

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

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

"LIGHT, MORE LIGHT!"—Goethe.

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## ASTROLOGY "FIN DE SIECLE."

Under this title a series of articles on the modern science of Astrology has begun in the "Arena" for October. The writer is Mr. Edgar Lee, at one time Acting-Editor of the "St. Stephen's Review." Mr. Lee asserts, and evidently with good grounds for the assertion, that Astrology as a science is not only holding its own in England to-day, but has during the past ten years made such strides that it is felt by many that the "Rogues and Vagabonds" Act, which prevents the casting of horoscopes for gain, will, by this next Parliament, stand a chance of being repealed.

In 1886 the "St. Stephen's Review" hit upon the scheme of offering a free horoscope to every annual subscriber. This made the fortune of the paper change, for the circulation went upwards at once. Mr. Lee was at that time Acting Editor of the paper, and he states that, as all the correspondence passed through his hands, "he is able to state positively that astrology has, as a cult, laid fast hold on those who move in high English society." The following extract is amusing as well as instructive:—

It was not an unusual thing for one morning to bring letters from ladies of title enclosing the natal hour of two or three daughters asking whether the astrologer could possibly say when each would be married, and also letters from some of the daughters, unknown to their mothers, asking the same question in regard to their own chances in the marriage mart. It would be eminently a breach of trust to give names, as most of the inquirers are alive to-day; but, without doing violence to the professional etiquette of the Press, or one's own instincts of right, I will give a few anonymous instances of what happened in the years 1886 and 1887 in connection with this astrological correspondence.

Lady G. wrote sending her husband's exact moment of birth. She was particularly anxious to know if he would get a post on the threshold of the Cabinet then forming. She was told that he would not, and, as a matter of fact, he did not; and six months later her ladyship wrote again asking us this time, with even more apparent interest, whether we could send her the time of her husband's death. This the astrologer refused to do. During the sharp Boulanger crisis in France, when Germany expressed in various ways her dread of one whom she regarded as the man of the future, and the possible hero of the *Revanche*, an inquiry was made and a subscription sent for a male born August 24th, 1838. The paper was to be forwarded to an address in France, but the envelope bore a royal crest, and the date was that of the birth of the Comte de Paris, who, if he read the prediction contained in the nativity, could not have been very sanguine over what so many enthusiastic Orleanists were anticipating at the time; viz., his return to the Louvre and the Tuileries. I remember a letter from a statesman enclosing a year's subscription to the paper. "I do not want a lengthy nativity," he began, "as I have already had one horoscope cast, but I should like to be told whether next Friday would be a good date for me to make a very important change." He was told

that it would not, and, as he is believed to have left the Government service on the strength of what happened on that particular Friday, and has never done anything of any striking utility to himself since, the astrologer may be said to have scored.

Mr. Lee also refers to the number of professional astrologers who live in London. There has been no prosecution of an astrologer, *qua* astrologer, in England for four years now, the last being at Bow-street, when "Neptune" was mulcted £5 for casting a horoscope—"a barrister in court, who had never seen or heard of him before, springing up to defend him gratuitously on the sole ground that he himself was a believer and a practiser of astrology." This barrister, it will be remembered, was Mr. C. C. Massey.

For certain reasons Mr. Lee left the "St. Stephen's Review," and he became connected with "Society," a penny paper. "Society" also started an astrology coupon. And again we quote Mr. Lee:—

Here began my real experience. No one, unless he had actually gone through the ordeal, could imagine for one moment what "running" an astrological column in England, in a popular journal, entails in the way of correspondence. I selected "Neptune," the banned and ostracised "rogue and vagabond" of Bow-street, to assist me in the task, and then spread myself out to write something homely and untechnical, so that my humbler penny readers would understand me. I had noticed that, in these professional astrological papers and periodicals, the jargon of Ptolemy is too much *en evidence*. What can the average human who reads be expected to know, unless he is trained, of right ascensions, of nodes, or hylegs? How is it possible that he can approach familiarly, or indeed, within arm's length of such dread hieroglyphs as represent Scorpio, Pisces, or Sagittarius? So that, bearing these facts in mind, I wrote an introductory article, simple in form and language, and one that required no wrestling with. A child who knew that there were eight planets that revolved round the great central orb of day could have read it, and, had she been Boston born, might have sneered at it as unworthy of her intelligence. The result of that first article was nearly a thousand letters from all sorts and conditions of men and women; and, to my surprise, at least 24 per cent. were from people who had made an actual study of astrology and who wished me to make the articles technical.

Mr. Lee gives two examples of "how," as he says, "the science of the stars will beat the reasoning faculty":—

A rich man, a City merchant, wished for the horoscope of a child born in February, and he wrote a few days after the birth of the child giving the exact moment of its "first cry." The horoscope form was returned to him and nothing more than this was written on it:—"The child will not survive March." The merchant, who turned out to be the father, then wrote a very angry letter, saying that the baby was a healthy child and that the horoscope was a swindle, whereupon the paper returned him his subscription and cancelled his name from its list of subscribers. On April 2nd he wrote to say that the child was taken with convulsions on March 28th, and died the same day. He apologised, paid two subscriptions, and asked for his own horoscope. The other case is that of a young woman who wrote to say that she was to be married in less than a month, and she desired to obtain some idea as to her future lot with her bridegroom-elect whose exact moment of birth she enclosed.



The reply was that there was no appearance of marriage for her, and that the writer of the astrology article was prepared to forfeit five pounds if she could produce her marriage certificate within so many weeks from the date of the paper's issue. In a little more than a fortnight a note was received from the girl, who had in the meantime written an indignant, and indeed, abusive, letter to the editor, to say that her lover had met with a terrible accident and was not likely to live. He died in May last, after lingering about two months. Instances might be multiplied *ad infinitum*, but those quoted will suffice for the moment.

### THE DIALECTICAL SOCIETY.

#### V.

In this last article we give an account of another séance with Mr. Home. It will be observed that the phenomena were of the most materialistic character; a character well suited to the time, when modern materialism was at its high-water mark in England. That we do not get such phenomena now is probably due to the fact that the trend of thought has changed, and that materialism has waned very much during the last few years. Moreover, in the study of no science is it necessary to be constantly going over the elements of that science. This account is again from the pen of Mrs. Honeywood:—

I was kindly invited by a friend, on March 27th, 1869, to meet Mr. D. D. Home. We sat round a very heavy, solid table, in the centre of the room—five ladies and four gentlemen. There was a bright fire, a pair of candles alight on the mantelpiece, and the moon and gaslight shining in at both windows. In the second drawing-room there was a gas chandelier, but no fire. Our host, Mr. H—, pinned the velvet *portière* together in the centre, leaving it open like a V in the upper portion. We conversed awhile quietly; raps came on the table and floor, and vibration in the table and on the floor was felt by all present. Mr. Home passed into a trance, and his chair was slowly drawn back from the table. He got up and walked about the room, then made signs with a pocket-handkerchief to a lady to blindfold him. Taking up a sheet of writing-paper and a pencil, he walked round the table, holding the paper for a few seconds at the back of each of our heads. He went into the next room, and, opening the lower part of the *portière*, lay down on the floor. Soon we perceived shadows passing the upper part of the *portière*, then a cross passed slowly four times. It had been taken off a table, and was waved backwards and forwards as high as a man could reach. Mr. Home was lying on the floor, in the full gaslight and in the sight of all present. He then rose and presented the paper to a Spanish lady present (Mr. Home is not acquainted with the language, and had written the message blindfolded). He then walked to the fireplace, and took out a large coal—the lower part was red for about an inch and a-half, and the upper black and flaming. Placing it in a small metal bell, and concealing it with both hands, he carried it off into the next room, saying, as he passed us, "Do not look too much at Dan!" He moved about as if uncertain for a while, then put out the gas, and we saw the red-hot coal high up in the air above the curtains, and finally heard it dropped into the fender. He now returned and placed the metal bell on the fire. Passing again into the second room, he began playing a solemn chant on the piano. After a little while he called three ladies and two gentlemen by their names. In passing through the curtain, Mrs. H— ran against a small table, which startled her, and a gentleman accidentally trod on the cross we had seen waved in the air, which had been afterwards laid upon the floor. This interrupted and disturbed the conditions; the grand piano rose and slightly swayed from side to side.

All now returned to the table for a while; Mr. Home rose, and, calling three ladies, placed a small table close to the *portière*; nothing, however, occurred, and all returned to the table. Mr. Home now took the bell off the fire, where I feel sure it had remained at least ten or fifteen minutes. Taking a sheet of paper from the table he placed it on his left hand and put the bell upon it. He asked Mrs. H—"if she would trust Dan, and held the bell without fear." She replied, "If you will tell me it will not burn me I

will trust you." He placed the sheet of paper on her hand and put the bell upon it, and she held it for some seconds; another lady held it, after which he put it on the tablecloth. Mr. H— asking if it would burn the cloth, he assured him it would not. Mr. H— tried to touch the handle of the bell, but it was too hot to rest his finger on it. Another gentleman also tried to touch it, but could not endure the heat. I forgot to mention Mr. Home asked Mr. L— to make the sign of the cross upon the bell in pencil at the beginning. Mr. H— now extinguished the candles, leaving only the bright firelight and the moonlight. Mr. Home sat down for a while and awoke; raps came on the table, pencil and paper were asked for and placed under the table; our dresses were pulled; a pencil was twice put into the hand of the Spanish lady; a Mrs. E— asked for a pencil, and it was placed before her, but disappeared as she put out her hand to take it, and was put into the lady's hand next to her, beneath the table. A chair now moved quickly up to Mr. Home's side by itself; he again passed into a trance, and was drawn away from the table, and walked round the room with the bell; and, although the clapper did not move, we each heard tiny clear sounds on the bell as he held it near our ears. Mr. Home now went and stood near the *portière*; shadows were seen, and I saw a ball of fire, also a long ray of light, pass the upper part of the curtain far above his head and the furthest side of the curtain.

We then saw a face come out from behind the curtain, and retire several times, as a lady present was nervous and started, which disturbed it, and seemed to draw it, or force it, back. After a few seconds it passed slowly across, backwards and forwards, three or four times. It seemed to me an oval face with a broad forehead, and a close fitting cap with a plaited frill. I saw no hair, only the forehead and brow, the eyelids were closed, and I observed to Mr. H—"I could see no eyes." Rays of light were emitted from the cap like a halo. I could distinguish no nose or mouth, the face was so luminous; it shone like the moon; the rays of light fell obliquely from the brow and throat towards the window, where the rays of the real moon were shining at the time into the room.

I could see the outline of the head, throat, and shoulders. A Mr. H— observed it was the face of a fresh-coloured, healthy, old woman, and a Mr. L— said it was a very old and wrinkled face; a Mrs. E— said she saw a luminous cross on the breast, and all the eight persons present saw the face.

Mr. Home now returned to the table and awoke; raps came again on the table, and we were all of us touched, our silk dresses rustled and gently pulled; my foot was clasped, and the big toe bent gently down as if by the presence of a thumb; my foot was resting at the time on a claw of the table, and three people sat between me and Mr. Home, whose hands were visible on the table. Some had their hands clasped underneath the table by spirit hands, and some perceived a fragrant scent. The accordion was gently played, but the power seemed fading away, and soon left us. Mr. H— asked for one test before concluding the séance, and asked that the lady's name, whose face we had all seen, might be given. Raps spelt out:—It is for . . . the face of his sister B. . . . The lady had passed from earth about six months before, and was blind, which accounted for my not being able to see any eyes, and always wore a peculiar frilled cap.

During the whole evening we all heard a loud rumbling noise, as if heavy furniture were being rolled overhead—there were no rooms above—and the following evening at a séance this explanation was given: "That a spirit had been very anxious to attract our notice, but could not communicate that night." On referring to my friends present at the above séance for corroboration of my statement, Mr. L— adds:—"I was standing next to Mr. Home when the grand piano was raised from the ground, and I noticed that Mr. Home's chair was raised at the same time; I should say both were elevated about eight inches from the floor."

DEATH in kindly fashion rubs out the remembrance of past faults and follies, and leaves generally a fair and gracious picture of those we have loved. Their virtues seem altogether their own, and their vices no vital or integral part of them, but merely an unsightly smirch easily washed away and obliterated.—LUCAS MALET.



## BIBLIOMANCY AMONG PAGANS AND CHRISTIANS.

FROM THE "RELIGIO-PHILOSOPHICAL JOURNAL."

The ancients had, among other rites of divination, one which consisted in opening at random a book and from the first sentence which met the eye, or from the sentence which began one of the two opened pages, divining the future or giving answer to doubts of the understanding. "Annali dello Spiritismo," in referring to this rite, mentions that the volumes first used were Homer's Iliad and Virgil's Æneid, and says in substance:—

Publius Elius Adrianus (Hadrian), a Spaniard born in Rome, dear to the Emperor Trajan, inasmuch as he had married his grandniece, desiring very much to succeed him on the Imperial throne, consulted fate on his projects, opened his Virgil, and these lines having reference to Numa in the Sixth Book of the Æneid met his sight: Quis procul, &c. "Who is he who afar off comes distinguished by the olive branch bearing the sacred utensils? I recognise the hoary hair and beard of a Roman king who will be the first to found a city governed by laws, though brought into a great empire from the small Cures and a poor land." And he saw thereby pronounced as a prophecy that he should hold the sceptre, and obtain the fame of a law-giver. In fact, no sooner did Trajan die than the army saluted him emperor at Antioch, and likewise, later, through the distinguished jurist, Salvius Julianus, he caused to be compiled the Edictum Perpetuum, which remained the fountain of the excellent Roman law in the Code of Theodosius, and became the foundation of the Pandects.

This particularity of Bibliomantic prophecy is well attested for us by Sparzianus, his biographer in the "Scriptores Historiæ Augustæ."

The historian Julius Capitolinus relates that, interrogating in this way the Æneid, Clodius Albinus had a true response with the lines:—

Hic rem Romanam, magno turbante tumultu.  
Sistet equus, sternet Poenos Gallumque rebellem.

(When in the midst of a formidable insurrection he supports the Roman State and subdues the rebellious Carthaginians and the Gauls.)

And the historian Lampridius relates to us two other examples respecting Alexander Severus, who at one time inquiring in regard to his own destiny received the fateful answer:—

Te manet imperium cœli terræque marisque.

(The empire of sky and land and sea awaits thee.)

And another that, thinking of applying himself to art rather than affairs of State, he was dissuaded from it by the following:—

Excudent alii spirantia æra.  
Tu regere impero populos, Romane, memento,

from the 847th line of Book VI. of the Æneid:—

(Let others mould the breathing brass. To rule the nations with imperial sway be thy care, O Roman!)

But this practice of divining did not cease with paganism, inasmuch as the Christians continued it, changing the names (sortes sanctorum), and interrogating the poems of Homer and Virgil as well as the Sacred Scriptures.

St. Augustine notices and reprehends it, one of the councils of the Church discussed and condemned it, but it seems with little effect, inasmuch as in Gregory of Tours (Hist. Franch.) in Book IV., v. 6, may be read:—"Three books of the clerk being placed on the altar, that is the Prophecies, Apostles and Gospels, they prayed God to show Christianus what should happen to him. The book of the Prophets being opened they discovered:—'I take away his affliction,' and further in Book V., v. 49. Having entered into the oratory sorrowful and dejected, I take the book of the Psalms of David in which is written: 'He led them out in hope and they feared not.'"

The worthiest people are the most injured by slander as we usually find that to be the best fruit which the birds have been picking at.—DEAN SWIFT.

WOMEN AND MEN.—Women, take them on an average, are far nobler and better creatures than men; but the best are still women, not angels; and the worst are very bad, and yet not, to my mind, as bad as wicked men. For a woman at the worst is still an animal; but a man at his worst is a calculating machine, with a little spinal marrow in it for oil. We are, on the whole (the present race of us), tenfold baser than our women; but it is wholly the women's fault that we are so.—JOHN RUSKIN.

## IS SPIRITUALISM OF THE DEVIL?

The "Review of Reviews" again refers to the "Month," a Catholic organ, which seems to be inspired by the same fear or hatred, perhaps both, of Spiritualism, as is the Rev. Father Clarke:—

The current number of the "Month" contains an article on "Spiritualism and its Consequences," the writer of which is good enough to summarise in a compendious form the conclusions at which he has arrived from the study of the phenomena of Spiritualism, with which he connects magnetism, somnambulism, and clairvoyance, which are all confounded together by the Sacred College of the Inquisition. As the writer expresses the opinion of many good people, and that of the largest organised Church which calls itself by the Christian name, I quote his conclusions, so that all my readers may have the benefit of the warning which they contain:—

Spiritualism, by which we mean the practice of invoking and holding converse with the spirits of the dead by writing and speaking, or by any other means whatever, is unlawful and abominable in the sight of God, and this for the following reasons:—

1. The spirits who appear to those on earth when invoked by them are not what they profess to be, nor the spirits of departed friends, but the ministers of Satan who assume the character and even the appearance of the deceased, and manifest secrets known only to them, in order to deceive the living and bring them into their power. All commerce with them is therefore a direct dealing with Satan and the devils who serve him.

2. The true character of these spirits is shown by the doctrine taught by them. It is in direct opposition to Holy Scripture and the teaching of the Catholic Church. It is subversive of all faith. It is more especially directed against the eternity of punishment and the Incarnation of the Son of God.

3. The invariable consequence of intercourse with the spirits is a gradual and insensible loss of faith, and a disrelish and dislike for all intercourse with God, whether by prayer, Holy Communion, or any other of the sacraments of the Church. In some cases gross sins against purity also follow on the practice of Spiritualism.

4. Spiritualism is a grave sin against the natural law graven on the hearts of all men. Its prevalence is invariably accompanied by a low morality and an overweening pride.

5. Spiritualism is also strictly forbidden by Holy Scripture and by the Catholic Church, under pain of mortal sin. It is a direct and formal insult to Almighty God.

The writer before arriving at these conclusions takes exception to the observation made in the last number of the "Review of Reviews." He says:—

We do not know whether the "Review of Reviews" is professedly Christian. If it is, the following criticism, which appears in the current number, on our article on the true character of Spiritualism, is quite inconsistent with the Christian faith it professes to hold.

After quoting the criticism, the writer then proceeds:—

It is strange that intelligent men do not see that such a paragraph is a virtual disavowal of Christianity altogether. It is no question of "traversing what a priest believes to be true," but of directly and indirectly denying the doctrine that underlies all Christianity and all belief in its Divine Founder.

In a previous passage he explains that this doctrine which underlies all Christianity is the doctrine of the Incarnation, concerning which nothing was said by me in the passage which is said to virtually disavow Christianity altogether. The writer says:—

Every Christian holds any fact, statement, or phenomenon which traverses this central doctrine of Christianity to be of hell. In this respect he is bound to be intolerant.

Here we have stated succinctly enough the ordinary orthodox view of the sacred duty of intolerance. Because a priest, the writer of this article, believes that Spiritualism directly and indirectly leads to the denial of the Incarnation: Spiritualism is of hell, and communications received through mediums are of the devil. It is a convenient formula and settles many things. But there are two illustrations of the danger of this method of constructive imputation of blasphemy and diabolism to which I may refer.

About nineteen hundred years ago the priests, high priests, and scribes, and all those ecclesiastical authorities who corresponded in Judea to the Congregation of the Inquisition at Rome, were confronted by facts, statements,



and phenomena which seemed to them to be in direct opposition to the law and the teaching of the prophets. They could not deny the facts; they roundly denied the statements, and they accounted for the phenomena in the same way that the "Month" accounts for those of Spiritualism. For it is written that when these men heard it, they said: "This fellow doth not cast out devils but by Beelzebub the prince of the devils." And Jesus said unto His disciples, the disciple is not above his lord; it is enough for the disciple that he do as his master and the servant as his lord. If they have called the master of the house Beelzebub, how much, therefore, shall they call them of his household? In those days the duty of intolerance was not only preached as a principle, but practised as a duty, and the result was the Cross of Calvary. From that Cross was born the religion which had as its greatest organised embodiment the Catholic Church. Fourteen hundred years passed, and the sway of the Church was supreme and unquestioned. Protestantism had not yet arisen to shake the foundations and undermine the authority of the Roman Church.

Then there arose in Western Europe a simple peasant girl, who heard voices inaudible to others, and saw visions impelling her to take a course which to the authorities of her time appeared absolutely opposed to the teaching of the natural law, the authority of Holy Scriptura, and the canons of the Church. She, a simple village maid, bestrode a war-horse, rallied armies round her banner, and hurled the forces of France against the English hosts. She saved her country, crowned her King, and delivered France. In all the Western world no figure so ideal, so sublime, meets our gaze; for purity, for faith, for noble constancy and high resolve, Joan of Arc stands foremost among the saints of God. And yet the Pope demanded that she should be handed over to the Inquisition; and she was tried and burned as a heretic and a witch, who was declared to be "a disciple and limb of the fiend." One poor woman in Paris, who ventured to say that she believed Joan had really been sent of God, was burned alive by those predecessors of the Editor of the "Month," who allege that in such cases the Christian is bound to be intolerant. It was a bishop of the Catholic Church who presided over her trial, and when she was led sobbing to the stake at which she was burned to death, the orthodox Catholics of the day laid the flattering unction to their souls that when they were committing one of the most detestable and most cruel of all the murders that ever disgraced the history of mankind, they were testifying their love of God and their abhorrence of all dealings with the Evil One.

With these two cases on record no one can be surprised at the conclusions of the editor of the "Month": he is in the true line of succession from the Sanhedrin of Jerusalem and the Bishop of Beauvais.

#### WALKING ON THE WATER.

The following is from the "Neue Spiritualistische Blätter," for October 13th, signed Lucian Pusch, a frequent contributor to that journal. It is undated:—

Yesterday evening I held a séance at the Golden Spring, near Czenstochan, in Russian Poland. The medium, Frau G., soon went into trance. We were informed through raps that a hundred years ago, under Kosciuszko, one Xavery Gazer had been drowned by a smith. Hereupon the medium tore herself free from the chair, ran out still entranced, we following, and led us to a large pond, opposite the summer-houses, surely and swiftly, in spite of closed eyes, pointed with her hand to the water, and before we were aware of it, she was already on the pond, walking on the surface of the water exactly as though it were smooth ground, to about the middle, when she sank into the water; soon reappearing on the surface, she came back with a skull in her hand, returned thereupon to the séance-room, seated herself at the table, took a pen in her hand, dipped it into the ink, and wrote: "This is my head, Xavery Gazer + 1792." After this the medium remained seventeen minutes longer in the trance, quite still without moving. The impression was dreadful. There were present two Catholic priests, P. and B., Herr v. L., a landed proprietor, a cousin of the medium's, Frau W., and two professors from St. Petersburg, besides myself. C.J.C.

No one knows what he does when he acts rightly, but when we do wrong we are always conscious of it.—GOETHE.

#### AFRICAN MAGIC.

The negroes of the West Indies appear to have a knowledge of occult powers which are impressive, while they are exceedingly unpleasant. An article on African Magic, signed M. H. Korahan, appears in the "Theosophist" for this month. The article begins by a reference to an editorial of the "Trinidad Public Opinion," of July 12th, 1890, where the reported arrest of a witch excited the West Indian print to talk of the assumed witch in this way:—

The witch, in common with others of her class, was said to have passed in through keyholes, practised her death-dealing arts on the unfortunate inmates of the houses into which she had entered, and by uttering certain incantations had caused ruin to follow upon those connected with the unfortunate families. . . . These were some of the sayings amongst the crowd, and from the manner in which they expressed themselves it is to be feared that even in this enlightened age the lower orders amongst us believe in witchcraft, and that they particularly believed all that had been said of this mysterious witch.

Most probably they did, and, perhaps, with more reason than the Editor of the "Trinidad Public Opinion" supposes. The writer of the article in the "Theosophist," however, takes the opportunity of reproducing some curious stories from the writings of Père Labat. The following is one of them:—

In 1698, one of our negresses had been ill for a long time of a malady unknown to our surgeons, and, as I suspected slow poison, I forbade her to receive any medicine from any one except our own surgeon. One evening, I was told that there was a negro in her hut giving her medicine (as had been forbidden). I immediately took steps to chastise and drive him away. As I approached the door of the hut I stopped, and looked through the wattlework of which the hut was built, at what was going on. I saw the sick woman extended on the ground on a mat, a little figure of earthenware was on a little altar in the middle of the hut: the negro "doctor" was on his knees before the figure, and seemed to pray with much attention. After a little, he took a "cony" (a half calabash) in which he had some fire, put some gum (resin of *Bursera Balsamifera*) on it and incensed the idol. At last, after several incensings and prostrations, he approached it, and asked it whether the negress would recover or not. I heard the question, but not the answer. The negress, who was the most interested person, and several negroes who were nearer than I, heard it, and began immediately to weep and cry. At this moment I threw open the doors and entered with five or six others. I caused the sorcerer, and also some of the spectators who did not belong to our village, to be seized. I took the figure, the censer, the medicine bag and all the paraphernalia: I asked the negress why she cried, and she answered me that the devil had told her she would die in four days, and that she had heard his voice come out of the little figure. The other negro (spectators) confirmed the same.

To undeceive them, I said that it was the negro "doctor" who had spoken in a counterfeit voice, and, that if the devil had been there to reply to him, he would also have warned him of my presence and intention of catching him. Then I had the "doctor" "seized up," and given about 300 lashes of the cat. He yelled like mad, and our negroes begged me to let him off; but I told them sorcerers did not feel pain, and that he only yelled to mock me. Then I had a seat brought, set the figure upon it, and told the "doctor" to pray the devil to deliver him out of my hands, or to carry away the figure; and, that if he did not do one or the other, I would give him some more of the cat. The negroes who were all now assembled, trembled, and told me the devil would kill me, and they were so convinced of this stupidity, that nothing I could say would persuade them otherwise. At last, to show them I feared neither the devil nor sorcerers, I kicked the figure in pieces, and smashing up all the sorcerer's equipage, I put all into a fire; and having burnt them, threw the ashes into the river. It seemed to me that this slightly reassured the negroes. . . . But the annoying part of this adventure was that the negress actually died on the fourth day, may be her imagination had been struck by the reply of the devil, or perhaps she felt that her illness ought to carry her off about that time. Anyhow, I took



care to confess her . . . and had the consolation of seeing her die a good Christian (11).

And the following is another:—

Mons. le Comte de Goumes, commanding a squadron of the King's ships, having taken the Fort of Goree (West Coast of Africa), in 1696, loaded two of his vessels with negroes, whom he found in the captured English factory, and sent them off to the French W. I. islands. One of these vessels had some negroes on board who were highly skilled in the sciences diaboliques: who, to escape the voyage, so *effectually delayed the vessel, that with a fair wind she was unable to accomplish, in seven weeks, the distance she usually covered under a like condition in forty-eight hours.* . . . Such an extraordinary event frightened the officers and crew, who were unable to discover the cause of this mysterious delay, or to devise a remedy for it. Water and provisions began to run short, the mortality among the negroes increased to such an extent, that they had to throw a part of them overboard. Some of them complained while dying of a certain negress, who they said was the cause of their death, because, since she had threatened to eat their hearts, they had been driven to despair by severe pains. The captain of the vessel caused some of those negroes to be opened, when they found their hearts and livers *dry, and full of air-filled bladders*, while the rest of their organs were in the ordinary state.

After some consideration, the captain had the accused negress made fast to a gun and severely flogged, to make her confess the crimes she was charged with. *As she did not appear to feel the blows*, the surgeon of the vessel, believing that the *Privot* did not apply the cat properly, took it himself, and struck several blows with all his strength. The negress still showed no signs of feeling any pain, and asked the surgeon why he ill-treated her so without reason or right: and said she would make him repent it, and would eat his heart. About three days afterwards the surgeon died in great agony, and on holding a *post mortem* examination, they found his *parties nobles* as dry as parchment.

When this happened, the captain did not know what to do. He could have strangled the negress, or thrown her overboard, but he feared she was not alone, and that by doing so the rest would be driven to the last extremities. He concluded to treat her well, and made her the finest promises in the world, provided she would cause her devilments to cease. They negotiated, and agreed, that if he would put her ashore with two or three others whom she named, she would *make the vessels go*: and to show the officer a little more of what she could do, she asked him if he had any fruit. He told her they had some water-melons. "Show them to me," said she, "and without my touching or even approaching them, be sure that I will eat them within forty-eight hours."

He accepted the offer, and showed her the water-melons at a distance, and immediately locked them up in a coffer, the key of which he put into his pocket, not trusting it to any of his people.

The second morning thereafter, the negress asked him where his melons were. He opened the coffer in which he had locked them, and had much pleasure in seeing them quite entire: but the pleasure was short, and soon changed into vast astonishment, when he lifted them to show them round: they were empty, nothing remaining but the sheer skin, extended like a bladder and as dry as parchment.

They were obliged to return to land (Africa) to revictual and take in water, there they landed the sorceress and her company, after which the vessel started again and made a fortunate voyage.

TRUE INDIVIDUALITY.—We must keep up our individuality, but we ought to take care that it is true and not false individuality. The sense of life is inseparable from the sense of individuality, and the selfish man only feels a fiery craving which he mistakes for life. Love for self, sympathy for self, activity for self, do not produce life or the sense of life; they produce self-disease, the satiety which consumes, the dreadful loneliness which corrupts the soul, that passionate lust for more which is itself the unsatisfied worm which eats away the heart. No vivid or exalted sense of individual being can ever fill the heart of this man until he escape from the curse of self-involvement, and spread his being over all the world. But if the habit should become too strong, then, finally, even the last sign of possibility of life passes away, for the craving is dulled, the pain of satiety is lost, and the heat of ambition. Isolation has produced the death of individuality. "He that loveth his life shall lose it."—A. STOFFORD BUCKE.

#### VICTOR HUGO AS A SPIRITUALIST.

The "Standard" correspondent at Paris writes:—

The "Standard" has already announced that a large number of unpublished manuscripts of Victor Hugo had been handed over to the National Library. One of these interesting relics is extremely curious. It is written in red ink, and in a very much smaller hand than the usual bold penmanship of the great writer. In it he describes his experience at a spirit-rapping séance, and he clearly believed in the supernatural character of the manifestation. I attempt a translation:—

Record of a strange phenomenon which I witnessed several times—the phenomenon of the Tripod of ancient times. A three-footed table dictated verses by means of raps and strophes emerging from the shadow. It goes without saying that I never mixed up with any verse of my own any one of these verses, the offspring of mystery. I have ever religiously left them to the unknown, who was their sole author. I set aside even their influence. The work of the human brain must stand apart, and not derive aught from phenomena. The external manifestations of the invisible are a fact, and the internal creations of thought are another fact. The wall that divides these two facts should remain inviolate in the interest of science and observation. No breach should be made in it—and to borrow (any of these spirit verses) would be a breach. It is, therefore, I repeat, as much from the dictates of religious conscience as from the dictates of literary conscience—it is from a feeling of respect for the phenomenon itself—that I have refrained from using these spirit verses, having laid down the law not to allow any mixture in my inspiration, and to preserve to my work my own absolutely personal impress.

This was not written, as perhaps might be imagined, when the clouds of impending dissolution had darkened the poet's intellect. The above extraordinary *morceau* is dated February 28th, 1851.

Writing on the same subject the Paris correspondent of the "Daily News" says:—

Was Victor Hugo a Spiritualist in the sense in which Alan Kardec understood the word? The late Madame Emile de Girardin used to say he was, and was present at experiments in table-turning and spirit evocations at his house in Guernsey. He did not, however, like the subject to be spoken of about him after he became the idol of the Paris democracy, though he always professed, when tackled by free-thought electors about his religion, to believe in God. I heard him once say on an occasion of that kind, "Je suis un Bondieusard. If it does not please you to hear this do not come here again." A paper, which has just been found among his manuscripts, throws an extraordinary light upon his mind in connection with the—as he used to put it—other side of the curtain.

These extracts were already in type when Mr. Edward Maitland kindly called our attention to them with the remark:—

You may like to reproduce them, not only as a testimony to the reality of Spiritualist experiences, but as a token of the crass ignorance which, after thousands of years of religion and half a century of Spiritualism, still prevails respecting man's nature and constitution, as evidenced by the remarks of the "Standard" correspondent.

WHAT IS RELIGION?—Religion is the attitude of reverence in which noble-minded people instinctively place themselves towards the Unknown Power which makes man and his dwelling-place. It is the natural accompaniment of their lives, the sanctification of their actions and their acquirements. It is what gives to man, in the midst of the rest of creation, his special elevation and dignity. Accompanying our race as it has done from the cradle of civilisation, it has grown with our growth, it has expanded with the expansion of our knowledge, subject only to the condition that when errors have been incorporated in religious systems they have been exceptionally tenacious of their ground. Rituals and creeds, created by the piety of constructive and devotional ages, have become so precious when once accepted that it has been held sacrilege to touch them. They have been guarded by superstition, and sealed against alteration by anathema. The eternal nature of the Object of our reverence has been attributed to the forms under which it has been adored, and unable notwithstanding to escape the changes which the development of knowledge imposes upon it, religion has advanced, not by easy and natural transitions, but by successive revolutions, spasmodic and passionate convulsions.—FROUDE.



(October 20, 1892.

## Light:

EDITED BY "M.A., Lond."

SATURDAY, OCTOBER 29th, 1892.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable. Letters should be confined to the space of half a column to ensure insertion.

Business communications should in all cases be addressed to Mr. H. D. Godfrey, 2, Duke-street, Adelphi, W.C., and not to the Editor.

## THEN AND NOW.

In order to show the readers of "LIGHT" what were the circumstances surrounding the study of Spiritualism when Mr. Stainton Moses began to investigate the matter, we have during the last few weeks reproduced some of the reports of the Dialectical Society, and some accounts of the experiments on which those reports were founded. That those experiments were ignored by certain members of the Committee of the Society we know, but at that time it was thought right and proper so to ignore such experiments. Mr. Charles Bradlaugh made up his mind, as we have seen, as to what was possible, and what not possible, and acted accordingly.

But how things have changed with regard to these matters! That evidence of a certain kind *could* not exist was clearly the belief of some people twenty years ago, and that it *could* not exist according to their lights was sufficient for them; they knew no other lights. So ingrained had the belief become that they were approaching finality of knowledge, if they had not already attained to it, that any knowledge not on their own thin lines was not accounted as knowledge at all. Mr. Huxley wrote in 1869, just twenty-three years ago, "The only good that I can see in a demonstration of the truth of 'Spiritualism' is to furnish an additional argument against suicide. Better live a crossing-sweeper than die and be made to talk twaddle by a 'medium' hired at a guinea a séance." And we suppose that Mr. Huxley thought that this was enough. There was no argument, merely a sneer, and a poorly expressed sneer, a sneer which was inevitable as long as Messrs. Huxley and Tyndall were believed by the world to be the only scientific people possible, and who themselves had thereby got to think about themselves what other people thought for them. It is exceedingly doubtful, no, it is not doubtful at all, that the feeble joke about the crossing sweeper would have no value now. Men know now what Mr. Huxley joked about, which he did not, and at that time could not, understand. How pretty it all sounds now in this year of grace 1892. "If anybody would endue me with the faculty of listening to the chatter of old women and curates in the nearest cathedral town I should decline the privilege, having better things to do. And if the folk in the spiritual world do not talk more wisely and sensibly than their friends report them to do I put them in the same category."

This sort of talk was all very well twenty years ago, when to acknowledge oneself to be a Spiritualist was to acknowledge oneself to be a fool, and to lay oneself open to all the consequence of such acknowledgment; but things are not quite the same now, and men are not so easily choked off from their desire to know the true meaning of their lives, as they were by the feeble witticisms of professional jokers a quarter of a century ago. Huxley and Tyndall were, and are, great names; but the pitiful idolatry which the outer Philistines bestowed upon them has passed away. Men are beginning to know that there are other scientific people besides them, and that these latter know that their knowledge is, though it may

be the *latest*, not the *last*. *Latest* and *last* were regarded almost as synonymous terms twenty odd years ago. It was the epoch of small finalities.

Yet how splendid the evidence was. That the *first test* in the presence of Douglas Home, described in the last number of "LIGHT," did not occur, could only have been asserted by those who were ready to call Lord Lindsay and Mrs. Honeywood liars. They did not do that, they threw out small witticisms, and thought they had the day. *They had it not.* They were wrong. Witness this passage from a letter of Mr. Tyndall to the secretary, dated December 22nd, 1869:—

But understand my position; more than a year ago Mr. Cromwell Varley, who is, I believe, one of the greatest of modern Spiritualists, did me the favour to pay me a visit, and he then employed a comparison which, though flattering to my spiritual strength, seems to mark me out as unfit for spiritual investigation. He said that my presence at a *séance* resembled that of a great magnet among a number of small ones. I throw all into confusion. Still he expressed a hope that arrangements might be made to show me the phenomena, and I expressed my willingness to witness such things as Mr. Varley might think worth showing to me. I have not since been favoured by Mr. Varley.

One feels almost a thrill of delight at the condescensions of the man whose vanity does not deny for himself the possession of spiritual strength, but does not feel that he is a fit subject for "spiritual investigation." One wonders what Mr. Tyndall meant by *spiritual* investigation. Would he have talked about *optical* investigation as to matters connected with light, or *mechanical* investigation as to things connected with force and energy? Fancy Mr. Tyndall announcing a *caloric* investigation into the theory of heat. But the word "Spiritual" was enough, and the bad English of Mr. Tyndall did duty along with the sarcasms of Professor Huxley.

Things have changed. Unconscious cerebration has gone its way, having done its small work. Brain waves have been talked about, and have been done with. The "twaddle" of the dead, no longer an incentive to suicide, has been seriously investigated, and though it may not be quite so flattering to the intellectual sensibility of those who expected the separated soul to pour out essays of mistaken biology, or diluted aphorisms couched in the language of the integral calculus, there the thing is, make of it what may be made. Joking has had its little day, it is useless now. To ignore is the only weapon used at present, and it is about as valuable as the asserted habit of the ostrich.

Men everywhere want to know something more about themselves than is involved in the scientific clap-trap of *environment* and its like. This did very well in the years of material prosperity following the Franco-German war, when materialism was rampant, and the spirit was grieved, though not—it could not be—entirely quenched. But a social upheaval has been going on since then, none the less an upheaval because it is quiet and so far has produced no volcanic outbursts; and with that social upheaval the spiritual development of men has been going on. One wonders whether Professor Huxley would laugh now at the investigations of Charcot at the Salpêtrière, where they have proved not the existence merely of a second, but a third under-consciousness in the same individual. It would not be so easy to dismiss the consideration of the spiritual life by a light laugh. Now and then it is attempted, but how flat it falls on the world. The answering chord comes, if it comes at all, only from the unstrung music of a debased materialism. We differ in our methods, we may differ in our beliefs, but we are all moving on, and we, who think of things at all, know that somehow, somewhere, though of the how and the where we may not be quite sure, there are things of which this world of ours is but a shadow, even though that how and where have been brought to our knowledge by the apparently insignificant means of the raps of an invisible agent on a dining table.



## En Memoriam.

## THE STANTON MOSES MEMORIAL NUMBER.

This number will appear next week, when "LIGHT" will be considerably enlarged for the occasion. It will contain, besides the addresses given at the meeting of the London Spiritual Alliance, on October 26th, by the President, Mr. A. A. Watts, and the Rev. J. Page Hopps, two portraits of our late Editor, one taken after death. There will also be personal reminiscences by Mr. Percival, Mr. Lillie, Mrs. Stanhope Speer, and others. Any further communication for the Memorial Number should arrive at 2, Duke-street, Adelphi, by the first post on Tuesday morning next. For extra copies orders must reach us by Thursday morning at the latest.

## THEOSOPHY AND ROMAN CATHOLICISM.

We said that our Theosophic friends would be able to take care of themselves. Already, as we write, Mrs. Besant is lecturing at St. James's Hall, Piccadilly. Besides this, she has sent us a tract, by herself, "On Theosophy and the Society of Jesus." We give two or three quotations without comment:—

Jesuitism has always warred openly against every form of Occultism, because it sees in Occultism the only power that can crush it. Holding some of the lower secrets of the Arcane knowledge, its disciples practise some of the Occult Arts, and use them for the subjugation of individuals and of nations: they detest, no less than they fear, those who tread the path of Occultism, in order that they may become not the selfish tyrants over, but the more useful servants of, Humanity. For fragments of the Ancient Science of the Soul passed into the custody of the Church, through some of the Fathers—such as Clement Alexandrinus—who had been initiated into the Mysteries, and these are still preserved at the Vatican; one of the "Seven Arts of Enchantment of the Gnostics" was that of which a fragment is appearing in the modern world as Hypnotism, and the Jesuits were familiar with the Mesmeric art long before the days of Mesmer; they denounced it as the child of Satan in the time of Helmont, and—practised it.

It is one of their practices to gather together, and, sitting in a circle, to concentrate on a particular person and "will" him or her into an agreed-on line of action, working by hypnotic suggestion with all the strength of their trained and united wills. Here is the explanation of some of the strange "conversions" of highly placed persons, that have startled English Society during the last few years. The victims are marked down and hypnotised into belief. Another of their practices is for a small group to attend a lecture given by any well-known and "dangerous" speaker, and to endeavour to hypnotise him or her sufficiently to confuse, or, at least, weaken the argument. As these, and many similar practices, are known to, and understood by, Occultists, the Roman Church, and especially of the Jesuit Order, have ever been the bitterest enemies of Occultism, and of every effort made by the White Brotherhood of Initiates to allure man along the Path that leads to Knowledge, and therefore to self-dependence. The Brothers of the Shadow war ever against the Brothers of the Light.

To bring to bear on unsuspecting persons this subtle force, in order to subjugate their reason, is, from the Theosophical standpoint, one of the most damnable of crimes. We believe in the occult forces in nature, since nature is but the expressed word of Divine thought, and we know they can be controlled by the Divine Spirit that is the light and life of every son of man. But we hold that the use of these forces for the subjugation of our neighbours is a deadly sin; that they may only be used by the purified will, solely intent on serving the race and on raising humanity towards perfection; and that even when thus used they must never be exercised for drugging and then directing the reason, intellect, or will-power of any individual. This is the difference between white and black magic, between Theosophy and Jesuitism.

PRIDE is a vice, which pride itself inclines every man to find in others and to overlook in himself.—SIR T. BROWNE.

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

## No. XXIX.

## FROM THE RECORDS OF MRS. S.

January 17th. This evening we met in our own séance-room in London. The manifestations were stronger than usual. The table was lifted up suddenly, several times, two feet from the floor. The medium was raised in his chair two inches from the ground. A chair was brought from the side of the room and placed on Mr. S. M. Seant was very abundant, but no communications were given.

January 18th. This evening seant again came very plentifully, and the physical manifestations were strong. A large piece of coral, of the shape and size of a small loaf, was brought from the hall, passed through the locked door and quietly placed on the table. I found it accidentally while moving my hand across the table in search of books that we heard being removed from the bookcase and thrown on to the table. A small ivory tablet was placed in my lap. A book was taken from the enclosed part of the bookcase; it was thrown near Dr. S., and fell between us. This manifestation was in answer to an unspoken wish of Dr. S., who desired something to be brought, away from the influence of the medium. G. then made many musical sounds. H. showed his bright flashing light. The table was lifted from the floor, and the chair of Mr. S. M. suddenly drawn from the table.

January 21st. We met as usual. The medium was not well. A spirit rapped out the name of Alexander K. Mr. S. M. at first could not recall him to his remembrance, but through conversation, carried on by raps, discovered that he was an old parishioner, whose death-bed he had attended during his sojourn at Douglas, Isle of Man.

January 24th. This evening Mr. Percival joined the circle. There was much spirit-light in the room, and cold, scented air was wafted over us. After G. had manifested, a spirit rapped out the name and message: "Henry Spratley; it is true what I said." I had received a letter that morning confirming all the information the spirit had given us at a séance held at Shanklin three weeks previously. H. showed his flashing light, after which Imperator controlled. He commenced by speaking of the changes that had been made in the Band. Some spirits had been added who could throw light on points not yet cleared up, and who could bring their earthly experience to elucidate many questions. "We have thought it desirable," he said, "to associate with ourselves spirits who can assist us both by writing and speaking. We wish to impart to you considerable information as to the Canon of the Old Testament, and to that phase of religious teaching associated with the name of Christ. We would also speak of the true conception of God, not as a personal being, human in all His attributes save omnipotence; not as a glorified humanity, but as the All-pervading Spirit permeating the universe. Man is now ready to receive a more enlarged conception of God, differing in kind and degree from that of ancient and modern times.

We shall present to you a Deity whose name as revealed is Love—love confined within no limits, and hampered by no other attributes which could render inefficacious the essential attribute of love. We shall show you how the notion of a personal Deity was the outcome of that idolatry which once pervaded the human race, the outcome of man's cravings and imaginations, and how this grew into the notion of a Deity enshrined in human flesh. These are figments of man's imagination, and to correct these errors is part of our mission. God is no person; He is enthroned in no place; but is all-pervading, ever-existing, guiding and loving all. Man in the body pictures a God, confined by limits. God so far as we have known Him is not a limited personality, nor was He ever enshrined in a human body, or amenable to human influence. The old ideas of Divinity have finally centred in the idea of God as held by you. We shall give you a truer and nobler conception of the Supreme. Truth to man must always be progressive, and is given as he is able to receive it. The Deity operates by general laws. Prayer is good, as by it man moves forces which act on those through whom God operates. God's general laws cannot be changed by an individual wish. The benefit of prayer is in great

in the  
jungle



measure the attitude of mind which it produces, and it brings with it the reflex advantage of comfort and consolation. You pray for aught you desire, and your prayers will enable the ministering angels to bring you help in time of need and distress. Ask in submission, and say in all, 'Thy will be done.' No earnest prayer is wrong. The outpouring of the soul is like the outpouring of the agonising spirit of a child, who flies to his parent for consolation. No general law can be changed, but its operation, as it affects an individual, may be modified by prayer. The soul that realises the condition under which it lives would never cease to pray."

In reply to a question, Imperator said: "The process of materialisation is often very difficult. Sometimes the astral body of the medium is used by deceptive spirits as a vehicle for themselves, while the medium is, as in sleep, separated from the body. These spirits can clothe the medium in any dress by a temporary materialisation, and can thus present whatever they may wish to show."

Speaking of capital punishment Imperator said: "Under no circumstances should it be allowed. The soul suddenly severed from the body is thrown back, and becomes grievously dangerous to humanity. When a soul is ushered into the future state without due preparation, the guardians cannot draw near it, and great difficulties are set in the way of its progress. It is only those who have passed away that know what evils follow from this rude and barbarous punishment."

### SPIRITUALISM IN THE NORTH.

According to the "Wakefield Free Press":—

The question of the truth of Spiritualism as a religion is still exciting the minds of the people of Normanton, and during the past week the interest has been intensified by proceedings which have taken place in the Assembly Rooms. On Sunday the upholders of Spiritualism held services in this place, when Mr. G. Featherstone, of Parkgate, Rotherham, delivered two lectures and Mrs. Whiteoak, of Bradford, gave clairvoyant tests; whilst on Tuesday evening the long talked of debate took place between Mr. J. S. Schutt, of Keighley, a medium who gave two addresses in Normanton a fortnight ago, and Mr. G. W. Grange, a travelling auctioneer, who has led the opposition forces, and has, in his tent in the market-place, almost nightly denounced Spiritualism as blasphemy and fraud.

Seldom has such a scene been witnessed in Normanton as that which took place in the Assembly Room on Tuesday evening. As early as half-past six large crowds had gathered at the entrances, and by seven o'clock, when the doors were opened, that portion of High-street in front of the hall was completely blocked. The room was quickly filled, and long before eight o'clock, when the proceedings were advertised to commence, every available coign of vantage was occupied.

What went on at this debate may be gathered from the following:—

In the course of further remarks, Mr. Grange said he for one would accept Mr. Schutt's challenge, and would himself offer as one of the three (cries of "I'll be another"), and if that table, without any physical aid, had the power to move his light weight off, he would believe Mr. Schutt's statements to be true. He had also a challenge for Mr. Schutt, and that was if he produced the table referred to in that hall, and placed it on one side of the platform with as many Spiritualists round it as he liked, he (Mr. Grange) would put friends round another table and without the aid of so-called spirits, if he could not produce the same phenomena from his non-spiritual table as Mr. Schutt with the aid of his spirits, he would forfeit £5 per night, on condition that if he did so Mr. Schutt and his friends would pay a like sum.

**SPECIAL NOTICE TO CORRESPONDENTS.**—We earnestly advise our correspondents to condense their communications as far as possible. A column and a half, or two columns at the outside, should be the limit. Much valuable matter is lost through disregard of this most important rule.

THE majesty of the sceptre, the power of the sword, riches, and dignities, are transient. Only he who is great in mind and spirit is eternal.—J. VON MULLER.

### PSYCHICAL PHILOSOPHY.

BY THOMAS POWERS.

There are two great problems which appear to have confronted humanity from its earliest stages of intellectual and moral evolution, and which heretofore have failed to find a solution commensurate with their importance and bearing on the destinies of our race.

In the Christian records these two great problems are relegated to the category of mysteries, for which no hope is given of the probable forthcoming of enlightenment, and hence they are referred to as "the great mystery of Godliness", or Godlikeness, and the "Mystery of iniquity"; and at the close of this the nineteenth century of the Christian era we have the past brought forward in the reiteration of the questions, "What is Man?" and "How are we to account for the so-called evils arising from the inequalities of human sociology and life?"

Will the now incoming age bring with it a solution of these momentous questions, and such a solution as will bear the crucial test of scientific thought, and commend itself to the intellectual and spiritual perceptions of advanced humanity? That the desire for such knowledge is paramount, the eagerness with which such questions are now propounded is in itself sufficient evidence; and who can doubt but that in the present advanced states of human mentality, a satisfactory response may be given to this craving for the light of certitude upon these and kindred subjects so pregnant with importance to the past, present, and future of universal man?

At this juncture comes in another question of equal importance, viz.: "Can such knowledges as these, which relate to the spiritual domain of thought, and the outworkings of the great ubiquitous life in the *psychic* degree, be obtained by those in physical conditions otherwise than by revelation?" Our scientific savants have, in their respective branches of research, penetrated the domain of outer nature, and their efforts have been amply rewarded, for they have been made the custodians of many of the so-called secrets of nature which, until recent times, had been buried in oblivion. But have they discovered the seat of the soul of man and things? Have they found any clue to the nature and destiny of man? They may, and can, define for us the nature and composition of the external organism of man—but can they define the man encased within that physical structural organism? Can they tell us with certitude "If a man die shall he live again?"; if so, where and in what conditions? Can they tell us the why and wherefore of the inequalities of human sociology and life? Nay! On all these important subjects they are as silent as the grave; and why is this? Why have their scientific researches been confined to the domain of the physical, and why silent as to the great questions of the *psychical* outworkings of life? Is it not because such interior truths can be made known to those in physical conditions of life only by revelation? The solution of these and kindred problems must await the introduction into the drama of human life of the scientists of spirit, who in their domain will be able to speak from knowledges gained under the tuition of those unseen majestic savants or revelators who have scaled the altitudes of the inner planes of life and are able to "speak with authority on these subjects, and not as the scribes of speculative thought."

Now let us for a moment examine the first of the problems to which we referred at the onset, and which we find introduced into the Christian records thus: "And without controversy great is the mystery of Godliness, which was manifested in flesh." Thus it appears to be the mystery of the Godlife made manifest in a fleshly form. Our first great difficulty has been to form a definite knowledge of what is implied in that mighty word of three letters—God: yet however diverse may be the general conceptions of humanity respecting the nature and character of the Being called God there appears to underlie all ideals the one thought—that such an One is the great first cause of all. This of itself is a broad basis of agreement, and with such a foundation to start with is it impossible to conceive that the incoming age may have formulated by revelation a system of thought and thence of life, that shall supersede the crude and conflicting ideas and ideals of the past? May it not be that even now revelators from the most interior states of self-conscious life are seeking to impart, as conditions of reception are



evolved, of their knowledge, gained by experience in spiritual, angelic, and other realms of life and being, in order that men may be illumined with their light concerning many great truths heretofore hidden from those in mortal conditions? We have, as a matter of fact, been for ages in possession of the germs of great truths, existing yet unrealised, because "veiled in allegory and illustrated by symbol," the key to the right understanding of which has been lost: and what if it could be proved that that which was lost is now found?

Some of these revelating ones have come upon the scene, and their revelations may be tested by the laws of harmony. They teach that the first cause of all is, the one grand, infinite and ubiquitous life power, which is one and the same in all worlds, spheres and universes, in and of itself unknown and unknowable, yet cognisable everywhere and known in and by its multitudinous manifestations in forms of life, subconscious, conscious, and self-conscious. The self-conscious manifestations in form of this grand ubiquitous life—as far as our limited conceptions can grasp—are the deific, angelic, spiritual, and the human—as we know it: and in all these is found that specific principle or quality of life which is designated the human—for it is that, and that alone in the finite which is invested with the glorious possibilities of self-consciousness—as we understand the term.

These revelators also confirm the teaching formulated in the science of Emanuel Swedenborg, "that all angels were once men or women like ourselves—though not all of necessity ultimated into the most external degree of life—and that the angel is the man made perfect."

Responding to the oft-repeated question, "What is man?" these angelic scientists of spirit and of life thus respond: Man is the offspring, in germ, of angelic societies; a differentiated atom drawn from the great fluidic ocean of life—although undifferentiated as to the life itself—which by virtue of passing through the angelic form becomes clothed upon with the angelic principle or quality of life, and is sent forth to traverse a circle of experiences for the evolution of its own self-consciousness. In mundane conditions of life it reaches the nadir state, and the manifestation is a duality, the masculine and the feminine, once and for ever afterwards differentiated as such. Immersed in these external states of life, oblivious of a past and unconscious of a future, the present becomes to him the all-important, and he partakes to the full of the fruit of the tree of the knowledge of good and evil and so develops the self-consciousness of a personality; and without these experiences of so-called good and evil such a self-consciousness would be unattainable. When the purposes of the Great Infinite will have been accomplished in time conditions, the influx to the external degree is suspended, and the human atom is indrawn, re clothed upon with a form suited to its then conditions of life, and enters upon its peregrinations through other states and spheres in the ascending scale of spiritual conditions of life, until it reaches the zenith, the home from which it was projected in germ state, having gained a full self-consciousness all its own by virtue of the changing states and conditions through which it has passed.

Again, these beneficent and intelligent revelators emphasise the declaration that this grand ubiquitous life cannot be concentrated and made manifest in any one specific form of self-consciousness, but that all who possess the self-conscious principle of life, whether angels or men, are, in their specific states, finite manifestations of the God quality of the one grand life.

It therefore follows that every man and woman in embodied conditions of life upon a mundane earth is a manifestation of God in flesh; or, in other words, a finite expression of the self-consciousness of the Infinite.

The summary of such revelation is this: Within every external human form of life is a finite portion of the self-conscious principle of the one great ubiquitous life, clothed upon in germ state with the deific and angelic life qualities which thus constitute the interior man a microcosm of all forms of life above himself—and as to his external organism, whose composite parts are drawn from the animal, vegetable and mineral kingdoms, he is a microcosm of all forms of life below and extraneous to himself: and who can wonder at the exclamation, "and without controversy great is the mystery of Godliness"—or Godlikeness, God manifested in flesh—for in embodied man-woman we behold the objective presentation of the "central miracle of the universe."

The truly great man rises just as much above his own position as above the position of others.—GARVE.

## "THE TRUE CHURCH OF CHRIST: EXOTERIC AND ESOTERIC." \*

We are glad to insert the following communication from Madame de Steiger. It is our desire that all forms of Spiritual thought should find expression in this journal. —[Ed. "LIGHT."]

This remarkable work, now first published in book form, will be recognised by readers of "Lucifer"; for it first appeared in a series of papers in that magazine (90 and 91), and I should like to give a slight sketch of it in order, if possible, to approach some readers in "LIGHT," who may be scared away by the very name of Church or Theosophy.

The writer recognises the great question of many thinkers, those who having passed through the low level of thought produced by materialistic conclusions and aspiring to higher regions of intellectual appreciation, and therefore becoming alive to the reality of spiritual want, turn anxious attention to the fact of the exoteric Church, and to the question whether it is or it is not necessary to, and formed by, the spiritual needs of society from the past to the present.

A large section of thinkers have been sincerely exercised on the question, "Is an outer form required; is not a right spirit within sufficient; and is not an outer form always destructive of the inner spirit?" also, "And if an outer form be necessary, how do we know that the outer form, such as is known by the Anglican Church as differentiated from the Romish Church, is a true Church, and not a separated branch from the parent tree, the Apostolic Church?"

The object of the author of this work is to answer these questions.

He begins by explaining what is meant by a Church (*ecclesia*), and in order to let his explanation have fair-play he asks his readers to enter the arena of controversy without bias or prejudice, and simply consider what *should* be understood by the words Church and Priest.

His first method of clearing the ground, from useless material encumbering these direct questions, is by begging his readers to understand that the sayings of the reverend anybody are not necessarily the words of Church doctrine, any more than the local orator at a village tap-room necessarily expresses the exact opinions of government.

The plan adopted for the elucidation and support of Mr. Brodie-Innes's arguments are reinforced by a system well known to Theosophic and occult students, of analogy to that of the human body, and he gives copious citations from the only authority extant on such matters, *in one sense*, the writings of the Apostolic Fathers and early schoolmen; and his defence is especially aimed at the misconceptions in popular Christianity regarding the true Anglican Church Catholic, and arguments against its exoteric necessity.

He proceeds to give a brief *resumé* of what is generally considered proven, of the early days of Christianity through its Founder, Jesus of Nazareth (I should prefer myself using the words Head and Consummation); the separation of the Eastern and Western Churches, down to the various offshoots in mediæval and in modern times.

These offshoots Mr. Brodie-Innes shows have no inherent right to be called Christian at all, inasmuch as they have thrown off their connection with the Church, through a knowledge of and participation in its mysteries. Here I daresay a reader may decline to proceed, and class the word "mysteries" as significant of ideas and things which really never did or could have existed. I once thought the same, but further development of knowledge convinces me that overwhelming evidence is to be found proving that the very essence of the Church lies in its mysteries, its very life and continuance depends on the discernment of these mysteries by the congregation.

"He who has eyes to see let him see."

A Church ceases to be *the* Church, inasmuch that though it may acknowledge its Master it refuses Him His privilege of benefiting mankind.

Mr. Brodie-Innes especially directs argument to the much asked questions on p. 13, if the Church really had a Master who occultly directs its progress how come the countless objective questions to that affirmation? The gist and answer of the remarkable chapters regarding this "whirlwind of question" is the Hermetic axiom, that every association

\* "The True Church of Christ: Exoteric and Esoteric" By J. W. BRODIE-INNES.



must have its inner spirit and its outer material form of manifestation to man.

In Chapter III. Mr. Brodie-Innes carries on the analogy of the body, how bodies are made up of cells and units, showing what all occultists know, that each material body has its astral or nerve body, and he carries on the analogy which we all know of that the outer frame of man, the manifestation of man to his brother man (otherwise he would be invisible though subsistent), is liable to change and decay, without any alteration taking place in the inner man.

He states the patent fact that man by his physical voice communicates to his brother man, otherwise his unspoken thought would be unheard and uncommunicated, and on these grounds Mr. Brodie-Innes says "the physical and visible Church in common with every other association has, as the physical man has, organic means of communicating its will, thought, and teachings."

The common man uses the means he has of communicating his thought, and the redeemed men have also a method of communicating the thoughts of the Master, the voice of the Church: this universal voice is what Mr. Brodie-Innes would say has been the source of doctrine and dogma, and still speaks to those who will hear.

This voice of the Church, universal truth, conveyed by the collective mind of the Church, the Church Celestial, is something very different to the half-truths conveyed by one ray to the individual seer. It is universal truth, not individual; the latter may humbly and imperfectly verify partly, but cannot reveal or verify the whole, and inasmuch as individual revelation accords with universal is the likelihood of this truth. In Chapter IV. the author writes about the Life of the Church, still carrying on the Theosophic analogy, the seven principles in man, as a basis upon which to work upwards.

After the advent, the great consummation of the ardently worked for event had taken place, in what is considered by thinkers who have most profoundly explored this mysterious period as the Church of the Essenes, the life was indrawn and the full corporate life was not breathed in the Church. The Master had withdrawn, and His Spirit had not yet fully enlightened the hearts of the disciples, initiates, we may say. They had witnessed the blessing, their eyes had discerned it, but they had not received it incorporated in themselves. The Pentecostal manifestation fulfilled this imperfection, and the Church then received the mystical Life of Christ, and His and He were incorporate in One Life.

Hence these initiates became differentiated from humanity, and sacred truth could be safely entrusted to them for dissemination among humanity. Hence the voice of a synod of seers is widely different from that of a seer, and from such synod of seers would Mr. Brodie-Innes say are derived the doctrines and dogmas of Christianity.

His work is, therefore, mainly historic to prove that these doctrines and dogmas and the true teaching thereon were lawfully passed through authorised channels, even to the present time. The reader indeed has a wide margin of historical evidence and authority given to him to search for himself into the matter.

The rationale of all true theological science seems to be raising the mind from the lower levels of sensuous science to the higher substance lying behind and before all phenomena, and the aim of the author is therefore to prove that a true noumenal Church really subsists, out of which or from which our phenomenal Church exists, and he urges that our efforts should be not to despise or destroy the Church Militant, because its shortcomings are so obvious, and because its priests are shorn of their ancient powers and knowledge, but he logically maintains that the very existence of our degenerate Church is a proof of its inherent life. The cultured metaphysical mind will readily understand this, that if there were no true Church there could be no false Church. The shadow of the light is so great that great indeed must be that light to cast such an image of darkness.

Chapter V. will explain much that is mysterious to those students who have hitherto contented themselves with inquiries on the outer plane. The silencing of the Voice of the Church.

In Chapter VII. it is shown that much doctrine is attributed to Christianity that has never been taught by the Church at all. Popular misconceptions of fundamental truths come through the teaching of persons who are not speaking with the Voice of the Church.

The tendency in the present day for both Church and laity to examine the records of antiquity as to such matters is admirable, and, indeed, a favourable augury. Students of the Platonists do not fall into fundamental errors of the kind that have grown up and clouded the life of the Church.

It is thought and said by some that the regenerate man may not and does not need the outer Church to be in contact with the sinner, but may we not suppose that it is time that the many should understand, what the few have always held, that the man regenerate means much more than the evangelical school of modern times assumes it to be, a teaching which has crept like poison through our very being; a mere change of thought with an outward change of manners and action, good so far, but very far from what is meant by re-generation. The re-generate man, even if only the very partial meaning is taken, will however value the outer Church more than ever he did before his "conversion," and the rare re-generate man in the full and mystical sense will, being one in the mystical body of Christ, know the truth of the shadow, inasmuch as he dwells in the light.

With reference to p. 81, "The first founders of the Church were Jews," probably referring to the Essene Brotherhood, about which there is much to be found in the writings of "E. A. Hitchcock," in his work, "Christ the Spirit," a book which may well be studied side by side with Mr. Brodie-Innes.

A work subjective in its teachings akin to those of Mrs. Kingsford and Mr. Maitland, but they supplement so well the completer, profounder teachings of the school of thought expounded through Mr. Brodie-Innes. Study of these works will aid so much in helping the mind to find the direct path, so earnestly sought by people whose minds are opened into that wilderness of confusion now made manifest to society by writers of opposing trains of ideas, pseudo-metaphysicians, who fascinate and eternally bewilder.

It seems that mankind run a mortal risk in refusing to use the "means of grace" by contact supplied by the Church Militant as a channel to the Church Celestial. In order to be true, we must realise on each plane of being, and just as we ought not to despise or illtreat our bodies, before our sensuous consciousness has attained to spiritual consciousness, and therefore lose the legitimate means now at our disposal, so we ought to protect the Church, until such time as in the far future we may believe the shadow will give way into the dawn of the perfect day.

I own to have written once in "LIGHT" words of far different import from these, and I am glad to take this opportunity of saying in as few words as I can that reading this and other works, and by contact with minds that have apprehended this subject so fully, specially with *one*, I now feel that after much slow thought and time, I have quite changed my views about the necessity of a visible Church, and I do sincerely see the value of the services of the Church Anglican, and the underlying deep meaning of what is called dogma and doctrine; and the truth of the words of St. Paul, "Great is the mystery of godliness." I commend readers of this paper to the book I am more specially reviewing as a most important factor in this change of thought, as helping one to peace of mind, and to plant one's foot on what is imagined to be either super-sensuous or impossible to Western feet, but which is a reality—namely, *the path*.

ISABEL DE STEIGER.

#### HOW REPORTING IS DONE.

The following letter has been addressed to the "Morning Advertiser":—

SIR,—At the Town Hall, Dover, during the Church Congress week, the Bishop of Manchester delivered a stirring address on what he termed "the last brand-new philosophy," which, he said, was pure sensationalism, in comparison with which materialism appeared a reactionary superstition and the late Mr. Bradlaugh a credulous believer. The report of this address went the round of the newspapers headed, "The Bishop of Manchester on Theosophy." As neither Mrs. Besant, myself, nor other Theosophists recognised any of our ideas in the bishop's remarks, I wrote to Dr. Moorhouse to ask him whether he intended to attack Theosophical philosophy. In his reply to me he states that "I never said one word about Theosophy in my address at the Dover Town Hall, nor intended to refer to the subject in any way." With his usual courtesy and fairness, Dr. Moorhouse adds that I am at liberty to make what use I please of this statement, and in justice to him as well as to Theosophy, I beg you to kindly publish this letter. Probably the reporter knew nothing of philosophy, but had heard of Theosophy, and so thought that the bishop must necessarily be attacking it.

Theosophical Society, HERBERT BURROWS.  
17 and 19, Avenue-road, London, N.W.



## MINISTERIAL INTERMEDIARIES.

The "Progressive Thinker" is responsible for the following:—

The world is being constantly disturbed by the origination of new religious sects by various aspiring minds. The idea seems to be prevalent that the only method whereby mortals can approach God and Heaven is through the instrumentality of a religious sect of some kind. The current news furnishes the details of a new sect in Germany which seems to be exercising a potent influence. It appears from the account given that next to Wurtemberg, Saxony is the most interesting country in Germany, from a religious and moral point of view. In this regard it is the home of the greatest opposites. It is the seat of the strongest conservatism in Church and State, and at the same time the hot-house of the most radical Socialistic vagaries. The percentage of suicide is the greatest in Germany, and nowhere else have Dissenters from the State Church found more fertile ground. Recently a new sect has arisen that attracts considerable attention. They call themselves "The Theographic Fraternity," and claim to possess a divine who receives immediate revelations from Christ, and is above Scriptural authority, and frequently contradicting Biblical teachings. Thus the punishing justice of God, the resurrection of the body, is denied, and marriage is condemned as carnal. The members of the fraternity are partly "apostles," not restricted to fixed numbers, and partly "disciples." Their aim is in purity of heart, and in perfect love to the brethren, and in perfect mutual trust, to await for the coming of the Lord. They are convinced that in their sect is to be found the most intimate communion with the Godhead, and that there is produced the most perfect sinless life. The "apostles" heal the sick by the laying on of hands. One of these cures, effected in the case of the daughter of a merchant in Chemnitz, who was suffering from St. Vitus's dance, influenced the whole family to connect themselves with the fraternity, and the head of the family has given all his possessions for the purpose of spreading the new gospel. They have gained adherents in three countries, and are active and successful in proselytising. They do not sever their connection with the State Church, because "it is necessary to obey the laws of the world."

Like all other sects, this one strangely claims to be nearer God than any other, and, of course, receives His Divine sanction—in the opinion of its enthusiastic members. The world in general has not yet reached that elevated plane on which each one can realise that Heaven can only be attained by gradual growth and development, regardless of any form of religion, and without the aid of any intermediaries. The great curse of the world is now, and always has been, the supercilious intermediaries who claim to be self-poised between God and man, and to possess the only true method whereby He can be approached. It is now well known among advanced thinkers, that to prepare oneself for an exalted position in that portion of the celestial regions regarded as Heaven by the orthodox, and by others as the summer-land or spirit-world, requires no special system of religious instruction; not one of the many saviours who have made their advent upon this sphere of existence, and no particular Bible. In order to prepare oneself for an elevated position in the next world a system of life and conduct must be adopted here that is in exact harmony and accord with those who reside on the plane which you aspire to attain. If you are selfish here, by no possible means can you be admitted at once to a plane in spirit-life where all selfishness has been banished. If you are dishonest in word, thought or deed, here, you cannot enter on that Heavenly plane where dishonesty in every respect is unknown. If you have ever injured a mortal on earth, in any matter whatever, you cannot enter into the higher realms of God until you shall have made full and complete reparation therefor. If your life has been characterised by acts that were low and vile, you naturally gravitate to that portion of God's celestial home, where all are just like you. The malicious murderer has his special home, too, after death, on a plane where he will have ample time to reflect on the awful deed he has committed, and he cannot advance rapidly until he has made amends in full to those he has wronged. Each one makes its own heaven. It is exactly in accordance with his earth-life; that is, its degree of spiritual

refinement exactly corresponds with the status of his own spirit in that respect.

So far as worship and reverence of Deity is concerned, in itself alone it amounts to absolutely nothing. A man may be moral, generous, noble, kind, doing good all the time, and yet reverence no Deity, only in his general conduct of life. A true reverence, therefore, will be attained eventually, for the grandeur of the universe will be so great that in spirit-life his devotional feelings will be naturally stimulated and brought into full play.

## THE LEGEND OF THE GROS VENEUR.

The "Newcastle Daily Journal," of October 19th, says:—

We are hearing a good deal just now about "hauntings and ghostly visitations"; but few of the "authenticated cases" advanced by the present-day believers in ghosts, materialised spirits, and such like unearthly visitants seem quite to come up to the good old records of such dread appearances in former times. At any rate, we are not told of modern ghosts ever appearing to a bishop, as we are told one did in our north-country over six centuries ago. According to an ancient legend quoted by Surtees, Sir Anthony Bek, or Beck, Bishop of Durham, 1283-1310, was, while hunting, suddenly confronted by the ghost of his late chief huntsman, on horseback, and cloaked. The story of this curious old legend runs as follows:—"It chanced that among other lewd persons this Sir Anthony entertained at his court was one Hughe de Pountchardon, that, for his evil deeds and manifold robberies, had been driven out of the English Court and had come from the south to seek a little bread, and to live by 'stalynges.' And to this Hughe, whom he employed to good purpose in the war of Scotland, the bishop gave the land of Thickley (since after him called Thickley Punchardon), and also made him his chief huntsman. And after this, this black Hughe died before the bishop; and after that the bishop chased the wild hart in Galtres forest and suddenly there met with him, this Hughe de Pountchardon, that afore died, on a white horse; and the said Hughe looked earnestly on the bishop, and the bishop said unto him: 'Hughe, what maketh thee here?' And he spoke never a word, but lift up his cloak, and then he showed his ribs set with bones and nothing more. And none other of the bishop's varlets saw him but the bishop only, and the said Hughe went his way. And Sir Anthony took courage, and cheered the dogs. Shortly after this the bishop was made Patriarque of Hierusalem, and he saw nothing no more. And this Hughe is him that the silly people in Galtres do call *le gros veneur*, and he was seen twice after that by simple folk, before that the forest was felled in the time of Henry, father of King Edward that now is."

## 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.]

### Magic in Ceylon.

SIR,—Some interesting and well authenticated instances of "charming" by the native Sinhalese having been related to me, I send them to "LIGHT." On one occasion when a number of women were making a tremendous noise with their kabanas (huge tambourines) one of these Kattadiyas, or devil-charmers, was induced to exhibit his powers for the benefit of a lawyer resident in Ceylon. Singling out one of the noisy group, the Kattadiya placed a lizard's egg on the ground, and, with a muttered incantation, crushed it beneath his foot, when simultaneously that woman's kabana burst with a crash. This was repeated with the same result five times. I am told when these kabanas prove annoying, it is a frequent practice to call in a Kattadiya to perform this same magical feat. The other night the sound of tom-toms (always played by men) went on until morning, when we ascertained that some one in the village having become "possessed," a "devil-dance" was held in order to exorcise the evil one, but this failing (owing to the latter being stronger than the "charmer") another Kattadiya was to be sent for.

The following happened to my husband who, though less versed in *diablerie* than myself, is, however, an excellent shot. Having heard that these "charmers" have power to parry a shot, he determined to put it to the test, so commissioned a



Kattadiya to place a battle (a berry used by the natives as a vegetable) at an easy distance from the gun's muzzle, and took aim, to his astonishment, fruitlessly, and this continued so long as the Kattadiya exercised his magic, the shot always turning off in a wrong direction. Sometimes this power is put to a bad purpose, as in the case of my husband's late cook who, in his master's absence, summoned a Kattadiya to the house in order to draw the heart of a young girl to him. We are going to invite a Kattadiya, and if the result be worth it, I will communicate it for the benefit of your readers. Meanwhile, can anyone offer an explanation of the "charmer's" *modus operandi*? Is it hypnotism?

CAROLINE OHLMUS (*née* CORNER).

"Farney," Dohiwala, Colombo.

#### The "Religio-Philosophical Journal."

SIR,—In a passage quoted from the "Religio-Philosophical Journal," at p. 497 of "LIGHT" for October 15th, a paragraph occurs which is preceded by the words, "Swedenborg says." For the sake of young students of his works it may be well to point out that in none of them do those words appear. I believe they will be found in Vol. VI. of Mr. Oxley's "Angelic Revelations," by anyone who has access to that unpublished book. I have not seen it for more than twelve months, but that expression of a Swedenborg, speaking mediumistically, remains in my remembrance. And even if memory is at fault in this case, I can guarantee from knowledge that the paragraph in question was never uttered in print by the Swedenborg who wrote a century ago.

October 20th, 1892.

A. J. PENNY.

#### Spiritualism and Satanic Agency.

SIR,—One of the first books on Spiritualism published in this country, a reprint of "Spirit Manifestations," by the Rev. Adin Ballou, had for a heading of one of its chapters the words, "The Alpha of their Objections is Humbug and the Omega the Devil," showing that Spiritualism at its inception was ascribed by religious persons, because it did not fit in with their notions of spiritual things, to a diabolical source. The article in the last number of "LIGHT" on "Theosophy and Occultism," by Father Clarke, shows that the idea is still entertained. On reading it I was reminded of some lines by William Howitt, published in the "Spiritual Magazine," nearly thirty years ago, which seem to me worthy of reproduction at the present time, and I accordingly transcribe them from memory. They were called forth by a pamphlet by an Irish ecclesiastic, one Nangle, who attributed table-turning, which was then very prevalent, to Satanic agency:—

Nangle of Skreen, what does he mean?  
That the devil's converted or turned very green?  
The pamphlet he gives us is not very new,  
It only takes up the old cry of the Jew,  
Who, when he saw our Lord healing the sick,  
Said, "That is the work of that crafty Old Nick."

ROBERT COOPER.

#### SOCIETY WORK.

[Correspondents who send us notices of the work of the Societies with which they are associated will oblige by writing as distinctly as possible and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions. No notice received later than the first post on Tuesday is sure of admission.]

18, CLARENDON-ROAD, WALTHAMSTOW.—Spiritual service will be held on Sunday evening, October 30th, at 6.30 p.m.; subject the "Higher Life."—W.R.B.

THE STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, E.—Spiritual service each Sunday at 7 p.m. Speaker for next Sunday, Mr. G. D. Wyndoe.—J. RAINBOW, Hon. Sec.

PECKHAM SOCIETY OF SPIRITUALISTS, 33, HIGH-STREET, WINCHESTER HALL.—Mrs. J. M. Smith drew a very large audience on Sunday, and the address and clairvoyant descriptions were excellent. She will be with us again on Sunday next at 11 a.m. and 7 p.m.; and at Mr. Duggen's on Monday, at 7.30 p.m.; address, 672, Old Kent-road.—J. T. AUDY.

SOUTH LONDON SOCIETY OF SPIRITUALISTS, 311, CAMBERWELL NEW-ROAD, S.E.—Sunday, at 11.30 a.m., spirit circle; at 3 p.m., Lyceum; at 7 p.m., spiritual service. At our public meetings good seed has been sown amongst the investigators who attended. Next Sunday evening Mr. W. E. Long will be with us again, and will give an address on "The Gifts of the Spirit," when all friends will be welcome.—W. G. COOTE, Hon. Sec.

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—At our service on Sunday last Mr. Portman's guides spoke upon Holiness, urging upon all present the necessity of living a pure life as an example to the world. Mr. Norton followed with excellent clairvoyant descriptions. Sunday next, at 7 p.m., Rev. Dr. Rowland Young on "The Genesis of Righteousness"; Tuesdays, at 8 p.m., séance, Mrs. Mason; November 6th, Mr. Astbury.—J.H.B., Sec.

LONDON SPIRITUALIST FEDERATION, FEDERATION HALL, 250, EDGWARE-ROAD.—Next Sunday, at 7 p.m., Mr. Percy Smyth and myself will lecture on "Mrs. Besant's and Mr. Hart's Theosophy." The hall will be open every Tuesday evening for inquirers. Those wishing to join our séances must apply to me first by letter, addressed as above. We wish especially to draw the attention of members of the Psychical Research Society to our work of scientific investigation, and trust that some will join us.—A. F. TINDALL, A.T.C.L., Hon. Sec.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE.—On Sunday last Mr. H. Hunt lectured on "The Power of Inspiration." "All men," contended the speaker, "were the subjects of inspiration more or less. God, through nature and the spirit-spheres, spoke to all peoples of every kindred, nation, and tongue." Sunday next, at 11 a.m., friendly discussion; at 7 p.m., Mrs. Green, from Heywood, inspirational address, &c. Mr. T. Everitt in the chair. Saturday, at 7.45 p.m., Mrs. Spring, séance.—C. I. H.

GLASGOW ASSOCIATION OF SPIRITUALISTS, Hall, 4, Carlton-place, South Side.—Meetings are held every Sunday at 11.30 a.m. and 6.30 p.m. Speakers for November: November 6th, at 11.30 a.m., Mr. David Duguid; November 13th, at 11.30 a.m., Mr. Robert Harper; November 20th, at 11.30 a.m., Mr. Gavin Findlay; November 27th, at 11.30 a.m., Mr. John Griffin. On each Sunday evening, at 6.30, during November, addresses will be delivered by Mr. James Robertson on the Rise, Progress, and Teachings of Modern Spiritualism.

SUNDERLAND.—The Society at Centre House has made very great advances during the past year. By the endeavours of the members and friends, and without any outside help, what was formerly a cold, dirty, and uncomfortable hall has been renovated, and made into one of the finest meeting places our cause possesses. The latest endeavour of the Society has been to provide new seats at a cost of over £20. This has now been accomplished. At the present time the Society are carrying out a month of special and mission work for Spiritualism, and are meeting with very great success. The Sunday meetings are attended by as many people as the hall will accommodate, and at all the week-night meetings a large number of people assemble. Inquirers into the phenomena and teachings of Spiritualism are very numerous, and on the whole the forward movement of this Society bids fair to be a record in the annals of the cause.—T.O.T.

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

ENOUGH that a thing is. The birds sing, and the stars move in majesty over the wilderness, and no man sees the splendour. In fact, everywhere in and out of man, more passes unseen than seen.—J. P. RICHTER.

RIGHT AND DUTY.—It is not merely the right, it is the duty, of everyone competent to the task to do what in him lies to strengthen the fitful and uncertain influence of a sound intellect upon the vast and intricate jumble of conflicting opinions in the world at large.—LESLIE STEPHEN.

If the ruins of a temple inspire melancholy, why shall not the ruins of a great soul affect me so still more? There are men full of colossal relics, like the earth itself. In their deep hearts, already grown cold, lie fossil flowers, of a fairer period; they resemble northern rocks, on which are found the impress of Indian flowers.—J. P. RICHTER.

THE WORLD'S FUTURE.—Those only read the world's future truly who have faith in principle, as opposed to faith in human dexterity; who feel that in human things there lies really and truly a spiritual nature, a spiritual connection, a spiritual tendency, which the wisdom of the serpent cannot alter, and scarcely can affect.—FROUDE.