

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

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## NOTES BY THE WAY.

The American Psychical Society may possibly endorse the views of Dr. J. R. Cocke, who was lately put up to speak at its annual meeting; but neither it nor he can do anything to alter the facts as stated at the meeting. Dr. Cocke admitted all that needs to be admitted concerning psychometry, clairvoyance, and physical mediumship. Once these things were denied: now they are admitted, with a warning or a partial denouncement. Dr. Cocke seems to be half inclined to the devil-theory, and strongly urges that "unless there is good reason, in remedial medicine or surgery, the practice of hypnotism should not be tolerated": but, on his own showing, this would be useless.

He shows that, for good or evil, we have fully come up with that strange and penetrating wonderland which only the ignorant or the heedless will ignore—a wonderland which is, in the popular mind, associated with a number of uncanny Spiritualists, but which has even more to do with the Stock Exchange and the Strand than with the séance-room or the Spiritualist Alliance. The word "hypnotism" is at present sufficient to indicate our meaning. A few years ago the medical and scientific world held up to pitying scorn all that is now indicated by this familiar and accepted word, but to-day the scientists and the doctors are actually thinking of asking the Government to give them proprietary rights in regard to it; forgetting, poor things, that whatever hypnotism means it means a universal, an all-pervading, something, from which they can no more exclude anyone than they can exclude the man in the street from the ether or the air. Experimental hypnotism is only like experimental chemistry, which is a mere tapping of the vast ocean of forces around us. If hypnotism is true, it follows (or it, at all events, suggests) that the receptive, if not the conscious, personality of every one of us extends far beyond the visible form—that sensations and thoughts can be transmitted to a distance, just as odours or what we call sound can be—that sight and touch and the possibility of pain are possible far beyond the muscles and the nerves—in fact, that personality includes an atmosphere as well as a body. If all this is true, what is the good of talking about it as something "not to be tolerated"? *It is here.*

Frederic Harrison and Felix Adler have been discussing "The Relation of Ethical Culture to Religion and Philosophy"; and Frederic Harrison, building all on Religion and Philosophy, has no faith in Ethical Culture without these. Felix Adler, in reply, of course admits the importance of Religion and Philosophy, but holds that Ethical Culture, as mere practical righteousness, is of

special value in these days of theory, dogma, and speculation. And surely he is right. Goodness is goodness, justice is justice, pity is pity, whencesoever these saving graces and forces come. Nay, but are not goodness, justice, and pity themselves truly religious? Shall we never get down to the profoundly spiritual truth that motive, spirit, affection, are all; and that theories or beliefs are at best only helps, like language, to express thoughts, or like a vessel to hold the good wine? The mastery of this deep truth might be the conversion of the sects and the saving of Christendom. At the same time, it must be admitted, that, so far as we have gone, the bulk of the good done in the world, on any large or energetic scale, has been done by distinctly religious people. But we heartily agree with dear old Edward Everett Hale when he says:—

Pure and undefiled religion has not been chiefly advanced by the people who have drawn the sword for it, nor by those who have made laws which ordered submission to it; no, nor by those who wrote books to demonstrate its truth; far less by those who defined it. Its chief apostles have not been the Chrysostoms or the Bernards who stood in pulpits to preach sermons; nay, not even those who sang sweetest hymns, most full of aspiration. The working apostleship in dark ages and in ages of light has been made up of those who lived the divine life, so that men took knowledge of them that they had been with Jesus: fathers and mothers who made happy homes; brothers and sisters who bore each other's burdens; the children who were cheerful and ready, as they ran the errands for the others, as they milked the cows or led the horse to water. Whoever has shown a cheerful household where love reigned—loved based on faith and hope—he has been in this great apostleship. You tell me you do not see the kingdom of God, where this admiral defies that, as they bring their ships out for fight; where trade grows sick and strong men find no work to do. I reply by taking you into a cheerful home, brave and happy; where the mother lives for the daughters, and the daughters for the mother; where she encourages her husband, and where he in turn lives for her; where no one says anything he has is his own, but where they hold all they have in trust for the others. And you look on, and see and know what no words could teach and no logic explain, that the Kingdom of God is at hand. In that home they are all evangelists, and in such ministry they proclaim the Gospel.

A writer in the "Natal Advertiser" staggers through a long column with a bitter assault upon Spiritualism. We notice the performance only as an object-lesson which may apply in other directions, though probably this notice will reach him. The writer does not take the trouble either to consider evidence or to disguise his militant prejudice. His long tirade is a mere assault, not an argument. He demands the testimony of the doctors before he will believe. They, it appears, are "the only persons who have made the human faculties a matter of life-long study." Considering how they scoffed at mesmerism, denounced hypnotism, and damned thought-reading, until representatives from all other classes saw the truth in these things, this is a courageous assertion and a bold demand.

This writer quotes Job (vii. 7-10 and xiv. 12-14) as against a future life; but thereby only shows how easy it



is to quote the Bible for anything. Who was it that said even the devil could quote Scripture? The most dangerous thing an opponent of Spiritualism can do is to quote Scripture; first, because he quotes from a book which is saturated with it, and also because he can always be capped with trenchant quotations asserting the reality of spirit-communion.

The knowledge and the animus of this writer may be seen in his references to Miss Marryat as led by sordid motives, and to Mr. Page Hopps and his "voluminous" writings on the subject. We can only say that a writer who takes to Spiritualism from sordid motives must be a very foolish person; and we do not observe that the persons mentioned are regarded as fools. The real truth is that writers of this kind are simply ignorant. All they can do is to be smart or impudent or abusive. We only wish them clearer light and better manners, whether at home or abroad.

Chicago, long sneered at as the city of mere lumber and pork, is evidently going to demonstrate its zeal for something higher than either. Not content with its late mighty world-wide Parliament of Religions, it is now arranging for a Congress of Liberal Religious Societies. The call is signed by Universalist, Congregationalist, Unitarian, and Baptist ministers, by many Jewish Rabbis, and by a large number of teachers, editors, and heads of colleges. It is a delightful idea, especially when we take into account the expressed object of the Congress. The call is as follows:—

Believing in the great law and life of love, and desiring a nearer and more helpful fellowship in the social, educational, industrial, moral and religious thought and work of the world, the undersigned unite in calling an American Congress of Liberal Religious Societies, and such other churches and organisations, of any name, as may be willing to recognise a common duty and to work in the spirit of kinship herein indicated, to be held in Chicago at Sinai Temple on May 22nd, 23rd and 24th, the details of programme to be subsequently announced.

It is a noble idea, and one with which all Spiritualists should strongly sympathise. We hope they will be heard from at the Congress.

In these days of competition, when everything seems to turn upon making one's self known, the desire for notoriety is bound to increase—by no means to our advantage. In too many cases it inevitably leads to a loss of simple truthfulness and self-respect—to say nothing of its influence upon the feelings with regard to competitors. For wholesome ambition, and desire to nobly fill the life, we have nothing but respect. That, indeed, is one of the fine creators of man; but eagerness for notoriety, the banging of the market, and hot self-assertion are apt to be sad deteriorators, constantly tending to deceit, selfishness, arrogance, and the putting of show in the place of solidity.

As to this, our friend Mr. Underwood is surely right when he says, in the "Religio-Philosophical Journal":—

In contrast with such seekers after notoriety as these, how clear and pure shine the lives of those who, single-heartedly, work—not for fame—but for knowledge and truth and the good of their fellow-men or the uplifting of their own spiritual being. The scientists who have helped forward the progress of the race by patient research and careful evidence have oftener for the time being received storms of abuse, vituperation, and persecution rather than praise and recognition from those in behalf of whom they worked; the reformers whose souls, having caught glimpses of some divine truth, became afire with longing to impart such truth to their fellows, have more frequently suffered martyrdom than received reward for their zeal; the poets who, perceiving humanity's errors as well as its high spiritual possibilities, have voiced in ringing rhythm their message to an indifferent world, have not always found

admiring or appreciative hearers to welcome such message. But all these workers for knowledge, love, and truth cared only to perform their glorious mission and would have worked on serene and undauntedly to their dying day—as some have done—without winning a glimpse of fame. Unselfish work receives spiritual reward far richer and sweeter than any ephemeral worldly fame or emolument.

## A CATHOLIC EXORCISM.

By C. A. PARRY, B.A.

As the hypothesis of diabolic possession plays so large a part in the Catholic explanation of Spiritualism, it may be interesting to readers of "LIGHT" to learn the mode of procedure enjoined in the Ritual of Exorcism on the person who undertakes to expel the presumed demon. The Latin original not being in my possession, I translate the French version:—

"The priest, or other legitimate minister of the Church who is called upon to exorcise a possessed person, must be known for piety, prudence, and thorough integrity in all the dealings of his life; for it is not by his own virtue but by that with which God arms him that he must perform this office. Humble and charitable, he must also possess the sanction of mature years; he must be venerable, not only by his title of priest, but also by the austerity of his morals.

"By his thorough knowledge of the sacred texts and of all that concerns this question of possession, he will be on his guard against the causes which might take his judgment by surprise. He must not, for example, be very easily persuaded that a person is obsessed or possessed by the devil, before he has had notable proofs of the fact, which shall suffice to assure him that the patient is not merely suffering from any form of melancholia or other mental malady.

"The principal signs of diabolic action are: Speaking fluently in an unknown tongue, or having a perfect understanding of one who speaks it, seeing at a distance, and unveiling secrets; showing strength much superior to that natural to the person's age or condition. Other signs, moreover, though less clear and characteristic, will aid the priest to make sure of the reality of the diabolic intervention."

It is to be presumed that the priest, whatever other sacred texts he may employ, will prudently leave aside the fourteenth chapter of First Corinthians; for the first of the above clauses condemns both "prophets" and "interpreters."

"Then, in the presence of the demoniac, the exorcist must, after one or other of his exorcisms, frequently interrogate the unfortunate one, ask him how he feels in mind and body, in order to discover what are the things that are most effective in tormenting the demon, in order to insist on those precise things and repeat them the more frequently.

"The exorcist must be on his guard against the deceits and subtleties habitual to devils, in order to take him at a disadvantage. Some of them have the habit of answering everything evasively and manifesting themselves with the greatest difficulty, to induce the exorcist, his patience and energy being exhausted, to desist, or to put him on a wrong track so that he may cease to think that the victim really is possessed. Sometimes, after having shown themselves, they conceal themselves and seem to have abandoned the victim's body altogether, so that the exorcist may deceive himself in this way and believe that they are finally expelled; but he ought not to cease the exorcisms until he receives an evident sign of their departure and of the victim's release.

"Sometimes the demons raise obstacles in the way of the demoniac's being subjected to the exorcisms; or else they try to persuade people that his case is natural or the result of some natural malady. At other times, in the very midst of the exorcisms, they put the demoniac asleep or cause him to see a vision by which he believes himself finally disembarassed of them.

"Some demons utter spells or pretend to; then say by which of them these acts have been done and indicate of themselves what means must be employed to conquer and expel them; this is in order to persuade people to have recourse to cabalistic manoeuvres and superstitions; and, lastly, the demons sometimes go so far as to permit the victim to receive the Most



Holy Eucharist and leave him for a time absolutely in repose, just as if he were delivered of them.

"The ruses and tricks of the devil to deceive men are, as is shown by the above, innumerable. To avoid being duped, the exorcist must be distrustful. To this end, he must always have present in his mind our Lord's saying that the devils are expelled especially by prayer and fasting, those two powerful means of invoking and obtaining divine aid; to expel them, then, he should have recourse to these means, therein following the example of the Fathers of the Church, not only personally but by those around them.

"The exorcism may take place either in a church or in any other religious and honourable place, far from the gaze of the crowd; however, if the patient is confined to his bed and cannot be moved, or if he is a person of rank, or for any other honest motive, the exorcism may be performed in a private house.

"The demoniac must be recommended, if the state of his mind and body permit, to pray and fast, to confess himself often and to join the communion of the priest; and while the exorcism is taking place, let him compose himself absolutely, think only of God, and ask salvation with the liveliest humility and completest faith; and finally, when he is suffering the most violent torments of the demons, let him endure these trials patiently and doubt not for an instant of the goodness and succour of God.

"Let him hold in his hands, or before his eyes the crucifix, and let holy relics, if possible, be placed, well protected by coverings, on the head or chest of the demoniac, watching them carefully, that these sacred objects be treated only with the greatest respect and be not injured by the awkwardness of the demoniac, or above all by the violence of the demon. The most Holy Eucharist ought never to be put to these uses, for fear of the slightest irreverence.

"The exorcist must not lose time in trifling talk, or questions of mere curiosity, especially concerning future or hidden things which have no relation to his work; but he must order the unclean spirit to be silent and to speak only when and to that which he is asked. Let him be especially on his guard if the demon alleges that he is the soul of some saint or other dead person or the guardian angel of the demoniac.

"The necessary interrogations should bear on the number and names of the demons assailing the patient, the length of time they have been in possession of his body, how they entered it and for what cause. The exorcist must put a stop to all other replies, whether jesting, frivolous, or inept; he must oppose the demons with an absolute contempt, and he will admonish the bystanders, of whom there must be as few as possible, to take no notice of them, not themselves to question the demoniac but to spend their time in praying with humility, faith, and ardour.

"The exorcisms must be made and read with authority and energy, with the greatest confidence, fervour, and humility, and more repeatedly and closely in proportion as the exorcist shall see the demon to be more harassed and infuriated thereby; and each time he sees the demoniac contort any part of his body, or strike it, or a swelling appear on it, he will make the sign of the cross on it and asperge it with holy water, which, under all circumstances, he must have at hand.

"The exorcist will also remark which are the words that most humiliate the demons, and which they most fear, so as to repeat them as often as possible; and when he has reached the comminatory phrase, let him repeat it again and again *ad satietatem*, so as constantly to augment the torments they endure; and finally, if he sees them preparing to take their flight, let him persevere in his exorcism, two, three, four hours and even longer, without truce or intermission, until he gain the victory.

"The exorcist will take care not to cause to be given or to be counselled to the demoniac any medicine or any medical treatment.

"In exorcising a woman, he will take care that he be surrounded by respectable persons who will keep the demoniac in check while the devil is raging; that these persons be patient with the demoniac, and, if possible, relations of hers; precautions which are indispensable in order that nothing be said or done which may be or become to the exorcist or the bystanders an occasion for evil thoughts.

"For the exorcism, the priest will make use of the sacred forms in preference to his own phrases or those suggested by others; and he will order the demon to say if he is kept in

this body in consequence of some magical operation or by spell, and that, if he be shut up in some substance which the demoniac has swallowed by mistake, that he vomit it immediately, and similarly if he be shut up in exterior objects, that he point them out, in order that these objects may be immediately burnt.

"The demoniac will be warned to hide none of his feelings nor the temptations he is subjected to; and lastly, when he is delivered, he must carefully guard against sinning, in order not to give the devil an opportunity to return into him."

Here end the preliminary instructions. Whatever may be the efficacy of this mode of treatment for driving out a devil, it certainly is by no means ill-adapted for driving a sane person mad. The reader will observe with what painstaking, legal exactitude the whole is elaborated and especially how carefully it is provided that no spectator shall have any hand in the matter, in the name of common sense, or medical science, let alone spiritualistic experience, so soon as it shall have pleased the priest to decide that the case in question is one of possession. Of the two dogmatisms, that of the preacher of an arrogant Materialism, affirming that no disembodied intelligence ever does or can work through an embodied one; and that of the priest of an "Infallible" Church, affirming that such circumstances do often take place, but that all communications through such means are evil if they do not absolutely tally with a set of dogmas which are really allegories of which he and his caste have long since lost the true meaning—it is impossible to say which is the more obnoxious and which may have done the more harm. Let us be all the more grateful that we in Spiritualism have found the golden mean between the two fanaticisms, and let us show our gratitude by endeavouring to extend the knowledge and multiply the proofs of our noble, Scientific Religion!

#### THE DEVELOPMENT OF MEDIUMS.

A writer in the "*Moniteur Spirite et Magnetique*" has been reviewing the condition of Spiritualism in Belgium, and, among other things, he says that the absence or weakness of mediums is retarding all progress. He urges that it is really necessary to recognise this, even in the most favourable circumstances. When there is a medium available it is always more or less difficult to obtain communications. But the matter becomes much more embarrassing in circles where there is no developed medium, and there are many circles in this condition. He insists that the real starting point of improvement will be found to be the formation of mediums, their preservation and culture. He does not refer to elementary mediums—table movers or automatic writers, who are useful enough for beginners and sceptics. He believes true mediumship to be that in which the medium, absolutely inactive so far as concerns his personality, speaks, and develops a discourse like an inspired orator. Recipients of this class are scarcely ever free and independent. They have their occupations which fatigue them bodily or mentally, and when the moment arrives for communication with the Unseen—in the evening, most frequently—worldly employments, physical fatigue, intellectual or moral strain, prevent them from consecrating to the séance the required time, or, if it can be given, the spirits find the brain and members which they wish to use, tired, difficult to manage—incapable, in fact, of rendering, with suitable purity and clearness, the thoughts which are meant to be revealed. Nothing can be done without mediums, and without sacrifices, on the part of those who need them. From such conclusions it is not a far cry to a "collection," and the writer, with the courage of his opinions, starts a subscription for the training of mediums by putting himself down for eighteenpence per month, and inviting those who are of the same mind to follow his example according to their means. In a subsequent communication in continuance of his advocacy of this plan, he says: "The scheme has been started and will work, even if, by my own labour, I have to provide the elements of its subsistence." There seems no reason why such a fund should not succeed when, as presumably in this case, it is inaugurated under the auspices of a properly constituted and responsible central authority which is really known to be representative.



## SPIRITUALISM AND THEOSOPHY.

## THEIR IDENTITY OF AIM AND DIVERGENCE OF METHOD.

Mr. Colborne's reply to Mr. Williams's criticisms of Mr. Harte's paper, which recently appeared in "LIGHT," raised issues of much interest, with regard to the aims of Spiritualism and Theosophy. I will endeavour to make an impartial comparison of the aims of the two schools, as they appear to me, and of the methods pursued, respectively.

To begin with, though formulated differently, the aims appear to be identical; the divergence comes in with regard to the methods followed. Theosophists seek to attain communion with "Masters," viz., guides (who may be living occultists, or in spirit form: Nirmanakayas); also to attain conscious functioning in the inner, transcendent modes of their own Being and in its highest mode, the Higher Self: Higher Ego. Spiritualists seek to obtain communion, and thereby instruction and assistance towards their evolution, from discarnate spirit-guides.

The relations both with Masters and with spirit-guides premise the prior development of clairvoyant or clairaudient perception.

Both schools regulate their ethics by what knowledge they may obtain with regard to their relation to the Universe.

The method followed in the pursuit of these aims differs, however. Theosophists refuse and condemn any relation with spirits in the astral state of evolution; while Spiritualists accept and seek for information from these entities, with regard to their conditions of existence and surroundings.

The principal difference between the two schools, however, consists in the fact that Theosophists affirm that these results above referred to "must be sought for from within each human being by himself, and by recognising no other will than his own; while the Spiritualists submit to the will of the Divine, and recognise that the unseen universe may come in contact with man's consciousness from without," to take Mr. Williams's definitions.

These respective positions will repay further analysis.

Firstly, I would point out that the contact of a Master with the student is as much "from without" as is that of a spirit-guide with a Spiritualist. The process in both cases is through the psychic perceptions of the student. But there is nothing "without" (outside) consciousness, let me observe. All is within. All experience results from the interaction of the differentiations of the One Universal consciousness, on itself, within itself. Whether this interaction is effected by thought messages, or thought form projections, by living adept-occultists, or by means of instructions by spirit-guides, it is still consciousness interrelated with consciousness, and hence *within* consciousness.

With regard to the much vexed question as to the problematical existence or non-existence of "Masters," these teachers it is stated may possibly be of two orders: living adept-occultists, or Nirmanakayas, i.e., the spirits of ex-human occultists, who have passed into the soul state of development, yet retain connection with the astral plane, and are thus able to commune through that principle with human beings. I do not for the moment dispute or sustain these claims. But Mr. Williams affirms that "we have before us, in the Masters, living examples of men who have raised themselves to human states, which, to our coarser natures, seem quasi-divine." I, myself, would not dispute this affirmation made by such an earnest truth-seeker as Mr. Williams, while I reserve my assent as to the "have raised themselves" for further examination. I will say that I know other Theosophists, whose word I accept implicitly, who have made similar statements. Mr. Sinnett, p. 107, testifies to their existence. This is, however, only proof to those who have had these experiences themselves. It is well to remember, further, that Theosophy does not stand alone in claiming such possibilities. Western occultism makes similar affirmations (see Eliphas Levy, Hartmann, Kingsford and Maitland, Dowd, Paracelsus). But I am aware that such satisfactory experience is excessively rare, even among earnest students of Theosophy who are no neophytes. Mr. Colborne's objection, as to the difficulty of proving the existence of these teachers or guides, is one of weight, when compared with the extensive experience among Spiritualists of valuable assistance towards individual evolution, rendered by spirit-guides, and the manifold testimony available, as to the existence of the latter.

In both cases, however, the instruction sought is only obtainable through the use, by the student, of psychic or astral

faculties (of which, surely, Mr. G. Elliot, as an F.T.S., must be aware, and that he is asking Colonel Olcott to do what is otherwise impossible); the difference being that Theosophists seek for communion with living occultists, who are stated to be able to project psychic thought forms, and to transmit thought messages, by the use of certain occult vibrations which are always in action around us and available to those who know how; which messages are known clairaudiently; while Spiritualists seek similar communion with discarnate spirits. Mr. Sinnett says distinctly (p. 107) that "Masters are known on the astral plane." Mr. Tindall's question (p. 144) really raises the issue, therefore, as to whether any human system of training can "evolve" psychic faculties. A curious fact has to be noted, however, in connection with Mr. Sinnett's letter. There are many Spiritualists in whom psychic faculties have evolved without any human system of training, but as a gift of the Spirit. Some of these psychics have considerable experience in investigations of the astral plane, and, while they have met many spirits there, yet none of these have come in contact with the "Masters" there. It is to be regretted that we have no independent testimony of their presence there.

In man's present state of evolution, the soul principle not being unfolded to the circumference of his Being, but remaining imprisoned within his astral principle or sphere, which is circumferential, communion necessarily occurs in the latter principle. Consequently, the Spiritualist's spirit-guides are usually entities in astral states of unfoldment, or becoming, and are perceived and responded to by the same principle in man; (even as the Theosophic Masters are stated to be perceived).

It is difficult to understand the attitude of Theosophy with regard to this possible source of information to man. Theosophy teaches that the astral plane, or Kama-loca, intervenes between the physical and the soul plane in the Universe (as in man). Yet it sweepingly condemns the search for information, with regard to that plane, from the dwellers therein, and limits research to its own system of instruction, including subjective introspection (under guidance). It is not easy to conceive how a philosophy formulated under those restricting conditions can deal inclusively with all the aspects of the Universe.

Spiritualists, while acknowledging the uncertainty of the source and often unreliability of the information imparted by many spirits in astral states of evolution, yet find therein a large field of information open for examination and with which they endeavour to deal; it must be acknowledged, mostly, as yet, not in a scientific manner, unfortunately.

Mr. Colborne's second query, as to which are, to all appearance, the most reliable teachers, those of the Theosophists or those of the Spiritualists, opens up very wide considerations. While it may be granted that adepts do exist, whose astral perceptions are developed, it is only legitimate to wait for evidence, before agreeing to any inference, that the soul mode of consciousness has been so unfolded in living men. Yet if the above adepts are in communion with others, who have passed through death into the soul sphere, and communicate with the former from that state, it is evident that they would thus possess a source of instruction of transcendent value. We will pass this for the moment and return to it later. It is clear that adepts whose astral perceptions have been unfolded, would be able to cognise more of the Universe than men whose perceptions are limited to sense-relations. Yet it must not be forgotten that the relations of such men, with the to us subjective planes of the Universe, must be intermittent and not permanent. The shortness of the possible duration of such abnormal functioning of consciousness, in subjective introspection, must entail consequent liability to misconception and error, as also necessarily, fractional experience of these inner states of Being. It cannot be inferred, therefore, that their acquaintances with those inner modes of Being can be in any degree comparable to that of the inhabitants of those planes themselves. If, therefore, reliable information were obtainable from the entities dwelling in those inner planes, it is probable that such information would be more ample than that obtainable by the temporary relations with those inner states, possible to embodied consciousness. The experience possible to the latter must be limited to investigation; while direct information from the former would constitute revelation.

But here, Spiritualists have to acknowledge a great drawback, viz., that their communicating source is beyond the possibility of verification and that the information conveyed is repeatedly found to be unreliable. The study of the laws regulating such communion would be of great value; yet Theo-



sophy resolutely repudiates such communion, and cuts itself off from the opportunity of information thus afforded, refusing to contribute consequently to the study of the laws involved.

This must be attributed, no doubt, to the general condemnatory attitude of Theosophy, with regard to that plane, which attitude is, to me, unreasonable. Inasmuch as the astral is one of the planes of the Universe, those planes would be disjoined and break into chaos but for the astral link relating them. Study with regard to that plane is as necessary, therefore, as with regard to the others. Further, it is the astral principle in man which presents the field of relations, the development of which constitutes occultism mainly. (See Maitland, further on.) Mr. Sinnett confirms this in affirming the perception of Masters to be dependent on the transfer of consciousness to the astral plane, "the faculty to get about freely on that level, and thus obtain access to the Masters." It is a thankless attitude, therefore, to condemn the astral plane in the Universe, and its inhabitants, while seeking to develop the equivalent principle in man. In a correspondence in these columns (December 9th, 1893) a Theosophist, Mr. Green, acknowledged that Kama-loca must include good spirits as well as bad ones; that "it is the abode of entities that are gradually progressing from the extreme of materiality, on the one hand, to Devachanic spirituality on the other." It is, therefore, to be hoped that the Theosophic attitude towards that plane may gradually alter.

The question as posed by Mr. Colborne, resolves itself into one of the relative reliability of the information obtained by the methods pursued by the two schools, and this must, after all, be left to the individual experience and judgment of the students concerned. It may, however, be said by any outsider that the cosmogonies enunciated by either system may be defined as theoretic and speculative. The phenomenal aspect of Theosophy is relatively unverifiable, and cannot be said to prove the persistence of man after death, therefore. Some of the phenomenal aspects of Spiritualism are easily to be witnessed, and certainly do prove the survival of man as a conscious entity. What fact of equal value to man can be adduced from the whole of history? No mere assertion by whatever religion or philosophy can be compared with such evidence. Mr. Harte's statement that western interest in Theosophy sprang originally out of Spiritualism, and is primarily indebted to the phenomena of Spiritualism for the attention it has received from the world, is therefore justifiable. As to the mutual desire of both schools to come in contact with the unseen Universe in order to obtain knowledge thereof, the Spiritualist, as Mr. Colborne says, certainly has at his disposal in the séance-room an extensive and easily available field of observation and research. This the Theosophist refuses, and presents subjective introspection as a substitute, which, of course, is equally open to the Spiritualist who "may stand upon the same plane of spirit and listen to the same supernal inspiration (though expressed through different avenues), that is accorded to the Theosophist."

QUESTOR VITE.

(To be continued.)

"LORD, I BELIEVE, HELP THOU MY UNBELIEF."

WHY should we weep for those who die,—  
For those who die in faith and love?  
Do we believe the ancient word  
That broke the silence from above?  
Right well we know that gracious word,  
But ah! how tremblingly believe  
That they have entered into rest  
In that dear home where none can grieve!  
Full sweet we sing the hallowed strain,  
And tell our glad faith all around;  
And yet, if death but touch the hand,  
Our hearts are stricken to the ground:—  
Our hearts are stricken to the ground,  
And drink the cup of life with fear,  
While all the shining ranks of Heaven  
Are hidden by the mortal bier.  
Poor trembling hearts! so strong, so weak,—  
So strong in word, so weak in deed:  
When shall we look with undimmed eyes,  
And all God's message rightly read?  
Come, gentle Hope and trustful Love,  
And dwell with Patience near our pain;  
Then Grief shall change her plaintive cry,  
The dead shall live, and Death shall die,  
And Heaven shall be our own again.

—J. PAGE HOPPS.

## MRS. BESANT AND THE MAHATMAS.

A few years ago Mesmerism and Hypnotism were generally scouted as mere pretences of charlatans. But the world moves; and they are now freely put forth as universal solvents of difficulties for which it is not easy to find any other explanation ready to hand. If a man has witnessed an unusual phenomenon it may not be polite to tell him that he is a fool, and so recourse is had to the more polite assurance that he has been "psychologised" or that he is the unconscious subject of "hypnotic impression." So here we find, in the "St. James's Gazette," a letter, signed "A. Belasco," offering the following "explanation" of Mrs. Besant's belief that she has been the recipient of letters from the Mahatmas:—

Some three years back Mrs. Besant, in delivering a farewell lecture to her Freethought friends at the Hall of Science, startled her hearers by making the following statement: "Since Madame Blavatsky left," said she, in defending her teacher's assertions *re* the precipitated letters from the Masters or Mahatmas in Thibet, "I have had letters in the same writing and from the same person. . . . For some time all the evidence I had of the existence of those so-called abnormal powers was second-hand, gained through her. It is not so now, and it has not been so for many months."

Now, the question at issue is, Are certain persons residing in Thibet and other foreign parts able to forward written messages to those in England independently of postal or other ordinary means of communication? And in answer to this I unhesitatingly affirm (1) that these precipitations never take place other than in the imagination of those persons subjected to mesmeric control; (2) that they are "psychological tricks," possible of illustration by every skilled mesmerist; and (3) that Mrs. Besant, in honestly declaring such things possible, had been deluded into this belief by post-hypnotic impression implanted in her mind by her friend and tutor the late Madame H. P. Blavatsky, avowedly skilled in the exercise of mesmeric power.

That the lady has been experimented on in fashion mesmeric, the following, from her recent contributions to a contemporary, and headed "Through Storm to Peace," most conclusively proves: "She" (Madame Blavatsky), writes Mrs. Besant, "put her hand over my head, not touching it, and I heard and felt slight taps on the bone of my skull, each sending a little electric thrill down the spine." This, I contend, and I speak from many years' practical experience, is a phenomenon decidedly mesmeric in character and producible only on those persons thoroughly sensitive to mesmeric control. Once the subject has been brought to this degree of sensitiveness, the somnambulistic state, with its associated hallucinations, may be induced with comparative ease, and without the knowledge of the person concerned. That Madame Blavatsky actually experimented in this manner is freely admitted by Mrs. Besant in her pamphlet, "Why I Became a Theosophist." She says on p. 28, in commenting on her teacher's performances in this connection: "Other of the phenomena were what she called psychological tricks, illusions, conjuring on the mental plane as does the ordinary conjurer on the material, making people see what you wish them to see instead of what really is."

All this may seem very clever to "A. Balasco" and to the Editor of the "St. James's Gazette." But it is really very foolish. *Litera scripta manet*. There the letters are. Mrs. Besant has them and can produce them. She may have been wrong in her belief as to the source from which they came. Most probably she has been; but if so it was because she has been imposed upon by those on whose good faith she had reason to rely. The truer "explanation," if it should ever come to light, will be found to be a much more prosaic one than that of "post-hypnotic impression." But "A. Balasco" has attained his end in inducing the "St. James's Gazette" to give publicity to his letter. He concluded his "explanation" with the statement that he is about to publicly substantiate his statement by a practical illustration. He wanted a free advertisement of his intended entertainment, and he has succeeded in getting it.

If you wish for God's Kingdom, you must do more than pray for it; you must work for it.—RUSKIN.



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

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## Light :

SATURDAY, MAY 5th, 1894.

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

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

### MYSTERIES OF MEMORY.

The meeting of the Psychical Research Society last Friday turned out to be a somewhat remarkable one. An announced paper by Mr. Hodgson, on some recent investigations with Mrs. Piper, was not given, but Mr. Myers made an important statement concerning a new International Psychical Society for the study of spiritualistic phenomena, and gave an address which secured and required the closest possible attention. It was, in the main, a discussion of the mysteries of memory, and sounded like a closely-packed summary of arguments and illustrations for a volume; and all done, by the way, without a note, even to the brilliant little peroration and the poetry at the end.

We shall not attempt to give a summary of this summary; but the address started some thoughts which we will set forth in our own way—sometimes venturing into Mr. Myers's deep waters and sometimes sailing in perhaps shallower but more familiar waters of our own.

Confining ourselves to memory only—and leaving out of the account the still deeper or wider subject of the subliminal consciousness (though memory is a part of it)—we begin with the undoubted fact that even the simplest act of recollection is a much more complex matter than we have been supposing. How is it that if a short story is told to six persons separately, in precisely the same words, the differences in their telling of it will, as a rule, be very noticeable? "Simply bad memory or inattention," we say. Is that so? The fact probably is that all kinds of what we may call personal equations come in to interfere with the simplest details.

But that is a very elementary affair. There are much deeper subtleties than these "tricks of memory," especially in connection with the genuine transformation of desire into recollection and of expectation into observation. This may be best seen in children and undisciplined adults. In children especially, and by no means in foolish children only, the intermingling of desire and recollection, and of expectation and observation is a very remarkable fact. Even with clever children, there is frequently a serious inability to keep apart imagination and fact,—a great deal of what is called "untruthfulness" being attributable to this.

But even this is only on the surface. The mystery of memory has fold within fold. What of unconscious memory—stored up recollection which is never really recognised or to be traced to its source when it creeps forth

—accumulations of unnoticed observations, hearsay, impressions? Habit is only a kind of unintended memory. Pictures pass before the eyes, facts, colours, names, dates, faces, bits of experiences, undwelt upon, get stowed away in the mysterious vaults, corridors, and pigeon-holes of the inner working self, and come forth like the wind, of which it has been said that we hear the sound thereof, but cannot tell whence it comes nor whither it goes. John Stuart Mill somewhere made a rough guess at the number of millions of mental photographs that could be taken and stored up by an acute and vivid observer. How few of these would be catalogued; how few noted or dwelt upon at the time; how few intentionally stored up in the memory; how few, in the usual sense of the word, remembered! And yet there they are; and all ready, probably, to wriggle sometime, somehow, to the front, as knowledge, bias, impression, preference, inspiration!

Then there is the still more subtle region of pre-natal impressions or suggestions, of which we are always having glimpses. There is a slow but pretty constant dribble of cases of physical malformation or marking, as the result of strong feeling or shock on the mother's part before the birth of the child. If this is so with the body, what of the mind, the passions, the ruling antipathies and desires? All these are a kind of stored-up memory, transmuted into opinion, bias, longing, shrinking; so that one may even go so far as to say that many children bring their life-programme and destiny, or chest of tools, with them, and are predestined as truly as ever John Calvin grossly taught, but in an entirely different and much more natural way.

It is here that we come upon a brilliant side-light supplied partly by such thoughts as these and partly by the splendid doctrine of Evolution. We are persuaded that attention has been too much confined to physical variation as accounting for or as determining development. A deeper, and perhaps a mightier, factor may ultimately be found in the spirit itself. Why should not longing, or even curiosity, produce a variation and compel the body to conform to the spirit's new throb of energy? The evolutionist will be well repaid who will work at that thought, and we wish Mr. Myers had drawn attention to it.

There remains one other mystery of memory which belongs to the field of the Reincarnationist or Theosophist, turning as it does upon the doctrine of transmigration or pre-existence in some sphere of souls. Some such doctrine was either held by Wordsworth or poetically used by him when he wrote his well-known lines:—

Our birth is but a sleep and a forgetting:  
The Soul that rises with us, our life's Star,  
Hath had elsewhere its setting,  
And cometh from afar:  
Not in entire forgetfulness,  
And not in utter nakedness,  
But trailing clouds of glory do we come  
From God, who is our home.

It may be true, but not in the sense intended by Wordsworth, or by the Reincarnationists and Theosophists of to-day.

MISS MCCREADIE, clairvoyant and psychometrist, desires attention to be called to her change of address, which is now 40, Osnaburgh-street, Regent's Park, N.W.

THERE is this difference between a thinker and a man who thinks that he thinks. If the one catches a new view of truth, or discovers what appears to be a new truth, he regards it with suspicion and subjects it to investigation and to correlation with other truths for months, possibly for years, before he publishes it. The man who thinks that he thinks rushes out without his clothes, shouting "Eureka!"

WANTED, for private sésances in London, a good Physical Medium, who will not object to reasonable tests, conducted in a friendly spirit.—Address, A. Z., care of EDITOR OF "LIGHT," 2, DUKE-STREET, ADELPHI, W.C.



## MUSIC AND MYSTERY.

FROM THE "ECHO."

There is to-day in London an entertainer (shall we call him?) who has, for years, created a sensation in Paris, Holland, and the United States, exciting "crowned heads," fluttering princesses, and bewildering the musical critics, who hardly know what to make of him. His name is Shepard, and he has already commenced his brief campaign in London. We were present last Monday evening, and the somewhat uncanny experience is perhaps worth telling.

But the full bearings of a séance with Mr. Shepard are not easily grasped, and the happenings are not easily set forth. For one thing, it is difficult to keep guard over, or to distinguish between one's emotions of surprise, delight, awe, and one's preliminary bias for or against the explanation maintained by Mr. Shepard. A believer in Spiritualism will be prepared to admit that behind this remarkable human instrument there are visitants from "the heavenly hosts" who use him for our instruction and wondering delight. An unbeliever will, more naturally, take refuge in the explanation that we have in him a phenomenal person to be classed with the mysterious calculating boys and other abnormal people who have always been the puzzle of the experts and the amusement of the curious.

The particular séance we have to report was held in a private residence in London. Seven or eight persons were present. The performance took place in total darkness, and was the acme of simplicity. The only instrument was the piano, a good enough instrument in its way, but quite inadequate for the torrent that throbbed and tossed and dashed itself against it. That was the one characteristic of the music—masterful, audacious, immense. One could readily imagine that it came from some mighty liberated spirit rejoicing in his glorious freedom.

We would have been glad of a little more repose, delicacy, melody, but what came was amazingly interesting. The speed was in itself wonderful. Probably a very clever blind man could have done it, but only as the result of enormous training and practice; and we are assured that Mr. Shepard has had no training and never practises—indeed, that he is unable to read any piece of music beyond a simple tune. And yet he calmly announced: "A Reverie by Schumann," or "A Fantasia by Mozart," and there seemed no incongruity in it. It is said that the pieces, with one exception, are never repeated.

There was, from first to last, a certain uniformity of character about the music, in the sense that one composer might have produced it all, but that composer would have to be a genius for whom the musical world is waiting; and if Mr. Shepard is not genuine in his profession that he is only a passive instrument he is a very foolish person, because, in that case, he is taking a very great deal of trouble to deprive himself of fame and funds. He says that he is totally unable to play in public, and surely he would if he could.

A careful listener, who masters his wonder and listens critically, cannot fail to be fascinated by the subtle ingenuity and the daring splendour of the music, considered simply as scoring, while no one could fail to be excited, and almost awed at times, by the stupendous strength of the rendering of it. Two or three times voices blended or took their own course during the playing—a rich bass or deep baritone, and a superb soprano with a marvellously sustained high note that would "bring down the house" at Covent Garden. The voice, in a very curious way, seemed rather to chime in with the music than to be accompanied by it—like some strident singer striking in on his own account, but always strong, massive, and daringly unconventional. Mr. Shepard asserts that when the singing occurs he is always unconscious. He never hears it—so he says.

It is somewhat of a puzzle—indeed it is a good deal of a puzzle; but the whole thing is too big to be either dismissed or grasped in a hurry. Mr. Shepard should sit three times for a committee composed of August Manns, Arthur Sullivan, and Dr. Bridge. Their report would be a curiosity, anyway, and might possibly create a sensation in the musical world.

J. P. H.

## MR. SHEPARD'S MEDIUMSHIP.

The following has been handed to us by Mr. L. Waldemar Tonner, Mr. Shepard's secretary:—

The account of Mr. Shepard's gifts which appeared in "Borderland" for April needs some explanation, as it leads people to suppose that Mr. Shepard is a professional physical medium, instead of an inspirational musician and singer. The notice referred to mentions several séances which Mr. Shepard gave in Paris in the strictest confidence, amongst friends whom he has known for many years. The séances took place under much the same conditions as those of the physical séances of Mr. Stainton Moses, and were not in any way intended for the public. Mr. Shepard wishes it stated that he gives no physical séances whatever. He is not a test medium, and must decline to be classed as one. He gives no manifestations of a physical kind, having completely discarded them for inspirational music, pure and simple. He has not attained celebrity through physical phenomena, but by the musical inspirational gifts shown at his concerts; and it is not surprising that, after so many years of hard, uphill work, and after so many inspirational triumphs, he should refuse to go back and begin again at the beginning. His concerts already give him all the hard work he can possibly endure; to have to carry an extra load in physical mediumship would be quite beyond his endurance, as it is certainly foreign to his tastes. He sings and plays under inspiration in much the same way as inspirational speakers give their lectures, and those who are not interested in this kind of inspiration should not open correspondence with him.

## PSYCHICAL EXPERIENCES.

We shall be greatly obliged to our friends if they will kindly furnish us with reports of their experiences in psychical phenomena, such as thought-transference, clairvoyance, apparitions, the direct voice, direct and automatic writing, form manifestations, psychic photography, &c., accompanied by full corroborative testimony wherever possible. From information which reaches us from time to time in an indirect method we conclude that experiments are being privately conducted with more or less regularity in thousands of families, and it is eminently desirable that the results of these inquiries should be placed on record for the benefit of those who, while they are greatly interested in psychical matters, have no opportunities for personal investigation. We ask such of our friends as have valuable experiences to report to take this appeal to heart.

THE DIVINING ROD IN ESSEX.—A remarkable instance of the successful use of the hazel twig, generally termed the "divining rod," has just occurred at Cressing, near Braintree. Many fruitless attempts had been made in the parish to find water, the boring in several instances extending to great depths. Mr. E. Sach, of Jeffrey's Farm, wanted a well provided for some cottages, they being without a water supply, and he invited Mr. H. W. Golding, of the firm of Messrs. Ashley, Adkins and Co., mat manufacturers, Bocking, who has acquired some skill with the "rod," to look over the place. He did so, and near the cottages the twig turned up, and although every effort was made to keep it down it could not be done. Mr. Golding felt certain that water could be found there, and men were at once set to work boring, with the result that an abundant supply of water was found twenty-two feet below the surface.—"WESTMINSTER GAZETTE."



## THE DIVINE PYMANDER.\*

"The Pymander of Hermes" is the second volume of the "Collectanea Hermetica," now being edited by Dr. W. Wynn Westcott. The supposed author of "Pymander" is Hermes Trismegistus, or the Egyptian god Thot, but the word "Pymander" has a Greek derivation, meaning "Shepherd of Men." The present edition is a facsimile reprint of Dr. Everard's translation from the Arabic, made in 1650.

The "Pymander" is a book of revelations for the Mystic, and only a Mystic can do it justice. "Avoid all conversation with the multitude or common people, for I would not have thee subject to envy, much less to be ridiculous to the many," saith the wise Hermes. But at present a good many "common people" are honestly trying to understand the mysteries which the "elect" have hitherto succeeded in keeping a monopoly, and the world is becoming less inclined to ridicule the elect for their speculative vagaries. Many people are really curious to know how the ancients viewed the Universe, and try to enter into their thoughts.

The "Pymander" does not follow the beaten track of metaphysics; we are told that "God made Eternity, Eternity the World; the World Time, and Time Generation." We find throughout in "Pymander" the ancient idea of a living Universe. God is all. "All this Universal Body, in which are all bodies, is full of Soul, the Soul full of Mind, the Mind full of God." God, in fact, is life in all its forms; "for God is not idle, for then all things would be idle; for all things are full of God." God is perceived in His works:—

And yet thou sayest God is invisible; but be advised, for who is more manifest than He? For therefore hath He made all things, that thou by all things mayst see Him. This is the good of God, this is His virtue, to appear, and to be seen in all things.

The process by which God may be understood is not unlike the self-hypnotisation of the Yogi:—

If, therefore, thou wilt not equal thyself to God, thou canst not understand God, for the like is intelligible by the like.

Genius is said to be allied to madness, and surely Hermetic wisdom is allied to insanity. No one but a Western lunatic or an Eastern Yogi would believe that he knows all things by simply bringing himself to fancy that he does so. Yet that, apparently, is the basis of mystical wisdom, the thrice-wise Hermes says:—

Increase thyself into an immeasurable greatness, leaping beyond every Body; and, transcending all time, become eternity and thou shalt understand God: if thou believe in thyself that nothing is impossible, but accountest thyself immortal, and that thou canst understand all things, every art, every science, and the manner and custom of every living thing. Become higher than all height, lower than all depths, comprehend in thyself the qualities of all the creatures, of the Fire, the Water, the Dry and Moist; and conceive likewise, that thou canst at once be everywhere in the Sea, in the Earth. Thou shalt at once understand thyself, not yet begotten in the Womb, young, old, to be dead, the things after death, and all these together, as also times, places, deeds, qualities, quantities, or else thou canst not yet understand God.

We have made this long quotation because it seems to throw a strong light on the nature of the "illumination" which Mystics value so highly as a source of knowledge. But is it likely that a knowledge of any science—electricity, for example—obtained in this way would bear the faintest resemblance to the facts? Still, no doubt imaginary wisdom of that kind might be very gratifying, so long as its possessor managed to ignore actualities.

The "Divine Pymander" is a very curious book, containing many grains of gold, and is well deserving of the attention of students of the Spiritual.

## NOVEL EXPERIMENTS WITH EUSAPIA PALADINO.

Readers of "LIGHT" who have been following the reports of this medium's séances, which have appeared in these columns, will probably remember that the latest distinguished scientist who has been convinced of her *bona fides*, Dr. Ochorowicz, first became acquainted with the phenomena at the house of his friend in Rome, M. Henri de Siemiradski, a Polish painter. The latter gentleman has recently published an account of some curious experiments carried out by himself. First of all, however, he describes an appearance which he seems to have been the first to observe, and which narrowly escaped becoming the materialisation of a hand. He was not in this case one of the official experimenters who sat round the table with Eusapia, but was a member of the outer ring, which was formed at a certain distance from the others. After a time he observed a bright spot on the wall, and which he at first thought was a solitary ray from one of the street lamps. The room was at that moment in darkness, and, by-and-bye, accustomed as a painter to recognise different degrees of light and shade, he realised his error, and directed his neighbours' attention to the appearance. "The agreement of their observation with mine," he says, "convinced me that I was not the victim of an illusion. By-and-bye the cloud began to change its shape and position. It moved, and took the form and outline of a human hand, but the sitting was unfortunately a restless one. Sceptics tormented and twitted the poor medium, who constantly asked: 'Are you certain you are holding my right hand. Here in my right, and there is my left! Gentlemen, do give me someone who can trust his senses!' and so on. I tried in vain to quiet her. Driven at last to desperation, she cried 'Light! Quick!' The light was turned on, the phenomenon vanished, and did not reappear. It was a pity, for we were, probably, about to have something beautiful to look at."

The other incident, although it seems to be one connected with ordinary clairvoyance and has been paralleled in very many other cases, and frequently with much more remarkable results, does not seem to have been observed or noted before in relation to Signora Paladino. Herr Siemiradski says: "I am in possession of a few faded leaves which have played a singular part in a mediumistic séance—where and when does not concern this case, but it was not in Warsaw nor with Eusapia. I wished to know if the active force displayed in the manifestations connected with these objects had left any trace behind—somewhat as a needle when touched by a magnet becomes magnetised. To this end I took a tiny portion of the leaves rolled in paper with me to one of the séances with Eusapia. After the sitting, and while the medium, still quite exhausted and half-awake, sat in the darkened room until she should come round, I drew near, and, taking her right hand—as I usually do—asked how she felt. I held my little talisman between my fingers. Eusapia rallied herself smartly, and glanced, affrighted, first at my hand and then at her own, saying, amazed: 'What does this mean? Where is your other hand?' When I showed it to her she excitedly assured me that she felt another hand touch hers at the same time as mine. Astonished at such results of my experiment, I placed, unnoticed, the little packet in my left hand, and touched her with the empty right—Eusapia feeling at this moment only the touch of the latter. Soon afterwards, when I touched her with my left, where the packet still was, she again perceived the touch of two separate hands. All this was observed by Herr Matuszewski without understanding it, as I had told no one of my intention to experiment. I now took him apart and proposed that he should repeat it with the medium, and in order to conceal the manoeuvre from her, I lifted the best photograph from the table, gave it to him, and asked him to touch Eusapia with it while, at the same time, holding the microscopic 'amulet' in his fingers. The result was immediate. Eusapia raised her head with an alarmed look at Matuszewski, and said that a hand as big as the photograph (cabinet size) was touching her; that it was playing with her fingers and pinching her arm. We then went into the lighted room adjoining, where Eusapia, still sleepy and dull-eyed, seated herself on the sofa, and leant forward. I sat down beside her and inclined myself backwards, so that my hand leaning on the sofa-rail could approach her back unperceived. Each time my hand, with the little pellet between the fingers, drew to within a few inches of the medium she complained that someone was touching her, which is very painful to her after a séance, in consequence of the condition of her skin. Witnesses to these facts were Dr. Higier, Dr.

\* "Collectanea Hermetica." Edited by W. WYNN WESTCOTT, M.B.Lond., D.P.H., &c. Vol. II., "The Pymander of Hermes." (London: Theosophical Publishing Company. 1894. Price 3s. nett.)



Harusewicz, Ignacz Matuszewski, Margan Gawalewicz, Dr. Ochorowicz, and some other gentlemen, whose names I do not clearly enough recall. For those who are concerned with experimental psychology, these facts are, in my view, of great value; but for people who, in regard to mediumistic phenomena, cannot believe the evidence of their own senses, and would rather discredit an honourable man with fraud than acknowledge the existence of a force which has not yet appeared in the school text-books, the circumstances described are not intended. When Eusapia, on her return journey, visited me in Rome, and told me in a lively vein of her experiences and the presents she had received, I pressed her hand in friendly congratulation. She checked herself at once, and looking at both our hands, cried: 'I have that strange feeling as if now another hand, a vaporous hand, were touching me all over my arm and playing with my fingers.' I need not say that I again had my talisman concealed in my hand. In the last instance mental suggestion could be supposed to play a certain part, but in the first case it was quite out of the question. My utmost expectation was that the leaves might be able to exert some sort of influence of a magnetic character, but a result like the above I did not dream of."

Mr. Siemiradski adds that although, after having told his story, it is not improbable he may be set down as a confederate of the medium's, he is quite prepared for the situation. He knows he will be in good company, and concludes by saying: "I can no longer remain silent after I have seen the reality of mediumistic phenomena. It seems quite suitable that I should suffer for it."

#### "MAGICAL POWER."

Under the above heading the Berlin "Sphynx" publishes the following interesting communication from a correspondent in Wiesbaden, who appends the initials "J. S.," and who appears to possess the confidence of the Editor:—

About five o'clock one morning in November last year, I lay awake and saw, as in a dim mirror, a man wandering in mist, naked, poor, and hungry. I thought to myself, "Who are you, and what do you want of me?" As I was going away from the house that morning at eight, I saw the same man standing near. I looked at him well, and recognised him as the one I had seen in the vision. I asked him to direct me to a street, in order to get into conversation with him. Without asking if he required it, I gave him some money, and added that, if necessary, he might come again the following morning. He did so. Another day I begged him to answer me frankly: "Where did you pass yesterday evening?" "In the open air." "What were you doing or thinking?" "I was wandering in the fog, and I wept and prayed that God might help me." "Were you hungry and without money?" "Yes." I gave him money and clothes then, and he could again take a situation, and is now a book-keeper in Cologne. His name is Franz K—. A similar case happened last winter in Munich. While half asleep, I saw, in a very poorly furnished garret, a man wretchedly clad, and in want. A few days afterwards I actually saw this same man and asked his address, went with him, and found his lodging to be exactly as I had seen it. I helped him to find employment with S—, in Sendlinger-street. In May, 1893, when I again lay in a sleepless condition one morning, I saw in the air a regal catafalque coming towards me from the South. Later in the day I inquired of a Court servant if any member of the Royal Family was ill. I was told they were all in good health. In June, however, the body of Duke Max Emanuel was brought home from the South. On the first night of my arrival in Franzenbad to attend a patient, I saw in a dream a coffin brought into my room and put away. I asked: "Does it concern me?" "No." "My patient?" Also "No." In the morning I related the circumstance to my host, who was of opinion that my patient would die. Presently the words escaped me: "It might be yourself." It was really so. In two months he died in that very room, and the coffin was exactly as I had seen it. I have also experimented in telepathy successfully. One day, in St. Petersburg, after I had gone out, I concentrated my thoughts on our housekeeper—a lady somewhere about fifty—and said to her in thought: "You must make tea," and kept repeating that for a time. Perhaps half an hour later I returned home and found the tea ready, although there had been no order for it, apparently, neither was it tea-time. When I asked her why the tea was made she replied that it was as if an inner voice said to her: "You must

make tea," and now I have behaved like a fool. She then looked at me in a helpless manner, and I explained the circumstances, to her great astonishment. I made a similar experiment with my sister, who was in Munich, while I was in St. Petersburg. Anyone with whom I am intimate I can awaken out of sleep at a distance.

The same correspondent also describes how he once, when in Naples, succeeded in somewhat suddenly curing a fever with which an Abbot, named Pio Sa, was stricken. The affection was of a recurrent type, and attacked the subject for some time every day at three o'clock. The means of cure was suggestion of the direct kind, conveyed in the commanding and somewhat menacing fashion: "You must have no fever." From that moment there was no return of the trouble. Innumerable instances of similar successes are on record, and this one is merely an additional case corroborative of the doctrine that the power of healing by such means is much more widely disseminated than is commonly understood.

#### "MRS. JOHN STRANGE WINTER" ON CLAIRVOYANCE.

In the current number of "Winter's Weekly," under the head of "Editor's Thoughts," "Mrs. John Strange Winter" thus expresses herself on the subject of Clairvoyance. The many admirers of the talented author of "Bootle's Baby" will be interested in knowing that she has so much as given a thought to questions of an occult character:—

I must confess that I have a very strong belief in clairvoyance as shown in the natures of some people. Personally, I do not profess to have any gift in that way whatever; but on one occasion in my life I was, by some extraordinary means, enabled to look right into the heart of another person, and there, in the space of an instant, like a vision revealed on a dark night by a flash of lightning, I discovered something which had been carefully kept from me for over six months. I boldly and instantly taxed that person with my suspicion, and so sudden was my assertion that he had apparently no will-power to prevent him admitting the wrong which he had done. Now, I imagine this to be very much the same power which is given to persons who are genuinely gifted with the second sight. I never had any such experience before, and it is more than probable that, however long I may live, I may never have the same experience again. And yet, I shall always believe that it was one touch of clairvoyance which enabled me to clear up one of the greatest bitternesses that had ever come into my life.

Now, as to the regular clairvoyant, who uses his or her gift for monetary considerations, the person who experiments with him or her must be very careful to distinguish between the real and the counterfeit. I have had myself several instances of the most extraordinary predictions by clairvoyants. On April 29th, 1891, I went, as a matter of pure joke, with two friends to see Nina Kennedy. At that time Nina Kennedy had not become known in London. She had just begun her interviews at a place whose name I cannot remember, but which my readers will know as old Waterloo House. We gave no names; nobody announced us, I was the first person whom she saw that day, and she received me in a dark, or, at all events, dusky sort of tent, and scarcely troubled to look at me at all. She laid her fingers, which were icy cold, on my wrist, and immediately told me many details, about my past which were only known to myself. One, in particular, she could not have learnt from anybody then known to me. She told me that I should receive a letter within forty-eight hours, which would cause me great annoyance, and she advised me to wait at least a few days before I answered it. The following day I did receive such a letter. It was one of the most impertinent that I have ever seen, and my first instinct was to flatten the writer out, but remembering her advice, I *did* wait and I never answered it. She then told me that a certain person, who was under great obligations to me, and who was very dear to my life, was, while pretending to be a friend, in reality a deadly enemy, that she was trying to do me a great harm and that I was to be careful of her. I found that to be true also, but I did not find it out for a couple of years, when, greatly to my consternation, I discovered that a friend to whom I had been of enormous help, was doing everything she could to damage me in all directions.



She told me many other things equally wonderful; but the most wonderful of all was this information about my eldest child, which impressed me so much that I wrote it down in order to be quite sure of what she had said. These were her words: "There is a little child whose life is bound up in yours. She has a delicate colour which comes and goes, and strange, lovely eyes. In about two years' time she will have a desperate illness, but she will not die. You will save her life by using your own judgment against the advice of all around you."

Besides this she also told me a great deal more about my little daughter, which, as it is in the distant future, naturally I do not care to repeat now. I put the book in which I wrote down this prediction among other books in my study, and after a little time I completely forgot that Nina Kennedy had made any such prediction. Certainly, when the desperate illness from which my little girl suffered during last winter came upon her, I gave not the slightest thought to it. It was as completely gone from my mind as if it had never taken place, and it was not until she was well and about again, and my husband over the worst of his illness, that, in searching for a quotation one day, I happened to open this very book at the place where I had set down Nina Kennedy's extraordinary prediction. That must have been about two months after Beaufie was so dangerously ill.

Now the most extraordinary thing is this, that on the day when the doctor told me positively that I must make up my mind to lose her, if not immediately, at least at no distant period, he left a last insistent order which was to be implicitly obeyed until his return in the evening. I was nearly out of my mind with anxiety and distress, but I flatly and absolutely disobeyed that order, and strangely enough, there is no reasonable doubt that by taking the course I did I absolutely saved my child's life. The nurse then with me said to me at the time, "As her nurse, I dared not disobey a direct order of the doctor's, but as her mother, I would do what you are doing under the circumstances." Now is not this a clear evidence of this very extraordinary power of the second sight, of clairvoyance, of looking ahead into the dim and distant future? At all events, it is so in my mind.

I know that many people may say that it is wicked to try to pierce the veil which hangs ever before our eyes, that it is better for people not to know the troubles and trials which are coming to them, that they may fret over them and expect them and so be less able to meet them when they actually come, and yet, although I had been sufficiently impressed to write that prediction down, I can honestly say that it never once occurred to my mind until some two months after the event which it foretold had actually happened.

I am telling you all this, my readers, because I do not want you to think that I am writing "A Seventh Child" in any frivolity of spirit. If I had happened to remember Nina Kennedy's prediction, I should have certainly not been deterred from carrying out the child's wishes and my own judgment at the moment. Indeed, if I had been of a hesitating character—which I am not—the fact that the prediction had been made to me would certainly have helped me to take the course which, although I believed it to be right, was against the express orders of the doctor.

"Mrs. John Strange Winter" has shown some courage in thus avowing her conviction that Clairvoyance is a fact, but she will forgive us for saying that she does not appear to have a very clear conception of the true nature of Clairvoyance after all. She should join the London Spiritualist Alliance, read the literature of the subject, and get into communication with those who have had a long experience in relation to matters of a psychical nature. She has clearly an open mind which would welcome enlightenment on occult questions.

A GREAT CONCERT.—The whole world is only a great concert, in which each one strikes his note and plays his part, and in which each one of us ought to be proud to add to the general harmony, and not to curse and hate those who labour in different spheres and with different aptitudes. I love to contemplate this magnificent union of every force which tends to bestow repose, prosperity, and greatness on my country; and I am deeply moved when I think of all that France could effect if all her children would utilise their own innate resources, and place them at the disposal of the public service and of their country. —ARCHBISHOP DARBOY (Shot by the Communists).

## OCCULT SCIENCE IN MEDICINE.\*

(Continued from p. 194.)

Having, as a contrast, quoted, from a late edition of Quain's "Dictionary of Medicine," seventeen disconnected and trivial "causes of disease," including "age, sex, air, external conditions," &c., Dr. Hartmann tells us that Paracelsus taught that disease might originate in any of the three constituents of man, "Salt, Sulphur, or Mercury," that is to say, in his body, his soul, or his spirit, and may arise in one of five ways, or "beginnings":—

"1. From the *Ens Astrale*; namely, from surrounding conditions in external nature.

"2. From the *Ens Veneni*; meaning from poisons and impurities.

"3. From the *Ens Nature*; including causes inherited from parents.

"4. From the *Ens Spirituale*; especially those caused by an evil will or morbid imagination.

"5. From the *Ens Dei*; . . . the result of Divine justice."

Man is composed of body and spirit, and each must have its "digest," that is, its matrix and nutriment. What its material surroundings are to the body its astral surroundings are to the soul. The *Ens astrale* is an all pervading ether, like the Hindu "Akasa," in which everything swims, and which interpenetrates all. Changes in this ether cause changes in us, such as "catching cold," an expression that covers a number of maladies, of whose real nature we are ignorant. Among the effects of disturbance in this medium are microbes, bacteriæ, &c., whose mere material presence is now recognised as not the sole cause of disease. The idea of Paracelsus was that the essence of things is in the invisible world, and that causes acting in that region produce effects on our plane. Desires, emotions, passions, act in this way, producing either healthy or unhealthy physical reactions; for instance, "a lesion of the tissues of the brain does not take place without a cause, and this cause in the majority of cases comes from the sphere of the emotions and thoughts."

As to the *Ens Veneni*: Paracelsus regarded the poisonous qualities of things as the result of unsympathetic relationship, everything being in itself pure and good. "Nothing is poisonous or impure if it stands by itself; only if two things whose natures are incompatible with each other come into contact can a poisonous action take place, or an impure condition be produced." The poisoning of the mind is productive of physical results; for:—

The sum of the thoughts and opinions of mankind constitutes the mental atmosphere by which the world in general, and each locality in particular, is surrounded; and the state of the mind ultimately expresses itself upon the outward plane of manifestation. . . . What the stomach is in the body the memory is in the mind. Both are related together; a dyspeptic stomach causes a defective memory and an irritable mind; an irritable temperament causes indigestion and forgetfulness; forgetfulness can cause inattention, irritability, and dyspepsia. . . . Wrath causes not only mental but physical short-sightedness, and hard-hearing is often the cause of a suspicious character.

The *Ens Nature* refers "to those beginnings in man's constitution which are the result of the quality of his body, soul and mind, as he received them from nature, and includes all inherited physical diseases, qualities of temperament, and mental peculiarities." Dr. Hartmann quotes Bastian's confession of ignorance on the part of the medical profession, that "for the most part only conjectures, often insecurely based, are current, or can be said to exist, in regard to the dependence of definite sets of symptoms, or distinct diseases, upon disordered actions or morbid changes

\* "Occult Science in Medicine." By FRANZ HARTMANN, M.D. (London: Theosophical Publishing Company. 3s. 6d. nett.)



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occurring in one part or other of the sympathetic system of nerves." Our physicians do not recognise the complex nature of man, "known" to the Mystics, for according to Paracelsus :—

There are two kinds of flesh. The flesh of Adam (the physical body) is gross earthly flesh ; the flesh that is derived from Adam is of a subtle kind. It is not made of gross matter, it penetrates through all walls without requiring doors or holes ; nevertheless both kinds of flesh have their blood and bones, and both differ again from the spirit.

Man finds himself born with a certain stock-in-trade, as it were, of various powers, capacities, materials, and forces, the amount and nature of which Paracelsus thought to depend upon what Theosophists call Karma. Each of these powers, &c., he called "a planet," and he says :—

The weakness or strength of his constitution determines whether his life is to be short or long, according to natural laws : the planets in him run their course, whether he has a long or a short life, only in the former case the course of his planets is of a longer, and in the other case of a shorter, duration.

The *Ens Spirituale* includes those diseases that arise from willing, imagining, and remembering—functions of the spirit which affect the body by first acting on the soul. Here Dr. Hartmann approaches the region of Occultism :—

A thought of any kind, be it wicked or virtuous, if rendered strong and substantial by the consent of the will, becomes born in the inner world as an elemental being, which grows by being cultivated, so that it may ultimately obsess its own father, and produce visible effects upon the visible frame.

The *Ens Dei* is the Theosophical Karma with a little ordinary religion mixed in. Paracelsus says :—

All health and all disease come from God, who also furnishes the remedy. Each disease is a purgatory, and no physician can effect a cure until the time of that purgatory is over. Ignorant physicians are the devils of that purgatory ; but a wise physician a redeeming angel and a servant of God. The physician is a servant of nature, and God its Lord. Therefore, no physician ever performs a cure unless it is the will of God curing the patient through him.

Paracelsus distinguishes five classes of physicians, corresponding to the five causes of disease, any of whom can effect cures by his own methods. These are :—

1. *Naturales*, who employ physical and chemical remedies [the Allopaths].
2. *Specifici*, who use specifics [Empirics, Homœopaths.]
3. *Characterales*, who act on the will and imagination of the patient [Mental Healers, Mind cure, Mesmerism].
4. *Spirituales*, who use their own will-power and imagination on the patient [Magic, Psychometry, Hypnotism, Spiritism, Sorcery].
5. *Fideles*, those through whom miraculous works are performed in the power of true faith [Adepts].

We must, however, refer our readers for further information on this matter to Dr. Hartmann's interesting work itself. Paracelsus seems to have been well acquainted with the power of "suggestion." He says :—

Imagination in man is like a sun, it acts within his world wherever it may shine. Man is what he thinks. If he thinks fire, he is all on fire ; if he thinks war, he is warring ; by the power of thought alone the imagination becomes a sun.

One hardly knows, however, whether to regard some of Paracelsus's sayings as allegorical or literal. For instance :—

Such physicians are called *spirituales*, because they command the spirits of roots and herbs, and force them to release the sick whom they have imprisoned.

Dr. Hartmann, taking this literally, says : "In such cases it is the spirit of the physician acting by means of the spirit of the remedies which he employs."

In describing the *Fideles* Dr. Hartmann remarks that "the art of medicine has not been instituted for the

purpose of defying the laws of God ; but for the purpose of aiding in the restoration of the harmony whose disturbance caused disease." The chief and acknowledged object of medicine at present seems, on the contrary, to be to enable people to transgress the plain laws of health with impunity.

In the chapter on "The Physician of the Future" Dr. Hartmann draws a picture of a healer who really heals, but whether such a semi-divine doctor will ever be within call of poor humanity the future alone can tell. According to our present ideas of Nature this is the weakest part of the book, for, whether rightly or wrongly, the priest has become discredited as a physician. "When epidemics arise we go to our drains, not to our temples." Were the world populated by angels, or had men succeeded in exchanging their human nature for an angelic one, the divine physician might perhaps count upon success in his practice of medicine ; and a metamorphosis of this kind seems to be postulated by Paracelsus. He says, for instance, that it is by wisdom that the true Physician heals, and :—

This wisdom is that we live in regard to each other as the angels live ; and if we live like the angels they will become our own self, so that nothing divides us from them but the physical form ; and as all wisdom and art is with the angels, so it will be with us. The angels are the powers through which the will of God is executed. If the will of God is executed through us, we shall be his angels ourselves.

Dr. Hartmann's opinion of the system of Paracelsus is thus summed up in an italicised passage :—

*"The system of medicine of Theophrastus Paracelsus, in its recognition of fundamental laws of nature, is of such a high character that it will be for the medical science of the coming centuries to grow up to its understanding."*

But how far distant the materialistic medical science of these times is from any intelligent appreciation of the ideas of Paracelsus may be imagined when we recall the curious words of that "practical mystic" himself :—

*"I know nothing, I desire nothing, I love nothing, I enjoy nothing in heaven or upon earth but Jesus Christ and Him crucified."*

#### "IN NO SENSE A SPIRITUALIST!"

"Not that I am, in any sense, a Spiritualist" is frequently the expression with which some incident or personal experience in the unseen realm is prefaced by the narrator, and it must occur to many to wonder at this curious phrasing. No one can believe in immortality without being in the true sense a Spiritualist. To be a Spiritualist is to believe in spirit existence. To believe in the physical phenomenon that is too frequently accepted as constituting Spiritualism is another matter. Of this phenomenon all there is to say is that it is in part genuine ; in part delusion and fraud and trickery. Sometimes it is one and sometimes the other. That there is fraud does not in the least affect that which is genuine. Bank bills are not worth less because counterfeit bills are also produced. One must learn to distinguish the counterfeit from the real—that is all. Because a man has once been defrauded by taking a counterfeit bill, it does not follow that he will abjure all contact with bank bills for ever after. The phenomenon of Spiritualism is to a degree genuine ; but it is of no very great consequence. It has served a purpose in arousing attention to the existence all about us, of another world unseen, inhabited by unseen intelligences. There is no more reasonable doubt of this than there is of the existence of the physical world ; but the proofs of its existence are means rather than an end, *per se*. But just why intelligent and rational people should doubt this potent truth or apologise for their acceptance of it, is not quite clear. It is as if one said : "Now I am no believer in astronomy, but I did see a star," or "I am not a chemist, you know, nor in any degree a believer in chemistry ; but I have seen two substances instantly separate when a third was added."

In fact to affirm that one "is not a Spiritualist" in this age of spiritual illumination and enlightenment, is to affirm one's self curiously dense and curiously wanting in the average perceptions of the higher life. . . . The all supreme aim in all occult



study or phenomena is the spiritualisation of one's own life. One needs to establish the perfect communion with the divine spirit: to bring himself in a receptive condition to all the exquisite influences and potent currents of the spiritual world; to "hitch his waggon to a star" and to live in that atmosphere of love whose expression is in perfect kindness and generous helpfulness to every being with whom he comes into individual relation or accidental contact.

Nothing less than living this life of spiritualisation is being, in the true sense, "a Spiritualist." Should one care to deny his supreme aim and nobler achievement by any petty and silly deference to narrow, ignorant prejudice and thus assert himself "not a Spiritualist"? Why, to be a Spiritualist—in its true significance—is to live with one's face turned to the morning, and his feet set toward the Heavenly City!—LILLIAN WHITING, in the "Religio-Philosophical Journal."

### 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.]*

#### A Metaphysician.

SIR,—In your last week's "Notes by the Way" you mention the fact that the wife of the Editor of the "Arena" was cured by a "Metaphysician." Will you or some of our readers kindly tell me in what sense the term "Metaphysician" is here used, what the method of treatment is, and also what is the difference between Christian Science Healing, Faith-healing, the Mental Cure, Mesmerism, and other occult means of attaining the same end?

VERAX.

#### Physical Mediumship

SIR,—Seeing the letter in a recent issue of "LIGHT" on the Decline of Physical Mediumship, I should like to say a few words on the subject. The reasons alleged by the writer for the decay of such mediumship may be in part true, but we must not forget that the movement of Modern Spiritualism, and all great movements, have their origin in the action of certain orders in the Unseen Realms. As an Occultist I know this to be true. There are certain periodic waves of thought, convulsions, and efforts of spiritual policy which take place in the spheres, whose results and effects reach us material beings. It is as wise to think we can alter the periodic ebb and flow of the tides of the ocean as to expect phenomena when those who are our "Masters" are not in the ascendant, or are temporarily checked by adverse influences. A few isolated individuals may, by great efforts, get some trifling manifestations, but we must wait for the word of command before the whole occult forces can move forward. It is this difficulty behind the scenes which makes many efforts to permanently float societies so disappointing.

Our friend says that interest ceases in phenomenal Spiritualism just in proportion as it multiplies itself. Yet in another sentence he deplors the absence of such phenomenal Spiritualism. Surely this is contradictory. No doubt Theosophy has done a great deal of harm in belittling the physical phenomena. It is to counteract that evil and to oppose the influence of Oriental asceticism that the Occult Society is to be re-organised. Many Spiritualists thought that our society leaned to Theosophy. Never was a greater mistake, and I take this opportunity of repeating what I have often said before, viz., that I am a Spiritualist first of all. The glories and blessings of Modern Spiritualism, and the physical phenomena which form its immovable basis, are to me more precious than anything else in the world.

A. F. TINDALL, A.T.C.L.

President London Occult Society.

### SOCIETY WORK.

NEW SPIRITUALIST SOCIETY, 10, SANDWELL-PARK, WEST HAMPSHIRE, N.W.—On Wednesday, May 9th, at 8 p.m., Miss McCreadie will give experiments in clairvoyance and psychometry. Visitors desirous of attending this meeting should apply, by letter only, to Miss Rowan Vincent, Hon. Sec., 31, Gower-place, W.C.

BUSY BEE ASSOCIATION.—Meetings will be held every Thursday from 2 till 5 p.m., at 27, Vespan-road, Percy-road, Shepherd's Bush, to explain what advantages accrue to associates of this movement—physical, psychical, and spiritual. Mr. J. M. Dale will, as far as practicable, diagnose medical

powers and explain how to develop them when it is wise to do so.—J. M. D.

SHEPHERD'S BUSH, W., 14, ORCHARD-ROAD, ASKEW-ROAD.—On Sunday last, in the absence of Mrs. Spring, owing to sickness, Mr. Norton's controls delivered an inspirational discourse upon Immortality, followed by very successful clairvoyance, nearly all being recognised. Mr. Evans ably conducted the meeting as chairman. Sunday next, at 7 p.m., Mr. J. H. Evans. Tuesday, at 8 p.m., séance, Mrs. Mason. Inquirers welcome. May 13th, open meeting, with organ recitals.—J. H. B., Hon. Sec.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE, W.—On Sunday evening last, "What Spiritualism teaches us" was the subject of Miss Rowan Vincent's address. There was a good audience, many strangers being present. The excellent delivery and clearly expressed thoughts served to convey to all the practical utility of the teachings of Spiritualism for both the physical and spiritual planes of existence. Miss Rowan Vincent will deliver the last of the present series of addresses at the above hall next Sunday at 7 p.m., subject: "The future of Spiritualism."—L. H. R.

BRIGHTON.—A very successful meeting took place in the Athenæum Hall, North-street, on Friday in last week, with Captain Bisson as chairman. Mrs. Vincent Bliss, of Forest Hill, was the speaker. She was listened to with marked attention and respect by the large gathering which filled the hall and compelled a refusal to many who desired to be present. Brighton appears to be waking up to a realisation of the importance of a knowledge that if a man die he shall live again. I understand it is the intention on Mrs. Bliss's next monthly visit to secure a larger hall.—BEVAN HARRIS.

THE STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—On Sunday last Dr. Reynolds gave an able conversational address on "Why am I a Spiritualist?" His remarks on his own experiences and the scientific knowledge which he had brought to bear on the inquiry were exceedingly interesting. Mr. A. Glendinning kindly occupied the chair, and gave a valuable narrative of his own experiences. A most interesting and profitable service closed with a hearty demonstration of approval to both lecturer and chairman. Mr. J. Veitch will experiment in Psychometry next Sunday at 7 p.m.—J. RAINBOW.

LONDON OCCULT SOCIETY.—The meeting for the re-organisation of the London Occult Society will be held at Cavendish Rooms next Sunday at 7 p.m. Mr. F. W. Read will take the chair, and I shall then deliver a lecture entitled, "Twenty Years' Study of Occultism." I shall relate my Spiritualistic experiences and also some of those of a deeper occult character, with a view of showing the mistakes of the Orient ascetic school and of explaining Esoteric Religion. My guide, as an exponent of the views of certain Spiritual Orders, has urged me to take this step, and I hope for the support of all true Occultists. Amongst a number of those interested in our movement who have promised to be present will be Mr. Richard Harte, the author of "Lay Religion," and Miss M. C. Langridge, who will say a few words on palmistry. Miss Jessie Dixon has kindly consented to sing two songs during the evening, "The Storm" (Hullah), and "The Promise of Life" (Cowen). All wishing for free tickets should address the Secretary, 15, Lanark-villas, Maida Vale.—A. F. TINDALL, A.T.C.L., President.

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:—Africa, Mr. B. Stead, care of Hazell, Ballan & Co., Kimberley; America, Mrs. M. R. Palmer, 3101, North Broad-street, Philadelphia; Argentine Republic, Sr Don A. Ugarte, President "Fraternalidad" Society, Buenos Ayres; Australia, Mr. H. Junor Browne, "The Grand Hotel," Melbourne; Belgium, Mons. F. Paulsen, Spiritualistic Federation of Liège, Angleur-Liège; Brazil, Sr. Don A. C. Munhoz, Director de "A Luz," Curitiba; France, P. G. Leymarie, 1, Rue Chabanais, Paris; Germany, E. Schlochau, 1, Monbijou-place, Berlin, N.; Holland, Den Herr Van Straaten, te Apeldoorn, Middelland, 682; India, Mr. T. Hatton, State Cotton Mills, Baroda; Italy, Signor M. Falcomer, President "Armonia Spiritista," Terzano; Mexico, Dr. L. E. Calleja, Director de "Lux ex Tenebris," Puerto de Vera Cruz; New Zealand, Mr. J. H. Graham, Huntley, Waikato; Norway, Herr Torestenson, "Advocate," Christiania; Russia, M. Etienne Geispitz, Grande Belozerski, No. 7, Lod. 6, St. Petersburg; Spain, Sr. Don E. E. Garcia, Hita, 6, Bajo izqda, Madrid; Sweden, Herr M. Fidler, Gothenburg; Switzerland, M. L. Gardy, Geneva; England, J. Allen, Hon. Sec., 13, Berkeley-terrace, White Post-lane, Manor Park, Essex; or W. C. Robson, French correspondent, 166, Rye Hill, Newcastle-on-Tyne.

Mrs. Spring begs to acknowledge further donations received from her friends, and hopes to be soon restored to her usual health and strength. She is already stronger, but not yet able to fulfil the duties awaiting her. Donations: F. W. L., 10s.; T. S., 15s.; Robertson, Hereford, 10s.; Ariel, 5s.; G. L. Croydon, 10s.