

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.

What "Unity" says about the application to ethics of one of Abraham Lincoln's quaint and shrewd sayings, we may well say with reference to the simple old faith in the persistency of personal existence beyond the change called "death":—

Lincoln, at the beginning of his administration, said to the man who came to condole with him on the difficulty of knowing what to do, "It is all as clear as a turnpike road to me." The man who rests upon the eternal principles of justice always finds before him a turnpike road. Whither it may lead he knows not nor cares much. He trusts it, and follows it from this end, which is clear, knowing that it cannot lead him to a false destination.

We are persuaded that we are often in danger of losing our way because we lose the clear and straight turnpike road, in order to worry ourselves with Theosophies, Re-incarnations, Philosophies, and all sorts of fashions in patent Occultisms. If we can thoroughly grasp the fact of spirit-personality now, and the other fact of personal persistence presently, that will be about enough for most of us. By all means let us have our excursions, our ascents of a hill here and there, our frequent glances over the hedges; but let us keep to the turnpike road.

Thomas Paine's teachings have scarcely had justice done to them. It seems that this so-called "infidel" was in reality a self-denying seeker after the truth; this "atheist" was a fervent believer in the true God; this "denier" was a devout confider in the witness of the inner self. Concerning the spirit's immortality, he gave the world this fine thought:—

The consciousness of existence is the only conceivable idea we can have of another life, and the continuance of that consciousness is immortality. This consciousness, or the knowing that we exist, is not necessarily confined to the same form nor to the same matter, even in this life. We have not always the same form nor in any case the same matter that composed our bodies twenty years ago. Limbs may be lost and the full consciousness remains. . . . Who can say by what exceeding fine action of fine matter a thought is produced in what we call the mind, and yet, when produced, as I now produce the thought I am writing, it is capable of becoming immortal, and is the only production of man that has that capacity? Statues of brass or marble will perish, and statues made in imitation of them are not the same. But reprint a thought a thousand times over, carve it in wood or engrave it on stone, that thought is identically and eternally the same, unaffected by any change of matter. If the thing produced has in itself the capacity to become immortal, it is more than a token that the power that produced it, which is the self-same thing as our consciousness of existence, is immortal also.

There are signs of the times which forebode fearful troubles in America. The financial miseries that have

dragged the country to the verge of bankruptcy have their origin in no mere passing chill of "bad trade." The cause is deeper seated. America has neglected the teachings of the bright spirits which made her independent, and started her on her splendid career; and, without desiring to be alarmists, we are inclined to think that another war of independence will have to be fought. The awful conflict between North and South was a war of independence for the slave; that next conflict, should it be forced on, will be a war of independence for the people as against a wealth-absorbing class. America has forgotten the voice from heaven which bade it establish a republic for the good of all; and the result may be seen in the unbearable corruptions of Chicago and New York, and in the absorption of place and money and all the primary forces of trade and government by despotic gangs. A leading representative of the mighty railroad interests said the other day:—

Fifty men in the United States have within their power, by reason of the wealth they control, to come together within twenty-four hours and arrive at an understanding by which every wheel of trade and commerce may be stopped from revolving, every avenue of trade blocked, and every electric key struck dumb. These fifty men can paralyse the whole country, for they control the circulation of the country, and can create a panic whenever they will.

Americans have been fond of talking of the slavery, the despotism, and the corruptions of the old world, and glorying in their freedom. Alas! their own judgment day has nearly come, and they need, and will have, no other judges than the glorious beings who conceived the now dishonoured ideal.

It is important that Spiritualists should not be for ever harping on the one string of a *future* life. If their facts are right, and if their philosophy is sound, these have direct bearings upon the present life. Spiritualism reveals certain facts concerning human nature, the influence of which, when understood, will and must lead to very important social changes. It goes to the root of nearly everything that grows arrogance, luxury, tyranny, and animal selfishness; and arrogance, luxury, tyranny, and animal selfishness are four of the deadliest demons of modern society. Spiritualism alone may one day shame these even out of London, with its doctrine of the spirit-self, and its insistence upon the authority of spirit laws in relation to every-day life.

On this point we entirely agree with our new friend, *Searchlight*:—

Spiritualism prepares people to *live*—not to die. It teaches man to be just to his brother and to his sister as well. It shows the utter worthlessness of creeds, relegating them to the wastepaper basket and the fire. It tells the world that salvation is wrought by the people themselves. Something is radically wrong when so many little ones are born to a life of poverty and mental starvation, and so many men and women have pale weary faces and sad tearless eyes which tell, all too plainly, of their hard, cheerless lives. Spiritualism brings the message which tells the world how to change and avert all this. It pro-

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claims the new gospel of human rights and spiritual equality, and when we, and the world, shall feel the power of the god within us, and the fire of truth impelling us to live for others and build up and beautify the soul by so doing, making a good character the basis of our action, then will every child born into the earth-life live to become an angel right here, and the sad, pinched faces of soul-weary men and women disappear from the world, and an era of peace and happiness such as was never seen will dawn for all mankind. If those who know the beautiful truths of Spiritualism will but use their knowledge in a proper way, as well as profit by it themselves in making their own lives better, they can establish a heaven right here on earth.

ANSWERS TO QUESTIONS.

The members and friends of the London Spiritualist Alliance met on May 29th at 2, Duke-street, Adelphi, to hear replies through the mediumship of Mr. J. J. Morse to questions submitted by the audience. Mr. E. Dawson Rogers, the President of the Alliance, occupied the chair, and the questions, which were written on slips of paper, having been handed to him, he proceeded to propound them to the controlling intelligence, who, as will be seen, dealt with them in an exhaustive manner.

The President said: I have a considerable number of questions before me, and I propose to put first a question which has been sent me from the country, not because of its special importance, but because the writer, being resident a long way from London, has not the chance, as you have, of coming here to put the question for herself. She will probably see the answer in "LIGHT."

QUESTION: What is the truth in regard to the question of Fate? Does not the fulfilment of provisions, premonitions, &c., prove that the events of life are fixed?

ANSWER: In the case of the events of life being fixed and predestined, or pre-ordained, the absolute inability of the individual to alter or amend such predestined or pre-arranged conditions is, of course, apparent and self-evident. Under such circumstances, to hold the individual personally responsible for the evil, or to administer praise for the good that may appertain to the individual life, would be manifestly unjust. Hence, if we are to allow humanity any reasonable freedom of action, there must be a corresponding elasticity in the assumed fixity of predestined events. That all events are the inevitable consequence of precedent events, which in that case become antecedent causes, is of course true; but, that each individual does not possess the power to modify the effects of those antecedent causal events, is a proposition we are not prepared to advance, since experience proves that, within certain limitations, there is a practical freedom of action possessed by every individual. Therefore, we should be more inclined to argue that the question of predestination in the matter of events that are to come, is only true in part—that such predestination only operates within certain well-defined spheres or limits, and that, on the other hand, the idea of free-will is also only correct in part, and operates only within certain definite limits. These limits may be conveniently defined as the ability of the individual. Beyond his mental, moral, psychical and physical, or personal ability, the individual cannot go; but, within the limitations of his abilities, he can operate in accordance with his own convictions, inclinations, or judgment. Hence, the truth of the predestination of the events of the individual life must always be accepted with a reservation; unless you fall into the old-time error of supposing that all the events of life are predestined or fore-ordained from the beginning, and that you are mere automata, swayed and moved here and there in obedience to the operation of a series of powers or forces over which you have no control. Within the sphere of your personal ability, in whatever direction that ability is exercised, the individual is practically free; beyond that sphere of personal ability he is bound by circumstances stronger than himself. Yet it must be remembered that if one individual is incapable of moving beyond a certain line, that individual, in association with others, may be able by their joint efforts to transcend the line of individual ability. It resolves itself, you see, into a question of individual power, or of power individual and associative; and we must lay down the doctrine that the question of personal responsibility cannot rest upon a basis of absolute fatalism similar to that suggested in the question before us.

QUESTION: How is it that coming events are seen in the spirit-world before they occur on this earth?

ANSWER: In one portion of the remarks we have just made, it was stated that one series of events may become just made, succeeding events. The events of to-day are the results of the operations of yesterday. Supposing you are gifted with the faculty which is commonly known as foresight to a considerable degree—that you have the kind of intelligence which will enable you to gather together the scattered threads of a day's proceedings, and analytically weigh those threads before your judgment, tracing out their operations and effects on the circumstances of the individual, perhaps to-morrow; in that case, exactly in accordance with your ability to do this, will be the reliability of what is described as your foresight. You will be able to see where this matter or that matter will end, and forecast the events of to-morrow. In this sense the events of to-day become the causal possibilities of the events of the day after. Supposing you are dispossessed of the material organisation, and, therefore, free from the limitations of that organisation, and that your intelligence can, as a consequence, operate in a higher degree, with a wider range than would be the case when you were confined in a material organisation, then you would be able to observe, pre-determine, and trace out results with more accuracy and to a wider extent, and you would be able to prophesy not only what would take place on the morrow of to-day, but on the morrow of the morrow, and so on to the length of your ability to foresee the issues of events. In that sense you might prophesy with safety, but it would be on the lines of the humorist, who is said to have formulated the quaint maxim that "you should never prophesy unless you know." You would know inferentially. By your ability to perceive results you would have a reasonably correct knowledge of what would be likely to follow from certain observed events, and in that sense you might prophesy. Were you a spirit enjoying a wider range of vision and a keener power of perception, you would be still better able to foretell what would happen; but even then you might be subject to embarrassment: there might be other forces rising, other powers coming into operation, which could not, or had not, come within the ken of your observation, and these powers might upset all your calculations, and your reputation as a prophet would be shattered. But, within reasonable limits you can certainly prophesy on the lines we have suggested as to what is going to happen; but always bear in mind that the most exact prophecy is always liable to be disturbed by the coming into operation of other sets of circumstances which you have not seen and recognised.

QUESTION: Some friends are being greatly distressed by spirit manifestations of a malicious character, and earnestly beg for help and advice. They are not Spiritualists and do not know how to cope with the evil. In addition to all sorts of mischievous and even dangerous acts, the most grievous moans are heard in the house, as of a spirit in distress. 1. What is the probable cause of such manifestations? 2. What is the best thing to do? 3. Are they likely to cease of themselves as suddenly as they began, or not until some necessary steps be adopted? 4. Can "Tien" [Mr. Morse's chief control] help in any way either to elucidate the mystery or to bring relief to those who need it both in and out of the body?

ANSWER: Of course it is impossible for us to specifically deal with the individual case, because without having the opportunity of personal investigation we could have no knowledge of the underlying facts. But, treating the matter on the ground of general principles, we may perhaps be able to offer assistance and enlightenment. If we can succeed in so doing we shall, of course, feel abundantly repaid. The development of manifestations that come, Heaven only knows why or how, is one of those startling experiences in the relations between the two worlds that always arrest attention. Yet there is nothing altogether miraculous, nothing out of the common, nothing remarkable in connection with such outbursts. They follow certain well defined laws and are in all cases in accordance therewith. When man thoroughly understands the laws and principles that are in question and which we have referred to, he will then be prepared, not only to deal with the causes, but to institute those conditions which may render them impossible and even unnecessary. There can be no phenomenal evidence of the presence of spirits without the proper means for the production of these phenomenal occurrences being present. The proper means in this case is what is usually described as psychic power and is sometimes called

mediumistic force. Evidently then, when spirits of any kind, under any circumstances, make their presence known to you, it can only be because this mediumistic aura, force, or power—or magnetism, as it is sometimes termed—is present in the particular form and in sufficient volume to enable them to make themselves present to you by some manifestation. We should assume, then, that in the household in which the manifestations occur, or rather in some member of the household, there is this condition—of mediumship, shall we call it? Some member of the household presents precisely those conditions which we are discussing, for this power is thrown off and evolved from the life of the human organism as an impalpable, imponderable essence floating in the atmosphere and in all cases evolved from the human being. The first step might be to discover in whom this condition of development exists. To do this it will be necessary to form what is commonly described as the spiritual circle. It may happen that when that circle is formed it will be discovered that there are not only one person, but several persons, who emit this aura or force, and supply the medium of connection necessary in the case. However, the prime object would be to establish such a circle with the members of this particular household, to discover who possesses this particular development, and then invite communication from the spirit side of life. But here the beginning of the danger lies. It is a very easy thing, in a certain sense, to establish communication with spiritual beings, but it is not always a wise thing to do. There may be risks to be encountered, just as in the same way it would be unwise for you to invite promiscuous visits to your homes from unknown personages whom you might chance to meet in the street, for although, perhaps, you might be entertaining strangers, it might turn out that they were by no means angels whom you were entertaining unawares. If the circle should be formed and evidence of the presence of spirits should be obtained, the next step we would suggest is that the inquirers should request those communicating powers to disclose themselves—we mean the powers communicating at the circle, not necessarily themselves the authors of the disturbance—and when they have disclosed their identity, and are recognised, perhaps, as some deceased friends or departed members of the family itself, inquiry should be made if there is any spirit person present who could take charge of, and conduct, the investigation about to be held, and if it is said there is no such spirit present, then the sitters should earnestly request the spirits present to try and obtain the services of some capable and strong-willed spirit to become the guardian of the circle. When the co-operation of such a spirit has been obtained, either in the manner last suggested or from among those communicating, then the inquiry should be pressed forward as to the spirits that are producing the disturbances, who they are, the causes that induce such spirits to remain on the premises, and the reason why they take such steps to attract attention. When you have got what we may call the foundation facts of the case, you should induce the spirit-directors to bring these disturbed spirits to the circle, so that they may be cross-questioned, and you may then obtain from them such information as will enable you to relieve them of any mental burden which compels them to remain in the vicinity and produce the effects complained of. This will take time, for it should be remembered that spirits are possessed of reason, judgment, feelings, and emotions similar to yourselves. They, like you, object to be driven in any course of procedure, especially when they labour under mental disturbances such as are usually associated with those to whom hauntings are attributed. When you have elicited, by patient and sympathetic inquiry, the essential facts of the case, then stretch the inquiry further, and ask: "What can we do that will bring you such relief as will induce you to leave the scene of your operations?" Now we have proceeded, so far, on the supposition that you will find these spirits amenable to reason, kindness, and sympathy. It may, on the other hand, occur that they will not be amenable to such influences—that they will be rebellious. Then you have to consider something else after you have reasoned with them. There is not the slightest difficulty about the matter. If you find every effort in the direction of sympathy and kindness a failure, then you must resort to stronger measures; you must command where you cannot solicit; you must enforce where you cannot persuade, and as you may find the enforcement a difficult matter unaided, you must enlist the services of the spirits conducting the circle on your behalf, getting them to join with you in the determination to enforce obedience to the requirements, and

those requirements are, that if those disturbers of the domestic life will not cease, they will have to be driven forth; and you can drive them forth by the united determination of the wills on the mortal side and on the spirit side, resolutely refusing to give the slightest countenance or quarter to the presence of these disturbing elements, and under no circumstances giving heed to any manifestations that these disturbers may create. One rule here may be safely laid down. Spirits and mortals alike can endure any treatment except that of absolute neglect. You have only to try the experiment upon those in this life whom you may chance to dislike, to prove this. Studied and continuous neglect will overmaster the most stubborn disposition, and this rule holds good with spirits above all beings, for spirits are exceedingly sensitive. One piece of advice: Never succumb to any sense of fear as to the diabolicalness of these people who are creating the disturbance complained of; never submit to the slightest suggestion that they possess wide and vast powers of injury, terror, and supernatural evil; but hold them strictly accountable as intelligent creatures playing with natural laws and forces that are as much part and parcel of the spiritual side of life as of the physical. Use such persuasion, or determination, as in your judgment the circumstances may require, and you will eventually stay the disturbances, calm the intruders, and expel them from the scene of their operations, and all this may be done decently and in order, with a desire to help those on the spirit side, and in the end, we feel, if these courses are pursued, that our friends the questioners will be relieved of the incubus that is at present affecting them.

(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 273.)

Whoever takes up a newspaper of to-day, will find at times reports which show that "workers in miracles" have not quite died out, though the reporter invariably shows his want of knowledge, which he calls enlightenment. Amongst such workers of miracles the magnetic action is more or less concealed, and the psychical agent brought forward. It would be very superficial to reject all these cures in a mass. It is self-evident that the external action goes for nothing. The agent, if only the psychic factor has a corresponding excitation, is able to succeed in the act, even though he is not aware that he himself is the agent, though possibly he derives power from some address he gives in the form of a prayer. He who comprehends occult phenomena from a psychological stand-point, will not deride prayers and will still less disbelieve in magnetism. No *fiducia sui*, no self-confidence, can reach to the same height that confidence in the help of an Almighty God, in the Virgin Mary, or in an Olympian personage, can lend to any religion, and of which the agent believes himself to be an instrument. In the Old Testament Elias supplicates God for the power of healing, though it does not prevent him employing a magnetic act which leaves nothing to be desired in obviousness. We find a parallel passage mentioned there on the side of external suggestion.*

In times of religious indifference and want of faith, such phenomena must necessarily become rarer, since the agent remains no longer under the powerful influence of auto-suggestion. We have accounts of such cures at the time of the Apostles and in the first centuries of Christianity, and the fact that they happen so seldom at the present day is the best proof that religious belief has disappeared, not only from amongst the people, but in the representatives of the Church itself, which, like the whole of modern society, is so eaten up with materialism and thinks far more of political intrigue, of Peter's Pence, of legacy hunting and the indulgence of brain disturbing dogmas, than of following Christ. The Churches allege the want of faith in the people, but though the paralysing effect of this agent is undeniable, still the almost total decay of miracles is due to this, that the agents are no longer kindled by that unshaken confidence whereby magical works are produced. Only an energetic return to life, of the religious belief of the

* 1 Kings xvii., 19-22. 2 Kings iv., 32-35. 2 Kings xiii., 21.

people in some form or other, can bring us back again the miraculous cures of the Apostles' time; for only in such times are the auto-suggestions of the agent of sufficient energy to originate magical effects. On the other hand, in times when the requisite faith is wanting, as it is at the present day, a bald materialism has been accepted by the educated world, and Buchner's "Kraft und Stoff" has become the gospel of the masses—in such times nothing can be hoped for. And then happens, what occurs in our days, that men, since their psychic factor is wanting, judge the earlier centuries by themselves and thus reject all accounts of this kind. They boast of their enlightenment, and affirm that we have become too cultivated to believe in such tales; whereas, in point of fact, we have really grown too sceptical to be able to work such miracles.

If Christ and the Apostles could return and perform cures amongst us, they would be denounced as bunglers by the doctors whose incomes would thus be threatened, and would be mulcted both in money and freedom by the courts of justice which would place themselves obediently at the disposition of the doctors, for psychical workers of miracles are not recognised by the police. And yet the history of medicine proves that the more they deny the psychic factor the more they fall into wrong paths. Medical science, for instance, which recognises nothing of a soul, either in the agent or patient, and sees only in the human body a chemical problem, must need all cures to come from the chemical substances and medicaments which are conveyed into the sick body. Thus, it ceases to be an art and becomes a science, knowledge of medicine; and then the anatomical and physiological study of the human body becomes their further means of knowledge. But the bond of union which embraces all the portions of the human body will be wanting in these observations, and, as the study goes more and more into details, they will finally become only specialists for the stomach, the eyes, the ears, &c., as if the organism was merely a piece of mosaic work. But this treatment of isolated portions, which is, moreover, only got at externally, must bring the writers of prescriptions to recognise by degrees the insufficiency of their apparent knowledge. Substances will be increasingly drawn from the mineral and vegetable kingdoms, and a continual change in the therapeutic treatment will be entered upon, until, finally, these vain endeavours will give place to medical Nihilism. Some, then, will limit themselves to the preventive departments of hygiene; others will have recourse to the popular cures, like water treatment, massage, &c. But others who will not leave the beaten track, will, when even their trust in drugs has disappeared, endeavour to reach the goal through a deeper insight into the construction and functions of the human body. Then will be the Apotheosis of dissection, and the dead will be questioned as to the problem of life.

Esquiro, the mad doctor, boasted that he had dissected 3,000 lunatics. This proves clearly that these 3,000 patients were not cured, and that, therefore, nothing can be learnt by this method. And here comes in an urgent call to speak of vivisection, which, however, in spite of all the efforts of scientific men, has not been permitted on human subjects in the hospitals. Then the animal kingdom will be brought under contribution, and all the more inquiries will take this direction since easy laurels can be plucked there. It only needs a fruitful imagination to invent new torments, to which animals can be exposed, and a patient microscopic study and close description taken of what is observed, but deep thought here is not required. The public, to whom these experiments are becoming known, are horrified, it is true, though they are made to believe that it is for the benefit of mankind, and justice allows itself to be put off with the word "science," and grants large sums for the building of the torture chambers of science. That vivisection, even if it brought the promised but never proffered advantage, is a moral villainy cannot be questioned. Science already stands above morality, the aim hallows the means.

That, moreover, experiments will be also made on living human beings, readers can prove for themselves from the following papers: 1. Divisionsparrer, Richard Knoche: "The scientific torture chamber." (Hanover, 1883.) 2. Dr. Med. Koch: "Medical experiments on living men. Public accusation against Professor Dr. Ziemzen and others." (Leipzig, 1893.) These writings contain accusations sufficient to make one's hair stand on end. I will quote a few lines from the first one. "Recently, in New York, a doctor martyred slowly to death a young girl sixteen years of age, named Alice Duchors, whom he

had stolen from her parents, by placing her naked and gagged under an air-pump. This 'scientific experiment' of this monster in human form, by name Dr. Emerole, lasted sixteen days, and was only brought to the light of day through the fidelity of the young girl's dog. The criminal was condemned to life-long imprisonment and a fine of 50,000dol. to the parents."

The second paper gives the same things—but unpunished—happening in Europe, Germany not excepted. One of the vivisectors therein mentioned had brought his moral ruin so far that he cynically declared, in a statement made before his colleagues, that he had made the experiment of injecting the poison of black-pox into calves, but finding it too expensive, he had obtained the permission of the head doctor to continue it upon fourteen children in a foundling hospital, injecting the poison day by day! Now although there could hardly arise a doubt as to the assertions of Dr. Koch, who quoted the very words of the accused, still I considered that I ought to appeal to one of the latter, to give me a Yes or No, as to whether these accusations were true. He wrote to me that he could neither answer Yes or No, since he had not read the statement; but when I sent it to him in a registered letter he gave no further reply. Since such things go unpunished over the whole of Europe, and no authority finds the courage to step forward, it only remains for the public to protect itself as well as it can, and to treat vivisectors socially as what they are, and for which every reader may find for himself a fitting term. He will be able to hit upon it all the better, when he obtains further information from Professor Zöllner's book.* The public has, as a rule, no suspicion either of the horrors of vivisection or its extent. The "Beilage zur Allgemeinen Zeitung," of June 3rd, 1893, gives the information, that Professor Poore, in England, lately publicly declared that he had made experiments on 3,960 living animals. But, in England limits are put on vivisection by law; not so in Germany. The Society for the Protection of Animals has exerted itself for years in vain, to put an end to this murderous practice, and its petitions to the Reichstag find their way into the waste paper basket.

That which the vivisectors are searching for can be found by means of somnambulism and hypnotism, of which, however, they know nothing. The road they follow will lead, on the contrary, to no goal. That has already been confirmed by numberless voices out of every country in Europe. Professor Hyrtl† has declared the worthlessness of vivisection, and has expressed himself in favour of a legal prohibition of it, and calls the vivisectors "flayers."

But when, in opposition to him, Professor Virchow declared recently that the doctors could not do without vivisection to enable them to unriddle the human problem, this claim must be spurned as a monstrous assumption. The solution of the human problem is the task of philosophy, but not of "Klysterinjection" (Klysterspritzologie).

The history of medicine, therefore, shows that whoever wanders into false roads goes still further astray the more he presses onwards. So completely has the psychical factor of the medical agent been lost sight of at the present day, that the future doctors are not educated up to the necessary qualities, but rather to undermine them. Pity, the *conditio sine qua non* of the psychical agent, is systematically suppressed in the students, whilst they are made witnesses to the horrible and prolonged tortures of animals. Their feelings are at last so far blunted that they boast of their want of pity and deem themselves, so far, scientifically superior; so that they no longer regard their patients as suffering men, but as interesting cases. They then receive the doctor's "diploma" and are let loose on the public.

It may be plainly asserted that the more medicine becomes a science, the more it ceases to be the art of healing. The public are taking this view of the subject now. They are turning away from medicine in a manner that resembles a general flight. People still call in the doctor, especially when they are very ill, as a drowning person clings to a straw, though the public already suspects that the healing art may rest on qualities which learning does not give. Therefore the quacks are more patronised than ever. I know of a healer of this kind who, although often denounced by the doctors, persecuted by the law, and fined, carries on his business tranquilly because the fines—are paid by the district authorities.

*Zöllner: "Ueber den Wissenschaftlichen Missbrauch des Vivisektion."

† Hyrtl: "Lehrbuch der Anatomie." (15 Aufl.) S. 20.

And now another point presents itself. Doctors, who are convinced by experience that the art of healing, just because it is an art, can be exercised by the ignorant, endeavour to draw an advantage therefrom. The "Miracle doctress of Hernal," whose trial in Vienna lately raised such a commotion, and who, it was proved, healed many people without ever taking a fee, has now, in order to escape the quibbles of justice, bound herself by contract to a doctor, under whose "control" she now heals for money.

History shows that the psychical art of healing is often united with religious exaltation of some kind or sect. But this sort of re-animation of the psychical factor does not lie in our power, and thus the nearest way to bring mankind back to the belief in the human soul is debarred us. Should we therefore throw up the game, or are there other means of calling back to life the phenomena which were so constantly reported in earlier times? It seems so. The modern direction which medical science has taken reaches, in vivisection, the summit of absurdity and immorality, and now begins to take a retrograde step.

A strengthening of faith, of religious conviction, of self-reliance, in one word of auto-suggestion, cannot be hoped for during our time. But it is possible that we may be able to increase to a certain extent the phenomena of white magic, if we allow the psychical lever of magical operations—auto-suggestion—to work upon the patient, imparted as external suggestion. If the motor power of faith cannot be strengthened in the agent, we must try to increase it in the patient. If faith has power to heal, why should it not also give the power to be healed?

The expedient of hypnotic extraneous suggestion has found an entrance in modern therapeutics. First observed in this connection, hypnotism holds the place in transcendental psychology which enables us to understand it. Without being conscious of the fact, and resulting rather from accidental observations, therapeutics has entered on this path. The power of suggestion is no longer denied. The ideal of the healing art would be, where the patient is at the same time the agent while also imparting to himself the necessary auto-suggestion. How far such a "mind cure" is possible at the present day we cannot say as yet. Next to this in value would be cures obtained through the faith of the agent. Though this cannot yet be obtained, still it is satisfactory to know that suggestion is being used to effect cures. In this way, the psychical factor is put to its right use, and that it may be employed to work upon the patient I now intend to prove.

(To be continued.)

THE WATER-FINDER AGAIN.

Though there may be much truth in the belief that water may be found in hundreds of places when patiently sought for with the investigating spade, there is no doubt (says the "Newcastle Leader") that the labours of Professor Stone, the peripatetic water-finder, have brought their reward to the Town Moor Laundry Company. When that mysterious gentleman solemnly stalked over the garden attached to the laundry he was watched with sceptical eyes; the upward twisting of his rod proved nothing to some men, for to them there seemed no earthly reason why flowing water in the earth below should make a common twig start backward as though in disgust. Such feeling in wood, even in an elder branch, seemed too much. But, be scepticism as strong as it may, there is no doubt that water has been discovered below one of the spots at which the twig was so singularly affected. The representatives of the laundry company determined to put the Professor to a fair test by boring at one of the places, and with the result that fifteen feet below the surface four or five springs have been discovered which, united, yield a supply of about 250 gallons of water per hour. The bored well, which is about six feet in diameter, has been bricked round, and a reservoir is now being dug, which, it is thought, flowing springs will keep continually full, like the magic pitcher in the story-book. If the water is found to be good, and the supply continuous, borings will be made at the New Bridge-street Laundry, where the trembling twig showed what it could do, and a further test is to be made at a Newcastle brewery which Professor Stone also visited.

THE DEATH-ANGEL.

Art thou a Christian? When death's angel meets thee,
Stretched on thy bed, or 'mid the salt sea foam,
Cheer up! Cheer up! 'tis as a friend he greets thee—
Thy Father's messenger, to call thee home.
—Tynemouth Priory: Over a Drowned Sailor's Grave."

THE DUTY NIGH AT HAND.

We have received a Church calendar from the Rev. A. Harvie, of Devonport. The following vision, rhapsody, reverie—call it what we will—is not only pleasant as a prose poem, but inspirationally spiritual and instructive. The enlightened will understand:—

It was toward the close of a lovely summer's day: an evening breeze came wafting along from the west, and seemed to tempt one to leave the close atmosphere of the town and share the joyous freedom of the moor. All day long had I been pondering over my Sunday's sermon; there seemed no new thing that I could say to those who would await me at the usual hour with their expectant faces and confiding hearts; the old truths had been said so many times and in so many ways, and I had no new thoughts to put before them. Weary and heavy at heart I shut my desk, and turning, saw the first faint roseate tints in the western sky that betokened one of those sunsets which saturate the heart with beauty, and fling wide Heaven's gate to the childlike soul. In about an hour I had left the town behind me and was making my way toward the well-known and well-loved moorland. The sun had set, and heavy-laden clouds loomed up where, before, the gorgeous colours of departing day had shone; every bird was still, and only the villager's cheery "Good-night" broke the solemn silence that ushered in the sombre night. At last the moor was reached; on either side stretching, lay the giant hills with their rocky tops standing sharply out against the darkening sky; behind me lay the sea like a level bank, with one twinkling star upon its breast; at my feet the hard stone road, and all around the close cropped grass, that clothed with brown the distant hills. Standing there in the grandest solitude, I had a vision. Every blade of grass became a man. As far as eye could see were human beings, standing close together, covering every hill side, making a carpet for the plain, and swarming upon the sea. Every nation was there, black men and white, red and brown, civilised and savage, and as I turned round to look upon them in their myriads, one by my side told me that the people of the whole world were gathered there and were waiting for me to speak some word of truth to them. I looked into their eyes, and could read an intense yearning in the heart of everyone; some were still, patiently listening, others stretched out their arms and cried in a language that I could not understand. My heart leapt within me, thrilled with an unknown joy; never before was such an audience, never again would come the like. My companion said "Speak, for they will understand you, if you but speak from heart to heart." I opened my mouth, but what should I say? It was borne in upon me that they would hear me once and never again, that they were mine only for that moment. What should I say? The appealing eyes, the beckoning arms, besought my word: more than a thousand million souls were waiting to be fed: what could I say to these? In my heart I looked and found my message—my message to a world. Everyone heard it, everyone understood it, everyone received it. "God is your Father: be ye not anxious." No sooner were the words uttered, than from that awe-inspiring throng there went up to Heaven a shout of joy, which echoed from star to star and proclaimed a world's salvation. Slowly the crowds dissolved, and the grass once more covered the hills; it seemed that all were gone, but turning, I saw close beside me a little group of men and women; in their faces shone none of the joy that I had just seen on every side; they gazed at me with eyes half sad, half reproachful, and as I waited for them to speak and wondered in my heart why they alone should linger, the voice by my side said; "Do you not know them? They are your congregation, and they are hoping that you will turn to them and give them also the message you delivered to the world." My heart smote me; the vision fled. I was alone in the night. As I made my way through the unbroken darkness, my step was light and my thought rapid, for I had learned a lesson, and now I was anxious for the Sunday to come, that I might give to those who were mine by most sacred ties, that same message that I had deemed the worthiest and most helpful for the world at large.

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.

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

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Light:

SATURDAY, JUNE 16th, 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.

TIRED OF LIFE.

For a moment the sinister epidemic of suicide has ceased—not to return, let us hope. Perhaps the joy of summer may have something to do with it. Not without deep meaning did Shakspeare make King Richard say:—

Now is the winter of our discontent
Made glorious summer,

for there is a subtle connection between the two glooms—of nature and of mind. But there are deeper causes. The suicides of the past twelve months are only a link in the dismal chain which drags its suggestive horror across the eager, pleasure-loving life of our time.

Suicide is always a sign of the times, and was never more so than now, in these restless and over-sensitive days, when so much that is fine is jostled daily by so much that is sordid, and when so much that is essentially beautiful is pushed to the wall by so much that is brutal and base; and we can really believe—though it is an awful conclusion to come to—that for one who goes all the way along this fearful path to a violent end, perhaps tens of thousands are kept from the last grim step by the pressure of daily duties to which habit holds them, or the pressure of a wholesome shame, or a nameless dread.

It is, perhaps, a startling thing to say, but we believe it, that our modern suicides, to a large extent, bear witness to one of the beautiful and hopeful sides of modern life. Some of the young men who made the terrible mistake of desertion were evidently abnormally sensitive, tender, and, what is apt to follow, disgusted. They sickened at the brutal scramble, and succumbed. In truth, we shall entirely fail to understand the age if we fail to see that Pessimism itself belongs to this region of disgusted discontent: and disgusted discontent is only a first stage on the road to spiritual reform. Pessimism itself is a sign of the times. It is a part of the æsthetic revolt against sordid brutality and contented Philistinism: and it only errs in going too far and in balancing the account too soon. The Pessimist, amid different surroundings, might have been a Christian martyr; inspired by heavenly ideals, he might be a Christ.

But sympathy, and the recognition of the "soul of good" in this evil thing, must not blind us to the plain truth concerning these deserters. There is a great deal of truth in the apparently hard saying that, after all, unhealthy egotism lies at the back of this resolve to fling one's self out of the "beastly fight." The excuse made by nearly every one of our latest deserters is, "I am not

happy." It is a very ancient cry; and the great Carlyle's reproof of it is as much needed now as ever—perhaps more than ever:—

Foolish soul! What Act of Legislature was there that thou shouldst be Happy? A little while ago thou hadst no right to be at all. What if thou wert born and predestined not to be Happy, but to be Unhappy? Art thou nothing but a Vulture, then, that flies through the Universe seeking after something to eat, and shrieking dolefully because carrion enough is not given thee? Close thy Byron; open thy Goethe.

No; we must make a resolute stand against this desertion of the able-bodied, which, gloss it as we will, is an act of sheer cowardice—of ignoble surrender to the foe. Take life at its worst. Admit that we are all in a horrible mud-pit. We are, at all events, brothers in sorrows, companions in misery; and the first step out is that the misery shall be keenly felt; and, therefore, we need those who keenly feel it: so that the suicide is the man we may need the most. If it is a tragedy we are all enacting, it is certain that the vast majority will prefer to stay and see it out. What then? Is it not the part of a brave and simple-hearted man or woman to stand by the Brotherhood, if perchance the agony may be alleviated and the burden made endurable by some gracious growths of endurance, sweetness, hope? If all is as they say, these sensitives, who know what hurts and where, should stay and help; paint pictures for us, write poems, tell stories, give us glimpses of the heroic in daily life, show ways out of the jungle, cheer us with music, comfort the lonely woman, sit by the stricken man, laugh with the little child.

But so many, alas, miss the real meaning of life, the spiritual meaning even of the "abomination of desolations." They fail to comprehend the secret of the sorrow, the significance of the fight. They do not know that the very thing which frets them is a part of the process of human development, and that the very struggle may yield the patient and courageous soul a rich harvest of delights.

One of our suicides said that we have to invent Utopias and heavens to make life bearable. Ah, no! but Utopias and heavens have come from the strange instinct of onwardness which never fails, and is itself a prophecy—which has led men and women to find more joy in the effort, more elation in the struggle, more ecstasy in making the grand ascent, than in all the clear-cut and unpurchased joys of life. One sympathiser with that very suicide said that his friend's death summoned us to reject our "illusions" and find a solution of the problem in some more "scientific" way. But why so anxious to push away that which, so far, has been the greatest solace to a hard-pressed world?—which has been tested millions of times, and found all-sufficient to teach a poor, deserted woman how to live, or to show a martyr how to die? No: the remedy is not in getting rid of our glorious hope, but in purifying and applying it. The main wants of to-day are simplicity of living and soberness of thinking—trustfulness of spirit and reverence of mind—a fuller development of the whole self, and not of æsthetic culture or physical comfort only—useful work unspoiled by sordid hankerings, and readiness to live on a shilling a day if that must be. Where these helps to a manly or womanly life are present, and where they build up a patient and kindly personality, there will be little to fear in relation to that sorrowful desertion of life and duty by those whose very sensitiveness to the world's sorrows mark them out as best fitted to pity, guide, and save.

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—2s. 6d.; 3d.; 1d.; 100, 2d.; 200, 3d.; 400, 4½d.; 600, 6d., &c.

THE MYSTERIES OF MEDIUMSHIP.

BY OUR SPECIAL REPRESENTATIVE.

MRS. EVERITT.

(Continued from page 272.)

"Now, Mrs. Everitt, you say that you have had some remarkable experiences in the movements of objects without contact. Can you remember some of them for our entertainment?"

"Oh, yes; more than you will know how to deal with. From the beginning, when, as I have told you, the little table walked across the room at Walden, we have had constant examples of this kind of phenomenon. The table we employed when we lived in Pentonville used to get very agitated when a certain friend was coming up the street to visit us. Let me put so much as the tip of a finger on it, it would amble out of the room to the landing, descend the stairs with a rapid circular motion—I following it breathlessly—and meet our friend at the hall door. This, of course, was with a certain amount of contact, but the same and other tables have moved without contact times without number. We and many others have seen them dancing to tunes, tilting, tapping on the floor, and rising and floating in the air, with nobody, or, at any rate, without a visible body anywhere near. Once, while we were sitting at Norwich with Mr. E. Dawson Rogers and his family, in full light, a little chess-table, in a corner of the room, moved up to where we were sitting. Mr. Rogers rose and put it back, as it was in the way. It immediately returned, tilted itself sideways against the larger table at which we were seated, and carried on a conversation with us by rapping against the edge of our table. It was professedly controlled by one of Mr. Rogers's departed children. Only recently at a sitting here with Mr. Spriggs, from Australia, a little table round which we were seated rose in the air, turned upside down, and rested on its upper surface, whilst raps on various parts of it answered our questions. Then this heavy dining-table that you see, and that weighs, I am told, over a hundredweight, has often been lifted up in the air and gently set down again in its place. It has danced lightly and gracefully to the tunes from a musical box placed upon it, showing a marked preference for 'Home, Sweet Home'; and has tilted up sideways and endways, or risen, when all the breakfast things and supper things were spread on it, without displacing a single article, or spilling one drop from glass or cup. Once this table danced vigorously to a tune whilst Mr. Everitt and a clergyman were sitting on it, it being about all they could do to keep their seats. So much for tables. Chairs and other pieces of furniture have similarly been employed by our friends to denote their presence and exhibit their power over matter."

"I understand there is a good ring story to tell, too."

"Yes, more than one such story. One night at a sitting a ring disappeared suddenly from my finger, and was given up as lost. Subsequently we were told by the spirits that they had it; and at a séance twenty-eight days afterwards it was restored, and not only so, but was put on my finger, over or beyond another similar ring of the same size."

"How was that done?"

"Well, there are several explanations, but Mr. Everitt is a better hand at these than I, and no doubt will give you his views when you have heard some other instances of the apparent passing of matter through matter, or of de- and re-materialisation. Our friends told us this ring had been taken in order to charge it with good influences for my benefit. And do you notice this ring I am now wearing?" continued Mrs. Everitt. "Well, this ring is double, one covered by another, and thereby hangs a tale. The original ring was taken in the same way and for the same purpose as the

other you have been told about, and when it was restored it was put on the middle instead of the third finger. We showed it to our family doctor, who declared that it could not have been got over the knuckle by any possible means that he knew of, and that it would have to be cut to be got off. Well, in a few days the finger began to get very sore, and to swell, owing to the tightness of the ring, which was quite embedded in the flesh. We were told it must be cut at once or injury would result, but my husband said no, the spirits had put it there and if necessary they would remove it in the same way. Next morning I found it had mysteriously disappeared during the night. Thorough search was made, but no sign of it discovered. On the following morning Mr. Everitt was thinking of the matter, and fearing, as he told me afterwards, that I should lose power in consequence of the ring going, when there it was before him on the watch stand, poised on the pendant of his watch. Picking it up, he found it was only one half of the ring that he held. 'What a pity,' he said, 'that we have not the whole of it.' At that moment I was reaching out for the hairbrush and gave a sudden exclamation, for there was the other half of the ring in my hand. Thereupon the spirits began to rap in a perfect storm all over the room as if delighted with the success of their performance. By their directions the pieces were fastened within, or under, the one I now am wearing, and this also was removed and kept several days before it was restored."

"Not only rings," said Mr. Everitt, taking up the discussion, "have vanished for a time, but letters, papers, and other things. For instance, when I was replying to a letter to my brother it suddenly disappeared from my side, and though we hunted high and low we could not find it. Then I was told that my mother had the letter, and some days after my son discovered it in exactly the same spot it had vanished from."

"Have you ever had objects brought from one room to another whilst the doors were closed?"

"Yes; and what is more the articles have been noticed by seers coming into our circle. Here is a remarkable case in point. This big book, some sixteen inches by twelve, entitled 'The Seven Seals,' with illustrations and, as you see, a good deal of writing explaining the pictures, was brought us by a friend, Mr. Hockley, with an expression of the hope that the spirits would write in it some explanatory notes. It was locked away in a drawer in our bedroom overhead, and there it lay for three months. One night Mr. Hockley was sitting with us at a dark séance, and Mrs. Hardinge Britten, who was also present, exclaimed, 'Oh, that is strange! The ceiling appears to have dissolved, and Arrowhead—an Indian spirit—has passed through it.' Almost immediately we heard what sounded like the flapping of the wings of a large bird, and something fell on Mr. Hockley's hands. 'Why,' he exclaimed, delightedly, 'this must be the book I have just been wishing our friends would put on the table.' Sure enough it was; and when we lighted up and examined the book there was not a mark of pencil from beginning to end. Darkening the room again for a few minutes, we heard the sound of rapid writing, and all that you see on these four pages was set down in almost the twinkling of an eye."

"Has this phenomenon, the passage—or I will say the apparent passage—of matter through matter, been of frequent occurrence?"

"Yes. Another instance of that was the bringing of a large canoe paddle, several feet long, from the kitchen, where it was kept hung against the wall, into the dining-room, in which we were holding a séance. It was waved in the air over our heads, which were now and again tapped with it. Numerous other cases I could tell you of, but one more must suffice. We had a guitar lying in a corner of the room, and Zippy brought a spirit whom he playfully called Sambo, and who he promised would play

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for us. Sambo protested a good deal, when he took up the instrument, saying he had been told it was a banjo, and that he could not be expected to play 'a thing like that!' There was quite a little amusing altercation, all in the direct voice, between him and Zippy, on the subject, and presently Sambo grumblingly consented to try his hand, and after fumbling awhile with the guitar and tuning up the strings he played most beautifully, giving us the greatest pleasure. At the end Zippy said jokingly, 'What are you going to give the poor fellow? Here, Sambo, are some ha'pence for you,' and to our astonishment several coppers were thrown on the table. 'Where did you get those?' asked my brother, who was present. 'Oh, I found them upstairs on your dressing-table,' said Zippy; 'I also brought your watch, which you will find in front of you, and I tried to bring your wife's bracelet, but failed.' On lighting up, we saw the watch with the chain neatly coiled round it in the position indicated; and the bracelet was found broken on the bedroom floor."

"That's a good story, but one that might cause the unbeliever to blaspheme, seeing that he cannot understand a person out of the flesh acting even playfully in any way as he might do in the flesh."

"Yes, I sometimes hesitate to recount such incidents, lest they should prove stumbling blocks to the weak of faith. Another form which the movement of objects has frequently taken, has been the bringing of fruit, nuts, flowers, and similar things into the circle, either from the sideboard, from another room, or from some unknown supply outside. Here is a typical case. Some eight of us were sitting in the dark, when Zippy supplied every sitter with fruit, placing it in some cases in their hands, in others under their hands, and in yet others in little piles in front of them, balanced most dexterously, and so close to the sitters that it was surprising they were not touched. All this was done in an instant of time; and on the same occasion I remember Zippy placed a large glass dish on end and on the top of it balanced an apple. The moment this was touched it fell, the position being one in complete contravention of the laws of gravitation, and Zippy told us that by touching the pyramid we had broken the magnetic connection which supported it. Fruit and nuts have been brought us in the full day or gas light, mysteriously appearing out of nowhere and falling on the table or floor, or in our laps. Whilst playing bagatelle one evening we were telling our son-in-law of these occurrences, and on his expressing incredulity, a walnut suddenly struck and rebounded from the ball he was on the point of hitting. He thought one of us had thrown it; and stooping to pick it up, another dropped apparently from the ceiling on to his head. We had no walnuts in the house."

"One very strange incident, which I have always looked upon as among the most remarkable in our career, might be classified, for convenience, with movements of objects, but in reality it stands by itself as a unique occurrence. Several of us, with my wife as medium, were seated round a small table when the force displayed was abundant and remarkable. Suddenly the surface of the table bulged up in the centre, assuming a conical shape as if a miniature volcano were in process of formation, and from the apex there escaped something—we could not tell what, it was all so rapid—with a strange rushing sound, and then the surface of the table sank back to its normal condition, leaving us almost stupified with the wonder and suddenness of the thing. It was as if the stored-up energy got beyond the control of the agencies collecting it and burst its bonds with the explosive effect we had witnessed."

"Have you ever had any trouble with your servants in consequence of all these uncanny proceedings?"

"Not much, I think, but I will tell you what happened once to an inquisitive servant of ours. Hearing voices which she knew were not ours, she put her ear to the key-

hole, and, according to her story, she suddenly was made aware of the grasp of invisible fingers on her shoulder, which forced her quickly down the stairs to the kitchen. We found her there, after the sitting, looking a very much moved 'object' after her alarming experience, and declaring that had she had the courage to go past the door to her room, she should have put on her things and left the house for good. By the way, I call to mind an interesting incident that took place at a dark séance for direct writing. Every now and then it became necessary to light up in order to examine the writing, and a spirit present appropriated the matchbox and handed out the matches as they were required. Finally, he struck a match himself in mid-air, and gave it lighted to the medium."

"There is an impression, Mr. Everitt, that physical manifestations are produced by a low order of spirits, the higher order not being able to come close enough to earth conditions to effect this demonstration of power. What do you think about that?"

"There is, I believe, no created being that could not go down to the lowest depths of humanity. The higher class of spirits, it is true, prefer to deal with spiritual matters and to talk on spiritual subjects; but they can, and do, produce physical manifestations where they believe these to be the surest means of producing conviction in the minds of certain persons who may be present. It is difficult to understand how people who believe in the Christian religion and theology can question that hypothesis, seeing that in the New Testament we have physical manifestations that are ascribed to the operation of 'angels of the Lord'; as, for instance, when the Apostles were taken out of prison, chains being removed and doors opened by their instrumentality; or when the stone was removed from the door of the sepulchre wherefrom the risen Jesus came, proving that, though angels were engaged in higher work, they could, upon occasion, resort to physical manifestations. Almost invariably, I may mention, intelligent communicating spirits have asked us to engage in prayer, in order that the surroundings may be more favourable for them to enter."

"I think I have heard that you used to have physical manifestations so violent as to be seriously inconvenient?"

"Yes, that is so. We have not only had movements of chairs and tables and other heavy objects without contact, but actually on several occasions, of the whole house. Perhaps," with a sly twinkle, "you would not call this without contact, since we and several others were indoors at the time; but the hardiest sceptics would scarcely go so far—though their explanations *do* sometimes go a good way—as to assert that there was some cunning contrivance for rocking the house as if it was a helping of jelly."

"But how about the theory of unconscious cerebration, the influence of potent mind on plastic matter?"

"Ah, I confess it never struck me in that light. One of us, at any rate, is very strong-minded. However, let the explanation be what it may, there could be no doubt of the fact. In our very earliest days at Pentonville we used sometimes, when sitting, to have what seemed like the huge blows of a battering-ram from beneath, which made the floor heave, the walls quake, the furniture dance, and windows rattle all round. Never shall I forget one night when Mrs. Hardinge and several friends were with us. Mrs. Hardinge told us the spirits were going to erect a telegraph line and to lay a cable from America, to enable some in that country to communicate with us. What this exactly meant I do not clearly know, nor was the symbolism of the language made very apparent by what followed, for there arose such a din as never was heard before in a quiet tradesman's home. The noises resembled those of the hoisting of poles, the rattle of wires, the shouts of workmen; and then the starting of a ship, the hoisting of the anchor, the paying out of the cable, the shouts of

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the sailors, all reproduced with the most faithful exactness; and to make reality more real, the whole house rocked, like the motion of a ship, until we were seriously alarmed for its safety."

"Now, surely," said I, with a smile, "all that is readily explained. Nothing, as any modern student of mental phenomena would tell you, is simpler. Someone in the room—Mrs. Hardinge, probably—put you all under hypnotic control—psychologised you—and by the influence of her powerful imagination made the sitters think they saw and heard what you describe. I'll be bound no other inmates of the house heard so much as a window shake——"

"Wait, my friend. On the contrary, the lodgers were terribly frightened, and thought there might be an earthquake. The amount of imagination that could split a house, and so knock it about as to make it unsafe for habitation, would be represented by a very big *x*, difficult to find by any known method of calculation. That is what occurred at Penton-street after the house had suffered from several shakings of the kind described. The fact is thoroughly well attested, and the builder's bill amounted to something like £75. Mediumship, you see, has its disadvantages, and——"

"Hold!" I cried; "enough for once, Mr. Everitt. When my breath comes back we will resume."

(To be continued.)

"FALLEN ANGELS."

I have perused with interest the critique appearing in "LIGHT" for May 26th, on the book bearing the above name; and while, perhaps, the author of that book may lay too much stress on the theory of an actual "Golden Age," so may not the originator of the critique also have a strong bias towards Evolution and Heredity?

Much may be said for both theories, and indeed, as I look at it, more in favour of the author's theory than that of the critic.

As both teachings intimately appertain to the domain of spiritual light and progress, the views thereon hereinafter expressed may be of interest or use to your readers.

I suppose that, (be it either by reason of that striving after the ideal which hath in all ages been a prime factor in progress, or because of the extancy of ancient traditions possibly founded on fact), the belief in a Golden Age, followed by a Fall therefrom, hath, in all times and among all people, been general.

The ancient Mexicans, Romans, Greeks, and Hebrews are cases in point; and, I doubt not, were a person of leisure and parts to apply himself towards the elucidation of this subject, an overwhelming mass of world-wide traditions embodying the belief in a first state of pristine purity—a Golden Age—in some cases precise, in others veiled by allegory or only interpretable by the Science of Correspondences, would be the result of his labours. And it is a matter of postulation that not one single folk-tale, tradition, nor superstition could exist without some origin and foundation in truth.

Also, the works left behind by many ancient peoples are such as to far surpass, both in breadth of intellectuality and elegance of execution, the highest achievements of to-day.

Many of the ancient Hindoo and Buddhist, in fact, most Oriental writings, inculcate truths of religion and philosophy which we moderns are only just beginning to grasp, and which at present surpass the vulgar Occidental comprehension.

It may safely be said that the ancient writings referred to, though undoubtedly corrupted or materialised by passage of time and the concomitant retrogression of the people among whom they circulated, were originally written in the language of Correspondences, for some of them are

actually interpretable by that Science. And it is indeed a mark of a great and wise people that this Science of Correspondences should have been extant among them, for to know that Science is to be in possession of arcana of knowledge concerning the laws of Spirit, and the relationship existing between Spirit and Matter, constituting the fulfilment of that most difficult precept, "Man, know thyself!"

And to turn to the origin of words for a moment, these are almost altogether, I understand, traceable to the Sanskrit as a root language. The people who used that language must have been such a people as I have mentioned, or their words were far above the condition of their minds. To take that very common example, the word "Man." This, we are told, is derived from "Manas," *a thinker*. Now, the people who used the word "thinker" in regard to man were by no means savage, but rather an intelligent and educated race.

To my mind there is an abundance of evidence that in the earliest times of humanity on our earth human beings were as angels, dwelling in purity and light as emanations from the Divine.

Nor is the belief in a Golden Age incompatible with a faith in Evolution, of which, and of the relation of man to his Maker, I will, with your leave, discourse on a not very distant, future occasion.

Suffice it to say for the present that God, being perfect, must have in the first instance created His children, Humanity, perfect also; quite free from sin, and born into an intuitional perception of things. Further, that God being essentially Love, He would not have His children slaves, but endowed them with free will, the abuse whereof constituted the Fall. From this point the laws of Evolution—or it were, as then applicable, more correct to say, of Devolution—fall into action.

The greatest and most illuminated seer in Occidental history, Swedenborg, whom, after a survey of his wonderful and magnificent philosophy, it were preposterous to call hallucinated or deceived, soberly saith in many places that he hath conversed with people of the Golden Age, by him designated "members of the most ancient Church," and that they were of the character above-mentioned. Also he gives many accounts of conversations with those people, which contain such ineffable wisdom that a man must read them himself in order to get even a vague idea of the great truths on which they dwell.

JOHN W. BARRACLOUGH.

RECEIVED.

- "Arena" for June. (Arena Publishing Company, Boston, Mass. 50 cents.)
- "Astrologer's Magazine." (12, Lugard-road, Peckham. 4d.)
- "No. 20 of Transactions of the London Lodge of the Theosophical Society." (London: Kegan Paul, Trench, and Co.)
- "The Internal Work of the Wind." By S. P. LANGLEY. (Smithsonian Institution, City of Washington, U.S.A.)
- "Book Notes: Theosophical, Occult, Oriental, and Miscellaneous." (London: Theosophical Publishing Society, 7, Duke-street, Adelphi, W.C. Monthly, 2d.)
- "Φῶς ἐκ τῶν ἑνδον; ὑπὸ Πλάτωνος Ε. Δρακούλη." Ἐν Αθήναις.
- "A Short Enquiry Concerning the Hermetic Art." By a LOVER OF PHILETHES, with a preface by NON OMNIS MORIAR, and an introduction to Alchemy and Notes by S. S. D. D. This volume is the third of the "Collectanea Hermetica" Series. (London: Theosophical Publishing Society, 7, Duke-street, Adelphi, W.C. 2s. 6d. nett.)

THE old humanising of God produced superstition and fear; the purely spiritual conception of Him will flood the world with hope unfading. It has been finely said: "There is a thought of God that brings fear, terror, superstition; but raise the thought of God into its infinite potency, fill all time and space with His majesty, realise that He is co-extensive with law, and then realise that law is ever making for grace, that it is one with love, and He becomes the informing light of body and mind, a quickening radiance revealed in all life and harmony—the ever-present, the ever-creating, and the ever-saving and uplifting God."—J. PAGE HOPPS, in "The Coming Day."

PROFESSORS ZÖLLNER AND KIDDLE AT A MATERIALIZATION SEANCE.

"Die übersinnliche Welt" publishes a communication from a correspondent in New York, giving a deeply interesting account of a materialisation séance at which he was present, and at which both the professors above-named were said also to have been present in the spirit. An event of such importance surely called for a rigid examination, and such a circumstantial warranty, numerous attested, as would afford reasonable ground for believing that the chances of a mistake as to the identity of the visitants had been reduced to a minimum. No precautions of this kind appear to have been taken, and the writer merely recounts the incident as one of many, of seemingly equal importance, which occurred during the evening. With Mr. Kiddle, the narrator states that he had some conversation, having been called up to the spirit as it stood between the curtains of the cabinet, and that the Professor was generally, and quite confidently, recognised by those present who knew his likeness. The writer describes him as having a high, white brow, and what he calls an American moustache, and full beard. The voice in which the spirit addressed the visitor was weak, and his words were few. The latter consisted of a few phrases of acknowledgment and pleasure with reference to the fact that Spiritualism was now studied in other lands, and, in addition, he welcomed the writer as a stranger to American soil, at the same time touching his brow with a cold, vibrating hand. The latter act was performed several times, and the narrator is not sure whether it was done by way of greeting, or for the purpose of withdrawing power from him. The incident relating to Professor Zollner is more vague. Towards the end of the séance, the distinguished scientist's presence was intimated by the controlling spirit—who is called "Mr. Cushman." The Professor also expressed his pleasure that Spiritualism was now studied in Germany, and was making way there. But this event is not authenticated by the writer of the article. He did not himself hear the name mentioned, or see his learned countryman, but was assured by a friend who was with him at the séance that the name was really announced. The friend asserts in the most positive manner that he plainly heard the name. The writer did not catch it, which he, however, says is not surprising, when allowance is made for the English, and especially the American, method of pronouncing German names. They are, to a Teuton unaccustomed to the sounds, frequently beyond recognition.

The séance on this occasion appears to have been an open one, and the medium was Mrs. Williams, who has, in New York, the reputation of being a genuine and trustworthy sensitive. Her séances of a public character are given about twice a week, and are attended by audiences of about thirty persons. From twenty to twenty-five materialisations take place during an evening, none of them being partial, but all fully developed. In some cases the spirits walk about the apartment, conversing with those on whose behalf they have returned, and one of the scenes described by "G. W."—the writer already alluded to—is of a most affecting character, and affords material for meditation in a somewhat unusual direction. Two sisters met on this evening, one of them having come from the unseen world. She was completely upset by the meeting, weeping and sobbing in such an excited manner as to make it extremely difficult for the living sister to soothe her, and when the time came for parting she seemed to be quite unable to bear the thought of it.

One of the curious features of this séance is that the controlling spirit, "Mr. Cushman," talked quite familiarly with some of those present about their business affairs. The information given by the control was in the form of hints which were quite intelligible to those concerned; and one gentleman afterwards stated that what "Cushman" told him could only have been known to one, or at most two, in addition to himself, and that these two were not in New York; and that, moreover, the circumstance referred to by the spirit could only have occurred either on that very day or, at the earliest, on the day before. The control further described to the writer's friend some relatives who, he said, were standing beside him, as he also did in regard to the writer himself. In addition to "Mr. Cushman," there was an assistant control named "Bright Eye"—a smart and witty little Indian girl, who keeps the company in great good-humour. The writer and his friend several times heard the two voices of the controls at the same moment.

THE love of nature is no idle quality; it is rich in the best results.

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.]

"Thoughts on Life."

SIR,—In your valuable, because instructive, print of May 26th there appears on p. 243 a list of "Thoughts on Life" by Mr. Powers. Towards the end of the article "he ventures to suggest that such a method of reasoning is logical and in accord with the laws of harmony—and harmony is the only safe test of truth." This latter statement, as it stands, is quite out of harmony with me. Am I to suppose, therefore, that it is not the truth?

Truth has so many aspects, and every true seeker after it gets a view through his own little window, that harmony seems afar off. Very possibly I fail to see the conditions Mr. Powers implies, but the bare statement has so interested me that I should appreciate an explanation. What is Mr. Powers' definition of harmony so that it shall be "the only safe test of truth"?

Chester.

IN DUBIO.

Troubles with "Planchette."

SIR,—Please allow me to send a reply, in addition to that already given, in answer to the recent letter under the above heading.

"E. H. T." can dismiss "Ernest," or better still, she may first try to cure him of his evil propensity. Let her be sure first of her own motive in using Planchette at all. I would remind her that:

Our thoughts are ways,
On which all influences walk, and we
Are Keepers of the Gates by which they come.

There are idle and frivolous influences always ready to pander to curiosity, and there are good and earnest influences swift to help those who seek truth. Most beginners are open—through ignorance or weakness—to fraud and falsehood, but no one need permit himself or herself to remain a medium for untruthful statements. I advise "E. H. T." to consider carefully her own motives; to remember that evil, foolish, and coarse people pass out of this sphere into the next, and that the death of the body does not change character, nor are the evil in prison on the other side; and finally that the great safeguard is simple heart-felt prayer to the Source of all good. Prayer and steady effort to purify mind and body will make the feeble strong, the timid fearless, the yielding self-reliant and determined to be and to do that which is right. Honesty of purpose, and control over oneself, are absolutely necessary to those who experiment with the Unseen.

MARA M.

Professor Mendeleieff.

SIR,—In an article on Professor Mendeleieff, formerly of the University of St. Petersburg, and his connection with Spiritualism, published in "LIGHT" of May 19th, I find it said that the Professor "was president of the committee of Russian scientists appointed to test the manifestations" of the late Mr. Home, the experiments in that case being unsuccessful.

Allow me to point out that this is a mistake. Professor Mendeleieff did not take any part in the committee appointed to make an investigation of Home's phenomena (in 1871, I think). This committee, among the members of which was the late Professor Boutleroff, held only one sitting with the celebrated medium, at which—probably owing to an indisposition of Home's—no phenomena whatever occurred.

Professor Mendeleieff played a very conspicuous part in another committee for the investigation of mediumistic phenomena, appointed in 1875 by the Physical and Chemical Society of the University of St. Petersburg. This committee held a few séances first with the Petty mediums (brought by M. Aksakoff from Newcastle-on-Tyne), afterwards with the well-known medium, Mrs. Marshall, under the assumed name of Mrs. Clayer. The members of the committee declared themselves unsatisfied with either (though in the case of Mrs. Marshall raps and levitations of the table occurred under fairly good conditions), and the result of this by no means wholly impartial inquiry was a book by Professor Mendeleieff under the title of "Materials for Judging Spiritualism," in which, as the author of the article in "LIGHT" justly says, "he believed that he had thoroughly refuted" all mediumistic phenomena.

I am very glad to see that the learned investigator has now changed his unfavourable opinion on the subject, though would it not have been his duty to give to his present views the same widespread extension as to his former ones?

MICHAEL PETROVO-SOLOVOVO.

Member of the London Society for Psychical Research.
38, Serghievskaja, St. Petersburg.

A Prediction and its Fulfilment.

SIR,—To write a letter to a friend, and to write for the Press, are two distinct things! When I, at my friend, Mr. Newton Crosland's request, gave permission for him to use the letter, I did not realise that I should not see the proof; and I made one or two blunders. First, my dear uncle's face was not "crushed," but cut, bruised, and black. Holding the rein, which he jerked when his foot slipped, the poor horse kicked out his hind leg, and the top of the hoof caught the vital part between the eyebrows, which caused death. It was remarkable that his last home was the one in which he was born.

The aged aunt he was intending to visit, upon being told roughly of the sudden death of her favourite nephew, was seized with a fit of trembling, and she never spoke again.

As to the spirit vision and the flowers, the disappointment at not being recognised by me was perfectly distinct upon the dear, bright messenger, who evidently knew and loved me, and anticipated my welcome and joy.

14, Bateman-street, Cambridge.

S. PH. A.

June 11th, 1894.

Theosophy and Spiritualism.

SIR,—I notice your paragraph from the "Religio-Philosophical Journal." It must be perfectly evident why not only Theosophists, but Spiritualists and the followers of all religions, are apparently left in the lurch occasionally by their Teachers, Saviours, Saints, and translated Heroes. We are here on earth to gain experience, to build up a strong self-reliant character; and that would never be achieved if, every time we are likely to go wrong, a Mahatma or a spirit-guide were to interfere. Some amount of protection and instruction we no doubt require, and receive; but mankind will never learn to walk alone if it is perpetually clinging to some visible or invisible Protector at every emergency. We must face our dangers for ourselves or we shall never progress, and this is as true for Theosophists and Spiritualists as for the rest of humanity.

I cannot help sympathising to some extent with your correspondent, Mr. A. L. Colborne. If, as seems to be the case, phenomena occur and communications are received at séances, not referable to "shells," elementals, &c., but only explicable on the hypothesis of the real return of the departed Ego, it does seem hard that Theosophists should be so indiscriminate with their anathema. It may be the case that mediumship often injures the health, that numbers of deceptive communications occur, and that some Spiritualists are very credulous with regard to the "Jesus Christs," &c., who are so often said to manifest. But against this, we may set aside the fact that Spiritualism really has in many cases broken down barriers of materialism, and has convinced many materialists that this earth-life is not everything. I know from my own experience that this has been done, and I think some Theosophists, in judging Spiritualism, have been too ready to forget the good it has accomplished. The account of Mrs. Besant's lecture, given by Mr. Colborne, shows that she recognises the fact of genuine spirit return occasionally; and that brings us face to face with this alternative: Which is better, for the Ego to return to earth and help to convince sceptics and to fight against the prevalent ignorance about the after life, even if its spiritual progress is delayed by so doing; or for the departed Ego to ignore the earth and pass onward and upward as quickly as possible? I cannot help thinking that the latter course savours somewhat of that spiritual selfishness against which the Buddhas of Compassion, we are told, have set their faces.

Why cannot Theosophists and Spiritualists show more brotherly love to one another? They are both investigators of the occult, though differing in their methods. There are many Theosophists who know that Spiritualism is not all "shells," and many Spiritualists who are well aware that Theosophy is not a collection of contradictory odds and ends. Will not sympathy help us both along better than hatred? Is not peace better than war?

H. S. GREEN, F.T.S.

"A Treatise of Natal Astrology."

SIR,—I beg to thank your correspondents, Messrs. G. Wilde and J. Dodson, the authors of the above-entitled book, for their prompt and courteous compliance with my request for information as to their authority for the horoscopes they have published. I think they have thus increased the value of their book, which I am about to order.

Your correspondents remark: "With reference to the batch of cases supplied by one of the Commissioners in Lunacy, it seems necessary once more to draw attention to the warning given by Mr. Trent in 'The Soul and the Stars,' that the statistics of birthdays of lunatics must be very imperfect unless the hour of birth is given, as, without this, the mundane aspects cannot be determined, nor the position of the planets in the figure." Now, in not one of the twenty-three cases given by Mr. Trent of notorious lunatics is there the slightest reference to the mundane positions, but in each and all the affliction is shown by longitude. It may be quite true, as Mr. Trent remarks in the note referred to by your correspondents, that "it is impossible to be sure that no traces of insanity exist, unless the hour of birth is accurately known"—in order that the mundane aspects also may be ascertained. But if his cases are fairly taken, that is, if they include all the historical instances he knew of, and are not merely selected by him on account of their conformity with the astrological rule (in which latter case they are, of course, nearly worthless for any inductive purpose), what they tend to prove is the probability of zodiacal affliction coincident with predisposition to insanity, a probability enormously in excess of the mere, easily ascertained, mathematical probability of zodiacal aspects which, for the astrologer, constitute Lunar or Mercurial "affliction." Now, when I first read Mr. Trent's article (as republished in Mr. Pearce's magazine, "Urania," April, 1880), it struck me as a serious defect in it that no attempt was made to show the chance probability of those aspects, which could easily be done by assuming such a range of influence as all astrologers would agree upon (say 5deg. on each side of the perfect aspect), thus computing the total number of degrees within which "affliction" can be found, and finding the proportion of such number to the whole 360deg. The question immediately suggesting itself to any exact investigator, on reading Mr. Trent's statistics, must be: Are these cases indifferently taken, or are they only selected as typical, without regard to the fact that, on the average, in nearly thirty per cent. of births there will be "affliction" of any given planet (say Mercury) by one or other of the three "malefics" (counting Uranus as one) within 5deg. (longitude) of the perfect conjunction, square, or opposition? In twenty out of Mr. Trent's twenty-three cases, Mercury, one of the mental rulers, is afflicted within that range, the chance average being a fraction under seven; the percentages being respectively about eighty-seven and thirty, an excess of fifty-seven of actual over "probable" percentage. If these cases have inductive value, we should expect an approximate result in a much larger number of cases, taking the planetary longitudes at noon on the days of birth of insane persons. In the case of the Moon, the other mental ruler, we should expect her noon longitude to be afflicted much oftener than chance would allow (and, in fact, Mr. Trent takes the noon positions in a number of his cases); but as her longitude varies so largely during the twenty-four hours, it is safer to take Mercury singly for this particular purpose. I have again carefully gone through such of the cases collected by me (when started on this investigation by Mr. Trent's statistics) as I can now lay hand upon. Unfortunately, some of those sent me (at different times) by my friend the Commissioner in Lunacy, have been mislaid, and I have before me only fifty of them. These, with a few others sent me by correspondents (making fifty-nine in all), I am forwarding to Messrs. Wilde and Dodson in pursuance of their request. I find that the fifty-nine cases yield an excess of some nine per cent. of affliction over the chance average. Though very far short indeed of the apparent significance of Mr. Trent's collection, this excess is not to be despised; and to satisfy Messrs. Wilde and Dodson that it was not, in my case, at least, "necessary" to draw attention to the importance of other than aspects of longitude to a judgment of insanity, allow me to cite the following from my article on the subject, in LIGHT of September 29th, 1883: "Though a figure so little imposing" (the five per cent. excess I then reckoned) "cannot be expected to make any impression on the public, it is

in reality about what should be expected on the assumption of a true connection between this event and the astrological indication of it. The zodiacal affliction of Mercury within the arbitrary limit I took (5deg. on each side of the exact aspect) is only one of the many recognised indications. There are the mundane aspects and parallels, the parallels of declination, affliction by retrogradation, sign, and position in the figure, and especially the afflictions of the Moon, these testimonies all depending for their force on a complex view of the whole figure. Of course any single 'testimony' (such as I selected for the experiment) is only one element in predictive judgment. I ought, indeed, to have suspected Mr. Trent's results from the first [as a basis for induction] just because of the great improbability that any single indication would be found with such remarkable constancy. A bad aspect of one of the malefics to Mercury will, I believe, always appropriately affect the mental disposition; but, without concurring causes and particular occasions, there will only be an excess of some evil or unhappy quality, not amounting to a tendency to insanity, otherwise than as all such excess may be remotely conducive to it. Such indications are sometimes found in nativities denoting, on the whole, fortunate lives and powerful characters. But five [?] per cent. may be conceived as fairly representing the extra probabilities of insanity arising from intellectual causes, such as are denoted by the astrological indications in question." I am glad to add that I have the promise of another supply of birthdays of insane persons from the same official friend to whom I am already so much indebted for help in this direction.

C. C. M.

SOCIETY WORK.

OPEN-AIR WORK.—On Sunday, June 17th, meetings will be held in Finsbury Park at three and six o'clock. All Spiritualists are cordially invited to take part and make this a good "field day." Literature for distribution will be welcome. Tea at five o'clock, which can be obtained in the park.—T. E. A.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—We had an excellent meeting on Sunday evening. Mr. Davey, Mr. R. Boddington, and Mr. Payne set forth the privileges of spirit communion. Mrs. Major sang the beautiful melody, "Something sweet to think of." Sunday next, a spirit circle at 6.30 p.m. Summer outing to Ashted on July 2nd.—C. M. PAYNE.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE.—On Sunday evening last we had a good lecture by the guide of Mr. Wallace, the veteran medium, entitled: "To Be or Not to Be," including a survey of the aspect of Spiritualism in regard to social problems. Next Sunday Mr. Wallace will take our platform and will relate some of his many experiences during the past forty years.—L. H. R.

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—At our service on Sunday last, Mr. Francis delivered an able discourse upon "The Spiritual Man of the Future." The lecturer pointed out the necessity of our cultivating our spiritual natures so as to bring them more into accordance with God's laws. Mr. Evans commented upon the address, to the evident satisfaction of all present. Sunday next, at 7 p.m., Mr. J. H. Evans; Tuesday, at 8 p.m., séance, Mrs. Mason; June 24th, Mrs. Spring.—J. H. B., Hon. Sec.

LONDON OCCULT SOCIETY.—Next Sunday evening, at 7 p.m., at the School of Opera, 18, Baker-street, Portman-square, I shall deliver a lecture entitled, "An Exposé of the Errors of Theosophy." I trust that all interested in this question will attend, and that many of the older members of the Theosophical Society will be present. Having studied the question for so long, and knowing how much truth there is in Theosophy, I appeal to them to come and help me to separate the false from the true. No true Occultist should remain silent, and let the truth be overlaid by falsities.—A. F. TINDALL, A.T.C.L., President.

23, DEVONSHIRE-ROAD, FOREST HILL, LONDON, S.E.—On Thursday we had a very successful evening with the guides of Mrs. Bliss, thirty-two descriptions being given and recognised. Mediums are wanted to take our Thursday circle occasionally. On Sunday Mrs. Gunn gave a beautiful inspirational prayer, and also read the fourteenth chapter of St. John, "Let not your heart be troubled," &c. Mr. W. Edwards followed with an address on "Animal Magnetism in its Relation to Spiritualism," showing how Mesmer reduced to a scientific basis the discoveries of Paracelsus, and how this force is the principal factor in the phenomena of our spiritual manifestations. Sunday next, Dr. Reynolds, at 7 p.m., address; Thursday, at 8 p.m., musical evening.—J. B., Secretary.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—Meetings free, every Sunday, at 7 p.m. Mr. J. J. Morse reviewed the faiths of other religions and the frauds connected with them, and gave some

excellent arguments from the evidential side of the subject. Our facts are more in touch with humanity. Eternal progression is the only tenet by which Spiritualists are bound, and our loss of creed has been our gain in spirituality and knowledge. The solo, "The Promise of Life," was sweetly sung by Miss Florence Morse, accompanied by Mr. C. Chapman. The president, in moving a vote of thanks to Mr. and Miss Morse, said he hoped that cultured Spiritualists would come forward and help the workers who will not wait till the cause is "fashionable," but are striving to obtain fit places in which the cause can be advocated. Mr. J. Veitch will give the address next Sunday. Our excursion to Theydon Bois will take place on July 14th. Particulars later.—J. RAINBOW.

PROPOSED TOUR THROUGH THE PROVINCES.—I wish to inform your readers that Mrs. Tindall and myself intend making a tour through the provinces. We hope to start about July 20th, and to continue till the end of August. We shall only require our expenses to be paid and to be entertained at the places visited. I am willing to address public meetings and my guide will give trance discourses to semi-private meetings of earnest students. We are willing also to sit at private séances. No phenomena, of course, can be guaranteed, but we have hopes of obtaining some of the higher manifestations and also some physical phenomena if conditions are favourable. We trust that this will be an aid to the Cause. All societies or individuals who wish to invite us should address me as before before June 30th. We wish especially to urge all to the deeper studies of true Occultism, and also to oppose the influence of that Oriental School of Theosophy which would belittle and distort the glorious message from the Angel World given to us in our Western Spiritualism. We can also give musical recitals to aid societies' funds. Mr. Read will probably join us early in August.—A. F. TINDALL, A.T.C.L., 15, Lanark Villas, Maiden Vale, W.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—Africa, Mr. B. Stead, care of Hazell, Ballan & Co., Kimberley; America, Mrs. M. R. Palmer, 3101, North Broad-street, Philadelphia; Argentine Republic, Sr. Don A. Ugarte, President "Fraternal Society," Buenos Ayres; Australia, Mr. H. Junor Browne, "The Grand Hotel," Melbourne; Belgium, Mons. F. Paulsen, Spiritualistic Federation of Liège, Angleur-lez-Liège; Brazil, Sr. Don A. C. Munhoz, Director de "A Luz," Curitiba; France, P. G. Leymarie, 1, Rue Chabannes, Paris; Germany, E. Schlochauer, 1, Monbijou-place, Berlin, N.; Holland, Den Herr Van Straaten, te Apeldoorn, Middelland; 682; India, Mr. T. Hatton, State Cotton Mills, Baroda; Italy, Signor M. Falcomer, President "Armonia Spiritista," Termano; Mexico, Dr. L. E. Calleja, Director de "Lux ex Tenebris," Puerto de Vera Cruz; New Zealand, Mr. J. H. Graham, Huntley, Waikato; Norway, Herr Torestenson, "Advocate," Christiania; Russia, M. Etienne Geispitz, Grande Belozerski, No. 7, Lod. 6, St. Petersburg; Spain, Sr. Don E. E. Garcia Hita, 6, Bajo izqda, Madrid; Sweden, Herr M. Fidler, Gothenburg; Switzerland, M. L. Gardy, Geneva; England, J. Allen, Hon. Sec., 13, Berkeley-terrace, White Post-lane, Manor Park, Essex; or W. C. Robson, French correspondent, 166, Rye Hill Newcastle-on-Tyne.

REST AT LAST.

SWEET rest at last!

At last the hands are folded

Upon a pulseless breast,

And a soul tired, of earth's great burden weary,

Hath found sweet rest.

Sweet rest at last!

A long and faithful worker

On life's broad, beaten road,

Reaching the confines of a life immortal,

Lays down his load.

Sweet rest at last!

No longer thorns are pressing

Upon a careworn brow,

But from the heavens a fadeless crown of blessing

Rests on it now.

Sweet rest at last!

No more earth's fretting discord

Disturbs the holy calm,

But angel choirs chant to the list'ning spirit

Their peaceful psalm.

Sweet rest at last!

We clasp our hands in silence,

And inly hope to be

Sometime with those who enter at the portal,

And heaven to see;

Sometime, amid the realms of fadeless beauty,

Earth's toils and sorrows past,

Find, with the dear ones who have gone before us.

Sweet rest at last.

—JOHN S. ADAMS.