

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

"The Harbinger" is a somewhat quaint fortnightly Indian journal, printed and published at Lahore. Its full title is: "The Harbinger; to advocate Vegetarianism, Temperance, Female Rights, Hygiene, Philanthropy, Aryan Philosophy, Psychic Development by Yoga System, Commerce, Manufacture, Fine Arts, Scientific Study, Agriculture, Social Reform, Sanscrit Study, including General Intelligence"—an amazing programme! The journal is for the most part in English, and very fair English too. We are delighted to see such a vigorous sign of awakening.

It is worth noticing that, in spite of its busy-looking programme, it is true to its Indian origin, and prominently preaches meditation, quietness, and introspection. A special article on "Retirement" has much good sense in it, and is probably needed more in the West than the East. It treats mobs, and running after exciting functions, with contempt. Its gospel is—*Be quiet and think.*

It is only the child or the ignorant man that wants to mix with multitudes. Wise men hoary with experience, original teachers possessed of truth, and real workers filled with enthusiasm shun the haunts of vulgars, ignorants, and idlers. The object of these lines is to inform the reader that the improvement of the modern Indian people can only then take place when they will regularly set a part of their time for the dressing of the mind, which is to endure for ever, as they now do for the adorning of the body, which must perish on the running out of the race of life. This time should be utilised for the exercise of the mind, that is, meditation on the first principles, and for the judgment and final order for the methodical performance of the work of the day; for, does not a proverb say: *Look before you leap?*

That last sudden bit of homely proverbial philosophy is almost funny, coming in so quickly as it does at the end of a rather stately sentence; but it is all very sensible and wholesome.

The best we can do, at any time, is to set up a hypothesis good enough to cover, or the best available hypothesis to cover, the facts for the time being. Proceeding on these lines, Spiritualists have frequently been content to adopt the theory that electricity has much to do with occult phenomena, and that the unseen workers make great use of it. The veteran Hudson Tuttle does not think so. He says:—

There is not the least evidence to show that electricity is thus employed; on the contrary, there is every evidence against its presence. The most delicate instrument for the detection of that force, which would show its presence when so slight as scarcely to affect a thistle-down, is unaffected. The table, however violently moved, is not electrically excited, and the medium, writing or entranced, gives no indication of the force. It would

be impossible for the human organism, constituted as it is, to generate an electric current.

Hence all the theories of spiritual phenomena, taking electricity as the cause, are untenable. That spiritual beings have any more direct connection with that force than mortals is also a groundless supposition. It has been said their celestial bodies were formed of electricity, as though it was a material substance, while it is without the least substance, being a force like heat or light.

Electricity can play no more important part in the spirit spheres than on earth, and in reality it belongs as an expression of force to this material sphere, and in the spirit world is represented by far swifter and more powerful forms of energy, as the celestial substance of that world is more sublimated and refined.

Spiritualists need to be occasionally reminded that this life has its enchantments, and this world its splendours. It is a poor preparation for the "over there" to suggest that this is only a "weary road," and that our main business here is to "lift a tearful eye" to "the better land beyond." There are times when that is deeply true, but we sympathise a good deal with the cheery writer in "Life" who says:—

I am partial to the poets who can sing without a "sigh,"
Who are conscious of the sunshine and who do not want to die,
But are glad that they are living, and are not ashamed to own
That they take an honest pleasure in some "joys" that are not
"flown."

There is something hale and hearty in the songs these poets sing;

They are like the songs of blackbirds 'mong the alders in the spring—

Just as blithe and just as jolly, just as free from care as they—
And one feels like singing with them till he sings his care away.
Some may say they are not poets; that they've not "the touch divine,"

But they seem to suit "the masses," and the masses' taste is mine.

The *Literary Digest* has the following note respecting over-exertion and heart disease:—

Among people over fifty, danger of death from heart failure, after a sudden exertion, as in running for a train, is by no means confined to such as have obvious heart-disease. Many hearts, while showing no symptoms of disease, are unfit to stand a sudden strain, and for such, a run to catch a train, and especially a run up-hill, is sufficient to produce a dilatation which may start a long or even fatal illness, or may cause immediate death. It is interesting to observe how frequently the catastrophe occurs after the effort is over. While the race is in full swing there is plenty of room in the systemic circulation, and thus, although the heart works hard, it does not work against a great resistance. When, however, the exertion is over, things are very different. Suddenly, when the object of ambition is secured, the contracting lung pours into the left side of the heart the excess of blood which it had contained, and the arterial tension increases in consequence of the lessened demand for blood by the tissues. The heart, then, with more blood to propel and a greater resistance to overcome, is strained to the utmost, and if its tissues are weak, the result is often fatal. Runners who have been on the verge of this condition agree in saying that the sense of palpitation and suffocation comes on after violent exertion ceases, that it is aggravated by sitting

still, and that it is best relieved by movement and continued deep respiration.

That last remedy as to continued deep respiration is of considerable value. Persons who "lose breath" on mounting a hill or stairs, or on lying down, would be much relieved by deep breathing. One of the first experts in London lately said to the writer of this note: "We do not breathe half resolutely enough."

It is surely a pity that the Psychical Research Society ever took over the word "hallucination" to denote the occurrence of genuine psychical impressions: and it is perhaps a greater pity that it continues to do so, now that it is so much more free to admit the reality of what we may, with latitude on our own side, call psychical phenomena. The word "hallucination" is of entirely uncertain derivation, but its meaning, until the Psychical Research Society was born, was clearly restricted to what, on a lower plane, we call "moonshine." The dictionaries give, as the meaning, "delusion," "mistake," "the perception of objects which have no reality," "wandering of mind"; but the Psychical Research Society seems fully minded to use the word to describe genuine psychical impressions. It is misunderstood, and will be, unless it can alter the dictionary or set aside an accepted meaning. Perhaps the shortest cut will be to stop using the word "hallucination" when it means psychic seeing, hearing, touch, or smell.

A native Indian journal, under the following heading, "It is no disgrace to leave an unreasonable religion," thus refers to Mrs. Besant's experiences in India:—

The Christian Society at Madras seems to be hurt in the vitals by the charming eloquence of Madame Annie Besant's philosophic lectures. It has issued two pamphlets describing her ancestry, her marriage, her old beliefs, her age, her alleged motives, which no sensible man asks, as they are utterly useless in the consideration of truth. We want to know what she says, and not whose daughter she is. So we are at a loss to understand why these good people thus ransack the heaven and earth, so to speak, to cry down a person who has abandoned their ranks, not for the sake of any kind of profit for herself, but for the sake of truth. If she cannot understand the Christian religion, why should she be hooted with malignity? She defends the truth of the Hindu religion. Is it a bad thing? Is there no truth in the Hindu religion? And is it the religion of Christ that the common Christians follow? As far as our knowledge of the Holy Bible goes—we mean the four Gospels—about Christianity, we are confident in our assertion that Christ has never taught the pride, earning money at any rate, contempt of humanity, gluttony, drinking, atheism, monopoly of natural blessings, pomp, and vanity, that have now taken possession of Christendom. Christ teaches universal brotherhood, secret prayers, humble life, forgiveness of debts, diet of bread and water, and so forth. Now, what Christian likes these things? By this it must not be understood that we bear an ill-will towards the Christians. But what we mean to say is that it is an un-Christian principle to vilify a person, to resist truth, to throw obstacles in the path of progress, to advise people not to listen to the expression of a scholar whose life is devoted to the investigation of scientific and spiritual truth. The more we have read of those tracts which the Christian Society has issued, the greater has become our admiration of Madame Annie Besant. We wonder at her chaste, sincere, honest, humble, and literary life, devoted to the cause of truth alone, which she has doggedly followed without regard to pecuniary and personal considerations. As it is not our object at present to put her virtues before our readers, we simply advise them not to be led away by misrepresentation and lose the opportunity of paying respect to this greater woman who follows but truth. No woman has shown such an example of moral courage as this unique European traveller and benefactor of our country.

That may be all true: but we hope the reformers of India have not forgotten the name of Mary Carpenter.

SPECIAL NOTICE.—We beg to remind those subscribers to "LIGHT" and the London Spiritualist Alliance who have not already renewed their subscriptions for 1894, that they will oblige by forwarding remittances without further delay to Mr. B. Godfrey, 2, Duke-street, Adelphi, W.C.

PROVINCIAL SPIRITUALISM: PAST AND PRESENT.

BY J. J. MORSE.

The personal knowledge of provincial Spiritualism, possessed by the contributor of this article, dates back from some twenty-four years ago. Since that period the changes in connection with the progress of the movement in the provinces have been numerous and marked.

The present article will but give an outline of the movement outside of London in the early seventies. In later contributions further details can be introduced.

That Spiritualism in the provinces has assumed proportions entirely beyond anticipations is undeniable. That it has become virtually a religion to immense numbers of people, shaping their lives, and entering as an active factor into their moral consciousness, is beyond all doubt. And that all this, and more, has come about in the teeth of the most active, and at times, virulent, opposition, is not the least remarkable feature of the existing situation. No matter whether one regards Spiritualism from the point of view of the Psychical Research Society, looking at its facts merely for their scientific value, and ignoring the element of spirit presence, or whether the subject be treated as a set of interesting phenomena, excellently adapted to stir a languid interest, or amuse an evening party, yet the fact remains, as already stated, that Spiritualism has become a religious and ethical force in the provinces, and as such will, ere long, have to be reckoned with as one of the elements in the "forward" movements in religion, society, and politics. For the present let the fact suffice. This is not the time to offer any suggestions or reflections thereon.

In the year 1868, when the writer's attention was first called to the question, there were but few places of public meeting for Spiritualists in any part of the United Kingdom. About, if not actually, the two oldest societies were those at Keighley, in Yorkshire, and at Nottingham. In the former town the subject had been introduced by Mr. David Richmond, of Darlington, who had resided many years with the Shakers at Mount Lebanon, in New York State. Mr. Richmond had some mediumistic power for table movements, and on visiting Keighley he lectured upon the subject, and then formed a "circle," for table movements, upon the platform. Of the many quaint and curious people the writer has encountered, Mr. Richmond stands out with prominence from all the others. Subject to spirit impression, of a strong individuality, and largely imbued with Shaker principles, he was a unique figure of the early days. He would sing the peculiar Shaker hymns, dance their "dances," and, in innumerable ways, prove himself a source of perpetual interest from his considerable knowledge of spiritual phenomena, obtained among the Shakers before the manifestations occurred at Hydesville, in 1848. Mr. David Weatherhead, a well-known resident and highly respected tradesman of the town, became interested in the matter through Mr. Richmond's efforts, and the result was that a society was formed, and Mr. Weatherhead erected a neat and suitable building for the use of the new body. It is a building comprising an excellent school-room upon the ground floor, and a suitable hall upon the floor above. The hall has fixed seats after the manner of a chapel, a commodious platform, desk, and necessities for a place of worship. During Mr. Weatherhead's lifetime, I believe, the Society merely paid a purely nominal rent of a few shillings per year for the use of the place. The services consisted of the usual singing and readings, but the addresses were delivered by trance mediums, of whom Messrs. Shackleton and Wright were the principal. To hear these two men, whose ordinary conversation in broad Yorkshire was as that of the working man, stand up and deliver, under control, the addresses given through them, was remarkable to a degree; while, at times, the evidences of spirit return—by clairvoyant description or individual control—which they were able to afford, put the reality of spirit communion beyond all question.

The building referred to—locally known as "The Lyceum"—still exists, and is still occupied by the Spiritual Brotherhood, as the Society was named. But David Richmond, Mr. Weatherhead, Messrs. Shackleton and Wright, and other of the early workers of Keighley, have long since departed to that world whose existence they were so earnestly engaged in demonstrating. Mr. Weatherhead left a son who, though not following in his father's steps as regards Spiritualism, nevertheless continues to let the same building to the Society for a nominal sum, and in other practical ways, from time to time, evidences

a generous desire to see his father's wishes executed. It must be nearly, if not quite, forty years since Spiritualism was first introduced to this town.

As to Nottingham, the origin of the movement there runs back to over thirty years since, and a peculiar feature in this case is, that it was in this town that the first attempt was made to establish a Spiritualist Progressive Lyceum—virtually a reformed, unsectarian Sunday-school—on the lines suggested by Andrew Jackson Davis. Here, again, suggestions of the ultimate development of the religious and ethical aspects of the subject were early manifest, and the Society became a religious body, holding services on Sunday, and circles for communion with the spirits on week evenings. Mrs. Hitchcock was the medium—trance and clairvoyant, with other phases—whose long, self-sacrificing, and freely given services did so much to establish the movement in her town. She literally wore herself out in her devotion to her work. From the early efforts in Nottingham the present results have been derived, the existing society, meeting at Morley House, under the medium-ministry of Mrs. Barnes, being, I understand, the lineal descendant of the original body, and the Lyceum is still being conducted under its auspices.

It is, however, in the county of Yorkshire that provincial Spiritualism first assumed definite form. In Bradford, Keighley, Halifax, Sowerby Bridge, and Huddersfield meetings were held, lectures were given, mediums were developed, and "the table rappers," as Spiritualists were sneeringly dubbed in those days, began their work of laying the foundations of the present movement. Dr. J. M. Peebles, Elder Evans, Dr. George Sexton, "Dr." F. W. Monck, James Burns, Mrs. Britten, and the present writer were all in turn advocates invited to address the people in these early days, say from 1869, large audiences gathering on such occasions.

It would be tedious to narrate in detail the special points of each case, where societies have been instituted, meetings established, and the cause—for cause it has become—built up; though there are certain cases which later on may demand, because of their importance, special treatment. But the main point herein is, that in 1868 probably some twelve or fifteen organised societies and meetings made up the roll of our organised bodies, outside of London. To-day there are over one hundred and thirty regular meeting places, and nearly sixty Spiritualist Sunday-schools!

To-day mediumship exists in hundreds, nay, thousands of families in all parts of the kingdom, and Spiritualism ceases to excite the old time cruel opposition or heartless derision formerly meted out to it.

Is there not some potent factor in this growth? It cannot be the outcome of undisciplined enthusiasm! Those who are working are animated by a serious—one might almost say, a severe—determination. Men do not spend hard earned money, give of their time and talents without fee or reward, erect buildings, and, above all, exhibit in their lives the principles they profess, unless they are in earnest. The present dimensions of provincial Spiritualism are evidence of the sincerity of those whose labours have made it, on the mortal side, what it is to-day.

In future contributions something will be said upon some of the men and women—mediums and others—who have helped to make history for us; upon the special efforts made at various times to spread a knowledge of the facts and teachings of Spiritualism among the teeming thousands in the North, and East, and West of our land; and included therein will be some references to the personal share in the work borne by the present contributor.

Ere closing this contribution it may be interesting to refer to a recent event, having a direct bearing upon the contrast between the past and present state of the movement in our great provinces in the North. It has already been mentioned that thirty years ago our Lyceums were either unknown, or at least confined to one town, whereas now they number some sixty odd in all. So recently as the first Sunday of May, in this year, what is described as the ninth annual Lyceum Conference took place at Dewsbury, in Yorkshire. The meeting assembled in the Victoria Hall of the Town Hall and was, in every respect, a complete success. These Lyceums have created a Union—nothing seems possible now-a-days without a Union—and out of the sixty odd Lyceums forty-one are affiliated to the British Lyceum Union. Twenty Lyceums sent forty delegates to represent them at the meeting. The conference held two sessions, and its treasurer's report disclosed a very satisfactory

financial condition, a balance in hand of £1 15s. 2d. The publishing fund was equally satisfactory, showing a total income of £74 15s. 7½d., and a balance of over £60 available for immediate use. These Lyceums are situated as far apart as London in the south, Cardiff in the west, Liverpool, Lancaster, and Millom in the north-west, Newcastle-on-Tyne in the north-east, and in a large number of towns in Yorkshire and Lancashire, while Nottinghamshire and Cheshire also must be included.

In the evening a public demonstration was held, and over seven hundred persons attended, most of whom were Spiritualists. Addresses were delivered by such speakers as Mesdames Craven and Smith, of Leeds; and Messrs. S. S. Chiswell, Liverpool; T. O. Todd, Sunderland; F. Hepworth, Leeds; J. Armitage, Dewsbury; and the writer. The Lyceum movement possesses an excellent "Manual" of instruction for use in its meetings. The book is full of really high-class selections, moral and spiritual, such as no body of advanced or liberal-minded people could in any wise object to; while, in addition, it possesses a very fine collection of spiritual music and song, selected from the best of authors and composers in its particular line. This work is called the "Spiritual Songster," and should be found in all our societies, and used in every Spiritualist family at its private or social gatherings. Mr. H. A. Kersey, the late president of the Lyceum Union, has been the liberal provider of the capital necessary to produce these needful works, which fact is a further illustration of the devotion animating our brethren in the country. The conference was a wonderful success, and its results—the amended constitution, the creation of an executive, and the determination to proceed with further publications for the use of the Lyceums—will, no doubt, produce direct benefit during the ensuing year. The presidency for the coming twelve months has been accorded to Mr. S. S. Chiswell, the conductor of the Liverpool Lyceum. This branch of our work is catered for by a monthly journal, now in the fourth year of its existence, which has been adopted as the official organ of the Lyceum Union.

Evidently this Spiritualism, which Lord Brougham, (was it not?) described "as a cloud no bigger than a man's hand," which he "discerned in the clear sky of Scepticism," is now largely covering the land, and pouring out its waters upon our heads, and, may it be added, slaking our thirst and refreshing our souls as well? It would seem so.

J. J. MORSE.

SPIRITUALISM IN CAPE TOWN.

Mr. Joseph Freeman, formerly of London, has been giving an address in Cape Town "by way of a friendly reply" to a series of lectures recently given by Mr. L. De Beer, professing to expose Spiritualism as the work of the devil. The chair was taken by Dr. Berks T. Hutchinson, who, before introducing Mr. Freeman, stated that the present lecture was given owing to the fact that Mr. Freeman and himself had not had opportunities at Mr De Beer's meetings of asking questions or expressing their views. The proceedings are thus reported in the "Cape Times":—

Mr. Freeman, in his address, dealt with the following questions: (1) What is Spiritualism? (2) is there any reliable evidence of its reality? (3) how does Spiritualism stand with regard to the Bible? In replying to the first question, the lecturer spoke of the extreme probability of the existence of an invisible world, and the possibility of existence in so subtle a form as to be beyond the perception of human senses. Spiritualists assumed that there was a spiritual world around us peopled with intelligences, and Spiritualism meant communication between this solid, substantial, objective world, of which we all are aware, and the spiritual world, in which everything must be subjective. Dealing with the question of the reality of Spiritualism, the speaker narrated his early religious experiences, and how he first came to inquire into Spiritualism, of which he was very sceptical. He then gave an amusing account of his first interview with a medium. The rapping phenomena at this interview puzzled him completely, and the correctness of the spirits' replies to his questions mystified him. At first he thought it was the devil, then he attributed the manifestations to thought-reading. Further experiments, however, crushed that theory. After this, he set himself to thoroughly investigate Spiritualism. He interviewed most of the well-known mediums, and the result of his inquiries convinced him of the reality of Spiritualism. The speaker next gave some instances of successful séances at which he had been present. People, continued the speaker, often made the mistake, as did some of the characters in the

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Bible, of attributing the manifestations of Spiritualism to the direct act of God, when it was really God employing the inhabitants of the spirit world to carry out His plans. Mr. Freeman then proceeded to deal with the third question, the relation of Spiritualism to the Bible. He had witnessed every form of spiritual manifestation referred to in the Bible except that of bringing the dead to life. He had, like Ezekiel, been lifted up and carried by unseen hands, he had seen cloven tongues of fire resting on the heads of his companions, and he had heard the noise of a "mighty rushing wind." He believed the inhabitants of the spirit world retained the characters which they possessed in this world, though improvement was possible there as here. There were lying spirits in that world as there were liars in this. What wonder, then, that some of the manifestations seemed devilish? Mr. De Beer's experiences were probably confined to these. He warned his hearers against running away with the idea that everything that spirits said was true.—The address was throughout delivered in a most interesting manner, and was listened to by the audience with the utmost attention.

A PREDICTION AND ITS FULFILMENT.

I am indebted for the following narrative to my friend Mrs. S. Phillis Atkinson, of 14, Bateman-street, Cambridge, who vouches for its accuracy, and I am fortunate in being able to give names and addresses as some guarantee of the facts. She says:—

Nearly fifty years ago an uncle of mine, William Goggs, of Fakenham, a bachelor, had an old housekeeper named Tabitha. She was quite an eccentric, with her ginger-coloured wig and curls and her mob cap of frills. Uncle allowed her to be the "master" of the place. He, fond of his horses, was mounting one in the yard when a bedroom window was hastily thrown up, and Tabitha in a tone of awe called out, "Master, Master, don't go out on that brute to-day!"

"Why not, Tabitha? He's a beauty."

"Master, you are not to go out on that there horse."

"Why, Tabitha?"

"I dreamed, Master, last night, that you went out just as you are going now, and you were brought home dead, with your face all cut."

"Oh! that's nothing, Tabitha; he won't hurt his master, will he?" stooping and patting his neck; and out of the yard he went.

He was riding to see his old aunt, residing near the place where he was born, and having to open a gate he dismounted: leading his high-mettled animal to the bank to remount, his foot appeared to have slipped, judging by the state of the ground; the horse must have plunged, turned sharply and kicked out, his hoof crushing his master's face, and off he bolted. The riderless horse was seen by a shepherd; search was made, the dead body was discovered and carried into the village farm-house where he was born. A family register states that the father of William, Robert Goggs, married Miss Dix on December 29th, 1779, by whom he had twenty children. William, the eleventh child, was born at Colkirk, May 28th, 1794, and killed in the manner described January 22nd, 1846, aged fifty-one.

Just after the accident happened the hairdresser called to dress the hair of the aged aunt, who was expecting a visit from her nephew, and he communicated to her the intelligence of the catastrophe. The old lady heard the dreadful news, trembled, and died without uttering a word.

I must now tell you another incident which occurred recently. Last June a niece of mine, to whom I had been a very special friend, came from Vienna to visit me and her mother. I was awake and thinking of her as the clock struck six, when the Paris train was due; my eyes were closed, when a bright spirit-girl appeared before me, holding spirit flowers. One was the white bloom of the tobacco plant. I was amazed, and looked so; disappointment was expressed in my features. The figure said, "From her sisters" and disappeared. After some consideration I recollected that my niece Mary had lost two sisters by death; one I had not seen for nine years. She died the previous March, aged seventeen, and she it was who brought the flowers to me, although I did not recognise her.

NEWTON CROSLAND.

Other men are lenses through which we read our minds.—
EMERSON.

FACTS IN CLAIRVOYANCE.

Dr. Wyld, in his work, "Theosophy or Spiritual Dynamics," lately noticed by us, tells several good stories. The following are as enlightening as they are interesting:—

It has been often said by sceptics that there can be little truth in clairvoyance, as no one has ever gained the reward offered for reading the number of a bank note enclosed in an envelope. In reply to this statement, Mr. Didier asserted that on two occasions he read the numbers and gained the prizes.

Lord Ingestre once gave Didier an envelope containing, he said, a £5 note, and said if he read the number he should have the note. Didier replied, "I see only half a note." This was correct, and he received the reward.

On another occasion at Bath a clergyman offered him a £5 note if he would read the number, the note being enclosed in an envelope. He succeeded in giving the number, and he received the reward.

On another occasion, Lord Ingestre took a book at random from the shelves, and holding it closed behind his back, asked Didier to read the first four lines on page twenty-seven, and Didier succeeded in doing so.

On several occasions, Didier, when perfectly blindfolded, played écarté with gentlemen who brought their own cards, and on these occasions he sometimes named the cards in his adversaries' hands, which, indeed, might be by mind-reading; but he also sometimes played his own hand without anyone having looked at it, the cards lying as they were dealt, with their faces on the table.

In accordance with these statements, Captain James tells me that he has seen Alexis Didier, brother to Adolph Didier, likewise play écarté with his cards lying on the table, face downwards, he being perfectly blindfolded.

I may add that the eyes of Didier in these experiments were generally closed by adhesive leather plasters, over which several handkerchiefs were tied.

Captain James also informs me that he has himself played Alexis Didier a game at billiards, his eyes being perfectly blindfolded; and Adolph informs me that he has also on various occasions, when perfectly blindfolded, played good games of billiards.

The following case is very instructive: A gentleman placed in Didier's hand a closed envelope and asked him to read its contents. Didier took the gentleman's hand and said the words were, "Can you polka?" The gentleman was delighted, and relinquished Didier's hand, and said, "You are quite right." Didier then placed the envelope to his forehead and said, "No, I am wrong; the words are French—they are 'Fleur de Marie.'" The gentleman replied, "Oh, no, you were quite right at first; 'Can you polka' is correct." But Didier maintained that the words were "Fleur de Marie." The envelope was opened, and on the card was written "Fleur de Marie," much to the gentleman's surprise; but it afterwards transpired that the wife, in order to play a trick on her husband, had substituted her own for his writing.

This is a most instructive case, as it in the first place proved thought-reading, and in the second case it proved direct clairvoyance.

With reference to clairvoyants reading unopened letters, the late Mr. Wedgwood, of Queen Anne-street, informed me that he was very intimate with a lady who had this faculty. On one occasion she had read the contents of a letter before it had reached the house, and pointed out the letter among ten other letters presented to her by a friend, and the letter she selected, when opened, was found to contain the words she had seen beforehand. The details of this case as given by Mr. Wedgwood are very minute.

Some years ago Mr. Redmond brought his sensitive, Frederick Smith, a youth of seventeen, to my house, and experimented before myself, Mrs. Boole, and three other ladies. He was blindfolded by means of soft paper, folded double, and then gummed over his eyelids. This alone, as I and Mrs. Boole found, produced on us, when tested, so complete a blindness that we could not distinguish the brightly-lighted globes. But in the case of Smith, a silk handkerchief was tied over this paper.

Under these circumstances, Smith took a pack of my own cards, and concealing their faces from all present—he being at one side of the table and we at the other—he threw down on the table any card we asked for. After this he read correctly on

two occasions the first line of the pages indicated of a book we gave him—we being ignorant of the words; and on another occasion he read a verse of poetry correctly, I merely pointing out the verse to be read, all present being ignorant of the words.

All present agreed that Smith was perfectly blindfolded, and that he proved himself to be a true clairvoyant.

RAPID DEVELOPMENT OF MEDIUMSHIP.

A correspondent of the "Progressive Thinker" writes thus in regard to a new medium in Dallas, Texas, named R. C. Travers, who, if the report may be accepted as correct, seems to have suddenly become the centre of manifestations of a very varied character:—

"Mr. Travers had been an out-and-out materialist all his life. He never had any use for spirits, but now he is a thorough believer in them. The cause of this great change in his belief in regard to the beyond has not been without good and sufficient reasons, at least to Mr. Travers himself and a large circle of his friends. By the advice of Captain J. C. Watkins, Mr. Travers began about two months ago to investigate the phenomena of Spiritualism. With only his wife and two friends and himself to form a developing circle, sitting around a table in his own house, remarkable manifestations were obtained. At the first sitting he went into an improvised cabinet. Spirit hands were materialised and messages were rapped out by unseen intelligences. At subsequent sittings some very notable things were done. One evening two flower pots were brought into the room from the outside, the doors being closed at the time. Spirit forms have been repeatedly materialised and come out of the cabinet, wherein Mr. Travers was entranced. They were spoken to and were recognised by friends. Messages were written in Latin, which none present understood, and when afterwards translated by those not at the sittings were found to be correct. Other messages gave numbers of residences, street and city, where the spirit control had been engaged in business before passing to the beyond, and these were found upon investigation to be correct.

"One of the most wonderful phases of this medium is the passing of solids through solids. A particular circumstance occurred one evening last week. A circle of twenty-five ladies and gentlemen were sitting in one room. The cabinet occupied the space of an open archway into another room. The cabinet was composed of a cloth-covered frame which filled the doorway to within about a foot of the top. In the next room was an ordinary dining-table. This table was brought by the spirits into the room where the circle was being held without moving the frame. It was utterly impossible to have brought the table through the open space of a foot. Then a table-cloth was brought from still another room, all the doors being closed. Napkins and dishes, bake-pans, &c., were brought by the same power from different cupboards. All the while this was being done the sitters never let go of each other's hands and the medium was sitting in a dead trance in the cabinet, which itself was not moved nor disturbed. Everyone present was convinced of the genuineness of the phenomena.

"Slates locked up in a cupboard are by the same power brought out and written upon independently. Those sitting in the circle are touched by unseen hands. A tambourine floats through the air and is vigorously thumped by spirit hands. Spirit voices also join with the singing of the circle or whistle an accompaniment. Materialised forms come out of the cabinet and unite their voices with the singing.

"Mr. Travers is a quiet, modest, unassuming gentleman, not given to boasting of his new-found powers. He charges nothing for attendances at his séances, which are free to every honest investigator. Although he works every day at his business, he holds séances twice a week at his residence."

Dallas, Texas.

M.

SPIRITUALISTIC PREDICTION FULFILLED.—Some months ago Jeanette Martin, a fifty-year-old maiden lady of Mills' Mills, became a convert to Spiritualism. Two weeks ago she told her uncle with whom she lived that the spirit of Philo Mills, a neighbour who had died several months ago, had appeared to her and told her that on the 14th March she would pass away. On Wednesday morning, March 14th, she failed to arise at her usual time, and stated that she felt queerly. Her uncle went for a doctor, but upon his return they found her in a dying condition, and she expired shortly afterwards.—"Light of Truth," Cincinnati.

MYSTIC PLAYS.

P. F. de Gournaz, writing in the "Progressive Thinker," gives a very interesting account of certain plays lately performed in Paris:—

The religious turn of the human mind is manifesting itself in every field of thought. So irresistible is the impulse that dramatists are discussing on the stage the relative merits of ancient and modern religions. In four Paris theatres, as many plays have been represented recently, with excellent success, the plots of which have a mystic foundation. "The White Elephant," a sensational drama replete with ambuscades, massacres, conflagrations, and volleys from fire-arms, is a special pleading in defence of Christianity and a denunciation of the superstition which deifies Buddha, "a miserable idol." "Izeyl," a drama of a superior order, in which the famous Sarah Bernhardt plays the principal part, exalts the character of Buddha, a mighty king who renounces the throne and devotes himself to teaching that humility, self-sacrifice, pity, and above all contempt for the despicable pleasures of the flesh, are the secret of happiness—the happiness of non-existence in Nirvana. The beauties of the Buddhist religion are admirably portrayed in this piece.

Next comes the "Mysteries of Eleusis," a dramatic poem. Here we have to deal with the pagan world and deities, yet the pervading thought of the poet is the Spiritualist teaching that the souls of men, on leaving the body, do not receive an eternal reward, nor are sentenced to suffer eternal torment; but that, eternally perfectible, they will rise above their turpitudes, or advance still higher in glory if their life has been pure. "Far from remaining congealed in a state of joy or of pain, the human being must ever march on. Such is the condition of eternal life." So speaks Zeus, and he tells the mortal that while progression is the law, perfection is unattainable by man.

Let him not sigh for a restful halt;
Let immortal desire uplift and exalt,
For, the bright summit above the proud heights
He shall ever approach and shall never reach.

In this piece spirits (they are called souls) materialise and converse with their friends on the stage. The effect, a French critic says, is sublime.

The fourth piece, "The Assumption of Hannele Mattern," is "a poem of dreaming" translated from the German of Gerard Hauptmann. I don't know whether the author is a "Christian Spiritualist," but little Hannele's dream is a vision of the ascent of the spirit, such as might well present itself to a young girl's mind during the last sleep that precedes her death. Hannele is but fourteen years old, and she wants to die. Her father is a drunkard who ill-treats and beats her daily. She throws herself into the village pond, but is rescued and carried to the refuge, where she is brought back to life. Weak and wearied she falls asleep and dreams. The stage is wrapt in complete darkness, and it is the dream which is acted. A faint light glimmers, then develops into a luminous form; it is the spirit of Hannele's mother who comes to call her child and lead her into a brighter world. Hannele is dead. Her little schoolmates come to bid her goodbye; other sympathising friends come and weep. Then Jesus appears; He orders that the girl be clad in a white dress, and crowns her with a wreath of white roses. Then she is placed in a crystal coffin. Her father is brought in; Jesus reproaches him for his drunkenness and cruelty, and exhorts him to repent. Finally, angels come down from Heaven and take Hannele with them to Paradise, her mother following.

I have dwelt on these descriptions because it seems to me they show the trend of thought prevailing at present. These plays were applauded by large audiences, and praised by the Press—this, in gay, sceptical Paris! To those who think there is a lack of reverence in exhibiting spirits or souls on the stage, I can only answer that the theatre originated in plays drawn from the Bible; they were called "Mysteries," and their object was to instruct the people in sacred history and strengthen their religious faith. Whatever may have been the end sought by the authors of these modern religious plays, one thing is certain: the spectators carried away some elevating thought, a desire to know more of the truth presented by means of these fictions.

THE CONDUCT OF CIRCLES.—We have printed, in a convenient form, suitable for enclosure in letters or for distribution at public meetings, "M.A. (Oxon.'s) "Advice to Inquirers, for the Conduct of Circles." We shall be pleased to supply copies free to all friends who will undertake to make good use of them. The only charge will be for postage—25, 1d.; 50, 1d.; 100, 2d.; 200, 3d.; 400, 4½d.; 600, 6d., &c.

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Light:

SATURDAY, JUNE 9th, 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.

THE UNSEEN PLAYMATE.

Whatever may happen to Spiritualists' organisations, or to Spiritualism as an organised converting force, it is a fact that "the thing is in the air." The newspapers, as a rule, indulge in the same tiresome chaff whenever they get a chance, ignoring what is serious and making the most of anything that lends itself to satire or misapprehension. But reviews, magazines, poetry, stories in abundance, and even sermons, are all like straws which reveal the flow of the stream, just as Mr. Stead's "Borderland" is a pretty considerable log upon it. We should not be at all surprised if some of our spinners of yarns soon find it a profitable thing to invent spirit manifestations and revelations as the best vehicles for their romancing; and some of us may have to keep our eyes very wide open indeed; for these gentlemen know their market and are by no means particular. Some of them would invent a fifth Gospel, and print it as by the Apostle Peter, if they saw a chance—and they might even justify it in quite a dainty way.

But, from an entirely different quarter, we may get precious private recitals, as it is seen that the world cares for and can be helped by such things. Amongst these we hope we may reckon a most delightful little book, entitled, "The Invisible Playmate: A Story of the Unseen," by William Canton, and published by Isbister and Co.

A certain reviewer says that it comes midway between Mr. Stevenson and Mr. Lear. Mr. Stevenson, *yes*; we had already written that as our own judgment; but Mr. Lear, *no*; for, in truth, the pathetic story and the lovely nonsense-verses are nearer bringing tears to the eyes than laughter to the lips.

The story part of the book once appeared in "Good Words," and though there are in the book curious inconsistencies and even signs of romancing, we are entirely willing to believe that it is a truthful record. Indeed, any make-believe in the matter would be simply shocking. Mr. Canton tells us that it is taken from a series of letters written only a year or two ago; but, since no one is now left to be affected by the publication of them (which is odd), he uses them for this remarkable narrative.

It is a very simple and yet a startling story. A little child is born, an only child, a girl, and, at the age of six weeks, dies; and then the wife dies. After that, a remarriage and another child, a girl, who becomes unspeakably dear, but dies almost as soon as she learnt to think

and talk—a wise, winsome, pathetic little creature, with all sorts of queer insights and, let us say, tricks of imagination. After some time, and many letters about her, the father, in one of his letters to his friend, says: "By the way, she has got a new plaything. I do not know what suggested the idea; I don't think it came from any of us. Lately she has taken to nursing an invisible 'iecle gaal,' whom she wheels about in her toy perambulator, puts carefully to bed, and generally makes much of. This unseen mite she calls 'Yourn iccle baby, pappa, old man!' When I sit down, this accession to the family is manifest to her on my right knee, and she sits on my left, and calls it a 'nice lovely iccle thing.' In bed she makes room for the 'iecle baby,' and says, 'I not let her fall, pappa.'"

After a time he begins to be serious, wonders whether the child really sees anything, and finds it difficult to know how to act, as the queer little drama steadily persists. Presently there is this bitter record: "The poor wee ape is ill. The doctor doesn't seem to understand what is the matter with her;" and then ten dreadful days and nights; and then this,— "My poor darling is dead;" followed by the exciting climax:—

Can you believe this? I cannot; and yet I saw it. A little while before she died I heard her speaking in an almost inaudible whisper. I knelt down and leaned over her. She looked curiously at me and said faintly, "Pappa, I not let her fall." "Who, dearie?" "Yourn iccle baby. I gotten her in here." She moved her wasted little hand as if to lift a fold of the bedclothes. I raised them gently for her, and she smiled like her old self. How can I tell the rest?

Close beside her lay that other little one, with its white worn face and its poor arms crossed in that old womanish fashion in front of her. Its large, suffering eyes looked for a moment into mine, and then my head seemed filled with mist and my ears buzzed.

I saw that. It was not hallucination. It was there.

Just think what it means if that actually happened. Think what must have been going on in the past, and I never knew. I remember, now, she never called it "Mamma's baby;" it was always "Yourn." Think of the future, now that they are both—what? Gone!

If it actually happened! I saw it. I am sane, strong, in sound health. I saw it—saw it—do you understand? And yet how incredible it is!

There is the story, make of it what we will. What strange windows, great and small, exist to give us glimpses of the Infinite!

The story is followed by a string of the loveliest nonsense-verses imaginable, "Rhymes about a Little Woman" so pathetically beautiful, tender, comical, extravagant! Of course, they are all about the wonderful little creature who vanished, but written before the valley of shadow came in sight, and, therefore, full of the joyous sense of possession.

The tiny booklet ends with a bit of reviewing and a bit of sentimentality; the subject of the review being an imaginary German poem entitled "Erster Schulgang"—a waking dream of the little people of the world going with the sun to their first campaign in the school-house. The thing is done in mild Carlyle fashion, probably not by way of imitation but because the writer is saturated with German, and pickled to the flavour of it, as indeed Carlyle was—Carlyle's style being purely a German creation.

Altogether a quaint, touching, winsome, original little book; and one more reminder to the world that "things are not what they seem."

LONDON SPIRITUALIST ALLIANCE.

We have in type a report of replies to questions, given through the mediumship of Mr. J. J. Morse, at 2, Duke-street, Adelphi, but want of space compels us to defer publication until next week.

THE MYSTERIES OF MEDIUMSHIP.

BY OUR SPECIAL REPRESENTATIVE.

The remark is often heard that mediums are growing scarce; and whatever ground there may be for this complaint it really seems to be the fact that mediums are nowadays more retiring, and less disposed to accept publicity, with its manifold inconveniences and drawbacks, than were those of the pioneer times. But there are still many who are quite ready and able to give a good account of themselves when sought in their retirement by one who knows where to look, and—not always easy—how to draw them out when found. Public mediums of any standing are so few in this country that they may be counted on the hands with a finger or two to spare; and as to private mediums whose services are to be had, not for money, but only for love, who is there that has sought access but has a tale to tell of almost impregnable seclusion and reticence, of difficult introduction, and, if not refusal, of the most hesitating consent? No doubt, in the course of the interviews that follow, good reason may be shown for this general inaccessibility; but experienced Spiritualists know that there is no exaggeration in the picture. The details to be given of the career and experiences of mediums whose names are familiar words among us will be the more acceptable, therefore, as they will to a large extent be new to the majority of the readers of this journal. The story told will be the medium's story in, as far as possible, his own words; opinions expressed will be his own opinions and not those of the chronicler. Where practicable (the writer of course possessing no sesame charm to ensure compliance) an experimental sitting will be obtained for the express purpose of description as an appropriate addendum to the interview, and as illustrative of the class of manifestations associated with the medium under notice. Indeed, it may well be that the interview may turn out to be of a dual nature, in part with the medium and in part with one or more of the medium's attendant spirits; and not unlikely something of value may in this way be learnt.

MRS. EVERITT.

The fame of Mrs. Everitt's mediumship has been established both far and wide, and there is scarcely a centre of Spiritualist activity in this country where her name is not known and held in high esteem. Full of interest and enthusiasm for the cause in which her own is a prominent figure, she is ever ready with her sympathy and practical help in any worthy movement associated with the subject. She is one of the very few against whom no ill breath has ever ventured to blow. Her remarkable gifts have led to her services being in request to an extent often more than inconvenient; but having freely received, she freely gives, and in the course of her long career many hundreds of all ranks, from among the highest to the humblest, have enjoyed the privilege of presence at her sittings. Only one question is asked—what genuine interest the applicant has in the subject; and though the fullest answer is required, none able to give a satisfactory reply is ever turned away. Mr. Everitt, most devoted of husbands, watches over her welfare with careful eye; he is the Cerberus who lets none pass without credentials, but also the Charon who, when these are shown, himself obligingly rows the pilgrim across.

Mrs. Everitt's home is in a charming sylvan spot near Hendon, where, at this season, the nightingale sings day and night, and the air hangs sweet with the perfumes of spring. When he retired from business some years since to well-earned leisure Mr. Everitt turned his attention to fruit-growing as a hobby, and the fact that his grapes have more than once graced royal tables is a testimony alike to their high quality and to their grower's skill.

May and laburnum drop in full bloom over head, and azaleas give forth their dreamy sweetness as one strolls lingeringly up the pleasant garden path, to be met half way to the house by its owner with a hearty handshake and genial word of welcome. The snow of many winters lying on his long full beard, and the heavy lines of thought on his broad open countenance, give him a pleasingly patriarchal appearance. Time also has placed his seal attractively on Mrs. Everitt, who awaits me with a pleasant smile on the steps of the doorway, and, with no less hearty welcome than her husband's, ushers me in. No time is lost in getting to business, for my host and hostess have a tale to tell, as long, as it is full of deepest interest.

"How came we to begin?" repeats Mr. Everitt in response to the first question. "Well, it is difficult to carry one's memory away to the very start. I might go so far back as to the time of my childhood, when I was a dreamer of strange dreams, hearer of strange voices, and seer of visions; and when on the night of her passing over, I being far away from home and with no idea of my loss, my mother called me by name and told me she was dead. But of this you will not care to hear. Singularly enough my wife had no such experiences in her early life, whilst I have, still more vividly, the personal sense of nearness to the unseen which marked my younger days. It was somewhere about 1850, I should think, when table-tilting and hat-turning were a popular pastime; and we, like many others, used to amuse ourselves with it, surprised sometimes at the vigour of the movements that occurred, but with as much idea, or less, than the man in the moon, of what was the cause of it all and of the wonderful intelligence that lay behind. It was not until some three or four years later that we got our first intimation of the real nature of the occurrences."

"Yes," chimes in Mrs. Everitt, "and well I remember that first startling experience, which, as Mr. Everitt had no part in it, I suppose I must describe to you myself. We heard from our friend Mr. Bitten—passed over now and known to us when he comes as 'J. W. B.'—who wrote from Saffron Walden, where he lived, that he had something very wonderful to tell us, which he could not put in a letter and which we must visit him to hear all about. Naturally, we were very curious to know the reason of this mystery, and as my husband was tied to town by business, I went down to Walden with Mrs. West. I found that the mystery was our old friend the table-tilting; but with what looked like intelligent communication associated with it. Mrs. West, who proved a good medium for this kind of manifestation, sat at the small table with Mr. Bitten, whose wife refused to have any share in what she firmly believed was of Satanic origin, whilst I too, not liking the rather uncanny proceeding, sat apart. Surprising information was obtained; and when I was invited to ask mental questions, to my astonishment they were answered correctly by the tilts. Next day, whilst we were together in the sitting-room, a very singular thing occurred. A small work-table at the other end of the room seemed to become suddenly endowed with life, began to move, and, without human contact or any visible means of locomotion, actually glided gently up to where we sat. I was so frightened that I jumped up and ran out of the room. On the following Sunday evening, instead of going to church, we assembled to listen to one of Blair's Sermons read by Mr. Bitten. He was much annoyed by the frequent tap-tap, tap-tapping which punctuated the discourse, and which he could not persuade himself did not proceed from one of his listeners; and finally he shut the book with a bang, and threw it on the table, declaring that he could go on no longer, if he was to be so fidgetted. Instantly the table began to creak in a strange fashion, and was lifted right up from the floor, and the sofa on which I sat was also lifted. Mrs. Bitten, putting her

[June 3, 1894.]

head in at the door, exclaimed: "There, I told you it was the devil; and now he is come."

"Well, that was a sufficiently lively beginning. Did you, too, put it all down to his ubiquitous Majesty, Mrs. Everitt?"

"To tell the truth, I was too much confused and altogether alarmed, to come to any definite conclusion on the point. Mr. Everitt was, of course, greatly interested in the story of my experiences; and as soon as I got home we tried for ourselves, and got intelligent communications almost at once."

"Yes," here broke in Mr. Everitt, "how well I recollect that almost the first message purported to come from my dear mother, who gave particulars which I afterwards verified from the family Bible. A friend of ours, a thorough-going atheist, also got words from his dead father, which staggered him, and caused the tears to run freely down his cheeks."

"This, I suppose, encouraged you to continue?"

"Certainly. We sat almost continuously; on one occasion right through the night until dawn. Many striking experiences followed these earliest essays, both with ourselves and with friends who were induced to look into the matter. We had raps in abundance, at first like baby touches, so faint and gentle were they, but growing in force as the sittings proceeded until they became too loud often to be quite pleasant."

"Were the manifestations always orderly? I have understood that contradictory messages and general confusion almost invariably mark the early stages of a medium's development."

"It was so in our case," said Mr. Everitt. "We soon became aware that our visitors were not always exactly angels of light, and, whether out of mischief or not, some of them played curious pranks. Sentences would be stopped in the middle, a fresh Intelligence would break in upon a message before it was completed, and false statements were given, causing annoyance and confusion. I remember once we had two different sets of spirits at the two ends of the room, who argued, by means of messages given by raps, quite noisily and angrily, on theological questions. The thing became so annoying that at last we were almost for giving up. We made the matter a subject of earnest prayer, and finally concluded that unless the invisibles responded to our demand for orderly and reasonable communication, we would abandon our sittings altogether. Our ultimatum had its effect. The Rev. Samuel Noble, author of 'Noble's Appeal,' who had while in this life been a Swedenborgian minister, took control of the circle, and from that time to the present everything has gone on satisfactorily."

"Up to this period what class of phenomena did you principally meet with?"

"Starting with the ordinary table movements with contact of hands, we went on to raps. Then we had movement of articles without contact, automatic writing, followed by direct writing, of which I have preserved and will show you several specimens; lights, perfumes, materialisation (mostly partial), and, best of all, the direct voice."

"Some of these manifestations, I believe, can only be obtained when the sittings are held in darkness?"

"Just so. The direct voice came to us after we had been induced to sit in the dark, a proceeding greatly against our inclination, at a time when John Watt, who followed Noble, took charge of the circle. John has been a dear and constant friend and counsellor for many years, and although his post has been in a great measure relegated to another, he still comes and speaks with us occasionally. Zaippy, Mrs. Everitt's present control, joined us as a boy in 1868. We became acquainted with him on the occasion of a séance with Mrs. Hardinge Britten, then Mrs. Hardinge, when he was a frolicsome and untutored, but

exceedingly good natured, little heathen who said he had come over from America 'in the big ship' with Mrs. Hardinge. John Watt took a fancy to him, and, as we understood, adopted him. At any rate, Zaippy remained with us, and we have watched him, as it were, growing up, his childish, broken English developing into an easy flow of correct language, his nature becoming more and more loveable, and his character more exalted. He is still the life of our circle, playful always and full of high spirits, but his present manners and methods are very different from what they were at the time when he used to rush into the circle like a truant torpedo, and careering over our heads near the ceiling, announced his presence with a wild yell that startled some of the sitters not a little. We are very fond of Zaippy."

"So I should think. But, by the way, do you know anything of whom Zaippy was in this life?"

"Only from what he has told us. He says that he was a native of one of the South Sea Islands, and that as a lad he met with his death—that is, the death of his body—under very painful circumstances, which he does not like to recall to mind."

"I suppose your intercourse with the denizens, if they may be so called, of the next state is not entirely confined to the séance-room?"

"Oh, dear no. Our connection with them is an ever-present reality, entering into our daily life to an extent that, without experiencing it, you would find impossible to realise. We enjoy their guidance and assistance in numberless different ways. For instance, the spot on which this house is built was selected for us, and you will admit that for situation we could not easily better it, though other reasons besides beautiful surroundings led to its choice; the plans for the structure were also drawn by Mrs. Everitt under control, and even a design for the laying out of the garden was supplied, though this was of so elaborate a character that it could not be adopted. The most striking cases, some of which might be termed providential, of the constant loving care and oversight of our dear friends, I am precluded from relating to you, owing to their more or less private nature; but one instance that comes to my mind may be given as typical of many. We were making our first journey to Scotland—one of the numerous trips we have taken to different parts of the country in promoting the cause dear to our hearts—and the assistant station-master at the terminus from which we started took the greatest interest in us, and went out of his way in our service to a most inexplicable degree. He put us in a reserved compartment by ourselves, had comfortable cushions and pillows specially provided for us to sleep on, and gave strict injunctions to the guard of the train to see that we were not disturbed. The attentiveness of the guard, too, was equally puzzling; at almost every station he would pop his head in, inquire as to our comfort, ask if we did not want refreshments fetched, and generally show himself as solicitous as if he were our paid servant. Whilst I was wondering over this, Mrs. E. being asleep in a corner of the compartment, John Watt rapped on the sole of my boot, and by means of the usual code told me that he had influenced the railway officials to look after us, and thus the mystery was explained. I remember we had quite a long and pleasant conversation with John on that journey, and at the end of it, thanking the guard for his kindness, I offered him half-a-crown, which he declined to accept."

"A railway guard refusing a tip! That is the most astonishing thing you have told me, Mr. Everitt."

"Wait," replied that gentleman, with a humorous twinkle; "I think with some of our experiences I shall surprise you yet more."

(To be continued.)

THE INFLUENCE OF PSYCHICAL FACTORS IN OCCULTISM.

BY DR. CARL DU PREL.

(Translated from the German.)

PART I.—ON THE AGENT.

(Continued from page 257.)

Many magnetisers have found that somnambulists magnetise better and more powerfully than the magnetiser himself, and that they did so willingly was observed in the "Chambres de crises" in Mesmer's time. But it is difficult to understand why somnambulism should enhance the magnetic power; the enhancing, therefore, must be caused by the change of psychical factors. As they experience the magnetic influence in their own bodies and feel it to be beneficial, the somnambulists entertain no doubt, possess the greatest self-confidence; and since they are not attracted to anything belonging to the outer life, they are more capable than their magnetiser of concentrating their thoughts and will upon the sick person with whom they stand *en rapport*.

Reichenbach has sufficiently proved that Od is diffused through all nature, that it is a physical agent, and related to, though not identical with, magnetism, electricity, and galvanism. This Od, modified already in the vegetable kingdom from its condition in inorganic nature, is humanised in the human body; and on it depends, in its enhanced power of assimilation, the physiological effect of animal magnetism on the sick. And this Od reveals, as it were, the innermost substance of both the inorganic and organic possessor, and therefore it is not merely a physiological effect that radiates from mankind. If monistic psychology is a truth, that is to say if the body and soul of man form a unity, as the formula of the Fathers of the Church puts it (*anima rationalis et caro unus est homo*), then must the human Od become physically modified and take on the individual qualities of its possessor. Its quantity and quality are determined by the degree of self-confidence and by the mind of the agent. A person magnetises more with the will than with the hands, and still more with the spiritual power than with the will. If in magnetising, a physical effect is undoubtedly produced, so there is a physiological and psychological effect also. With regard to any changeableness in the psychical factor we perceive that the magnetic fluid performs a variety of effects which would not be possible if only a physical agent is taken into consideration. For that reason, since the will of the agent is influenced by his moral sentiment, we perceive also that the qualitative variety of the magnetic fluid so acts that the same power can be used in opposite directions, either for healing purposes, or for evil ones. Thus we discover many analogies between magnetising, telepathy, and magicians and witches.

What occultists and magnetisers have long taught is now confirmed by hypnotisers. In the latter, the self-reliance of the agent is also necessary. Professor Forel says: "Enthusiasm is an important factor with the hypnotiser, as with the hypnotised, for, in order to convince others, one must be convinced one's self." * The proof that magnetism not only acts physically, but that its quantity and quality are determined by the self-confidence, the will, and mind of the agent, is that as soon as we recognise in magnetism the importance of the psychical factor, we find that the key to both black and white magic is delivered into our hands. Magnetisers are aware that the effect they produce is bound up conditionally with the manipulations and passes; that often mere laying on of hands suffices; that the gaze magnetises; that the mere thought and power of will let loose the magnetism and can colour it psychically. Hence we see in the Bible that the agent who possesses firm belief in his power can exercise a destructive effect; † and the same Jesus who healed the sick, cursed the tree so that it withered.

The more the psychical agent preponderates the more unnecessary become the magnetic passes. In the Bible, all that is done at most is to lay the hand on, and that proves its healing effect to be a psychic magnetic action. The same thing occurs in numerous places in the New Testament. That this manipulation is identical with that whereby somnambulism is produced, is expressed all through the Old Testament according

to the prophetic view, with its constantly repeated formula: "The Hand of the Lord came upon him."

There are, no doubt, magnetisers who only believe in the physical agent, and who make passes with their hands at random, but who, nevertheless, by these means often arrive at some effect; still, the most experienced and best magnetisers have at all times laid weight on the psychical factor. Mind, will, and self-confidence strengthen the result, while every doubt weakens it.

What prevails in magnetising prevails generally in all magic, since the same power works in both. The Occultists of the Middle Ages agree in ascribing greater importance to the psychical factor than to the magical ceremonies. Pomponatius says: "There are men who, through the power of their will, cause the most wonderful symptoms and cures; but to do this faith and love are necessary, as well as an intense longing to aid the sick; hence it is not everyone who is capable of it." And—observe this—he knew also the power of suggestion on the patients; that they also should possess faith, and this is why children are especially receptive.* Agrippa says: "In order to work magic, a firm faith and unshaken self-confidence are necessary. One must not entertain the slightest doubt as to the result, or even allow such a thought to arise. For, with a firm and unshaken faith, even when the execution is faulty, he still achieves some marvel; nevertheless, every mistrust weakens the mental power of the operator, who now hovers between two extremes, whence it comes that the desired influence is not attained and becomes lost, since nothing can be done without a firm and steadfast faith." "A firm faith can do so much, that it is even able to perform miracles, notwithstanding the falseness of the religious opinions. For it raises everyone, even in a false religion, if he firmly believes in its truth, for by virtue of his faith he exalts his spirit, in so far that he makes it like those spirits who are the leaders and princes of that particular religion, and he can perform acts which reason and nature do not comprehend. Want of faith or mistrust weakens every work, not merely in superstition, but in real religion, making the result uncertain, even in the most powerful experiments." †

Paracelsus lays the same weight on the psychical factor: "If we have thoughts and believe in them, the belief achieves the work, but without belief nothing occurs." "Belief gives Imagination, Imagination gives a Sydus, the Sydus gives effectum."

"Therefore, such art is all the more uncertain because man is uncertain of himself; thus a man who doubts works in an uncertain manner; a doubter does nothing firmly; one who serves the body, has nothing well founded in the spirit."

"Therein know that the strength which our body gets out of our flesh and blood, is ever of small power, and our strength lies only in our faith."

"The imagination is a worker in itself, and possesses all arts and every tool to make anything it may think of." ‡

Van Helmont, in speaking of the sympathetic means employed, says he has always seen results when those means are used in a philanthropic and benevolent spirit, but on the contrary unsuccessful when the agent is inattentive, worried or drunk. §

Pythagoras also required this *fiducia sui*, a "firm will to produce works, and faith that they will take place." ¶

The truth of this axiom can be proved by all religions; therefore a miracle proves, not the truth of the dogmatic part of any religion under consideration but only the importance of the psychical factor. The history of the first Jesuits—whom it would be wrong to confound with the intriguers of to-day—offer many well authenticated so-called miracles, which are explained as the results of the ardent desire and self-confidence by which these men were inspired; but these miracles ceased in proportion as the Order pursued more worldly interests. It is a mere evasion when it is said that the time for miracles is over, and I can assure the priests (*den Bonzen*) of all religions that the cessation of miracles only proves their want of faith.

(To be continued.)

ALL visible things are emblems; what thou seest is not there on its own account; strictly taken, is not there at all: Matter exists only spiritually, and to represent some Idea, and *body* it forth.—"SARTOR RESARTUS."

* Pomponatius: "De Natur. effect. admirandorum causis," c. 4—5.

† Agrippa: "De Occultâ Philosophiâ," I., c. 66; III., c. 4.

‡ Paracelsus: II., 396; II., 496; II., 514. I., 88; I., 97.

§ Van Helmont: "De symp. med." || Hierocles: "In aur. carmen."

* Forel: "Der Hypnotismus," 37. † Acts of the Apostles, v. 5-10.

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.]

Mr. Jesse F. Shepard.

SIR,—In answer to Mr. J. Hawkins Simpson's request, I would say, that Mr. Shepard has no faith in the Edison phonograph as a means of correctly reproducing his music. The grand descriptive piece, called "The Destruction of the Egyptians in the Red Sea," is never played twice in the same way, but why it is given at all Mr. Shepard knows not, and has no means of knowing.

L. W. TONNER.

Spirit Spheres.

SIR,—As a young investigator in Spiritualism, I should like to get some information about the above. The communicating intelligences indicate their position by the number of their sphere, but these convey no information of a definite nature.

I shall be greatly obliged if you or some of your readers would enlighten me through the columns of "LIGHT."

I wish particularly to know what degree of intelligence and power the seventh and eighth spheres indicate.

J. S.

Perplexed.

SIR,—May I, through the columns of your interesting paper, inquire of Brighton Spiritualists where I can obtain permission to attend a séance? Somewhat more than a year ago I gave my attention to Spiritualism, and of late I have had a longing to witness for myself the remarkable phenomena attached to it. I am not asking this favour out of mere idle curiosity, but with an earnest desire to learn more of the spirit world. I trust some kind-hearted Spiritualist will lend a helping hand to

ONE IN PERPLEXITY.

The Medical Instincts of Animals.

SIR,—*Apropos* of your interesting "Note by the Way," in "LIGHT" of May 26th, the following incident will be of interest to your readers; and in view of the deplorable increase of vivisection, I, for one, welcome every fact made public which illustrates *mind* in animals, and which tends to check the materialistic tendencies of "the faculty."

Conversing a few weeks ago on this subject, a "commercial" told me that he was brought up on a farm, and, on one occasion, he and others of the household noticed, with surprise, a fox running about a field gathering pieces of wool. When it had obtained a good shock, it then made for a pond within sight, which it entered *backwards*, until nothing but its head and the wool in its mouth were visible. Having stayed in that position a few minutes, it dropped the wool, and made off.

My friend then went to the pond and on getting hold of the wool, found it almost black with fleas.

Nottingham.

J. FRASER HEWES.

Troubles with "Planchette."

SIR,—Noticing in your issue of May 19th Elsie Hilda Tipple's troubles with "Planchette," I feel that I may be able briefly to point out a way of escape from the objectionable presence of the lying spirit "Ernest."

We have only eight months' experience of practical study of Spiritualism.

At first we had table communications only, until about three months ago a friend (who had been converted to Spiritualism at our circle) brought along a "Planchette." Since then, the bulk of our messages have been given by "Planchette," through my wife, to whom, by the way, it is very exhausting.

For the first five months of our experiments we were, now and again, subject to interferences and the annoyance of lying spirits. Since then we have had no interference, and our spirit friends have informed us that they have guarded us against all evil.

While we were subject to interferences one of my wife's guides told us to pray for help to come to the earth-bound ones who troubled us, and after doing so for a few times all interference ceased.

We have been warned that if we sit too often, or when we are tired, other influences may get in.

This may help "E. H. T."

46, James Orr-street,
Dennistown, Glasgow.

J. S. HILL.

The Re-embodiment Fallacy.

SIR,—I notice in "LIGHT," under the title "Fallen Angels," some remarks directed against the Re-incarnation theory. I observe that one argument—and one which seems to me of considerable weight—is not dealt with in the article. I therefore ask your indulgence to state it here. In order to show that re-incarnation is even probable, should it not first be demonstrated that *incarnation* is a fact, to commence with? Is not the doctrine of re-embodiment based on the old priestly myth that the soul of a man is something separate and distinct from the man himself? The homogeneity of the universe, and the perfect correlation of its forces and principles, necessarily imply the solidarity of man's nature. And if the human being is a natural outgrowth of cosmic law, the idea of soul as a separate and discrete something—whether a "monad," a "spiritual point," or "essential unit"—seems decidedly incongruous. Once accept the postulate that the human consciousness is a result of the orderly working of natural evolution, and the idea of incarnation (which implies the introduction into nature of something not originally potential within it) is shown to be a myth, and re-incarnation consequently becomes meaningless. Even granting the existence of a soul, as something discrete from mortal nature, the thread of continuity, which renders possible the transfer of that "soul" from one fleshly structure to another, and the nature of the nexus which unites the "soul" and the body, are problems of which I have yet to hear the solution.

D.G.

Experiences in Slate Writing, &c.

SIR,—The interesting account in "LIGHT," May 12th, of a public slate-writing séance with Fred Evans, at San Francisco, reminded me of a remarkable séance I had with Dr. Slade in America, an account of which I have never recorded in "LIGHT," and will, therefore, give a brief account now.

On my arrival in New York the first person I called upon was Andrew Jackson Davis. He received me kindly, and asked whether I would like any introductions to Spiritualists. I told him I had a general letter of introduction from Mrs. Cora L. V. Tappan (now Richmond), who was then in London. He looked at it and said, "That will carry you all over America." However, he tendered me a little information and advised me to call upon Mr. Henry Newton and Dr. Slade. I acted upon his advice in both cases. It was about eleven o'clock in the morning when I called upon the latter. He came out to see me in the hall, and at once said, "Come in and I will give you a séance." We entered a rather large room at the back part of the house, and Dr. Slade went to the windows and drew down the blinds to keep out the glare of the sunlight. In the centre of the room was an oblong four-legged table, about 5ft. by 4ft. in size. I sat on one side, and the medium sat at one end, sideways, resting his elbow on the table, with his feet in full view outside it. Before taking his seat, the doctor placed his hand on the table, and a very decided vibration was immediately observable. He then took a slate, and biting off the point of a slate pencil, placed it upon it and held it underneath the table. Only a few moments elapsed, and on the slate being inspected there was a message of two or three lines, signed by the name of my deceased wife. Dr. Slade then held a slate, with pencil lying on it, on my head, and I soon heard the sound of writing. A second message was the result. The next experiment was still more interesting. By direction of the medium I placed a slate, with pencil underneath, on the table at the farther corner from where we were sitting. It had not lain there long before an oscillating movement was observable, and on examining the slate I found a message to the effect that if I would come again the spirits would try to show themselves. I then noticed something touching the skirt of my coat at the side, and observed something being held up at the opposite side of the table. I went round to see what it was and found a pamphlet lying on the floor that had been taken from my pocket. On taking my seat I was surprised to find myself being raised in my chair a short distance from the floor. Dr. Slade then took an accordion, which I opened by his suggestion to satisfy myself that it was an ordinary instrument. The medium then took it by the bellows end and held it under the table, the other hand remaining in sight. A beautiful air was then heard, exquisitely played. Dr. Slade then held the instrument by the bellows end at arm's length, and it at once proceeded to go back and forth in a horizontal direction, giving forth very good music. The accordion was then handed to me and I held it in my right hand farthest from the medium, and it was at once forcibly pulled, so much

so that I was obliged to take both hands to retain it. Sounds were produced, but no tune. All this was remarkable enough, but the most wonderful phenomenon remains to be told. I felt slight touches on my feet—then more decided ones on my knees. I then found my coat was being unbuttoned, and I was just about to look down to see what was doing it, when to my great astonishment a hand came up in front of my face and remained there sufficiently long to allow of a satisfactory examination being made. The hand was not very large, more remarkable for breadth than length, the fingers being round and short. The colour was of a pink hue. The séance was now at an end, and, taking into consideration the conditions under which it took place—in the light, nobody being present but myself and the medium—the promptness with which everything took place, and the unequivocal character of all the phenomena, I consider it the most satisfactory and conclusive manifestation of spirit-power I have ever witnessed.

I often think with regret what a loss to the movement it was that such a remarkable medium as Slade should have been driven out of the country a few years ago by scientific (?) bigotry and ignorance. He is just the medium wanted at the present time to give the "proof palpable" that is so much sought for, in consequence of the increased interest that has lately been developed. There is no phase of mediumship so calculated as direct writing to afford evidence of spirit-action, being at once simple and conclusive, and, to a mind capable of appreciating facts, incontrovertible. We have no medium, that I know of, except Mrs. and Miss Everitt, who obtain direct writing, and they are not professionals. Three or four years ago, Mr. Fred Evans signified his intention of visiting England, but has not done so. Cannot he be prevailed upon to visit us now? There are other mediums in America who obtain direct writing. A year or so ago an account by Professor Elliott Coues was published in "LIGHT," of séances he attended, when he witnessed for the first time and much to his astonishment the phenomenon in question. In one instance he actually saw the pencil, as it were, writing of itself. This is the sort of mediumship that is wanted in this country to afford evidence to sceptical minds that there are more things in heaven and earth than are dreamt of in their philosophy. Can anything be done to provide a substitute for the vanished Eglinton?

Eastbourne.

ROBERT COOPER.

Mrs. Emma H. Britten's "Spiritualists' Encyclopædia."

SIR,—It is with extreme regret that I have read Mrs. Britten's "Statement and Final Notice" in your issue of April 7th, of her being unable, for want of support, to publish this great work, which would be of such immense value to the cause. The fact is, as Miss Rowan Vincent states in her address (in "LIGHT," April 7th, page 165), "If Spiritualism is to make any headway in the future it requires that there should be unity amongst its workers," but, unfortunately, it is just the reverse, and it is very much like our Catholic (universal) Church—divided, separated, disjointed, and tottering, because of the many different sects that have sprung into existence. There are far too many public workers—I mean of the right sort—who are well-meaning, zealous, and good, but who lack education, and, in many cases, do more harm than good. For over twenty years I have worked hard, and spent much time and money on our cause, and to-day I am convinced that spirit intercourse, if left to the masses without having wise and experienced commanders (call them priests, if you like), may prove far more harmful than otherwise. The time has arrived for educating our public speakers, to be able to give to the masses the noble truths (such as we get in the "Spirit Teachings" of "M.A. Oxon.") without having to waste half their life in fruitless efforts to test the spirits. I have written to Mrs. Emma Hardinge Britten and told her to keep the trifle I sent her towards her great work, and I trust most of the other subscribers will do the same. This lady is one of the shining lights of our cause, but the people are in spiritual darkness. I have got out eight more copies of "Spirit Teachings" (Memorial Edition) for distribution.

BERKS T. HUTCHINSON.

Cape Town, South Africa, May 3rd.

P.S.—By the way, last week, Mr. Joseph Freeman gave a lecture in answer to a Mr. L. De Beer, who believes in spirit intercourse, but attributes it to the devil! I acted as chairman. This really means that I have again assumed the position of a militant Spiritualist, or public worker, as I considered the time

most opportune to advance the cause. Myself and many friends were delighted with Mr. Freeman's lecture, and felt proud of him when on the platform. His appearance and statements inspired the audience with respect and confidence. I hope to arrange for others in due time.

"Lucifer."

SIR,—Will you kindly allow me to correct a few inaccuracies that have crept into the review of "Lucifer" in your issue for May 26th? The statements I call in question, and my answers to them, are as follow: (1) That "Light on the Path" fell from favour among Theosophists years ago, and is now to be re-instated in favour. Answer: The book has always been in favour; *vide* the advertisements of Theosophical literature. (2) That "every single word of these 'Notes by the Author' is found incorporated in the 'Notes on Light on the Path,' published in the 'Theosophist' . . . and signed by Judge Sreenivas Row." Answer: This is incorrect; *vide* the books mentioned. (5) That Mabel Collins herself denied that she had the assistance of a Master in the production of her book. Answer: She always admitted that the book was dictated to her. It is true that in 1889 she denied the fact, and attributed the production of the book to the inspiration of Madame Blavatsky. This denial is fully dealt with by Madame Blavatsky in a pamphlet issued in June, 1889, and entitled, "To all Theosophists. 'The Esoteric Section of the Theosophical Society' and its Enemies." I cannot waste time in epitomising this pamphlet, and will content myself with quoting the following letter from "LIGHT" for June 8th, which is reprinted in the pamphlet in question:—

"SIR,—*Appropos* of the letter from Dr. Coues relative to Mabel Collins and 'Light on the Path,' the following incident may be interesting: In the early part of 1885 (I think February) Mrs. Collins visited a mutual friend at Girton, and was by her introduced to me, and spent the afternoon and part of the evening at my house. She expressed a wish to leave early, as she had an 'appointment' with Hilarion, the author of 'Light on the Path,' at eight p.m., and did not wish to be absent from her lodgings at Girton at that hour. So I sent her back in my carriage, at her express request. I was informed afterwards by my friend that the writing that evening had been very successful—owing, she thought, to previous harmonious conditions. I may add that Mrs. Collins told me herself that the influence under which she wrote the book in question was that of a person whom she had long known, but had only lately identified as being that of an 'adept.'—Yours faithfully, (Mrs.) C. A. PASSINGHAM, late of Milton, Cambridge."

"June 2nd, 1889."

17, Avenue-road, Regent's Park, N.W.

H. T. EDGE.

SIR,—Mr Edge's letter is equally surprising, whether it be regarded as an authoritative pronouncement from "Avenue-road," or merely his private opinion.

In the first place Mr. Edge makes no remark upon the chief point in the "notice" which he criticises, namely the publication of "M.C.'s" "Light on the Path" as an extract from the mythical "Book of Golden Precepts." Why this silence?

In the second place, I asked for an explanation of a strange circumstance, which seems to point to hocus-pocus somewhere, and he gives a point-blank denial of the facts. When I read this denial, it seemed to me to be either ignorance or "bluff" on Mr. Edge's part, but on refreshing my memory, I found that what I ought to have said was that the whole of the "Notes" on the Second Part of "Light on the Path" and part of those on the First Part are to be found bodily in Judge Srinivas Row's "Annotations" [quite sufficient to warrant my remarks]. Mr. Edge, quoting what I said, denies that "every single word" of the Notes is to be found in the Annotations; he is quite right, but his denial seems to me to be very much of the same nature as that of the man who pleaded "Not Guilty" to the charge of stealing fifty ducks, "because he had only stolen forty-nine."

The Notes to the Second Part of "Light on the Path" consist of a "First Note," and Notes to Rules 5, 10 and 13. "First Note" is given bodily in the "Theosophist," Vol. IV., page 286; "Note to Rule 5," on page 287; and "Notes" to Rules 10 and 13, on page 288. Parts of the earlier Notes are also to be found, as, for instance, the "Note to Rule 20" of the First Part, which occurs bodily on page 257.

When I say that all these Notes are there "bodily," it is to be understood that the Notes address the reader or Disciple, while the Annotations speak of the Disciple in the third person, and here and there, in these and other instances, the Notes slightly paraphrase the Annotations. A curious circumstance, which had escaped my memory, is that Judge Srinivas Row puts the mysterious Triangle at the end of some of his articles.

With regard to the "Inspirer" of the work, Mr. Edge seems to confound between using a suggested name to indicate an un-

known personality, and accepting that name as establishing an identity. And yet he must surely know that those who were afterwards claimed to be "Mahatmas" introduced themselves, or were introduced, in the early New York days as "Spirits" and were spoken of and addressed as such—"John King" being one of the most conspicuous of the "band." It need hardly be pointed out that the fact that "M.C." told Mrs. Passingham she had "an appointment" with Hilarion is no proof of the existence of an Adept of that name, or that he "inspired" the book; it only shows that she had an "appointment" with some "influence" to which she had given that name. Mrs. Passingham's evidence proves that "M.C." is a real personage; could she have told us that Hilarion informed her that he had an appointment with "M.C." it would have been evidence of his existence.

I feel sure that there must be several old Fellows of the T.S. who could testify to the fact that "M.C." said all along that it was Madame Blavatsky who identified her Inspirer or "Guide" as "Hilarion," from the description given by her of the personage who seemed to accompany her in her extra-corporeal visits to "The Hall of Learning," and that she accepted the name, as being a pretty one, and as good as any other.

It would be well if "M.C." herself would say something about this matter, for it cannot be settled by the irresponsible and hasty assertions of individual members of the Theosophical "Press Brigade." As to Madame Blavatsky's pamphlet, it is only what was to be expected under the circumstances. Its statements must, no doubt, be included in the testimony in the case, but I hardly think that the evidence it gives would be deemed convincing beyond the charmed circle of those for whom it was intended and to whom it was addressed.

I should suggest to Mr. Edge, or rather to someone who is better informed and more authorised to speak, to say on what grounds "Avenue-road" now proposes to re-issue "Light on the Path" as part of the "Book of Golden Precepts," thus taking away the credit of it from "M.C.," and apparently conferring that credit on Madame Blavatsky, who alone claimed to have access to that mysterious work. This seems to me to involve a question not only of literary, but of Theosophical, morality.

THE REVIEWER.

SOCIETY WORK.

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

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—Our Sunday service was well attended. Mr. W. Wallace's guides delivered an eloquent inspirational discourse upon the "Broad Facts of Spiritualism," pointing out that God in His great love to humanity had permitted us to realise that our loved ones still live after so-called death. Mr. J. H. Evans ably presided. Sunday next, at 7 p.m., Mr. G. Francis. Tuesday, at 8 p.m., séance, Mrs. Mason.—J. H. B., Hon. Sec.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—On Sunday our platform was well sustained by several of our members, who dealt with Spiritualism from a scientific aspect, showing its teachings to be in accord with acknowledged scientific truths, and that the claims of Spiritualists appeal forcibly to the intuitive aspirations of man. On Sunday next, meeting at 6.30 p.m. July 2nd, summer outing of the South London Spiritualists' Mission, to Ashstead. Particulars later.—C. M. PAYNE.

LONDON OCCULT SOCIETY.—Next Sunday evening, at 7 p.m., at the School of Opera, 18, Baker-street, Portman-square, my guide will deliver, through me, a trance discourse on "The Powers and Secrets of Occultism." Those wishing for cards of invitation should address the secretary, 15, Lanark-villas, Maida-vale. Before the lecture Mr. Read will read a spirit poem entitled: "A Vision of Aphrodite." Before the meeting our new committee will be elected. On the following Sunday a slight change will be made. Instead of a trance discourse, I have been told by my guide to read a paper entitled: "An Exposé of Theosophy," this being a part of our society's present work.—A. F. TINDALL, A.T.C.L., President.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—Meetings free, every Sunday, at 7 p.m. The service last Sunday will be long and pleasantly remembered. Mr. A. Glendinning's lecture on "The Phenomena of the Unseen" was instructive to all, members and inquirers alike. The musical part of the service was undertaken by Madame Cope, whose charming rendering of "The Lost Chord" and "When the children fall asleep," and "The Better Land," by Miss Nellie Glendinning, imparted a beautiful spiritual element to the service. The society tender their sincere thanks to the ladies and to Mr. Glendinning for their valuable assistance to our cause here. Mr. J. J. Morse will speak next Sunday. The subject is, "The Faiths, Frauds, and Facts of Immortality." Our outing to Theydon Bois is fixed for July 14th. Particulars later.—J. RAINBOW.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE.—On Sunday last Mr. J. J. Morse delivered a trance address, entitled

"Salvation *versus* Evolution," which was marked by the oratorical ability which characterises the discourses delivered through his mediumship. A singular feature of this address was that it was apparently given under another control than that of "Tien Shen Tie," with whom Mr. Morse's mediumship has hitherto been so closely associated. The accustomed brilliant and powerful inspiration was there; but there were indications in the manner and method of the discourse of another influence at work. It will be remembered that at the meeting held at the rooms of the Alliance on Tuesday, 29th ult., "Tien" referred to the time when he would be translated to a grade of spirit-life that would preclude him from again coming into direct contact with earthly conditions. Can it be that he is preparing a substitute against the advent of that period? On Sunday evening next, at 7 p.m., Mr. Wallace, the veteran pioneer medium, will address the meeting.—D. G.

CHEPSTOW HALL, HIGH-STREET, PECKHAM.—On Sunday last Mr. Dale occupied the platform, and gave an address, to a good audience, on "Spiritualism and the Bible." The speaker, who was well acquainted with his subject, had a tract placed in his hand during the afternoon, which warned Christians against having anything to do with Spiritualism, because it denied the existence of a personal devil, and also the "Atonement." This formed an excellent opportunity for dealing with the tract, and also for throwing a new light (to outsiders) on the real spiritual nature of the Bible, as compared with the general acceptance of it in a literal sense, by Christians. Mr. Dale defined the Christianity of to-day as being essentially that of Paul, which differed to a large extent from that of his Master, Jesus of Nazareth. On Tuesday last, Miss L. Gambrill, Jesus medium for the open circle, the occasion being also utilised by Mr. Edwards for magnetic healing. A number of good tests were given and much appreciated, and seven cases were magnetically treated. Next Sunday, at 6 p.m., Mr. J. Cartwright will lecture on "Spiritual Gifts." We are pleased indeed to see these old pioneers of Spiritualism once again coming to the front in South London. On Tuesday, at 8.30 p.m., open circle, Miss L. Gambrill, medium, and free magnetic healing by Mr. W. H. Edwards.—W. H. E.

23, DEVONSHIRE-ROAD, FOREST HILL, LONDON, S.E.—On Thursday the controls of Miss Gambrill were very successful in giving clairvoyant descriptions. On Sunday Mrs. Audy opened the meeting with a beautiful inspirational prayer, followed by Mr. Audy, who gave an address on "Facts and Thoughts on Spiritualism." Surely it is profitable, he said, to study every phase of thought, especially on so momentous a subject as "future life," an experience to which all must eventually submit. It has been the good fortune of many to participate in the sunshine; may its warm rays fall upon every nation of God's universe. Let us pray for help, guidance, and strength to overcome temptation to evil, and seek true companionship of the higher spirits, whose mission it is to have charge over us; guides, sent by the Father whose loving kindness is ever manifest. These councillors ever urge us to prepare ourselves for that future state which we shall ultimately inherit, and above all gain a good report in this, by our daily walk in life. Mr. Audy will be with us again on July 22nd; we hope to see a large attendance. Sunday next, at 7 p.m., Mr. W. Edwards, address, "Animal Magnetism and its Relationship to Spiritualism." Thursday, at 8 p.m., Mr. A. Savage, clairvoyance. Tickets of the secretary, J. BLISS (*pro tem.*)

RECEIVED.

- "La Revue Spirite," for June. (Paris: 24, Rue des Petits Champs.)
- "The Humanitarian," for June. (London: 17, Hyde Park Gate, W.) Price 6d.
- "Revue de la France Moderne," for June. (Paris: 39, Boulevard des Capucines.)
- "The Coming Day," for June. (London: Williams & Norgate, 14, Henrietta-street, W.C.) Price 6d.
- "The Voice of a Flower," "The Seeker after Knowledge." By EMILY E. READER. (London: Henry A. Copley, Canning Town, E.) 1d. each.
- "La Porte Héroïque du Ciel. Drame Esotérique." Par JULES BOIS. (Paris: Librairie de l'Art Indépendant, 11, Rue de la Chaussée d'Antin.)
- "The Supernatural of Science and Rationale of Socialism." By H. CROFT HILLER. (London: Williams & Norgate, 14, Henrietta-street, W.C.) Price 6d.

THE "Lyceum Banner" for June is mainly devoted to a report of the proceedings of the ninth annual Lyceum Conference, held at Dewsbury on Sunday, May 6th, and which appears to have been a very great success. The "Banner" is the official organ of the Lyceum Union, and is ably edited by Mr. J. J. Morse and Miss Morse, who take a very warm and active interest in this effort for the instruction and entertainment of the young. One feature in the paper is the page or two in which a certain "Aunt Editha" discourses to her nephews and nieces. Aunt Editha's juvenile relatives number nearly 500, and belong to the "Golden Group," the members of which are pledged to kindness, temperance, and purity.