)

Can you tell me of the hand?

You have no cause to fear. The hand was the materialised hand of your friend William. He is about to leave, and came to see you before going. He would have come to you and have manifested, but the sudden fright which he inspired drove him off. He would not have touched the face of your friend, but he is not accustomed to such manifestations, and it was done in error. He will return to you, and if, in no other way, will be enabled to communicate through me with you. He is a progressive spirit, and is called to other work. The spirit who takes his place is the spirit whose figure appears in the photograph. He is now to be your guide, and will be known to you by the name of Mentor. He is a spirit who has had very large experience in guiding inquiring spirits. He is a noble and very elevated intelligence, versed in wisdom and knowledge, and valuable as instructor and guardian. He and I will now instruct and guide you, and to us, together with Rector, Philosophus, and Prudens, will your guardianship be entrusted. As I am able to communicate more freely in this way, I shall continue to supply to you the needed information generally. Rector will still continue to act as the deputy of Imperator, and will control and manage the physical spirits, and guide the manifestations. Prudens will tell you of the metaphysical doctrines to which you incline, and be able to tell you of that mixture of Platonism, Mysticism, and Pantheism which he professed in earth life as Plotinus. Philosophus will now devote himself to work which will not be manifest to you, though it is not the less real. Mentor will have a prominent place in the new scheme, by which the band will be modified and its work slightly changed. Rector, as the representative of the early Fathers of your religion, will, as time and occasion serve, tell you of their faith, and will bring to you the wise and holy spirits, high and exalted intelligences, who in their earth life were known as Polycarp and Irenæus. With these you shall converse, and from them you shall learn much. But this after a time, and only when you are prepared. That must be left in our hands and to our judgment.

We further wish you to exercise care in sitting, and to seek with discretion communications from the Chief. He will communicate at large when it is possible for him. At present the time is not come.

I am much interested. I shall be so glad to know Mentor, and am thankful that you are to remain. You are familiar to me now; even more so than my old friend. May I know who Mentor is?

Friend, we are pleased and thankful to be permitted still to minister in a work which is congenial and profitable to us. We who have been most intimately connected with you are unchanged, save that you will receive further valuable information and guidance from your new guide. You will not miss any with whom you are familiar. You will gain an element which has been absent hitherto, though partially supplied by Prudens.

He who now assumes the guardianship of your spirit is one who in earth life was celebrated as an Arabian philo-

sopher, Abou Hamed Mohamed, better known as Algazzali, the Light of Islam and Pillar of the Mosque. He was a wise and learned mystic, versed in the Neo-Platonic Philosophy, Professor of Theology at Bagdad, and the greatest and most erudite of the Arabian Philosophic School. He was an Ecstatic in the body, one who penetrated deeply into the union of Philosophy with Religion, and who knew much of the influence of mind and spirit upon matter. The blending of Neo-Platonism with the Koran produced the system of Philosophy of which he was the chiefest ornament. He lived on your earth in the early days of the eleventh century, being born at Toos, in 1058.

How was he known? I never heard of him.

As Algazzali; his father being a dealer in thread, which in his language was named Gazzal. His writings were known to none but Arabians until more than three hundred years after his departure from your earth sphere. He was variously known as Gazzali, Ghazail, and Algazel. He will tell you of himself as he is able.

Was that really Rector who spoke yesterday—not some spirit, personating him?

Yes, friend, it was himself; but his communications were spoiled, as we have indicated to you.

And Prudens, were his words dependable?

What he said dealt with general questions and was vague. It was true, but not so precise and clear as otherwise it could have been. It was when Rector found it impossible to supply precise information that he took up the communication.

I was told on one occasion, by a clairvoyante, to look into Persian and Arabic philosophy.

Yes; on that occasion Mentor was present. He and many others, Roman, Persian, Greek, Alexandrian, were attracted to you, and many crowded round. He impressed the medium with his presence, and she described him though she could not see his name. It was the same.

Did he write any considerable work?

Yes, friend; on the Revivification of the Science of Religion, and on the Rules of Science. His aim was to reconcile the Koran with Neo-Platonism. Cease, and seek not more communications until we impress you.—DOCTOR.

NEW PUBLICATIONS.

- 'The Spiritual Review,' for June. London: 113, Edgware-road, W. Price 1d.
- 'The Theosophic Isis,' for June. London: 28, Trothy-road, S.E. Price 6d. net.
- 'The Review of Reviews,' for June. London: 125, Fleet-street, E.C. Price 6d.
- 'Nature, Divinity, and Life.' Gleanings of Inner Meanings. Poetical Sketches. London: E. W. Allen, 4, Ave Maria-lane, E.C. Price 3s. 6d.
- 'The Crowd: A Study of the Popular Mind.' By GUSTAVE LE BON. London: T. Fisher Unwin, Paternoster-square, E.C. Price 6s.
- 'Supernatural Generation.' Supplemental to 'Submundanes.' A monograph privately printed. One hundred copies only issued. Robert H. Fryar, 2, Prospect-terrace, Claremont, Bath.
- 'Talks With the So-Called Dead.' A brief account of some personal experiences in Spiritualism, together with particulars concerning some extraordinary phenomena occurring at various times and places in the presence of certain eminent men and women. By J. JENKINSON. Being No. 3 of the 'Two Worlds' Handbook. Manchester: The 'Two Worlds' Publishing Co., 18, Corporation-street. Price 6d.

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 in and from June 1st, and will re-open (p.v.) on October 4th 1896.

LIFE OF THE REV. SIR FREDERICK GORE OUSELEY.

This is a remarkable and fascinating book*, and to the readers of 'LIGHT' its contents will, perhaps, be a surprise, for the life of this distinguished cleric is little else than a record of marvellous inspirational experiences, though not claiming any spirit guidance or control. Born in 1825, he showed his passion for music at the early age of three months. 'At the age of seventeen months he could sing any air to which his ear was familiarised, and every note in perfect tune.' 'When two years old his sisters and their governesses were astonished to find, when they were playing, his little hand falling instinctively on the dominants and tonics, and even when they changed the key to puzzle him, he changed his tonics and dominants without ever making a false chord.' 'At the age of three years he commenced composing in regular method and rhythm.'

At Brighton one evening a band of wind instruments stopped to play under the windows, when his father asked him what key they had been playing in. 'Why, papa,' he replied, 'it is a kind of F, but neither F natural nor F sharp;' and on his father going to the piano in the next room, he found the child (now four years old) had stated the fact, for it was a quarter of a tone too sharp for one, and as much too flat for the other.

The child never received any teaching or training, being allowed to develop his wonderful gift in his own way. It was at the same age of four, while in Brighton, that he made several discoveries of harmonies until then new to him, and, though his parents and sisters, from fear of his health suffering, forbore giving him the smallest instruction in music, he seemed by intuition to be versed in the most abstruse mysteries of harmony and modulation, so as to excite the astonishment of the most eminent professional musicians then in Brighton, who even tried him in modulating from very extreme keys. His first operetta was composed at the age of seven years, and the Duchess of Hamilton wrote of him:—

I can find no words to express my astonished delight when I saw the little fellow only six years old sit down and commence an extemporaneous performance, which baffles all description. His large eyes lighted up, his whole soul intent on what he was about, and yet such genuine childish simplicity. God has given this child an intuitive knowledge of the mysteries of sound—a creative power perfectly organised that surpasses belief.

At six years of age he played a duet with Mendelssohn; and Malibran, the great operatic singer, came to hear him, at eight years of age, improvise, and sing his opera of *L'Isola Disabitata*. So much affected was she by the performance, that she 'cried almost to hysterics.'

Sir Frederick was what is popularly called 'a believer in ghosts,' and he had a very real faith in the agency and ministrations of 'powers beyond our ken.' He was once asked, when telling some ghost stories, if he felt any fear at the sight of a ghost, to which he replied, 'I know that spirits are always near me, and why should I be afraid if I were allowed to see one?' He claimed for his family that, if any one of them was about to die, another of them would be duly warned. He used to tell a tale of how a cousin of his saw her sister one night appear to her with all her hair cut off. The sister was on her way to India, and by the next mail news came that she had died of fever on the very night of the appearance, her hair having been previously cut off by the doctor's orders.

At a certain house with which Sir F. Ouseley was once connected an apparition was often seen. All kinds of weird things were also continually happening there at night. Bells rang; windows and doors which had been duly shut and locked at evening, were found open on the following morning. In the vulgar version of the story, the ghost took the form of an old man with a brown coat; and, so strong was the local belief in the ghostly character of the apparition, that at last no one would live in the house, and eventually it was pulled down.

But before this happened Sir Frederick's experiences were as follow: Having retired one night as usual, he remembered that he had left a book he wanted in the drawing-room. With the intention of fetching it he opened the door of his bedroom, which led into a long old-fashioned corridor. There, at the end of the passage, he saw to his astonishment a bright unearthly light; and in the middle of the light he saw distinctly the figure of a man, clothed in a dressing-gown, with a flowing 'wateau' back, such as was commonly worn a century before. The expression of the man's face was fearful—suggestive of all manner of sin and wickedness; and, feeling instinctively convinced that what he saw was an evil spirit, Sir Frederick made the sign of the cross, and by the name of the Blessed Trinity adjured the spectre to depart. On coming down to breakfast the next morning Sir Frederick said nothing of what he had seen. Determined, however, to find out if there were any story connected with the house which might account for the vision, he went to the village close by and applied to the old clerk, in the hope of obtaining some information. From him he learned that a hundred years before the house had been occupied by a certain bad squire, who murdered his wife and afterwards put an end to himself. This story was corroborated on examining the parish registers; for these contained the statement that the Lord of the Manor, of that date, having murdered his wife, and having then committed suicide, his body was refused Christian burial, and was buried at the cross roads. Sir Frederick still mentioned nothing of this to any of the inmates of the house. Exactly a year afterwards, however, an Oxford friend of his, of a somewhat reckless and rowdy character, was invited to stay in the same house for a week or two. He came and was quartered in a bedroom near the end of the house, to enter which you had to go down three steps at the end of the corridor already mentioned. On the morning following his arrival the visitor came downstairs looking wretchedly ill and haggard. He announced that he had received bad news, which necessitated his immediate return to London. Indeed, he had ordered a fly to catch the first train. The news was such that he begged his hosts to ask him no further questions about it. A few weeks later Sir Frederick happened to meet his friend in the street in London, and the friend then said: 'I can tell you now what I could not tell you before about the reason of my departure the other day from ——. In the middle of the night I was awakened by the sound of a terrible struggle in the passage outside my room. I sat up in bed and listened. There were the most frightful mutterings and fearful oaths, interspersed with the words—'Too late! Too late!' All the while I felt certain that the utterances were those of a lost soul. Presently the noise of the struggling ceased, and was followed by the sound of steps labouring along towards my door, evidently the steps of someone dragging a heavy weight along the floor. A moment more, and my door was burst open with a tremendous crash, and the footsteps came down into my room, followed by the heavy weight, bump, bump, bump! down the three steps outside. I saw nothing, but was in a state of helpless terror all the rest of the night.' Whatever may be thought of the credibility of this story, so wholesome and permanent an effect had the event upon Sir Frederick's friend, that, from having been a thoroughly fast and careless man, he became, it is said, from that time forward completely changed, and was afterwards known as one of the most earnest and hard working of London clergy. The strangest part of the story (if it be true) remains still to be told. It is said that the occupier of the house, in consequence of these ghostly apparitions, determined to leave it altogether. For this purpose he went, in company with Sir Frederick Ouseley, to the owner's house in London. As the owner happened to be engaged at the moment of their arrival, they were shown into the dining-room. Immediately on entering the room, Sir Frederick, pointing to an old portrait which hung over the mantelpiece, exclaimed: 'There, —, that's the very man I saw!' The picture was that of a man with an evil countenance, and wearing the style of dress such as was worn a hundred years before. When the landlord came in his visitors took the opportunity of questioning him about the portrait. He was very unwilling to tell them much, as the portrait represented a very disreputable ancestor of his, from whom he had inherited the property. This ancestor had committed suicide, if not murder also, a century before. They could not ascertain many particulars, but all that the landlord said coincided exactly with what Sir Frederick had before discovered in connection with the old 'Manor House.'

* 'The Life of the Rev. Sir F. A. G. Ouseley, Bart.' By F. W. Joyce, M.A. (London: Methuen and Co. 7s. 6d.)

Sir Frederick, it is said, never affected to explain the strange phenomena which he experienced, but in conversation on the subject would remind his hearers of the witch of Endor episode and other supernatural appearances recorded in the Bible. These, he would point out, could not be explained by the logic of *natural* laws. His old friend Dean Kitchin said of him: 'Ouseley was a man who could not help coming in contact with ghosts! His very eyes told you so.'

It only remains to add that the volume has been handsomely got up, and contains excellent portraits and illustrations, and a good index.

SOMNAMBULIC VISION AT A DISTANCE.

The 'Annales des Science Psychiques,' for June, gives some interesting illustrations of vision at a distance by a mesmeric subject at Narbonne, which appear to be analogous to many similar phenomena with which Spiritualists are acquainted as occurring in connection with mediums. The facts are, therefore, not only interesting in themselves, but serve to show the similarity that exists between mesmeric and mediumistic phenomena; whence we may infer that there must also be similarity in the process under which these phenomena are produced.

A servant girl had disappeared from her situation one evening at six, leaving no trace. A mesmerised subject was ordered two days later to find out where the girl had gone. The subject looked back into the past and described the girl and her surroundings as she saw her in her room before she had left the house. She then described the girl's subsequent actions. A man called while her master was out; the servant left with him and went into another house opposite, whence she saw her master and mistress return and search for her. Observing this, she was afraid to return, and the man induced her to go away with him. The subject described the man, but could not give his name. She continued her account, and described them as going to the station, whence they took the train to Beziers, where she lost track of them in a crowd.

The servant was found a few days later, and the description given by the subject proved to be correct. The man who had abducted the girl was caught, and in face of the descriptions given, concluded that all was already known and confessed. From his confession it appeared that part of the incidents described by the subject on the Tuesday had only actually occurred on the Wednesday. She had thus seen both past and future events.

The operator in this case is a Doctor, and Mayor of his town. On the occasion of an election in which the Prefect or central government was opposing him, he was advised that an agent from the central government had arrived at the 'Prefecture.' He decided to use his sensitive to see if she could obtain information as to the object of this visit. Mesmerically 'induced' into the somnambulist state, she projected her perceptions to the Prefecture and described the meeting of the three officials in question, then taking place. The government agent took a piece of paper out of his pocket and gave it to the Prefect. It was a list of names of men who were to be watched and was written in blue pencil. The Mayor was spoken of, and it was stated that his office should be taken from him if possible. She then repeated the names of two policemen who were called in and to whom instructions were given.

The Mayor owns a local newspaper, the 'République Sociale.' He printed these facts and an account of the conversation held at the Prefecture, in his paper of July 22nd, 1894, but without saying how he had obtained his information. The Prefect then accused the two policemen who had received the instructions in question, of having divulged them, and ordered the suspension of the two men, in spite of their protestations that they had divulged nothing.

This account will be continued in a subsequent number of the 'Annales.' It will be interesting to learn the developments of this curious case, in which police spies find themselves subject to being spied by an invisible, impalpable power.

THE SWAMI VIVEKĀNANDA lectures on the Vedānta Philosophy and Eastern Occultism at 63, St. George's-road, Eccleston-square, S.W., every Tuesday and Thursday at 11.30 a.m. and 8.30 p.m., and is 'At Home' on Friday afternoons.

INCONSISTENT CHRISTIANS.

Scarcely a week passes without bringing to our notice some fresh illustration of the curious inconsistency of good Christian people who declare that the Bible is 'the Word of God' in every word of it, and yet denounce the poor Spiritualist who tries his best to believe in it. The good Christians are able to take in, and (we presume) to digest, any number of spiritualist stories when found in the Bible; and yet when we tell them of something similar they laugh, or call us 'fools,' or get angry. It is really very odd. Perhaps no one ever collared these one-sided believers in a more workmanlike fashion than Mr. S. C. Hall. The following is well worth preserving:—

They refuse to believe that Mr. Home and others have been raised, without hands or any visible power, and floated about a room; but they say they believe that Philip was 'taken up,' and conveyed from Gaza to Azotus; and that they credit Daniel when he says, 'He put forth the form of a hand, and took me by the back of my head, and the Spirit lifted me up between the heaven and the earth.' They will not believe that a simple, uneducated peasant girl has written Greek sentences, and a man from the plough delivered a Latin oration; but they say they believe that, on the day of Pentecost, apostles and disciples 'spoke with other tongues as the Spirit gave them utterance.' They will not credit the healing powers of the Zouave Jacob, Dr. Newton, and others; but they say they believe that at the gate of the temple called Beautiful a man was made to walk who was impotent from his mother's womb. They will not believe that a heavy table has been raised from floor to ceiling without touch of human hand; but they say they believe that the stone was rolled back from the door of the sepulchre. They will not believe that voice-music has been heard continuously when no 'living lips' were moved; but they say they believe that shepherds heard voices praising God in the highest. They will not believe in modern trance-mediumship; but they say they believe Ezekiel when he wrote, 'And the Spirit entered into me when he spake unto me, and set me on my feet, that I heard him that spake unto me.' They will not believe in the cold breeze and violent shakings of rooms that usually precede communications when Spiritualists are 'with one accord in one place'; but they say they believe in 'the rushing mighty wind' that shook the house in which the apostles were assembled. They will not believe in the voices heard by Spiritualists; though they say they believe in the voice heard by Paul on the way to Damascus, which some of the attendants 'heard not,' and in the voice that hailed our Lord, heard by some, though others 'said it thundered.' They will not believe in 'direct spirit-writing'; although they say they believe that Jehoram received a written communication from Elijah four years after he had been taken from earth. They will not believe that writings and drawings are now produced without draught, design, or will; but they say they believe that David thus received instructions how to build the Temple. They will not believe that in one day seen or unseen hands have been known to write what was afterwards read; but they say they believe in the handwriting on the wall at the feast of King Belshazzur. They will not believe that a coal of fire has been placed on the head of a white-haired man without singeing a hair; but they say they believe that three men were thrown into a fiery furnace from which they issued unscathed.

In short, that angels and spirits do now communicate with men and women, earth-living, they will not believe; although they say they believe that angels announced to the shepherds good tidings of great joy—that a multitude of the heavenly host heralded them to the manger at Bethlehem—that Moses and Elias talked with our Lord on the Mount—that it was an angel who reproved John when seeking to worship him, 'See that thou do it not, for I am thy fellow-servant, and of thy brethren the prophets.'

OBSESSION.—'Psycho' writes: I beg to suggest that if for 'Obsession' we substitute the words 'Coercive Telepathy,' we dissipate the haze that surrounds the subject. There is no doubt whatever that during the period of natural sleep we can be made the recipients of definite and unwelcome suggestions, and that these may persist—unconsciously or not—during the waking hours. The victims of Obsession (so called) need not therefore drift into an unhealthy state of mind through attributing the phenomena to mysterious causes.

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'BEWARE!'

'I very much desire to become a member of your *London Spiritualist Alliance*.'

'Certainly: it is a very simple matter; a minimum of one guinea per annum, and an election which, in your case, would be a matter of course. We have some delightful meetings, and there is a Library which may be called unique.'

'But the guinea does not include the Library, surely?'

'Yes, it does; and I hope you will use it well.'

'I think I shall. Now, there is one thing which I do not in the slightest understand. One of your members, a thorough Spiritualist, on being told of my great and increasing interest in the subject, said to me "Beware!"'

'Quite right, too.'

'"Quite right!" What do you mean? I thought it was all bright and beautiful. Of what am I to beware?'

Such was a conversation which actually occurred a short time ago; and, as many may be interested in a reply to the question, 'Of what am I to beware?' we venture to give one briefly here: and we say 'venture' because it is extremely difficult to state the whole case within the limits allotted to these Articles.

One preliminary caution may usefully be given. 'Beware!' does not necessarily mean *Don't*. The ascent of the Matterhorn is undoubtedly attended with danger; and, to every one attempting it, even a lover of and an inciter to mountain climbing might well say 'Beware!' Skating is good, but the very inviter to a skating party might quite properly say, 'Come by all means, but beware.' The prudent mother says to her daughter, 'My dear, be careful,' but she does not thereby express the hope that her daughter will avoid marriage. All this may seem matter-of-course, when put down in black and white; but we are continually surprised to find how many there are who, in various ways, take our prudent danger-signal as meaning—'Never go on at all.'

We have frequently had to notice the doleful and even tragic warnings of the writers who are never tired of telling us that Spiritualism is of the devil, and that the perils in the path of the Spiritualist are truly awful. We have largely discounted these warnings, but we have freely admitted the element of sound sense in them. There are dangers in the path of the Spiritualist; but most of them, we are bound to say, are conditioned, if not caused, by the Spiritualist himself. With a cool judgment, a temperate desire, a pure purpose, a discerning spirit, one need never fear to tread this necessarily difficult, because so much hidden, path. The hysterical, the credulous, the ill-informed, the ill-conditioned are in danger anywhere. They create their own

perils, and can turn bread into stones. Tennyson was entirely right:—

How pure at heart and sound in head,
With what divine affections bold,
Should be the man whose thoughts would hold
An hour's communion with the dead!

What fine requisites! 'Pure at heart,' 'sound in head,' 'bold, with divine affections.' Yes, truly; and, where these are not, 'Beware!'

One primary warning is that spirits are not necessarily angels, and that even an angel may make mistakes, or, what is more likely, may send down a thought distortedly, because it has to come through interfering glooms. It is very difficult to escape from the old ideas and phrases. Thus even good experienced Spiritualists talk of this and that being 'permitted.' There is probably a truth in it, but we surely go astray if we assume that 'the other world' is entirely unlike this. Here, the saint and the sinner tramp along the same road: and, if the doors are left open, saint or sinner may enter in: and there is no question of 'permission' in it. Why should we assume that on the other side everything is so reduced to a system of government and control that we can say this or that would or would not be 'permitted'? So then, we have to beware of those who come, and, in some rational but kindly way, to 'try the spirits,' and stand by one's own reason and conscience, come what will.

Again, it is necessary to beware of mediums as well as of spirits. It is as absurd to suppose that all mediums are saints as to take it for granted that all spirits are angels. We are far, very far, from advising a sinister and suspicious treatment of mediums. From that no good can come: and, indeed, that will defeat its own ends. But we do say that it is good to go all the way with the deep significance of the words 'medium' and 'sensitive.' They who ponder these words and see what they *must* involve, will not think it unnecessary to say 'Beware!'

But, on the other hand, while one needs to be wary, in order to avoid deception, one also needs to be careful in too hastily deciding that professed mediumship is a fraud because the medium has been used for or tempted into deception. It ought to be bluntly said, and no healthy-minded medium will object to our saying, that a cheat may also be a medium. And, beyond that, that a medium may be a medium in the cheating. The novice needs to be told that this is a very subtle and complex study, and that one should be prepared for contradiction, confusion, and perhaps some measure of perilous misleading.

This is but a glance over an interesting and vitally important field; but perhaps enough has been said to indicate to the thoughtful inquirer what has *not* been said. The dangers are real, but they are not much greater than the dangers which attend every important path in life, from mountain-climbing to matrimony: and we cannot help thinking that there is something childish and cowardly in the shrinking from an opening path, which leads indeed through an unknown land, not without its jungles, but which often seems to shine as with the faces of angels and the very light of God.

MR. JOHN SLATER.

A communication from Mr. J. J. Morse informs us that Mr. John Slater is on his way to London, and may be expected here almost immediately. As before, he will make his headquarters at Morse's Hotel, 26, Osnaburgh-street. We can promise him a very hearty welcome. A telegram from Miss Morse, received this (Thursday) morning, informs us that Mr. Slater has just arrived.

NOTICE.—The Editor, having seen this week's 'Light' to press, has since started for the Continent, and will be away for about a month. He leaves his work, however, in competent hands, and during his absence all communications will receive the necessary attention.

DEVIL - WORSHIP IN FRANCE.*

Mr. Waite is entitled to say (p. 306) that "The Question of Lucifer" assumes a fresh interest with the appearance of this book.' Whether his usually careful and fair examination of the evidence entitles him to add, that the question 'deserves to rank among the most extraordinary literary swindles of the present, perhaps of any century,' is a point upon which some impartial readers may prefer to suspend their judgment for the present. But all must accord to the author the praise of diligence in an intricate inquiry, beset with prejudice, and agree that he has approached it in a generally judicial spirit, and has put it into an attractive literary form. The result is that Mr. Waite's book will certainly be the starting point of information for English readers interested in the subject, even if it is not the last word of criticism. A translation for the French public is very desirable.

The issues raised, so far as they affect Freemasonry, are indicated at page 28: '(a) Masonry possesses a secret directing centre—which has been strenuously denied by the Fraternity. (b) It has a religious mission and a doctrinal propaganda—which has also been invariably denied. (c) It is concerned with political objects—which, for the most part, is denied. (d) It has a transcendental teaching—which is generally denied, and (e) is concerned largely with transcendental practices and phenomena—which would be denied absolutely, had the question been seriously raised till this day. (f) It initiates women—which, except in a very secondary, occasional, and insignificant manner, is *in toto* and at all times denied. The last point is brought within the scope of our inquiry because the Palladium is an androgyne order.'

It was inevitable that, as all the witnesses against, or to, Palladism are Catholics (M. Huysmans being no exception, as is evident from his latest and very impressive book, 'En Route'), and most of them zealous converts, the case should come before the public as an expression of the long-standing hostility between Freemasonry and the Church. This fact tends to prejudice the inquiry on one side or the other—and in a Protestant country naturally in a sense adverse to the evidence—at the outset. Mr. Waite is obviously anxious to be just, but he ought surely to be aware that in saying that 'the hostility of Continental Masons towards Catholicism, in so far as it provably exists, has been largely or exclusively created by the hostility of the Church, and we know that he hates most who hates the first,' he is not only saying what is disputable and disputed, but is begging the very question ultimately at issue. Would it not rather be reasonable to ask why, if Continental Masonry was formerly the innocent affair of ritualistic theatricals and 'banquets' which it is supposed to be in England, the Church should ever have troubled itself about it? But if, as is more presumable, there have always existed in Masonry schools of interpretation, raising lodges to the significance of anti-Christian or even only heretical associations, then there was already hostility to the Church, and to the faith of which the Church is the guardian and security.

Mr. Waite is seldom, however, chargeable with prejudice in estimating the evidence before him. He omits from consideration none of the witnesses, and analyses the testimony of each, on the whole, with patience and skill, dismissing it at length, with a reservation in the case of Professor Domenico Margiotta. It is only when he comes to the provocative 'Dr. Bataille' and Miss Diana Vaughan that he lets himself go, in language forcible, but not inappropriate. Sometimes one is inclined to think that his own reasoning or appreciation of facts is at variance with his generally adverse conclusion. Thus, there is a

chapter on 'The Discovery of M. Ricoux,' relating to an alleged 'Collection of Secret Instructions to Supreme Councils, Grand Lodges, and Grand Orient,' printed at Charleston in the year 1891. Albert Pike is therein exhibited as 'preaching Palladism in the full foulness of its doctrine and practice—the "resolution of the problem of the flesh" by indiscriminate satisfaction of the passions; the multiplication of androgyne lodges for this purpose; the dual nature of the Divine Principle; and the cultus of Lucifer as the good God.'

Mr. Waite finds in this long document a remarkable coincidence with one published by a previous witness—Leo Taxil—and alleged to have been obtained by a bribe from an officer of a Palladian Grand Council in Paris. This coincidence is not that this document, containing the alleged rituals of the New and Reformed Palladium, gives the latter the same Luciferian and immoral character as appears later in the 'discovery' of M. Ricoux. But in both we have travestied excerpts from Eliphas Lévi; and upon this circumstance Mr. Waite, who seemed to have discredited and dismissed Leo Taxil, founds the following important piece of reasoning:—

It is impossible that two persons, working independently for the production of bogus documents, should both borrow from the same source [is it?]; hence Leo Taxil and M. Ricoux, if they have been guilty of imposition, must certainly have collaborated. It is unreasonable, however, to advance such an accusation in the absence of any evidence; and if we accept the contribution of M. Ricoux as made in perfect good faith, we must acknowledge that it exonerates Leo Taxil from the possible suspicion of himself adapting Lévi; and then the existence of a theurgic society, based on Manichæan principles, instituted by Albert Pike, and possessing a magical ritual taken in part from Lévi, wears a more serious aspect than when it rested on the unsupported assurance of one witness. The discovery of M. Ricoux is obviously of the first importance, and it is certainly to be regretted that he has not substantiated it by depositing the 'Collection of Instructions' in the National Library, supposing it to be in his possession, or by photographing instead of transcribing, supposing he was pledged to its return.

Readers must be left to satisfy themselves, if they can, with the eventual dismissal of these considerations, partly on account of the unsatisfactory character of the corroborative evidence, partly because after all, in Mr. Waite's view, the connection of Palladism with Masonry is insufficiently proved. Within the limits of this notice it is impossible to pursue his criticism in any detail. A great deal is made to turn on the extensive use, or misuse, of Eliphas Lévi's works. Here we must confess to some perplexity of our own, if it is not Mr. Waite's. Notwithstanding the argument just quoted in the case of Leo Taxil and M. Ricoux, the adaptation of Lévi is in general treated as discrediting the witnesses. Indeed, this point is returned to again and again throughout the book. And yet Mr. Waite at least partially sees and states the obvious answer that there may be a true connection between the alleged rituals and the disclosures of Lévi—whether the authors of the rituals adapted Lévi in their own sense, or Lévi adapted the rituals in his—without imputing mere plagiarism to the present witnesses. Mr. Waite cites Lévi's own statement that he was not a Mason. But even accepting that statement without reserve, it is nothing to the point. He was certainly a repository of occult tradition, not its inventor. If not a Mason, he could not (lawfully) have received it *as Masonry*, from Masons *as such*. That is all. Palladism, if it exists in connection with Masonry, has certainly and admittedly been imposed on Masonry by those who have used their position as high-grade Masons for the purpose. The symbols of ordinary Masonry admit of different interpretations, of potential developments in different directions. Only by virtue of some interpretation and development could the Order possess any spiritual or intellectual vitality.

* By Arthur Edward Waite. London: Redway, 1896. 5s., net.

Its frequent reconstitutions and universal diffusion make it ridiculous to suppose that it is essentially only a mutual benefit society (a character not very effectually maintained) relieved by mummery and guzzling. The question is, what interpretation, what development, has possessed itself of the organisation. Of course, the autonomy of the different Orders, and their national character, excluding the unity of an international, or universal, government, must inevitably tend to sectarian and mutually opposed developments. It is consequently certain that those who were in earnest with Masonry, understanding its potentialities, would set themselves, as Albert Pike is said to have done, to centralise and consolidate. But this could only happen under the inspiration of intense and definite beliefs, and a great practical purpose.

Is the evidence of Mr. Yarker, quoted by Mr. Waite at p. 215 and p. 250, quite at variance with the above considerations? Mr. Yarker had never heard of the Palladium till the report of it came over from France. He is a member of the thirty-third degree of the Ancient and Accepted Scotch Rite, and we are naturally rather puzzled to find him saying: 'The good feeling of Masonry has been perpetually destroyed in every country where the Ancient and Accepted rite exists, and it must be so in the very nature of its claims and laws.' However, that is not the point:—

He (Mr. Yarker) is perfectly well acquainted with the claim of the Charleston Supreme Council to supreme power in Masonry, and [says] that it is a usurpation founded on a forgery. In a letter which he had occasion to address some time since to a Catholic priest on this very subject, he remarks: 'The late Albert Pike, of Charleston, as an able Mason, was undoubtedly a Masonic Pope, who kept in leading strings all the Supreme Grand Councils of the world, including the Supreme Grand Councils of England, Ireland, and Scotland, the first of which includes the Prince of Wales, Lord Lathom and other peers, who were in alliance with him, and in actual submission.

The same eminent authority further tells us:—

(a) That the Scottish or Ancient and Accepted Rite has nothing occult about it, but the Memphis and Misraim Rites are wholly occultism. (b) That Pike has, however, added occult matters from these occult rites. (c) That Pike, as a very able man, ruled the whole of the Supreme Grand Councils of the thirty-third (Ancient and Accepted), which almost all originated from Charleston. (d) That this is the only form in which there can be said to have been a Dogmatic Directorate.

From this and other information he has obtained, Mr. Waite observes:—

The obvious conclusion is that the alleged Table of High-grade Masonry is a bogus document, founded on some official lists of the Ancient and Accepted Scotch Rite.

Now, if we consider what is positive in the above statements by Mr. Yarker, we shall perhaps be better able to estimate the force of what is negative. And having regard to the admitted authority and occultism of Albert Pike, and to the pretensions of the Ancient and Accepted Rite, of which he was the head, to universal supremacy in Masonry, we are at least prepared to hear that the master mind endeavoured, by a superinduced organisation, to fix and transmit the authority which gave unity, and the tendency which gave significance. Already, in 1853, the French Mason, Ragon, in his book, 'L'Orthodoxie Maçonnique,' had expressed the aspiration for central unity, for 'impulsion, intellectual and administrative,' to national centres. Thus the idea was in the air. In 1870 we come to something more definite. Mr. Waite, while emphasising his sense of the importance of Margiotta's testimony, nevertheless refers only in general terms (Chapter X.) to 'the great compact between Mazzini and Albert Pike which produced the New and Reformed Palladium,' of which 'we owe the most explicit account' to Margiotta. This account includes the text of part of a confidential letter on the subject from Mazzini to Pike

(April 22nd, 1870), a letter not previously published (as far as we are aware). Surely it ought to have been set out, with some judgment on the question—if question there is—of its authenticity. So far as given by Margiotta ('Lemmi,' p. 85, note) it is (translated) as follows:—

We let all the federations subsist as they are, keep all the existing rites with their systems, their central authorities and their different modes of correspondence between high grades of the same rite; but we create a supreme rite, which shall remain unknown, and into which we shall call the High-Masons of our choice, imposing upon them the strictest secrecy towards their other brethren of the ordinary rites. By this supreme rite we shall govern the whole Freemasonry; it will be of that the single universal centre, all the more powerful for direction the more it shall be ignored.

Margiotta is certainly not, in Mr. Waite's view, a forger of documents. Naturally, we require to know how access was obtained, not only to this, but to a number of documents which, if they are genuine, prove the character as well as the existence of Palladism up to the hilt. Mr. Waite, however, is less concerned with the question of the existence of Palladism than with the evidence of its organic connection with general Masonry. This evidence he considers to be utterly discredited by the confusion he certainly shows to have been made between the Palladium and the Ancient and Accepted Scotch Rite. Now, it scarcely admits of doubt that as long as Albert Pike lived, the organisation of the Ancient and Accepted Rite would be practically at the service of Palladism, if Pike had created the latter in the spirit of Mazzini's letter. So that the continued, secret influence of Palladism over Masonry would only be a question of the perpetuation of a central authority similar to Pike's. And this view of the matter seems to be the key to a great deal that is otherwise obscure and perplexing in the whole history, as we have it from witnesses who have not been careful to distinguish what was formally from what was virtually true of the organisation of Palladism. Herein, also, consists the real interest of the schism of 1893. Upon this the author remarks (p. 212):—

But possibly the strongest evidence is less of a documentary kind; the minute account of the warfare waged by Signor Margiotta and other Italian Masons, in which they were helped by Miss Vaughan, to prevent the accession of Lemmi to the sovereign pontificate upon the death of Albert Pike and the transfer of the centre to Rome, seems to bear upon the surface every reasonable sign that it cannot be an invented narrative. Indeed, the first impulse upon reading the testimony of this witness, leaps irresistibly to conclude that the denial of the main allegations is no longer possible. A searching analysis does, however, reveal sufficient grounds to warrant a different judgment.

But in reading the searching analysis which was to invalidate the presumption afforded by Margiotta's account of the schism, we find that it is still little more than a criticism of the documentary evidence. After the most attentive perusal we are unable to follow the reasoning, or to discover the exact conclusion to which Mr. Waite would lead us. Can it be that Margiotta's minute account of the schism, in which he was an actor, is invented? But though it is suggested, in relation to the documents, that this witness was 'imposed upon,' 'grossly deceived,' and that he was gulled in regard to some alleged phenomena, the only hint of doubt of his good faith is contained in the not very forcible remark, 'Lastly, his own personal credibility seems seriously at stake when he talks of "triangular provinces"'—the reason given being that 'they have never existed in Masonry'! Mr. Waite can hardly mean that this detailed narrative of the schism, which turns wholly upon Palladism, and which he finds on the face of it convincing of 'the main allegations,' is to be rejected as an invention by Margiotta because the latter asserts Palladism and uses its language.

We do not in the least care to inquire whether Margiotta as a witness would be 'a *persona grata* to the Society for Psychical Research.' We have ideas of evidence not entirely governed by the views finding acceptance in that society. In our notes on this book we have queried certain particulars as hasty and arbitrary in Mr. Waite's summary of Margiotta at p. 223; but we must hurry on to more noticeable points. There is one which, on reading 'Lemmi,' we thought for a moment more damaging to Margiotta's evidence than anything else:—

The documentary *pièce de résistance* (says Mr. Waite) upon which our author relies as evidence of an international Masonic organisation, is a certain *Voûte de Protestation*, on the part of a so-called Mother-Lodge Lotus of England, secret temple of Oxford-street, against the transfer of the Dogmatic Directory from Charleston to Rome. . . . Signor Domenico Margiotta has been grossly deceived over this document. What he prints as the English original side by side with a French translation is a clumsy and ridiculous specimen of 'English as she is wrote,' and the French is really the original.

Mr. Waite proceeds to give some samples of this English. They are extremely funny. The present writer, when reading Margiotta's book, had actually to turn more than once from the so-called English to the French, to make out what was meant. Of course the French is the original of the two texts given. And if there were no explanation, it could hardly be a question of Margiotta being deceived. *The Voûte de Protestation*, the Committee, and Miss Vaughan, as one of the Committee, would vanish into air. The narrative of the schism itself could hardly survive. But Mr. Waite seems to have overlooked the preliminary small-print 'note' at page 319 ('Lemmi'). 'Le 15 décembre, Voûte de Protestation des hauts-maçons américains; le texte original est du F. Palacios' (italics ours)—a Mexican, apparently of Italian or Spanish nationality. Now it is most unlikely that of the three members of the Committee, the one foreigner should be selected to draw up a document in English. The note can hardly mean that Palacios was the author of the original English, but only that it was from him that Margiotta obtained the English version printed as the original in his book. If that is all, it does not follow that there was no correct English original, but only that Palacios, not having the latter at the time Margiotta required it, supplied his own absurd translation, probably not understanding the importance of an exact reproduction for Margiotta's purpose. As the Protest was chiefly for Continental circulation, the French copy would be most important, and the English copy might not be retained. This or some similar explanation seems at least as likely as that anyone, intending to perpetrate a fraud, should not have taken the easy precaution to obtain an English version from some one decently competent to write it.

There is one point which the author seems to have overlooked in the evidence of Margiotta. It is the very large sums of money said to be at the disposal of the Palladian chiefs from Masonic contributions. If these statements can be credited, the Peter's Pence of Palladism must be collected over a great area. Margiotta's account of the sums disbursed in bribes or compensations to secure the consolidation of the Order, and for the election of Lemmi, deserves some examination in connection with the question of the actual extension of Palladism.

Mr. Waite must be congratulated on his complete and original exposures of several of the marvellous stories in 'Le Diable au XIX^{me} Siècle,' which offered the possibility of positive refutation. 'Dr. Bataille' is fatally discredited. And it is difficult for those who have associated themselves with him to escape suspicion. As to Miss Vaughan, the specific denial by Dr. Wynn Westcott of a specific statement by her has been already before the readers of 'LIGHT.' Mr. Waite adds another from another

gentleman, Mr. Robert S. Brown, a high Masonic dignitary in Scotland, charged by Miss Vaughan more or less definitely with Luciferian proclivities. We have a subjective assurance that Dr. Westcott's and Mr. Brown's denials are more worthy of credit than the statements of the questionable writer of 'Mémoires d'une Ex-Palladiste'; and if we take any exception to Mr. Waite's immediate pronouncement, that 'in each and all of these statements this malicious woman has lied foully,' it is only on the logical consideration that contradictions are not absolutely conclusive of the issues which they raise. However, as will be seen by reference to another column in this number of 'LIGHT,' the 'mystery of Diana Vaughan' has now entered on a new phase. But it does not come within the scope of this review to discuss the bearing of the communication received upon the evidence as it was before the author of this book.

Mr. Waite, we observe, is also among the prophets. That is to say, he knows better than we do, like so many of our scientific instructors, what is possible and impossible—especially the latter—in life and nature. He has a sense for the veracious in matters transcendental, which is offended by the alleged phenomena of Palladism. At pp. 233, 234 we have a list of impossibilities, among them that 'it is impossible that tables and organs shall be found suspended from a ceiling at the close of a spiritual (*sic*) séance; it is impossible that the serpent of Sophia Walder should have been elongated in the manner described.' Mr. Waite is so sure of this—reasoning he calls it—that 'it is almost unnecessary to develop it.' 'Genuine transcendental phenomena may extend the accepted limits of probability (!) but when alleged transcendental phenomena do violence to all probability' (that is, he has said, 'from the transcendental standpoint'), 'that is the unfailing test of hallucination or untruth on the part of those who depose to them.' Is it, indeed? And are we really to introduce into 'transcendentalism' that very test of 'probability,' taken from our present elementary experience of occult phenomena, which, in the long history of physical science, has over and over again stood in the way of recognition of physical discoveries? Somewhere in his book, Mr. Waite, with amiable exaggeration, designates as an 'eminent' transcendentalist a person long known to our readers by his contributions in 'LIGHT.' Well, that person has put forward a view of these exceeding marvels which it may be worth while to oppose again here to Mr. Waite's 'test.' It is that Faith realises; both as evocative of response from spiritual powers (be these of what character they may), and as giving forth the psycho-physical condition, basis, or sphere, of operative energy. It is that the determination and intensity of their faith, their collective psychical harmony and élan, is the true measure of the possible objective experience of the 'assistants' or circle. It is, therefore, that the experience of mere 'investigators,' with their doubts, their conceit, their superficiality, and their lack of solidarity, can be no measure of phenomenal possibilities, can at most afford a hint, a rudimentary anticipation, of what is possible. Needless to say, such considerations do not prove, they only make *a priori* credible, testimony which, in the case of the egregious 'Dr. Bataille,' may be dismissed now that we know what sort of a witness he is. In justice to Mr. Waite, it ought to be said that he apparently does not rest altogether satisfied with his 'test,' but adds, later on, that 'to distinguish the limits of possibility in these matters would involve a technical discussion for which there is no opportunity here.' We imagine that a 'technical' discussion of the limits of possibility must be for those who possess an exact science of transcendent processes in relation to our physical sphere. Certainly, if Mr. Waite is one of these, we shall all be glad to hear from him when he finds convenient opportunity.

Mr. Waite ends by saying that the question is not closed, though he leaves us in no doubt as to his own judgment of what the conclusion will be. It is the opinion of some that the question, in its entirety, is only just opening; that the phase of materialism is superficial and transient, but represents a demand for sensible evidence which is influencing the deeply-seated revolt against orthodox conceptions in the direction of thaumaturgy, inevitably associated with dogmatic beliefs. That the latter should take the form of an imitative reversal of Christianity is natural enough—*Demon est Deus inversus*. The professedly secret organisation of Freemasonry cannot but expose it to suspicion, if it is not to be neglected in contempt. If Freemasonry is merely speculative, there is, in these days, no longer any reason for secrecy, which can only serve to protect bad philosophy from criticism. As a matter of fact, we know that its principal energy abroad is political and anti-Catholic. It is said that even some Protestant denominations in America have now taken the alarm, and are now forbidding Freemasonry to their members. If we really have eventually to dismiss the whole of this French and Italian evidence of Luciferism in any connection with Masonry, we must indeed say with Mr. Waite that it is a most extraordinary literary swindle. But with all possible recognition of the value of the book before us—which we have attacked on some points all the more freely because of that value—we seem to be far as yet from that conclusion. We may still smile at Diabolism as an ecclesiastical bogey, under the influence of a philosophy which thinks it says something when it substitutes the word 'principle' for personality. But there is more occult knowledge, as there is also—*pace* Mr. Waite—a profounder mysticism, in the Catholic Church than in all the ranks of dilettante Spiritists, or even, perhaps, of 'transcendentalists' who know what is impossible. And it may be that we shall end by acknowledging that it was not without reason that the warning went forth from the Vatican: *Vocilla regis prodeunt inferni*.

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.]

Eliphas Lévi.

SIR,—I am obliged to 'C. C. M.' for quoting at length the passage that I am said to have ignored, because in point of fact I have completely overlooked it. I had written down from Eliphas Lévi, too hastily as it seems, several passages about Baphomet in my note-book, and I was away at Bournemouth for my health when I wrote the article, with nothing but these notes to consult. I selected the first passage that came to hand.

Eliphas Lévi, in the passage in question, says practically that all initiates in the Occult Sciences have adored Baphomet, and then he, without doubt, announces that this remark is restricted to 'inferior initiates and profaners of the Great Arcanum.' But in the same volume are passages in which he makes no such restriction. 'The entire Kabbalah and all magic is divided in point of fact between the worship of the goat of sacrifice and the scapegoat.' Then follows a long eulogistic description of the Baphomet of his frontispiece, and he thus goes on: 'Behold the darkness of the Sanctuary rolled away. Behold this terrible Sphinx of the Middle Ages detected and hurled from his throne! *Quomodo recidisti Lucifer*. The terrible Baphomet is no longer like all the puzzling and monstrous idols and dreams of ancient science anything more than an innocent and indeed pious hieroglyph.' ('Dogme de la Haute-Magie,' Vol. II., p. 212.)

Now, plainly here, if no knowledge of the Kabbalah and magic can be obtained without a 'worship' of this 'scapegoat,' Baphomet, there is no restriction to lower initiates. And the author goes on to draw what seems to me a parallel between the animal symbols of Baphomet and animal symbols of Christ in the early Church. What was the 'image,' the 'symbol of the Lord' spoken of by Lavater?

I will cite one more passage. Eliphas Lévi asks (Vol. I., p. 75) whether the Templars really worshipped Baphomet with indecent homage. He answers in the affirmative. 'They were guilty of a great crime,' and were justly punished. But what was this great crime? Not Baphomet worship and its indecencies by any means. 'They allowed the profane to get a peep at the sanctuary of the old initiation.' Here again Baphomet worship, far from being confined to the lower initiates, is the 'sanctuary of the old initiation.' It must be remembered that the Martinistes professed to be connected with the Templars by an unbroken chain. *Jesuitico-Templari*, they are called by Ragon.

Besides, if Baphomet is the Azote, and the Azote is Eliphas Lévi's only God, it certainly follows that if the worship of this God is confined to lower initiates and profaners of the mysteries, the great Eliphas himself must be ranked amongst these.

ARTHUR LILLIE.

Miracles and Modern Spiritualism.

SIR,—Your correspondent, 'Scriba,' has overlooked the fact that both the passages he quotes from the latest editions of my books appeared in the first editions, about twenty years ago. 'Natural Selection' was published in 1870, and the chapter from which he quotes is reprinted without alteration, as shown in the preface, where all additions or alterations are referred to. My 'Miracles and Modern Spiritualism' was published in 1874, and no alteration has been made in the chapter quoted. I do not myself see any inconsistency in the passages quoted by your correspondent. I believe that the individual human spirit is developed in and by means of the body, and that the mental powers and faculties of the spirit are developed along with, and by means of, the brain. When it leaves the body it possesses the exact grade of development and amount of knowledge it had acquired in the body, the spirit of a child possessing the mind of a child, and that of a philosopher the mind of a philosopher. The statement that 'size of brain is one of the most important elements which determine mental power or capacity,' is in perfect harmony with the other statement that it is 'spirit alone that feels, and perceives, and thinks'; though, so long as the spirit is in the body, it does so by means of the brain and nervous system which formed an essential condition of its development. If this were not so, if the spirit were mentally independent of the organism it is here bound up with, there would be no close relation between the mental powers and characters of the spirits of infants and adults, or those of fools and wise men, who, the moment they got rid of the body, would be alike in mental power and knowledge. But all the facts and all the teaching of spirit phenomena show us that this is not so, but that the spirit is exactly what it was here, and starts on its further development from the exact point it had reached here.

I am obliged to 'Scriba' for pointing out the misprint on p. 124, and I shall esteem it a favour if he will send me any other misprints or errors he has detected in order that I may have an *errata* slip inserted in all unsold copies.

ALFRED R. WALLACE.

Fraudulent Mediumship.

SIR,—I think that Mr. Lord's letter, in your issue of May 30th, and his attack on Mr. Blacklock, are very unfair and quite uncalled for. True Spiritualists ought rather to thank Mr. Blacklock for having put them on their guard against fraud, of which, unfortunately, there is too much in our midst. Why is the possibility of fraud left open? I fear, sir, the blame lies with those 'very old Spiritualists' spoken of in Mr. Lord's letter, who cannot, or will not, see the utility and necessity of applying, in all materialising séances, sufficient test conditions to make fraud impossible. They ought to be in the front rank, leading the cause onward and guarding it against deception; but they apparently prefer to pose as protectors of shaly mediums. They would be doing a greater service, under the present circumstances, if they counselled the mediums to vindicate their characters as materialising mediums, who, if they cared for their own reputation and the honour of the cause they profess to serve, would offer to sit under the severest test conditions that could be legitimately applied.

Let the sitters be chosen from the societies in the neighbourhood, one sitter for each society, the conditions to be agreed on and published beforehand. Let these see fair play given to the medium, but let them also require it for the sitters. It would be a great pleasure to me and many more readers of your

valuable paper to hear of the acceptance of this suggestion, and a greater pleasure still to hear of them coming creditably through it.

I think before Spiritualism makes much advance some such refining process of casting out fraud is needed in all phases of mediumship. The truth would not suffer, but only the false would be blotted out, and our progress quickened.

J. WATSON.

SIR,—Kindly allow me to vindicate my character as an honest medium. Mr. Blacklock believes it is only by strict adherence to truth and justice that Spiritualism will make headway. You will agree with me, I think, when I say that every seance must stand alone, *and be judged, not only by the result, but by the conditions, physical and mental, of sitters and medium.* When Mr. Blacklock coupled my name with the late exposure, had he wished to adhere strictly to justice and truth, he would have related his experience of my mediumship during the two years I sat with him, part of the time under test conditions, tied up in a black bag; and he would have also stated that he had given me several invitations to sit with him within the last year. This I positively refuse to do, but I have several friends both in the North and South quite willing to vindicate me as to my honesty as a medium. And in the interest of the above-named truth and justice, I ask Mr. William Armstrong, Mr. Thomas Ashton, Mr. and Mrs. John Lord, and Mr. and Mrs. T. C. Eliot to form a circle, invite Dr. Bowie, yourself, or any person they desire to have present—a record of each seance to be sent to you, asking that you will report on the same. I will sit under *any test conditions* the above-named persons may deem prudent to impose.

MRS. WARREN.

30, Long-row, Monkwearmouth, Sunderland.

An Unbeliever's Difficulties.

SIR,—While acknowledging myself deeply grateful to your correspondents for their kindly endeavours to throw light on my path, and enable me to surmount the difficulties which prevent my accepting the doctrine that the soul or thinking self survives destruction of the body, I regret I must at the same time confess that, notwithstanding these endeavours, my difficulties remain as insurmountable as ever. This unfortunate result appears to me to be the outcome of a want of full and clear apprehension of the request I made. I submitted certain facts. Your correspondents, it is satisfactory to note, admit these facts. Mr. R. M. Theobald says: 'The facts to which "Icarus" refers are indisputable,' and 'Vir' says: 'All well-instructed Spiritualists accept the facts which "Icarus" mentions.' Here, then, is a common basis. What I wanted, and still want, to know is, how these facts can be reconciled with the doctrine and alleged facts of Spiritualism, which are very far indeed from being commonly accepted by well-instructed people. Clearly, it is no answer to this request to refer me to these same disputed facts, as some of your correspondents do, or, as most of them do, to reiterate the spiritualistic doctrine that the body is the mere instrument of the soul. This latter is precisely the point at issue. If the body is in reality the mere instrument of the soul, an instrument with which the soul can dispense, and still continue to exercise its functions, how, I ask, can the submitted facts be reconciled with this doctrine, for, to me, they seem utterly antagonistic to it? 'Bidston' suggests that the hostility of the facts revealed by cutting off the blood supply of the brain, may be got rid of by the analogy of a person standing at a window and lowering the blind, thus 'cutting off his own appearance to those outside.' But the two cases are very different. By lowering the blind we may cease to appear to those outside, but by lowering, or cutting off, the blood supply we not only cease to manifest outwardly, but also inwardly. As an intelligence, we disappear, not merely to the outsider, but also to ourselves. We lose self-consciousness. We cease to feel and think, till the life-current is turned on again. It is this same fact of suppressed or disordered subjectivity which overthrows all instrumental analogies. On the spiritualistic hypothesis the soul has certain faculties or functions, and in the exercise of these it is wholly independent of the body or of bodily conditions. We observe and make experiments, and discover that in reality all the so-called psychic faculties, without exception, are liable to suppression, disorder, and decay, consequent on altered bodily conditions. Is imagination a function of the soul, or of the body? If of the soul, why does pressure on the brain suppress it in a moment? Is reason a

function of the soul or of the body? If of the soul, why does sudden stoppage of the circulation bring a train of reasoning to an abrupt termination, which train of reasoning is only resumed when the current is again permitted to flow? Is memory a function of the soul or of the body? If of the soul, why does destruction of certain portions of the cerebral cortex abolish whole categories of memories, and incapacitate the individual for life in respect to such memories? Does not this fact imply that all memories are preserved and incarnated in the brain substance? If so, destruction of the brain involves annihilation of all the soul's memories; and, apart from its memories, what is a soul and what its survival? Clearly musical instrument and other instrumental analogies cannot help us in face of facts such as these, because these analogies refer only to objective or outward manifestations and not to inward, subjective, or purely psychic activities. So I remain just where I was, that is, utterly unable to reconcile these and many other facts of common observation and knowledge with spiritualistic doctrine.

But it may be asked why I do not throw these irreconcilable facts overboard and rely instead on the opposing facts set forward by Spiritualists. For these reasons. I find, by daily and hourly observation, that the alleged facts of Spiritualism cannot be relied on in the conduct of every-day affairs. We may be assured, on what seems unimpeachable testimony, that a human being can rise and float about in the air. But if a steeple-jack loses his hold, or a person wishes to escape from a burning building, can they rely on this power to bring them safely to the ground? If a person loses a hand or arm, can he rely on his own or other spirits to manufacture him a new one? If accident deprives an individual of his eyes, can he rely on spirit-vision to enable him to carry on his trade of compositor or printers' reader? If a person is unfortunate enough to be murdered and robbed, do we find that his family can rely on getting full details of the crime from his ghost or spirit? In short, in the daily conduct of our affairs we all have to act as if the facts revealed by Spiritualism had no existence. How different it is in regard to the facts revealed by materialistic science! We all rely on them because we find them perpetually verified in our daily experience. Is it wonderful, then, if people find it difficult to throw aside continually verified facts to grasp alleged facts all but continually falsified? But I do not wish to be misunderstood. I do not say there are no genuine facts 'relating to trance, clairvoyance, hypnotism, mesmerism, sleep and dreams, and mediumship.' What I contend is, that none of the facts disclosed in connection with these subjects involve any other psychic agency than that of living incarnate human beings. Through mal-observation and false inferences Spiritualists have been attributing to the departed what is consciously or unconsciously due to the agency of those still in the flesh. With increased strictness of observation and accuracy of inference, this mistake is being gradually corrected. Hence the outcry that Spiritualism is becalmed, the complaints of the growing dearth of 'phenomena,' and the spreading belief that Spiritualism is being ruined by hypnotic and psychical researchers, just in the same sense and in the same way as alchemy was ruined by chemistry, and astrology by astronomy.

'ICARUS.'

SIR,—I am a weekly reader of 'LIGHT,' and I am also, like 'Icarus,' a believer in the abnormal facts (which I have never witnessed), which it is its chief business, at present, to set forth for examination and criticism. The 'facts' which 'LIGHT' tells of are of such a character that the general intelligence of the time is quite unable to receive them as such, and that for reasons such as 'Icarus' sets forth. Herbert Spencer speaks of them as the 'alleged' facts of Spiritualists, 'many of which imply a direct negation of the mechanical axiom that action and reaction are equal and opposite,' and speaks depreciatingly of Professor De Morgan, 'who, bringing his mental eye to bear with microscopic power on some small part of a question, ignored its main features.' Although this observation occurs just previously to the remark about 'alleged' facts, I fancy it must have reference to them and to the Professor's belief in them as genuine facts, and by implication it affirms that the Professor's powers of inductive reasoning were very limited. But surely the Professor *saw* and *heard* something entirely unaccountable to him upon the 'mechanical' axiom aforesaid, of which we can hardly believe him to have been ignorant. It would be interesting, and certainly not impertinent, to inquire if Mr. Spencer took any trouble to inquire into the alleged facts himself, or accepted them simply as being 'alleged.' One can readily

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believe that even if he did so, he with his 'bias' (the various forms of which he dwells upon in his 'Study of Sociology') would receive no satisfaction. But it is open to a mind that has no bias either for or against them to believe the statements made in great simplicity by men and women of all grades of character and intelligence, many of them standing very high in both respects, that they have seen and heard phenomena which convinced them that invisible (and imponderable) powers were acting perceptibly and intelligently. If these facts are alleged by people whose word would be accepted upon any other topic, why should it not be upon this? Mr. Spencer seems to have been entirely unaware of the bias existing in his own mind in favour of the inviolability of 'natural laws.' Accepting the alleged facts, his mechanical axiom goes to the wall—it has nothing to do with the matter. And, in reference to axioms of this nature, are we quite sure that they are eternal and absolute? How is it possible for us to know? Mr. Spencer cannot but acknowledge, very reluctantly it would seem, that there is after all a Power, outside nature, that sets the whole machinery of the universe in motion, and which must therefore be superior to it and not subject to its 'laws,' so-called. True, it may be accepted, tentatively and for temporal purposes, that the sum of reaction is equal to the impelling force, but this may not be true of any reaction that we can particularly observe: it probably is not true of anything coming under human ken, although, indeed, approximations are so frequent and close that we infer the 'law'; and Mr. Spencer particularly requests us to mark the difference between a fact and an inference. But is it not a presumption indescribably monstrous that would limit the Creator's action to the routine courses that alone come under the creature's purview, and which are framed for him simply to meet his temporal needs? Avarnt Sathanas! One is moved to this interjection by the outrageously absurd over-estimate that men form of their intellectual powers, and their utter negation of the fact that they are but things of a moment, here today and gone to-morrow. How should such be able to pronounce upon eternal things? 'Icarus' does not seem to recognise the fact that what are called laws of nature are simply after all matters of routine continually repeated, and which may not be, and as Mr. Spencer acknowledges, are not found to be invariable.

R. PADGEM.

A Case of Remarkable Cure.

SIR,—With the view of doing a service to the public at large, and particularly to the actual sufferers, I beg you kindly to insert this letter in your valuable paper.

I have been a great sufferer for ten years with my legs, and particularly my knees, the pain being so intense that I could move but very little, and even then only with the support of two sticks. In the year 1887 I was admitted an in-patient in St. George's Hospital, where I remained for several weeks without deriving any benefit from the treatment, it being the opinion of the physicians there that I should never be able to walk again. I was then recommended to take Turkish baths, and I did so; but not only have they not done me any good, but, on the contrary, debilitated me to such a degree that it was impossible for me even to stand. Then I went to St. Mary's Hospital, where they told me that they could not do me any good. After this I consulted successively three of the most eminent professional men in London, but also without obtaining the desired effect. Then I went to the Royal Mineral Water Hospital at Bath, where I remained three months; but I got no better, and the doctors of the house told me that my legs were worn out long before their time. Nearly all the doctors who attended me, privately or in hospitals, pronounced my complaint chronic rheumatism, but one of them believed that it was sciatica. I returned home from Bath with the feeling of being a cripple and sufferer the remainder of my life. But, fortunately, it was suggested to me to put myself under the treatment of Professor Omerin, who, after examination, told me that my illness was neither chronic rheumatism nor sciatica, and that he would cure me very soon. Thank God, after eleven treatments, I became so well as to be able to walk without sticks, and without feeling any pain; and now I am, in fact, quite another woman.—Your obedient servant,

70, Star-street, Edgware-road, W.

ANNE WARD.

June 8th, 1896.

TO CORRESPONDENTS.

*SIBYLLS.—We have already dealt with the subject of your letter, and see no necessity for further notice.

BARRETT'S 'MAGUS.'—A copy of this work wanted. Address, with price, and particulars, to Manager, 'LIGHT,' 2, Duke-street, Adelphi, W.C.

STRATFORD SOCIETY OF SPIRITUALISTS, WEST HAM-LANE, E.—On Sunday last Mrs. Stanley gave an instructive address to a fair audience. Mr. Ronald Brailey will lecture and give clairvoyance, &c., every Thursday, at 8 p.m., during June, July, and August. An open meeting next Sunday.—THOS. McCALLUM.

EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE-LANE, LONDON, N.—Mr. Dalley ably discoursed on Sunday upon 'What Flowers Teach Us,' the subject having been chosen by the audience. Miss Marsh then gave some remarkable clairvoyant tests, each one of which was recognised. Next Sunday, at 7 p.m., Mr and Mrs. Brenchley.—A. WALKER.

DAWN OF DAY SPIRITUAL SOCIETY, 85 (LATE 81), FORTRESS-ROAD, KENTISH TOWN, N.W.—On Sunday last Mrs. Charles Spring gave clairvoyance and personating tests, Mrs. Ashton Bingham giving the address. Mrs. Yeeles, from North Shields, will give the address on Sunday next in aid of the North Shields Psychical Research Society Building Fund.—E. A. B.

SPIRITUALISTS' ANNUAL OUTING TO EPPING FOREST.—Sunday, June 21st (if weather be fine). Will friends please meet at High Beech? Tea at Rigg's Retreat at 4.30 p.m., ninepence each. A spiritual service soon after tea. Frequent trains to Chingford or Loughton from Liverpool-street, Hackney Downs, or Harringay. We hope this will be a grand reunion of friends from all parts of London and the country.—T. B.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—On the 14th inst., an interesting address was given by Mr. J. Holleyhead upon 'The Unseen World,' showing that the limit of man's spiritual unfoldment is the measure of his realisation of the grand verities of the spiritual universe. An after meeting was held to consider the 'Legal Status' question, which elicited an emphatic and unanimous feeling in favour of the same.—E. A.

CARDIFF PSYCHOLOGICAL SOCIETY, SWISS HALL.—On Sunday last Mr. A. J. Allen, of Bristol, delivered a fine address on the 'Hero of Galilee,' dealing with the life and death of Jesus; demonstrating the true nobility and grandeur of his character, and the infinite pathos of his betrayal and death. Mr. Allen clearly showed that Jesus was a great reformer and a perfect man. The thanks of the association are due to Mr. Allen for coming from Bristol to give this address.—CHAS. H. HELPS, Hon. Sec.

NORTH LONDON SPIRITUALISTS' SOCIETY, WELLINGTON HALL, ISLINGTON.—On Sunday morning last, in Finsbury Park, the meeting was addressed by Messrs. Davis, Brooks, and Jones. At Wellington Hall, in the evening, Mr. A. M. Rodger presided, subject: 'Spirituality,' in which Messrs. Emms, Valentine, Rodger, and Brocks took part. Clairvoyance by Mr. Downing; recognised by a gentleman who, though not a Spiritualist, testified to the pleasure the spirit of the meeting gave him.—T. B.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday last Mr. Long gave a good address, based upon an extract from the 'Christian Age' written in recognition of the facts discovered by the Röntgen rays. He showed that our Christian friends are being forced to admit that 'There are more things in Heaven and earth than are dreamt of in their philosophy.' Our friend Miss MacCreddie then gave clairvoyant descriptions to several people in the audience, interspersed with cheering and encouraging remarks respecting our relative and individual work in our societies. Next Sunday Mr. W. E. Long defends our position against arguments from a Christian opponent. Thursdays, inquirers and students' class, at 8.30.—A. E. B.

SPIRITUAL ATHENÆUM, 113, EDGWARE ROAD, N.W.—Last Sunday evening Mr. Horatio Hunt's guides gave a lecture on 'Belshazzar's Feast.' This was truly a spiritual feast to those present, Mr. Hunt being at his best. We had a very good audience. Next Sunday Mr. Hunt will discourse on a subject chosen by the audience. I shall give three trance discourses at the Spiritual Athenæum, 113, Edgware-road, on Tuesday evenings, June 30th, July 7th and 14th, on 'White and Black Magic,' 'The Eastern and Western Schools of Occultism,' 'Luciferianism,' 'Spiritual Christianity,' 'The Spiritual Christ,' and 'Spiritualism as the Comforter.' The room is not large, so those who wish to attend should write to me as below for free cards of invitation.—A. F. TINDALL, A.T.C.L., 15, Ianark-villas, Maida Vale, W.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. J. Veitch delivered an address entitled 'Spiritualism as a Moral Force.' Rapidly tracing the course of the physical, intellectual, moral, and spiritual forces which play such an important part in the development of mankind, the lecturer showed how greatly the truths of Spiritualism assisted man to recognise his spiritual nature, and the importance of developing the moral force which is so necessary an adjunct to the spiritual unfoldment of humanity. Mr. Veitch treated his subject in a most comprehensive and educational manner. Miss Samuel's singing of 'The Ten Virgins' (Sir Wm. Robinson) was highly appreciated. Next Sunday, June 21st, at 7 p.m., Miss MacCreddie, clairvoyance.—L. H.