

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

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## NOTES BY THE WAY.

Our old friend, Hudson Tuttle, has an excellent article in "The Searchlight" on the question, "Does God take the children?" We have long thought that the common pious talk about God taking away our children has as much paganism as piety in it. There is, indeed, a truth in it. The dear God, in a sense, takes every lost and dead thing to Himself, and weaves and works it in for life or growth; and, when the little child dies, He, if the phrase may be permitted, "makes the best of it," and sends on the little pilgrim to the children's haven. But we must not say that He comes and kills the children with our foul diseases or miserable mistakes. Mr. Tuttle puts it well:—

It may be consoling to talk of God taking the babe from the arms of its mother, but if this form of expression is to be taken literally, we repudiate the whole scheme.

If nature is ruled by laws never transcended and unalterably fixed, and man in past ages striving to come in harmony therewith, failing because ignorant and thereby suffering, then we understand the problem of affliction and know that when we are in accord with these laws we shall not suffer.

Death may not be a hardship to the child, who, removed from the selfishness of earth, may receive a purer life in the spheres, but the plan of human life is for its maturity on earth, garnering all its ripe experience, and early death thwarts this design and does injustice, if ordered by a being who is able to will otherwise, even though reparation is in a measure ultimately made.

Man has suffered through the ages of the past from the pernicious idea of God that He was working in mysterious ways beyond or above the world.

"Borderland" has a long article on Mr. Stainton Moses and his mediumship. It is full of incident and is very varied; and, while written from a believer's point of view, is not without judicial caution. For instance, the writer says:—

No human being can be convinced, however much he may be persuaded, against his judgment on matters outside of his own experience; the utmost upon which we can insist, in the interest of the subject, is the duty of suspending judgment.

At present, there seems no possible explanation of much of the phenomena, other than that of the action of some outside intelligence, but it behoves us to emphasise the *at present*. There may be much yet for even the *fin de siècle* to learn of the laws of matter; there is undoubtedly much of the laws of spirit.

There are, of course, certain obvious criticisms which present themselves to every thinking mind as possible clues to the mystery.

The conclusion, too, while quite appreciative, has its careful tone. The writer says:—

Naturally one feels that all the evidence is not of equal quality. There may be some mal-observation, mis-statement, prejudice, exaggeration, but underlying all this it seems certain that a strong body of facts remains.

One cannot but feel that, as in the case of so many in exceptional positions, Mr. Stainton Moses may need to be saved from his friends. The case, in its essential aspects, is strong enough to withstand the assault of the enemy so long as premature conclusions, dogmatic assertions, and unsubstantiated claims shall not cause that enemy to blaspheme.

Even if we admit that the whole was, as was alleged, the work of spirits, a tremendous problem still confronts us, that of the how and the why.

Mr. Stainton Moses arrived at his unique position, not by struggle and assertion, but in the attitude of receptivity, humility, and patience.

Such an attitude may well be ours too.

"A Circle Member" gives a most interesting and really valuable collection of stories concerning gifts of healing and bone-setting. He calls it "a rebuke to materialism in medicine." His introduction and conclusion are highly provocative of thought. We think we can compress these into one connected statement, though the whole article deserves close attention:—

When you go to your physician he assumes that he is dealing with a lump of matter capable of entering into chemical combination with certain other matter, and thus producing certain fixed and definite results, according to certain uniform laws. You are to take these drugs, which will act upon you in accordance with the laws of chemical affinity, and which, by combining with and removing obnoxious elements, will leave you in a state of health.

This conception of man as a lump of matter is as obviously untrue as the opposite conception of the faith-healer, who regards man as a conglomerate of pure spirit emancipated from all the laws and conditions which govern the universe of matter. The truth is, man is made up of two elements—a palpable and an impalpable—the one drawn from the earth and the universe of matter, the other drawn from, belonging to, and subject to, the laws of the impalpable and the immaterial. It may be that there is something the matter with the body, or it may be that something ails the mind. You cannot cure the one by acting solely in obedience to the laws that govern the other. The spiritual governs the material, but the material conditions the spiritual, and therefore both must be taken into account.

In the evolution of the art of healing we seem to be on the eve of three great changes. The first is the recognition of the value of the greatly reduced, but more frequently taken, infinitesimal doses; the second is the recognition of the value of the vegetable as compared with the mineral drug; and the third is the recognition of the value of those subtle curative agencies supplied by the animal world, as seen in magnetism, in hypnotism, and in those phenomena which show the influence of the mind over the body. There is nothing unreasonable in any of these advances except to the man whose mind is permeated with a materialistic conception of the nature of the patient whom he has to treat. But so long as we remain under the sway of hard inelastic dogmas and refuse to admit palpable facts, our progress must necessarily be very much hampered and very, very slow.

The reason why science has made such great and rapid strides in our day is because, by its magnificent conception of "evolution," it has been able to transcend its old hard and fast, cut and dried formula of the uniformity of nature. Once admit to the full extent the different types and varieties of individual members of the human race, the special endowments or faculties which are given to one man and denied to others,



and the art of healing will enter upon a new era; the innumerable cases of unrecognised cures wrought by special methods will take their place alongside of established remedies; and the noble fabric of modern medical science will become the wonder and the glory of the age.

Mr. J. Cuming Walters, in his book on Tennyson, does not present his hero as always on the mountain height. Telling of an evening when Tennyson had arranged to read his "Guinevere" to Bayard Taylor, he says:—

But the first thing he did was to produce a magnum of wonderful sherry, thirty years old, which had been sent him by a poetic wine-dealer. Such wine I never tasted. "It was meant to be drunk by Cleopatra or Catherine of Russia," said Tennyson. We had two glasses apiece, when he said: "To-night you shall help me drink one of the few bottles of my Waterloo—1815." The bottle was brought, and after another glass all round, Tennyson took up the "Idylls of the King." The following, if true, is really immensely entertaining:—

Lord Tennyson is fond now of a glass of sound port. Upon one occasion he pressed Mr. Irving to take a glass of the precious liquid. Mr. Irving did as he was desired, but not being a port-drinker, sipped it very slowly. Before he had finished it, the decanter, from which the bard had been automatically replenishing his goblet, was empty. Lord Tennyson bade the butler bring a fresh supply, and, turning to his guest, said dryly: "Do you always drink a bottle of port, Mr. Irving, after dinner?"

We have received a copy of the "London City Mission Magazine," with "see page 23" marked on the cover. It is worth turning to. On that page we find a record of the closing hour of a faithful teacher. It is somewhat old-fashioned, but very pleasant in its quaint simplicity; and the touch suggests some happy glimpse of the unseen:—

The conflict was long and severe, but at evening time it was light, and he said, "The Lord has been shining in my heart and filling it with the glow of His love." To his daughter he said, "I am waiting, waiting, and watching at the valley, to hear my Saviour's call." At times his mind wandered, and in reply to his strange fancies the doctor would say, "Mr. Clarke, you're dreaming."

Shortly before the end came his daughter thought she perceived a strange mist come down and gather around his bed, and had an overpowering sense of some heavenly messengers moving within it. A beautiful smile broke over her father's face, and, as she bent down to catch his words, he said, "O Mary, is this a dream?" His gaze into the unseen was full of wonder, and the smile lingered long, and its traces were on his face when he died.

#### MUSIC'S MIGHT.

I GAZED ON Nature, and I felt no joy;  
For Nature, viewed through the vile medium  
Of unbelief, but saddens and repels.  
Her movements seemed but an automaton's,  
Her smile was but a statue's. Music spake—  
She spake, and lo! the marvels of her speech!—  
She spake, and woke the sleeping muse of Faith.  
Each tree became a spirit's leafy shrine;  
Each flower diffused a spirit-fragrancy;  
Within each bounding wave, a sea-nymph sang  
Her ocean-joy to Ocean's mighty bass;  
The rainbow shone, a path which drank its splendour  
From the refulgent footsteps of the gods  
Whose fragrant breath came to me on each breeze;  
Dear eyes of love looked at me from each star,  
And the Supreme, the Sire of gods and men,  
Opened an ear of pity to my wail.  
All, all was life where all before had been  
Mere lifelessness or creeping, dull decay.

T. B.

MR. JESSE P. SHEPARD.—A long and appreciative report of an interview with Mr. Shepard appeared in the "Sun" of Tuesday last.

ALL which happens through the whole world happens through hope. No husbandman would sow a grain of corn if he did not hope it would spring up and bring forth the ear. How much more we are helped on by hope in the way to eternal life!—M. LUTHER.

#### THE REV. PAGE HOPPS AT NOTTINGHAM.

The Rev. J. Page Hopps on Monday night delivered a lecture in the Mechanics' Lecture Hall, Nottingham, on "A Common-sense View of a Future Life." The meeting was in connection with the Nottingham Spiritual Evidence Society. Mr. E. W. Wallis presided. Mr. Hopps said common-sense was what was most wanted in this life next to honesty. Especially did they want to bring common-sense to bear on the question they had met to consider. A great thought was in itself a great hope. When he was told that his hope of a future life was too good to be true, his simple answer was that because it was good it was most likely to be true. It seemed to him that there was great force in the modern doctrine of evolution. If by slow gradation through countless ages man had been evolved from very low forms of life, as they knew man had been evolved, it seemed to him that in this human creature they had a prophecy of development and march on in the future. If their hope of a future life was nothing else but a splendid dream, they had one of the greatest possible clues that they could have to lead them on in this doctrine of evolution. The subject of a future life was not necessarily a religious subject. Common-sense told him that it was more a question for the medical man than for the preacher. In the very make of human beings there might be something which, after the accident or phenomenon which we call death, would march out and go on and persist in some other and perhaps higher stage of being. That might be, and yet there might be no God. They might die and know nothing more of God than they knew to-day. If there were millions and millions of Christlike beings living a future life, as there must be, what were they doing? Playing harp? Singing psalms? Impossible! Were they ignorant, were they heartless, were they powerless? That thought, if they followed it up, would lead them to some remarkable conclusions. He did not hesitate to say that the Bible was an inconsistent book. It had the loveliest lights and the deepest depths of shadow; it had the most heavenly images and the most Satanic blemishes of any one book in the world. The Bible said God was good. He wanted to know if God was good to His children in hell? "The Lord rejoiceth in His work." Did the Lord rejoice in His works as He looked over the battlements of Heaven and saw the smoke of their torment that arose ever and ever? He believed the mighty words "Progress" and "Justice" would be the motto of the next century. He took his stand before the Great White Throne and simply asked for justice. He would be content with simple justice from his God. He asked for justice for the millions of heathen in foreign lands who could not help their state, for the millions of heathen in England, who were as much heathen as any heathen in China or India, and through as little fault of their own. He asked for justice for the honest atheist, for the honest secularist, for the honest agnostic. Was there to be no justice for the great army who had marched through life, not hating God, but loving Him and striving to serve Him, but who had gone to hell through some silly mistake they had made, or because they had got hold of some wrong idea? Speaking of the doctrine of eternal hell, Mr. Hopps said he believed in many hells and many devils. He instanced a case where a factory manager kept a poor woman waiting in a cold porch for her money when he could have given it her at once. He called that place hell, and that man a devil. That man, rich in this world, would begin a bankrupt in the next. In conclusion, Mr. Hopps said they as Spiritualists challenged Christendom to hear the message which would be its emancipation.—The audience, though small, was sympathetic, and frequently applauded Mr. Hopps' remarks.—"Nottingham Daily Express."

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.

PAST AND FUTURE.—The past is dead, and has no resurrection; but the future is endowed with such a life that it lives to us even in anticipation. The past is, in many things, the foe of mankind; the future is, in all things, our friend. For the past is no hope: the future is both hope and fruition. The past is the text-book of tyrants; the future the bible of the free. Those who are solely governed by the past stand, like Lot's wife, crystallised in the act of looking backward, and forever incapable of looking forward.—H. K. WHITE.



# "A TREATISE OF NATAL ASTROLOGY."\*

In this book we have another testimony to the increasing public interest in astrology. It cannot exactly be said to supply a want, seeing that most of the information contained in it is to be found in older works now easily accessible, notably such as those of Pearce, the earlier "Zadkiel" (Morrison), Simmonite, &c. But it has its own special features of interest, not the least of which is the republication of a remarkable essay by Mr. A. G. Trent, "The Soul and the Stars," which appeared in the "University Magazine" of March, 1880, and which is commended by the authors as refuting a recent objection by Mr. Arthur Balfour, that astrology has not a *primâ facie* case in its favour. It is a pity that the distinguished and accomplished President of the Psychical Society did not define what, in his view, would constitute such a case. It is characteristic of the present age, or more properly, of that typical eighteenth century of which a great French writer rather prematurely said, some fifty years ago, "il dure encore, mais il va finir," to allow to an immense antiquity and almost universal prevalence no authority, and to ignore all the numerous modern and contemporary instances which claim at least examination before they can be either denied or referred to the category of chance coincidence. And perhaps among the elements of a *primâ facie* case the practice of Kepler and the opinion of Lord Bacon are not wholly to be neglected. Nevertheless, it must be admitted that a *primâ facie* case is sometimes disappointing upon further investigation. Take, for instance, this of Mr. Trent's, which is certainly a strong one. How strong was shown, by careful calculation of chances, in "The Spiritualist" of April 30th, 1880. The case concerns the Zodiacal application of the mental rulers (Mercury and the Moon), by the malefics, in the nativities of persons who became insane. Mr. Trent's enumeration, seemingly exhaustive of the known historical instances, shows this application in very large excess of the chance, or accidental proportion, which is exactly ascertainable by taking the recognised limits of affliction by aspect. If this excess were maintained in a sufficient number of new unselected instances, the *primâ facie* case would become a scientific one. By means of several appeals to the public through "The Spiritualist," "Notes and Queries," &c., a few more instances of days of birth of insane persons were obtained, and it was found that the excess was in fact maintained. But later on, one of the Commissioners in Lunacy supplied the investigator with a new batch of eighty-one cases, in which it turned out that the excess of affliction over the "chance" probability was only five per cent.—a result announced in "LIGHT," September 29th, 1883. But as there is some reason to doubt the accuracy of birthdays given—as in these cases—by the lunatics themselves, it is possible that the earlier results present the truer proportion. It is to be wished that the public would co-operate with students in supplying data, and probably the Psychical Society could obtain these in greater number than can an individual investigator.

The public conception of a "*primâ facie* case" is simply the rough-and-ready test of fulfilled predictions of definite and unmistakable character. Perhaps the authors of this book might fitly have done more to satisfy this demand than by the citation (in the Preface) of the well-known case of Dryden's prediction concerning his son; and of another, "related by Redgrave," which hardly comes up to the standard of exact evidence. When a second-hand story is adduced in this way, the remark which follows: "When the sceptic has cleared up these successes, the authors will be happy to furnish him with

hundreds of others," is open to a too obvious reply. Dryden's case, however, is far better substantiated, and scores, if not hundreds, of equally evidential ones are forthcoming if required. We will here recall attention to only five, of which the first four were cited by the present writer in newspapers shortly after the events. In "Mercurius's Predicting Almanac" for 1878 (published in the autumn of 1877), under "Predictions for January," was the following: "Victor Emanuel's nativity is afflicted; let him beware." The King died (unexpectedly) on the 9th of that month. Under "Predictions for December" (1878), the following: "Saturn's transits are evil for the Princess Alice of Hesse. Illness, or a death in the family." The Princess died on December 14th, a few weeks after one of her children. "Zadkiel's Almanac" for 1879 was published in the autumn of 1878. Among the "Predictions for January" is this one: "About the 11th of this month accidents will occur in mines." The great Dinas Colliery explosion happened on the 13th. Under the heading, "Partial Eclipse of the Moon at the Cape of Good Hope," we read in the almanac: "The ecliptic conjunction takes place at 1.5 p.m. of January 22nd, Cape mean time. . . . Saturn in the eleventh (house) will bring some difficulties on the Government, and these may be chiefly in connection with hostile acts perpetrated by discontented tribes, as Mars squares Saturn from the seventh house." On the day named, the 22nd, occurred the disaster to our troops at Isandlana. In "Zadkiel's Almanac" for 1893, p. 53, predicting the effects of the conjunction of Mars and Saturn, October 30th, 1893 (which would operate for some time), the writer says: "Earthquake shocks will be very violent in about the 58th degree of East longitude." A fearful earthquake took place at Kuchan, 12,000 lives being destroyed, on November 17th, 1893, the shocks continuing until the 24th, more than 160 distinct shocks being counted. Kuchan is in 58° 24' East longitude.

But only a student of the subject is fully competent to decide on the claims of astrology to serious attention. Where the public sees only the failure of a specific forecast, the astrologer, who knows the ground of the forecast, must blame his own or another's judgment, but can often vindicate the traditional principles of a confessedly imperfect "science" from responsibility for it. Too often the subjective element has been allowed to intrude, interpretation being under the guidance of expectation or wish. This is especially the case in political predictions. It is said that an Italian astrologer of repute once "rectified" the nativity of the leader of a political party to which he was opposed, so as to make the horoscopical indications of his downfall coincide with the date at which animosity desired and expected it, and then predicted the event accordingly as an astronomical judgment.

An interesting feature of the volume before us is the collection of horoscopes given as "Illustrations of Natal Astrology." If reliable, they must be of great value to the student. But, unfortunately, in scarcely any case are we told the authority for the time of birth as given. And we have learnt to suspect figures for which this security is wanting. Thus, we have seen the Queen's horoscope presented for some ten minutes earlier than the officially-recorded time of birth, without a word of explanation or warning that this is a mere arbitrary "rectification" for the purpose of making the distance of Jupiter from the Meridian correspond with the time of Her Majesty's accession to the throne. Another case is that of the horoscope of George IV., which is given in the same book\* for 7h. 37m. a.m., again with no intimation that this is a departure from the recorded time, 7h. 24m. a.m. To the authors, who have avowedly no faith in primary directions,

\* "A Treatise of Natal Astrology." By G. WILDE and J. DODSON. To which is appended "The Soul and the Stars." By A. G. TRENT. The Occult Book Company, 6, Central-street, Halifax, Yorks, 1894. Price, 10s. 6d.

"Astrology as it is, and not as it has been Represented." By a CAVALRY OFFICER. This book has enjoyed some repute.



and content themselves with referring to Mr. Pearce's "Text Book" for an explanation of the system of them, it may seem of little moment whether a figure of birth is exact. But students of another opinion would be grateful to Messrs. Wilde and Dodson if they would inform the interested public of their authority, in each case, for the alleged times. The book may certainly, however, be recommended, as it stands, as an useful addition to the astrologer's library. The beginner will learn from it all he needs, and the more advanced will find it constantly useful for reference. But why does not some one interested in the subject reprint the excellent "Dictionary of Astrology" of the late James Wilson, which was published in 1819, and is out of print, and very difficult to obtain? C. C. M.

#### POETS AND INSPIRATION.

In an article in "Borderland" on Poets and Inspiration, Mr. W. R. Tomlinson points out, and plainly proves, that Shakespeare, Dante, Milton, and William Blake were inspirational subjects. The last-named declared that he wrote under "immediate dictation," while Milton frankly acknowledged himself to be a recipient of poetic inspiration when he says, in "Paradise Lost":—

Of my Celestial Patroness, who deigns  
Her nightly visitations unimplored,  
And dictates to me slumb'ring, or inspires  
Easy my unpremeditated verse.

In olden times such things were only lightly spoken of; at present poets, artists, writers, and musicians are beginning to pluck up the courage to say what they think without fear of being called crazy.

Mr. Tomlinson might have added something interesting about the inspirations of great musicians like Mozart, Beethoven, Chopin, and Wagner. Chopin had visions, and gave his best and most wonderful compositions in total darkness, while surrounded by congenial friends. In a late history of his life, published in the Polish language, there is a wonderful account of his playing in the dark, when he became so frightened at the visions he saw during his playing that he suddenly fled from the room.

The principal element in Wagner is the mystical, the spiritual. In "Tannhauser," "Lohengrin," and "Parsifal" this element is not only spoken in words but expressed and felt in the music, and Wagner's greatest concern was how to adequately depict the mystical by orchestral means. His work is immortal because he *did* succeed in showing us the mystical side of musical harmony.

Everything that lacks inspiration, no matter in what art, will pass away and be forgotten. It is the vital essence, the soul element in all real poetry, art, philosophy, religion, music, and even politics, that is abiding. Books and operas which are written to order, to feed the public taste, cannot contain the much-coveted element, and when M. Zola writes six pages every morning, summer and winter, he only succeeds in giving us a well-ordered, clearly-defined, and powerful portraiture of commonplace events, without a glimmer of inspiration. This is why M. Zola has made a fortune and been a failure. A work may, indeed, be colossal and yet contain nothing essentially immortal, and a material work cannot in the nature of things be mystical or inspirational. The real mystical element cannot be defined or analysed, although it is always felt by many and appreciated by a few. The ideal is more mystical than the real, and more potent than the material, because it penetrates to the inner meaning of things and speaks to the soul, which is mystical. All science founded on materialism is negative and dry, and the mathematical and chemical proofs offered by this kind of science only serve to prove its negation.

JESSE FRANCIS SHEPARD.

#### MRS. HARDINGE BRITTEN IN PARIS.

PARIS, May 3rd.

Our gay city—the alternate scene of artistic festivity and Anarchical scares—has been temporarily enthused, and a portion of the more thoughtful of French society amongst the aristocratic classes awakened into fervour, by the lectures of the celebrated "Inspirational Speaker" of "world-wide renown," Emma Hardinge Britten. This lady, with her husband, Dr. Britten, is staying on a visit to the Duchesse de Pomar, in whose magnificent palatial residence in the Avenue Wagram a splendid lecture-room is fitted up for the behoof of the noble owners of the palace, the Duc and Duchesse de Pomar; and here, each Wednesday of the Paris season, the most renowned scientists of France favour assemblies of the Duchesse's privileged guests with lectures on their several branches of art and science.

Mrs. Britten was the honoured speaker on Wednesday, May 2nd, on which occasion her theme was an exhaustive review of the spiritual history and experiences of the race, all culminating in modern Spiritualism. Our English readers are doubtless too familiar with this lady's striking *personnel* to need any description from me, but I can venture to say that the rapturous bursts of applause which followed every break in her address were well merited recognitions of her wonderful powers. If I do not attempt to offer any transcript of her address, it is because I was too much absorbed in interest to take notes; nor do I believe that anyone could do justice either to her oratory or to her exhaustive treatment of her subjects; for she answered many questions from her audience at the close of the lecture. One curious episode of the proceedings was that Dr. Britten, who presided, announced by desire of the Duchesse that another of Mrs. Britten's public lectures would be given on the Monday following, out of the ordinary Wednesday course. At the close of this announcement, and of the applause with which it was greeted, Mrs. Britten came forward, and in her own natural voice gracefully expressed her surprise, adding that it had been the intention of her husband and herself to leave Paris on the succeeding Friday, but that her high and grateful appreciation of the Duchesse de Pomar's generous devotion to the cause she advocated, and her own wish to aid that lady's untiring efforts to disseminate spiritual truths, would not permit her (the speaker) to counteract the Duchesse's wish. She would, therefore, stay and give another public address on Monday, May 7th, a promise which evoked warm expressions of pleasure from the vast audience.

I understand from some of the ladies present that Mrs. Britten had already given some semi-private séances to large gatherings of friends assembled in other parts of the grand palace home, and that such gatherings had already awakened high admiration of the speaker's powers.

As Mrs. Britten has herself, I am informed, the intention to prepare a transcript of her views of Parisian Spiritualism at the close of her visit, it only remains for me to offer a warm tribute of praise to the Duc de Pomar and his gifted mother, the Duchesse (an authoress of celebrity herself) for the devotion, earnestness, and liberality they manifest in bestowing their wealth and talents on the service of the cause of human enlightenment and the diffusion of spiritual truth.

BERTRAM.

On Thursday the following paragraph appeared in "Le Gaulois," the leading daily paper of Paris:—

The English and American visitors and residents here had a great rendezvous yesterday (May 2nd), at the mansion of the Duchesse de Pomar, where, in the splendid lecture room, Madame Emma Britten gave a magnificent inspirational address. Madame Britten's reputation is world-wide throughout all English-speaking lands. Her eloquence is brilliant, impres-



sioned, and powerful, and her erudition is astonishing. On Monday next, the 7th inst., she will again appear, but, by desire of her hosts of admirers, she will devote her great powers to the answering of questions from the audience.

PARIS, May 8th.

Yesterday afternoon, in the grand lecture room of the Duchesse de Pomar, I had the felicity of once more hearing Madame Britten, the Duchesse's honoured guest. On that occasion she gave fresh proof of the supermundane source of her powers, the programme of the occasion being answers to questions handed up then and there from the audience, and at once, without a moment's hesitation, answered logically, scientifically, and eloquently. Many of the questions were purely scientific and covered a vast array of subjects. They all seemed child's play to Madame Britten, so readily and cleverly were they dealt with. Amongst the reflections evolved by this, and the former display of this renowned lady's phenomenal powers are these: Why cannot Parisians combine either to cultivate such powers or import their possessors from foreign lands, stimulating our frivolous, gaiety-seeking people to higher aims in life than dress, fashion, and amusement? The Duchesse de Pomar gives the use of her grand palace, her rank, and much of her own talents and wealth to these supernal objects, but, alas! where are her imitators? Next I say, I cannot doubt but that England is proud indeed of her marvellously gifted countrywoman, Madame Britten, and eager to use her great powers, but why is there no collected and published report of her brilliant lectures and improvisations? I am one amongst many others who have had the privilege of listening to her in silent wonder, and one would gladly circulate a book published as above, convinced that it would be translated into many languages and make all readers wiser and better men and women for its sublime teachings.

BERTRAM.

### SLATE WRITING IN PUBLIC.

(FROM THE MELBOURNE "HARBINGER OF LIGHT" OF MAY 1ST.)

The Metropolitan Temple of San Francisco was crowded with fully two thousand five hundred people, last Sunday night, who had been attracted by the announcement that Professor Fred Evans would give some public experiments, under test conditions, of a phase of Spiritualism known as Psychography, or independent slate writing.

Promptly at 8 p.m. Professor Eckman, the well-known organist, took his seat at the grand organ, and rendered some excellent music; he was soon followed by Fred. Bell, the talented speaker for the Humanitarian Society of Spiritualists—who, by the way, is also a very fair baritone—and after singing in good voice "The Lifeboat," which was generously applauded, Mr. Bell gave a very able lecture on the phenomena of Spiritualism, which was very well received.

The audience now became a little impatient for the event of the evening, and after another selection on the organ by Professor Eckman, Professor Evans appeared upon the platform, and was greeted with loud manifestations of welcome by the audience. The Professor gracefully responded, and in a few well-chosen words gave a brief explanation of his development and of the law governing the presentation of the phenomena. He explained that whilst he asked for the sympathy and good wishes of his auditors, yet he desired that they should keep their eyes wide open, and use their intelligence to satisfy themselves of the genuineness of the phenomena that might be presented to them. He also stated that the success of the séance depended as much upon the audience as upon himself, since they through sympathy and desire must attract their spirit friends before they in turn could use the medium to communicate between the slates.

Professor Evans then requested that a committee of three well-known gentlemen should come upon the platform and conduct the séance under test conditions. After some little delay, a committee, consisting of the following well-known gentlemen, was secured:—James B. Chase, Esq., 17, Stuart-street, San Francisco; A. B. Ruggles, Esq., 313, Montgomery-street, ditto; Dr. Verona, Market-street, ditto.

The committee was accepted by the audience, and went to work. They first examined the table to be used, and reported it to be an ordinary table belonging to the hall, and free from any device of any kind. Professor Evans then handed to the committee six 5 x 7 school slates, which were to be used in the experiments. These the committee reported to be free from writing or any mark whatever. The slates were then fastened together in pairs, with a grain of slate pencil between, and a pair held by each of the committee-men, who explained to the audience that they were satisfied that the slates they held in their hands were entirely free from writing or marks.

The Professor then passed from one to the other, laying his hand for a moment on the frame of each slate. For several minutes the silence of that large gathering was intense; had a pin dropped it could have been heard nearly all over the building. Suddenly, Mr. Ruggles reported that he could distinctly hear the scratching and movements of the pencil between his slates; and when the other committee-men corroborated this statement, the silence was broken, and the audience applauded. A few minutes later the committee were directed to open their slates and report the results to the audience. This was done, and for a few minutes nothing but "Ohs!" and "Ahs!" and other exclamations of surprise could be got from the committee, who had found the slates to be completely filled with writing. The committee hastened to inform the audience that each of them had found, on opening their slates, that they were filled with writing in slate pencil, and also in different colours, showing different styles of chirography. On further inspection, the committee reported that on the three slates were written fifty messages, each bearing the signature in full of some correspondent. The number of words written exceeded two thousand seven hundred, and the séance had only occupied a half hour.

The committee then read the messages to the audience, and in all cases the messages and the signatures attached were immediately recognised by some member of the audience. One message alone spoke of twelve spirits (giving the names in full) who were with the writer thereof. This message contained eighty-six words, and was recognised and received by J. P. Bogardus, editor of the San Francisco "Figaro." As each message was read and acknowledged, the applause was given both by Spiritualists and sceptics—the latter being unanimous in agreeing that the exhibition was a wonderful and mystical one, that gave much food for thought.

But the surprise of the evening was yet to come. After the slates had been read, the writing was carefully tested by the committee, who reported that the writing had been produced by the attrition of ordinary slate pencil, and that no chemical or other device had been used. They confessed that they could not account for the appearance of the writing, and stated that the audience had seen as much as they of the *modus operandi*. The slates were passed round to various members of the audience, who took great interest in the examination.

Mr. J. B. Chase (a member of the committee), who is well and favourably known, then stated to the audience that he had brought with him a pair of slates that he had cleaned, tied, and sealed himself, and requested the medium to try and procure some writing between his slates.

Professor Evans said, that whilst he could guarantee nothing, yet he was willing to try, and hoped that in the event of failure, such failure should not be construed as fraud. He then directed Mr. Chase to tie his sealed slates to the gas chandelier in front of the platform, where they could be seen by the entire audience. This was done, and for five minutes Evans walked the platform in a nervous manner. Suddenly he took a pencil in his hand and rapidly scribbled: "Open the slates." Mr. Chase took his slates from the chandelier, and he had secured them so well that it took him several minutes to remove the seals and strings. On opening the slates, Mr. Chase reported that both slates were filled with writing, containing in all eight messages, one message addressed to Mr. Chase, and the other to members of the audience present.

This was the crowning test, and the audience were loud in their applause.

After the meeting was declared at an end, many hundreds forced their way to the platform and examined the messages on the slates; and it was a late hour when the hall was closed.

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## Light:

SATURDAY, MAY 12th, 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.

### TONGUES OF FIRE.

To-morrow, Christendom will keep one of the greatest days of the Christian Year—in celebration of the descent of the Spirit upon its pioneers. How far will Christendom believe or understand? What has it to say to the world to-day concerning that "sound from heaven as of a rushing mighty wind" and the "cloven tongues like as of fire"?—what of the speaking "as the Spirit gave them utterance"?

For our own part, we cannot bring ourselves to put the story of the Day of Pentecost in a category by itself. It must take its place in the history of the world: it must be collated with the thousand records of similar events in every age. If there is a Holy Spirit, it can be confined to no place or time: and if there is a heavenly world whose inmates and forces can interblend with ours, that interblending must, in given circumstances, be always possible. And yet, Christendom, for the most part, beyond the pale of the Roman Catholic Church, denies the possibility of another Pentecost, and counts it a heresy to be told that there can be an inspiration of the Spirit now. And the poor benighted world takes it at its word and says that Heaven has nothing more to say to earth—if, indeed, it ever had anything to say at all!

The recorded sign or symbol is full of meaning. The "cloven tongues like as of fire" were a symbol of inspiration to teach. The Church, then, was to be a speaking, testifying Church; and to some purpose—even to the burning up of the world's errors, delusions, falsities, and follies. The gift of Heaven to the young Church, then, was that of daring, fiery speech. And those fiery tongues did go forth, to set the world on fire: and they are wanted now.

All along the line of march we see how history repeats itself. Slowly the old sinks down into unreality, exhausted of its former meaning. The old faith becomes a mere make-believe, and passes on to rotteness: and yet men are content, and hate to be disturbed, and resent change, and love "nothings of the earth"; and the mere animal in man triumphs, and stagnation settles down on all. Then Bruno is born; or Savonarola comes thundering in; or Wickliffe flames over the heads of priests and kings; or Luther hurls forth his blazing challenges; or the Wesleys and Whitfield carry the fire into the icy churches and the God-forsaking streets; or Theodore Parker scorches the chaff of dismal superstitions and the slave-holder's lie. And to-day, in religion and politics, in sociology and commerce, lips burn anew with Heaven's cloven tongues as of fire.

But, in every age, the tendency is to imagine that the great march is nearly at an end, so easily do we get used to our surroundings, and so readily do we sink into conformity or content. The last person to submit to that is the truly-enlightened Spiritualist. How can he think that the end has arrived while, even in the nation's name, the Church teaches that the world is under the curse of its Maker, that the Heavenly Father has, for millions of His children, a hopeless and eternal hell, and that there can be no perfect life beyond unless the poor dead body is made to rise again? How can the Spiritualist, if truly enlightened, think that the march is accomplished so long as the terrible social war goes on; so long as money and muscle grapple in ceaseless agonies of strife; so long as the shocking inequalities of life seem to actually increase in the greatest centres of what is called the civilisation of the world?

Can any of us, ought any of us, to feel satisfied either with Church or world while, from centre to circumference, Society (like some huge planet round a sun) seems to revolve round selfishness as the main law of its life of grasp and keep? Surely burning tongues will come, and come soon, to shrivel up many a time-honoured social and religious superstition, and to call men and women from their social camps and the strongholds of caste and greed, to find the deep truth which does hide somewhere behind the wildest socialistic lie.

Whence will come those tongues of fire, and where will they burn? Alas! not with the Apostles now are they. Where are the Bishops, for instance? Would Jesus recognise them as his representatives? Amiable and socially delightful men they may all be, but in what do they resemble these first followers of the Cross? When are they ever on the side of an unpopular cause? When do they ever lend a hand to the rebels, tired of the pressure of the strong few who have contrived to harness and drive the staggering many? One of the most inspired teachers the Church of England ever had was F. W. Robertson; and it was he who said that the clergy had for three centuries taught submission, as though that were the only command which bore upon the relations of the rulers and the ruled. This reproach is somewhat disappearing, but not from the Church do we look for the nineteenth or the twentieth century tongues of fire.

So much for the clergy. What of the people?—of the "common people" who heard Christ gladly, and would gladly hear him again if he would come; the people who are so little counted except when there is voting to be done; the men and women who cannot be teachers and fore-runners, reformers and prophets—who only look on and wonder, or plod on and never cease the fight for daily bread. Is there nothing for these in this old symbol?—have they nothing to do with the incoming spirit and the tongues of fire? Nothing? why, they have everything to do with these. Whoever may be out of the path of duty, as Carlyle said, they at all events are in it. They live on the battle-field; they spin no vain fancies and dream no idle dreams. They, in their workshops, in forge and mine, with hourly tests and trials, with foul language they cannot help hearing, with the slime of gambling all about their feet, on which they may so easily slip—they, who live in narrow dreary streets, so close to one another, noisy, sordid, monotonous; who have so much to battle against and so much to bear—who need Heaven's help so much as they? and who could more effectually use Heaven's tongues of fire?

And that fire will come. It is inevitable. It is "the day of the Lord" that is "at hand." We can only hope that behind the fire may be knowledge and pity, wisdom, and the spirit of the Brotherhood. Yes, there is one thing more that we can do; we can, by sympathy and generosity and wise guidance, help to make the fire effectual for the burning only of the rubbish of the world.



### "THE GATES AJAR."

On Tuesday evening, the 1st inst., a trance address was delivered, through the mediumship of Mr. J. J. Morse, at the headquarters of the London Spiritualist Alliance, 2, Duke-street, Adelphi.

Mr. E. DAWSON ROGERS (the President of the Alliance) occupied the chair, and after some brief introductory remarks, in the course of which he explained that the title of the discourse to be delivered—"The Gates Ajar"—had been suggested by himself, the medium, under control, said:—

In venturing to address you this evening on the subject which your esteemed President has suggested, we shall endeavour to illustrate our text to the best of our ability, so that we may be enabled to leave some fruitful suggestions in your minds at the conclusion of our remarks. "The Gates Ajar": necessarily such a phrase suggests to you reflections concerning the progress of this great spiritual movement with which you are all associated. It suggests the coming to you of the sweet inhabitants of that golden world beyond the grave—that world which has seemed to take away the best and dearest from your hearts and homes. Yet when the gates have swung ajar, those beloved faces, which seemed to have vanished into the darkness, have come back to you with the radiance of a new day, their eyes shining with a starry brightness, their faces suffused with a divine radiance; and you have realised that these were indeed the angels come back to minister to you, bringing with them blessings and baptisms of peace and solace from the higher and the better world; and out of your heart of hearts there have gone forth grateful thanks that at last for you the gates were ajar. But before we look at the brighter side of the picture it will be well to devote a few brief moments to the circumstances that preceded the opening of the gates, and to enable us to do so we may divide our remarks under three separate departmental headings: The closing of the gates, the gates ajar, and the gates wide open.

The speaker then passed in review the progress of spiritual ideas and the supernormal phenomena associated therewith, amongst the earlier races. The gates were ajar in those days, and the priesthoods of those old Pagan times had a practical acquaintance with those psychological laws which at one time seemed to have been lost entirely, but the knowledge of which was now being patiently recovered to-day. Then Christianity took up the tale and sought to effect an amalgamation, so far as was practical and prudent, of the old Pagan forms of practice and faith in matters relating to the unseen world, with its own tenets. In the course of time, however, there was developed among the devotees of the new faith a fierce desire to extinguish all that did not harmonise and co-ordinate with the doctrines they had espoused. This tended to cramp and fetter the free exercise of the spiritual faculties of those under the sway of the new cult, and, at length, it was urged that all spiritual gifts should be exercised only under the direct care and culture of those who were specially devoted to the ministry. Of course it had been said, or alleged to have been said, that certain signs should follow the true believer, and that these signs were spiritual marvels is undeniable; that they depended on the existence of certain possibilities in nature and man is also true; but presently, as the priesthood gained in power, the old conservative spirit reasserted itself, the spiritual gifts were conserved within the circle of the priesthood, and if at any time they were practised outside it was only by special authority.

Spiritual knowledge became specialised, became a monopoly from the enjoyment of which the commonalty were excluded, and signs and symbols and allegories veiled a philosophy the interior meaning of which was the property of the learned and priestly classes. When the natural faculties and aspirations of human nature were stifled and suppressed, a dangerous state of things was created. Like a disease that undermines the physical frame, so these fettered spiritual activities laboured and seethed and festered, so to speak, within the body politic, made themselves known under various forms, and evoked repressive measures on the part of their self-appointed conservators. This practically represented the state of affairs at the beginning of the Christian era. Later ages produced reformers who sought to remove the trammels placed on spiritual knowledge and to establish it on a surer and purer basis. But their aim was not realised, for instead of the gates being put ajar they were being rapidly shut. What with a bastard form of spiritual knowledge, known under the guise of mysticism and occultism, and the repressive methods adopted by ecclesiastical authori-

ties, the possibility of gaining communion with the world beyond was sinking into disrepute, and at last—standing mainly on two contentions, viz., that all who manifested psychical powers were the servants of the Evil One, and that if the true believers or any other person would not accept Moses and the Prophets, neither would they accept the truth of immortality though one rose from the dead—the gates were slowly and firmly closed. Men and women were hunted and barbarously and mercilessly extinguished under the hand of the law, guided and prompted by the spirit of ecclesiasticism; and all forms of sporadic spiritual manifestation were stamped out. The gates were closed; and only here and there under exceptional circumstances was the spirit world able to make itself felt and known amongst men. For some hundreds of years there was no regular and orderly communication with the inhabitants of this world outside and beyond that which was enjoyed in the innermost circles of what is known as the Catholic Church. Except that, the spirit world had few avenues of communication: but the ghosts, wraiths, and phantoms that all through the history of those centuries have found a place in the records of old families, all mark the attempts of the spirit side of life to manifest its reality.

At last, however, a gleam of light shone athwart the gloom in the writings of the Swedish seer, which formed a veritable treasure-house of information for those who desired to study the facts relating to man's future existence. While his conclusions and opinions, deduced from his experiences, might be open to dissent, his records of facts relating to the unseen world were as complete and reliable as any of the revelations of later seers. Standing in the world at that time, and observing the effort then made to re-open the gates, one might well have supposed that the knowledge for which the world longed was at last being vouchsafed. But, alas! the baneful spirit of ecclesiastical conservatism revealed itself even then. The effort failed as a wide-reaching revelation, albeit thousands who accepted Swedenborg's testimony gained a more rational and elevating view of life, death, and immortality. The majority of mankind still hugged their old materialistic delusions, and to the white-robed messengers from the beyond it almost seemed that the people of earth were incapable of re-opening the gates. If the gates were ever to be placed ajar again, the work would have to be accomplished upon what was to mortals the other side. Those within the fairer country, beyond the pale of mortality, would themselves have to shoot the bolts, turn back the locks, and push the gates ajar from within. This was actually what happened. The next definite and determined incursion of the spirit hosts into the material world was altogether spiritual in its inception and operation. The gates were put ajar again from within, and the celestial messengers descended once more, in the hope that ultimately they would be able to lift up to them the inhabitants of earth. And then every interest that professed to have the slightest claim to the most minute portion of spiritual opinion was instantly arrayed against this new revelation. In the early days of this spiritual awakening the sects and cults of theology actually left off opposing each other for the purpose of uniting themselves against the common foe—an exhibition of ecclesiastical unanimity, which might have formed a spectacle for gods and men! So sunken was the world in the slough of materialistic thought that the hostile reception was almost universal; the clerics discerned the work of the devil whenever spirit communion was mentioned; the philosopher went to his musty tomes for reasons why it was absolutely impossible; while the materialistic scientist went to his crucibles and retorts for evidence that the whole thing was contrary to the laws of nature. But the heavenly hosts proved themselves invincible; they defeated materialistic science and its objections; they undermined the position of the cleric; they converted and extended the ideas of the philosopher; they came to the common people and struck the chords of that divine humanity which is resident in every human breast, and evoked the music of the soul from the most unpromising places. But in the progress of their work they encountered a certain class of minds which are ever ready to quibble at, and depreciate, new truths. These persons presume to know a great deal more about spiritual verities than the very people who live in the spirit world. The visitants from the "other side" were politely informed that they were only shells animated into a galvanic existence by contact with the unintellectual consciousness of some poor ignorant medium. With much show of mysticism, and much pother and noise and fuss, it was urged upon those associated



with transcendental manifestations that such manifestations were fraught with danger, and that when Spiritualists believed they were holding converse with departed friends they were hugging a fond delusion, and were only communing with some washed-out vaporous phantom. But when they were told these things Spiritualists woke up to the enemy that was in their midst, and, standing stern and solid on their facts and the evidence they had patiently outworked, they said to these wise critics: "When your knowledge comes into the light of day, as practical and as actual as is the knowledge that the Spiritualist has gained as a consequence of his patient investigation, then you will be entitled to cast discredit on our philosophy, but so long as you only deal in theories—so long as you wish to play the old game of conserving spiritual affairs for the benefit of the few—the spirit world and human rights are against you."

Carpers and detractors had urged that Spiritualism had added no new thing to the world's life, had done no great thing in the world's history. Stock objections these! Probably when Spiritualism had had as long a career as the great movements that had preceded it, it would have as splendid a record of triumphs and achievements. But it had accomplished much even in its short career of half a century. It had made God a reality; it had made the future life a natural possibility; it had made personal, conscious, individual, and rational immortality a fact to which man could look forward after death; it had revolutionised men's conception of death, and made the phenomenon an incident in his career rather than its climax. It had lifted some of those present out of the gloom of abject materialism, and its consequent mental and affectional despair, into the sunlight of constant realisation that death is not the end, that the universe is not a mere mindless mechanism, and that man is not an automaton, the sport of chance and fate. The gates were ajar to-day for the bereaved; the strong love had triumphed over the power of death; the grave could not hold it in its compass; through the shining gates husband and wife, parent and friend, had returned, spoken the old words of love, proved that the old trust and trust had not been extinguished by death; and joy ineffable, indescribable, had come to the hearts of those who looked and longed for some sign from beyond the tomb. For them life had assumed a new character, and their griefs had faded like fleecy clouds before the rising sun. The mighty dead—the myriad hosts who had passed on—had filed back again into human hearts and lives, preaching the same gospel of immortality demonstrated, the same great truth of everlasting life for all mankind; teaching, preaching, and demonstrating the reality of that great beyond, and all that it implied, to a hitherto sorrowing and doubting world.

The speaker, then, in a short digression, alluded to the influence Spiritualism was exerting in the everyday affairs of the world. Under its influence the pulpit had grown wiser and milder, and lent a readier ear to the sorrows and aspirations of the world concerning its dead, and preached to-day a holier, saner, and purer gospel of immortality, and possible communion between the living and the dead. It had been compelled to do so by the unseen powers that were hovering in the world to-day. Philosophy was growing broader and deeper and becoming alive to the latent spirituality of existence. The Press had also begun to think that Spiritualism might be worthy of respect, and that it is not perhaps altogether wise to ignore the things that the great public is beginning to find interesting.

Would there ever be open and unrestricted communication between the two worlds—free trade between earth and heaven? The question could be answered in the affirmative. In the evolution of the race there would ultimately come a greater approximation between the two realms of existence. The comingling of the inhabitants of the two planes of being would be natural, orderly, and harmonious, by reason of the development of the moral and spiritual faculties of the earth's people. For it was to be remembered that the people in this world were spirit-beings now, with spiritual faculties, and as they learned to use those faculties they could come into contact with the conditions of interior existence to which they were related.

Year by year the gates were swinging wider; the night was far spent, the stars were going down, the sun in his glory was rising, and like shining lances in the east rose the flashing beams that told of his coming. Slowly and majestically he was sailing up the sky, filling the world with light and health and brightness.

"Swing wide, ye gates, roll back on your hinges: come down, ye bright and glorious messengers, and whisper the glad tidings

to all mankind of God, and life, and immortality, the everlasting heritage of all mankind. Listen to the song of the celestial choir, and as it echoes in its beauty and rhythmic grandeur within your hearts, do also your part that the gates may not only be ajar, but at last wide-open for the world at large."

At the conclusion of the address, to which lack of space prevents us from doing the justice it deserves, questions were invited from the audience, and in response to the invitation the following inquiries were handed to the President and submitted to the controls of Mr. Morse:—

"Has everyone a guide?"

REPLY: "No; it is impossible that everyone should have a guide, since the question of a guide implies the existence of some point of contact between the subject and the guide. Many people are so densely enveloped in a materialistic atmosphere which cuts off, as it were, any point of contact with the interior side of life, that it entirely precludes their being associated with spirit guides."

"In regard to those who have guides, are such guides selected or are they attracted by affinity?"

REPLY: "The methods of attachment are various. In some cases it is entirely a matter of affinity between the guardian and the person guarded; in other cases the guide is attached as a consequence of a request from some directing Intelligence, who in spirit-life assigns to a particular spirit the position of guide to some person whose life the spirit world may desire to lead to certain appointed issues. Generally speaking, it is either a matter of affinity between the guide and the guided, or of a request by some spirit in authority, who selects some particular person for the ministrations of a spirit guide."

"If selected, there are presumably no evil guides?"

REPLY: "Inevitably if there be evil guides it will be a case of the blind leading the blind and both falling into the ditch. But it must be borne in mind that there are many kinds of spirits in the spirit world, that is to say, in that section of the spirit world in direct relation to this world. It is a possibility that a person of depraved and deteriorated personality may attract a spirit similar to himself, and thus come under the influence of an obsessional power which might use him for the gratification of some appetite or ambition that could only be gratified through a material channel."

"If all are provided with worthy guides why do so many succumb to evil?"

REPLY: "There is a point in the answer to this question which we should like to be permitted to elaborate. Many persons suppose that if a good—a worthy—guide is provided it is somewhat strange that those who are subject to such guidance should fall by the way. Now, there is a very rational explanation for this. How many of you are able to walk alone? Do you not on all sides hear the voice of authority for this and that? The authority of conventionality says so-and-so; the authority of the Church says so-and-so; the authority of men of science says something else; and so you get into the habit of accepting authority instead of developing your own will and intelligence, and, bolstered up as you are, directly this authority is withdrawn from you, you totter and fall to the ground. Now, when the spirit guide has the purpose of taking care of an individual he has to encounter the very possibilities we have suggested, and it may be that, naturally weak of will and incapable of standing alone, the weakness of the individual to be guided may utterly defeat the strength and purpose of the guard or guide appointed; and so, as a consequence of the vicious form of education, he falls, not because of the weakness of the guide or his own inherent wickedness, but rather because of the weakness we have indicated."

The PRESIDENT: "When you say that it is not correct to suppose that everyone has a guide, do you mean to suggest that it ever occurs that anyone is living entirely alone—without spiritual guidance?"

REPLY: "Yes; there are cases in which people are so sunk in misery and degradation that it is impossible for such persons to receive spiritual guidance. If assistance is to be rendered to them at all, it must be unknown to them, for it is one of the points of the case that assistance rendered conscious to them at once excites antagonism, and leaves the individual in a worse position than at first."

The PRESIDENT: "Would it be correct to assume that although, because of the debased condition of an individual, a well-disposed spirit could not get near enough to him to assist him, he might be impelled by a spirit?"



REPLY: "He may be so, but while the will of such an individual remains inverted, causing him to refuse all assistance from spirits desirous to befriend him, he cuts himself off from all influences of a higher nature. Such isolation, however, is purely temporary, for the attitude of mind which occasions it finally breaks down because no one is capable of standing entirely alone."

The PRESIDENT: "I have one more question from a member of the audience: What are, in your opinion, the best means of removing the causes which produce sickness, poverty, and disease?"

REPLY: "To reply to that question would occupy far more time than has been already consumed by the address just delivered. It would, therefore, be utterly hopeless to attempt to answer so far-reaching an inquiry now."

The CHAIRMAN suggested that perhaps it might not be well in the best interests of man himself that the causes that produce sickness, poverty, and disease should be removed.

REPLY: "We may be permitted to add that the causes which produce sickness, poverty, and disease will be removed just so soon as humanity has risen beyond them, which is a process, of course, involving education and evolution."

A vote of thanks to the lecturer closed the proceedings.

## SPIRITUALISM AND THEOSOPHY.

### THEIR IDENTITY OF AIM AND DIVERGENCE OF METHOD.

(Continued from p. 209.)

With regard to the second class of instructors, to which Theosophy makes claim: Nirmanakayas, that is, the spirits of ex-adepts, who have passed into the soul plane, yet retaining connection with, and the ability to return to, the astral plane, and thereby to commune with man (through that principle in man); these spirits are said to have progressed to the state entitling them to enter Nirvana: the sphere of the spirit mode of Being, or state of identity; but to have voluntarily relinquished that state and remain preferably in close contact with earth interests, in order to serve the human race. Theosophists would indeed possess a tremendous advantage, if this is actual. Communion is, however, limited by the states of consciousness unfolded in the recipient. If, therefore, it is affirmed that such communion occurs in the soul degree of consciousness, this would postulate that that mode of consciousness was unfolded in the adept recipient. Otherwise only the astral mind could respond. Outsiders are certainly entitled to suspend their consent to such an inference, pending evidence of such a fact.

It may here be said that it is not easy to establish a distinction between such a Nirmanakaya, if the above definition be correct, and spirits who have progressed into the soul mode of Being, or state; except perhaps that the claim is made that such masters were adepts when on earth, and the soular angel may perhaps make no such claim. It is evident, however, that communion with soular angels is excessively rare; far more so than Spiritualists imagine. As it premises the functioning of soul consciousness in the recipient, I submit to my readers, how many such men there may exist?

There is, however, in Spiritualism an equivalent to this theosophic possible source of instruction, and which must not be lost sight of. Though spirits in astral states cannot know anything with regard to the higher modes of Being in the Universe than their own, yet they themselves admit that they are taught by angels from higher states; consequently from the soul state. Thus, though they cannot teach human beings with regard to higher states than the astral, from their own experience, yet they may repeat what they have been taught by their own higher instructors, from the soul plane, even as theosophic adepts claim to do.

There yet remains to deal with the aim sought by Theosophists of attaining conscious functioning in the inner, transcendent, or subliminal\* modes of their own Being, called the Higher-Self or Higher Ego. This, it is assumed, can be achieved by the efforts of the lower-self or personality. "By our own efforts we may develop in ourselves a knowledge of spirit and

of the unseen world," while Spiritualists "submit to the will of the Divine," as Mr. Williams puts it, in seeking for the outflowing of the gifts of the spirit.

Mr. Maitland, in his recent interesting little book, in which he depicts his own spiritual evolution, and the joint work of himself and Mrs. Kingsford in producing those valuable books, "The Perfect Way" and "Clothed with the Sun," refers to the above question as follows: "Occultism deals with transcendental physics and is of the intellectual, belonging to science. Mysticism deals with transcendental metaphysics and is of the spiritual, belonging to religion. Occultism, therefore, has for its domain the region which, lying between the body and the soul (*viz., astral\**), is interior to the body but exterior to the soul; while mysticism has for its domain the region which, comprising the soul and the spirit, is interior to the soul and belongs to the Divine.

. . . The adept in occultism is at best a religious scientist; he is not a saint. If occultism were all and held the key of heaven, there would be no need of 'Christ.' But occultism, though it holds the 'power,' holds neither the kingdom nor the glory. Desire first the kingdom of God and God's righteousness and all these things shall be added unto you. One man may begin from within, that is with wisdom, and wisdom is one with love. Blessed is the man who chooseth Wisdom, for she leaveneth all things. Another man may begin from without, and that which is without is power. To such the flesh shall be an impediment (*hence asceticism*).<sup>\*</sup> For it is hard, in such case, to attain to the within. But if a man be first wise inwardly, he shall the more easily have this also added unto him. . . . Neither are wrong, nor are you led astray. The goal is the same, but their way is harder than yours. They take the kingdom by violence if they take it, and by much toil and agony of the flesh. But from the time of Christ within you the kingdom is open to the sons of God." ("Christ" may here be read as equivalent to the Higher-Self: the inmost mode of Being, constituted by the inflowing life current of Spirit-Soul degree.) The above position as described by Mr. Maitland is confirmed by Mr. Sinnett's letter (p. 107) as quoted already.

Now I do not contest that a certain amount of occult or psychic power may be developed by stress of personal effort; inasmuch as the personality functions in the astral degree of life, it may relate itself therefore to that mode in the Universe with which it is identified. But to assume that spiritual evolution is dependent on the efforts of the personality which is but the effect of, and has no validity apart from, its central cause, is to put the cart before the horse; is to assume that the effect can mould its operating cause.

Psychic faculties of perception must not be confused with illumination, which pertains to the transcendent and discrete mode of the Soul, and that mode cannot be affected by efforts of the lower, external degree or personality, as transcendents cannot be compassed by inferiors. This distinction is not insisted on in the occult schools, nor is it understood outside of them. It is this distinction which constitutes the difference between psychic faculties and illumination, referred to by Mr. L. W. Tonner (p. 171). But not only does all illumination proceed from within, as he points out, but all spiritual communion and expression is conditioned and limited by the degree of consciousness which has been unfolded in the recipient. This would explain why Spiritualism is graded and progressive, as stated by Mr. Colborne. The culture which Mr. Tonner postulates as necessary for superior manifestations undoubtedly constitutes an element which will condition the states of receptivity.

The Higher-Self is a term used to connote the inner aspects of our consciousness; what may be described as the spirit-soul of the individual, as compared with the ratiocinative mind and instinctual element of man, which conjointly may be referred to as the lower-self. Now, the latter is circumferential to the Higher-Self; it is subject to and interpermeated and moulded by the latter; it cannot control or compass the Higher-Self, which may be taken as the operating cause. It is therefore a misinterpretation to infer that our transcendent mode of consciousness may be reached up to by, and consequently made subservient to, any efforts of the personality. Illumination of the lower-self is from the Higher-Self, by the effulgence of the latter radiating *outwards*; and not conversely. The appearance is that the personality strives of itself; the reality is that such striving is the outward, sequential

\*These terms are used by different schools, but have the same signification. Whether we speak of a proximate universal as being transcendent to the processes of discursive thought; or of intuition as being presented to self-consciousness, from the lower level of the general subjective background of undistinguished sentience, they both, to an occultist, refer to the radiation by the inner Soul, to the circumferential, discrete, ratiocinative mind.

\*The italics are mine.



activity, originating within the Higher-Self. What constitutes this Higher-Self, or Higher Ego, or Genius, is really the *mysterium mysterium* of occultism, as all earnest students will confess. To give it arbitrary Sanscrit or Hebrew names is not to explain it. I myself incline to the belief that it is a focus, polarised in a permanent ray of life-light, or River of Life, which connects us with our antecedent source, and which river is ever in a state of flux. Its content, however, is only cognisable to the Higher-Self, and not to the rational mind. It is this River of Life continually flowing into us that constitutes the light within us, the effulgence of which radiates outwards. The activity of this life-light in its inner modes constitutes the Higher-Self; the activity of the radiation outwards, reacting in the more circumferential aspects of ourselves, constitutes the lower-self. The efforts of the personality are constituted by the activity of the inner light, acting on a lower or outer plane, and are therefore inseparably dependent upon that central light.

It is, therefore, evident that the unfoldment of psychic faculties is the consequence of the action of the transcendent, or discrete, Soul degree. It is consequently scarcely justifiable of the occult schools to claim that the unfoldment of that degree may result from any human system of training, though instruction may assist in its development, provided that the faculty is already present. If human systems of training did really effect what is claimed for them, they would develop psychic powers in all their students. But that is not the case. I assert, therefore, that when psychic faculties are developed in students of the occult schools it is because the faculty was already there, emanating from within, and would have developed, whether circumstances led them into Spiritualism, Theosophy, or Kabbalism. The presence of the psychic tendency will undoubtedly lead their possessors into contact with one or other of these schools. Hence all psychic faculties, whether claimed by Spiritualism, Theosophist, or other Occultist, are really gifts of and from the Spirit.

In these considerations the fact is usually lost sight of that consciousness and will are both modes inherent to life. The mode of consciousness functioning within us is related to the degree of life which flows to us, infills us. This is evidently totally independent of human effort, as man cannot accrete life of a given degree at will, but it is related to our evolutionary stage in the circuit of becoming. Also in a minor degree to the special hierarchy, or life-circuit, to which we severally belong.

Mr. Williams says, on p. 48: "The Unseen Universe, which in Spiritualism comes in contact with our consciousness from without, in Theosophy must be sought for from within each human being by himself. In the first case man submits to the will of the Divine; in the latter, he recognises no other will than his own." What else, I would ask, is man's "own will" but the Divine will acting through man? If man's "own will" is other than the Divine will, then there are two and more wills in the Universe, which ceases to be a unity and becomes chaos. In the same letter, further on, Mr. Williams, indeed, refers to "a trust in our own interior divinity," yet he again contravenes this in saying "and in the possibility that by our own efforts we may develop in ourselves a knowledge of spirit and the unseen world." But it is impossible, let me reply, to divorce our own efforts from the interior divinity which is the sole potentiality within us. What is it that determines a change in the self and produces its own realisation, but the idea manifesting? The effect cannot be isolated from the cause. "The effect is a sequence, and to search for the cause from which it is inseparable entails a regress inwards to the very background of Being." The ground of our own Being known to us, is that "River of Life" referred to. But that river emanates from an antecedent source, which again is but a receiving and transmitting focus, or link, in an infinite chain. So far as we ourselves can follow this, it is evident that "the end of a process is present in the ideal, as part of its character, before realisation in effects. It is, as cause, in consciousness before it manifests in time, as effect."

Bradley, in his new work on "Appearance and Reality," says: "We isolate a group of elements, and we say that whenever these occur then something else always happens, and in this group we consider ourselves to possess the sum of the conditions. Thus in practice we leave out of account the whole background of existence which can be eliminated by no sound process. The sum of conditions must completely include all the contents of the world at a given time. This entire mass will be the "sum" of conditions, and the cause of each following event. . . . To find a real cause we must take the com-

plete state of the world at one moment, as this passes into another state, also complete. The several threads of causation seem always to imply the action of a background. If we require truth in any strict sense we must confine ourselves to one entire state of the world. This will be the cause, and the next entire state will be the effect."

It is interesting to see how metaphysic, from purely logical analysis of introspective thought, comes to the same conception as Spiritualism, with reference to causation. Bradley's "background" above referred to, is evidently equivalent to that River of Life which connects us with our antecedent source, and is again with its antecedent source, and so backwards, through links innumerable, which human conception cannot follow, to the One Universal Life, the one source of all manifestation.

In this respect "Noelle" strikes a right chord (p. 132), in referring to our continued unfoldment and progression as a dual work, towards which angels and spirits contribute, by their aid, from the inner planes. Also would I wish to be allowed to confirm Mr. Tindall (p. 216), who refers the origin of the movement of modern Spiritualism to the action of certain orders in the Unseen Realms; to whom its guidance and direction, I would add, may safely be left.

QUESTOR VITE.

## TWENTY YEARS' STUDY OF OCCULTISM.

ADDRESS DELIVERED BY A. F. TINDALL, A.T.C.L., PRESIDENT OF THE LONDON OCCULT SOCIETY, AT CAVENDISH ROOMS, ON MAY 6TH.

At the present time there is a widespread interest in occult research, and a considerable amount of belief in the phenomena known as spiritual. The *real* battle rages as to their origin. Are they due to spirits? If so, are these spirits our departed friends, as the Spiritualists allege? Do our own unconscious selves cause the manifestations, as some Psychical Researchers think? Are they caused by the spooks of Theosophy or the devils of the churches? It is to endeavour to throw light on this question that I come before you to-night to relate some of my experiences in the course of twenty years' investigation.

After reading several books on the subject I began by sitting daily in the light at a small table. At the sixth trial I not only got movements, but a fact was told me purporting to come from a relative, a fact I did not know, and which afterwards I proved to be true. After this beginning I obtained many communications of matters unknown to me, and teachings repugnant to my religious ideas. I next obtained automatic writings, some in the handwriting of departed friends. One of the most beautiful instances was an autograph of the poet Shelley, which, on comparing it with the *facsimile* of his autograph in his published works, I found to be exact. I am sure I could not have done this of myself. I received also advice on various matters, especially as to my health. By certain means I received much additional bodily strength, so that since that time I have been able to get about much better than before. I was next asked if I should like help in music, and after two days a musical spirit was brought to me.

At that time I had no knowledge of musical theory, though I have since passed various examinations. This spirit commenced a regular course of lessons in harmony through automatic writing. It so happened that a pupil came wishing to be taught harmony, which I had never gone in for before, and I was told to give her lessons, and each time before she came, this spirit wrote out on a slate or on paper what was to be done. I was also made, under influence, to paint three extraordinary pictures, though I had not the slightest idea of drawing or painting. At that time I was very sceptical, and most of the objections alleged by members of the S.P.R. occurred to me, and the spirits by all sorts of methods rebutted these objections. Their teachings were generally against my own ideas, and their communications often took a form of the unexpected and unknown.

Music was written through me in the following manner. I was told to sit down to the piano, and I then used to go into a trance condition, sometimes with eyes closed, but at others with my eyes open. My hands were then violently moved over the keys. They composed in this way three cantatas: "The Village Festival" (performed in this Hall), and "The Worship of the Image" and "England's Champion," both brought out at the Portman Rooms. Let it not be imagined that this was the effect of my own study. I did not study; I sat down at the piano, or



held a pen over paper, and without my volition the information needed was given and the problems that perplexed me solved. I need not tell those who are musical that a person may be a fair player but yet not able to compose a note. This was my normal condition.

I will now relate how my guide first came to me. I was told to pray for more gifts and to sit alone. On doing so I felt a convulsive movement in the chest, followed by a groan issuing from my lips. Then several voices spoke through me. I had thought that it was necessary to be unconscious to get such manifestations. My surprise may, therefore, be guessed. Soon after this I was sitting alone one Sunday afternoon. After two spirits had spoken I felt a holy and powerful influence, and a spirit said through my lips: "It is I, be not afraid. It is better to be loved by spirits than by the mortals." This was the first manifestation of my guide, who has been my teacher ever since. He communicates by the following means: by a method of symbols, by writing and speaking, by clairvoyant visions, and also by an internal voice which I cannot describe. I received help in all sorts of ways, and a great deal of philosophical teaching as to man's past history, &c., much of which was very similar to some of Madame Blavatsky's writings. I think, however, I received mine first. They were quite new to me at that time, which was about nineteen years ago. This proves how, when the Spiritual Orders will it, the same teaching comes through various channels.

I will now briefly enumerate the physical phenomena I have obtained: Tables raised completely off the floor, moved with no hands touching them, floated upside down near the ceiling; chairs taken from under the sitters, moving of themselves across the floor; faces and hands partially materialised; lights; touches from hands; breathing on our faces; tables pulled from us or held against our combined strength; footsteps heard; raps showing intelligence; and on one occasion a partially materialised spirit-form like a column of light, standing a long way from the sitters, alternately fading and growing brighter, but seen by all.

The many perplexing problems, however, which the ordinary Spiritualistic theories seemed unable to explain, led me to study Occultism. I will briefly enumerate some occult truths I have learnt—That we can commune with the departed, but that much of the phenomena is due to elemental and non-human spirits, and is also a symbolical mode of teaching from the higher spheres. That we have a Higher Self. That our own spirits produce some of the manifestations, and that our earthly consciousness is but a fragment of our whole being. That the spirits of the living can communicate. That all things exist, and are acted, on the astral plane, before they take place on earth. That we can summon and make appear the spirits of the living, as well as the dead. That there is an Order of Teachers in the spirit spheres who are now trying to influence mankind; one of whose messengers is the being I call my guide. That to do certain things certain orders of spirits must be invoked. That once having entered the Path there can be no drawing back. That true Initiation is undergone in the ordinary course of life, though certain magic practices can be best learnt by studying under certain occult teachers. That Theosophy, while containing much truth, has the following grave defects: It teaches the *practical* infallibility of the Mahatmas, whereas the real adepts and spiritual teachers do *not* reside on the earth plane, and only inspire those on the earth; therefore, no one on earth is infallible. That it teaches asceticism, to which most of the evils of the world are due, and it denies that the departed can come back to us in *propria persona*. Mrs. Besant would belittle our Western civilisation; but not from the decaying Orient, but from the living Western thought, will the true Messiah come, who shall lead the world into all spiritual truth. I appeal to our religious teachers. There are many, especially in the English Church, who have emancipated themselves from the crude ideas of old. The fanes and altars are ready, let them be rekindled by a purer and more spiritual flame, and the esoteric truths of religion will yet vanquish materialism. I wish to urge those who are convinced that the Spiritualistic phenomena occur, to join with me in deeper and higher investigations. We do not wish to remain always in the outer circle of the Spiritual Temple, but to enter the sacred fane, even to pierce to the Holy of Holies, so that we may rekindle that Divine flame which burnt so brightly at the birth of Christianity, and which nineteenth century materialism has almost extinguished.

## 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.]

### Spirit Healing.

SIR,—Having seen Mr. Morell Theobald's article on "Spirit Healing," may I remind your readers that Madame Greck is the clairvoyante (Mrs. Olive) of whom Florence Marryat writes in "There is no Death," and of whose controls, "Dr. Forbes" and "Sunshine," she relates many remarkable stories? Madame Greck continues to give sances, and possesses extraordinary gifts as a medium.

A CONSTANT READER.

### Magnetic Healing.

SIR,—As a member of the Alliance, I am glad to see Dr. Mack's name again before the public as a magnetic healer. The question is often asked, What has Spiritualism done towards the benefit of humanity? or what good is there in it any way? I can answer that the following cases of healing, to my absolute knowledge, have recently taken place: First, a case of a young lady whom Dr. Mack did not know. Merely having a passing glance of her, he described a malady from which she had for some time been suffering (*viz.*, an internal one), and which was cured by the application of magnetised flannel for three weeks. The abdomen was very much swollen, and other discomforts which existed have entirely disappeared. Six weeks have now elapsed and all is well. Another case is that of a lady who was present in the room with Dr. Mack, and no allusion to her condition was made in any way, when Dr. Mack suddenly remarked that she was also suffering from an internal complaint, and described her symptoms and condition as accurately as if she had been his patient for years. Her complaint, too, was speedily removed without drugs, by simply attending to a prescribed diet and by magnetising agency.

A. C. T.

### An Amulet.

SIR,—The following may not be without interest to your readers:—

In the year 1884, when I had as yet no knowledge of my magnetic force, I was staying at Naples. From there I took the night train to Rome, and in the carriage I suddenly got into a state of indescribable alarm, so that I was almost impelled to jump out of the carriage. I was thoroughly well, and did absolutely not know what to think of it. On the way from Wien to Berlin, and later on in France and Russia, the same thing happened again. In the following years this sensation of anguish in carriages, or in strange beds, became more and more persistent, so I remember fits of it which I had in Tyrol, Sylt, &c. The result was that I, who had hitherto been passionately fond of travelling about the world, did not venture to leave Berlin, as I was never troubled there in my own house. At last, in the year 1889, when I got a tried, trusty somnambulist at my side, I received the first enlightenment about these occurrences, which until then had been quite incomprehensible to me; and the explanation has been confirmed by what I am going to narrate here.

The somnambulist told me that in the year 1884 my magnetic irradiation had obtained a greater development, so that the beams became more and more intensive, and that a large number of undeveloped spiritual beings continually pursued me, who did not know what to do with me and whose disagreeable emanations tormented me. (Such unfortunate spirits do not know that they are dead for earthly life here; they believe that they live, that they are only ill, and have dreamt that they have died, and they think that I am a ghost which they want to chase away.)

The spirits controlling me certainly hindered the approach of these enemies, but they could not paralyse the impression they made on my spirit.

Since 1889 I have often had intercourse with spirits of gipsies who had already been clairvoyant on earth. It is this people to whom such a disposition is mostly given, and I like very much to hear their figurative language. "Trice," so the last I heard called herself, said to me in January last, when I again contemplated a long journey, that she would procure me an amulet which would protect me from these malicious foes.

She fixed the day and hour when I should have this amulet. As for the bringing of it, the proportions of the moon had to be



included in the reckoning. I said nothing about it to my medium, through whom I had this intercourse. I only begged her to be with me on this particular day and to keep very quiet the day before, as such was the advice of my controlling physician, because the gipsy girl, who was yet undeveloped and who only unconsciously made use of the conditions of dematerialisation, wanted the electro-magnetic forces of the medium two days before this experiment.

The medium came to me on the day agreed upon, and told me that for twenty-four hours she could hardly move for fatigue, and she almost instantly fell asleep. At ten minutes to seven I roused her, as the experiment should take place at seven. We sat down in my room, which had to be quite darkened, and punctually at seven o'clock we saw a bright light, and a small, rounded, white stone fell at my feet. Directly afterwards the medium fell into a trance, and the gipsy girl told me joyfully that this stone was the amulet, which I should wear next my heart, in a gauze covering and with a white silken ribbon, and that henceforth no one would be able to alarm me.

Now I am rather sceptical, and as I have become acquainted with mediums in all possible countries, I know very well the untrustworthiness of so many spiritual beings, and I look for explanations as far as the small human brain can conceive the transcendental. I had explained to me all relating to this stone and why it should be able to protect me. "Trice" told me in her figurative language that she had fetched this little stone far off, from the seashore of a hot country, that it had been blessed sevenfold, and that beings were attached to it who, as soon as the malicious foes approached, would drive them away.

The spiritual beings who control me confirmed this, and said that it was quite true that elementary beings were attached to this stone, and that, to be able to bring it here from the African shore, the gipsy girl had taken, for two days, the power from the medium.

The day afterwards I went to Stettin, whither I had been called, and where, half a year before, I had been so greatly alarmed at nights in the hotel; but though I got into conflict with the local authorities and was much troubled through it, so that my force of resistance against spiritual influences was reduced to naught (if the mind is not peaceful and harmonious, it is much easier for such monsters to act on man), the previous fits of alarm did not return.

I still want to remark that on my question why I had never had such fits in Berlin, I was told that my rooms, especially my bed, had been mediumised through my magnetic irradiation, so that it was impossible for such foes to stay in my rooms without suffering from this magnetism, which operated upon them like an electric shock. I was further told that the same had happened to magnetisers who had possessed great power. A lady, the consort of an ambassador, whom I treated, once showed me an amulet (a coin) which she had received from Madame Blavatsky, yet it did not protect from what it was meant to.

WILLY REICHEL,  
Magnétiseur.

Berlin, May 1st, 1894.

### SOCIETY WORK.

23, DEVONSHIRE-ROAD, FOREST HILL.—On Sunday last Mr. Bradley spoke on the "Follies of Spiritualism." Thursday next, Mrs. Bliss, séance, by ticket only, 1s.; numbers limited. On Sunday, Mr. Dales.—B.

SHEPHERD'S BUSH, W., 14, ORCHARD-ROAD, ASKEW-ROAD.—On Sunday, service was well attended. Mr. J. H. Evans delivered an able discourse upon the "Spiritualism of the Bible," quoting numerous passages of Scripture in support of our truths. Sunday next, at 7 p.m., open circle; Tuesday, at 8 p.m., séance, Mrs. Mason; Sunday, 20th, Mr. Percy Smyth.—J. H. B., Hon. Sec.

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.

STRATFORD, LONDON, E.—Our hall was well filled on Sunday, when Mr. J. Veitch dealt with "Psychometry," giving some excellent advice, which we hope will prove beneficial to those who heard him. We give this gentleman our cordial thanks and sympathy, for, although far from well, he came, true to promise. Arrangements are in progress for an excursion to Theydon Bois on Saturday, July 14th, and the annual meeting of the society will be held at the hall after the service on Sunday, May 27th. Will members and friends please note?—J. R.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—"The Sin of Witchcraft" is the title of a pamphlet now being distributed by the International Tract Society, which, while admitting the phenomena of Spiritualism, claims that the producing cause is Satan personating the departed. This gave an opportunity to explain that the study of the evidences of the modern spiritual manifestations would disprove such diabolical pretensions, based only upon extracts from the Bible, the most misunderstood book of the day. Next Sunday, at 6.30, "The Day of Pentecost."—W. E. L.

LONDON OCCULT SOCIETY.—Last Sunday we had a most successful meeting. Cavendish Rooms were crowded. My address on "Twenty Years' Study of Occultism" was listened to attentively, and a very interesting discussion followed. The remarks of Miss Langridge on Palmistry were extremely interesting, and Miss Jessie Dixon sang charmingly. The re-organisation meeting of the London Occult Society promises well for our future success. I should be glad if anyone could lend the use of a drawing-room for my guide to deliver a series of discourses on Esoteric Religion. The trance state into which my guide puts me is far too serious an experiment for me to risk a public hall, and I wish to give these discourses in a private way, only before our members and the friends of the occupier of the house. All who wish to join us, or who want information, please address the secretary, 15, Lanark-villas, Maida Vale.—A. F. TINDALL, A.T.C.L., President.

CHEPSTOW HALL, HIGH STREET, PECKHAM.—This hall will be opened on Sunday, the 13th inst., for spiritual service. A number of well-known speakers and mediums of South London, having hired the hall for the season, hope to lay the foundation of a strong society for this district, where it is much needed. Messrs. J. T. Audy and J. A. Butcher will act as presidents, with Mr. W. H. Edwards as secretary. The members of committee will be selected at an early date, and the full list published. In addition, Mr. Edwards, the appointed healer of the original South London Spiritualist Society, will attend on Tuesday and Thursday, at 8.30 p.m., on alternate weeks, for the purpose of placing within the reach of those who are unable to afford it, free magnetic healing. A choir is in course of formation, and there is reason to hope for a successful future. To the many Spiritualists in South London who do not belong to a society a cordial welcome is issued. The presidents will be supported on Sunday by other speakers.—W. H. EDWARDS.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE, W.—On Sunday evening Miss Rowan Vincent delivered the last of her present series of addresses at this hall, the subject being "The Future of Spiritualism." In her customary clear and lucid manner she showed that much was needed to ensure success in the promulgation of Spiritualism in the future—more unity; apathy replaced by energy, activity, and enthusiasm; greater care in the collection and verifying of phenomena; a federation of all Spiritualists throughout the country, which if properly organised would eventually become international; and the need of placing upon our platform only those who by their utterances could uplift the cause, and clearly demonstrate and elucidate the facts and principles of Spiritualism. After Miss Vincent had ably answered a few questions from the audience, Mr. Andrew Glendinning, who officiated as chairman, gave some very interesting experiences of his own in connection with clairvoyance and direct-writing. On behalf of those who have heard this series of lectures from Miss Rowan Vincent, we beg to again thank her most heartily for helping our cause forward by the deliverance of such able, practical, and instructive discourses as it has been our privilege to hear the last four Sundays. Next Sunday, at 7 p.m., Miss McCreadie will give "Psychometry and Clairvoyance" from our platform. Mr. Andrew Glendinning has again kindly consented to occupy the chair.—L. H. R.

### RECEIVED.

- "The Idler." (London: Chatto and Windus. 6d.)
- "Newbery House Magazine." (London: A. D. Innes and Co. 6d.)
- "Lucifer." (London: Theosophical Publishing Society. 1s. 6d.)
- "Revue de la France Moderne." (Paris: 39, Boulevard des Capucines.)
- "The Humanitarian" for May. (London: Swan Sonnenschein and Co. 6d.)
- "The Arena." (Boston, Mass.: The Arena Publishing Company. 50 cents.)
- "Creation, its Law and Religion." By HENRY FELTON. (London: W. Stewart and Co. 5s.)
- "Tales of the Supernatural." Six Romantic Stories. By JAMES PLATT, JUN. (London: Simpkin, Marshall and Co. 1s.)

### TO CORRESPONDENTS.

- T. L. H.—In our next.
- J. S.—Too late for this week.