

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Globe.

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

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[A Newspaper]

PRICE TWOPENCE.

NOTES BY THE WAY.

We regret we have kept waiting so long, Dr. Richard Hodgson's bright Paper in 'The Forum,' on 'Glimmerings of a Future Life'; but that is really complimentary. It is so good that it could wait; and it will be as good years hence as now, unless Mrs. Piper goes the way that Eneasius Palafino is said to have gone.

The Paper begins with the statement that there is a continually accumulating mass of evidence that indirectly lends support to the belief 'that the human individual survives the death of his ordinary organism,' and it goes on to point out the desirability of bringing people to a point of view from which they would be willing to consider the possibility that there may be evidence of this survival.

'There are so many ways of looking at the world,' says Dr. Hodgson, pathetically:—

It may be a speck in space, or a huge cauldron with a grudge for its crust, a place in which to get a hunger and satisfy it, the fighting ground for a while of dragon or ape, of Trojan or Tek, an evolutionary drama that must end in ice or fire. Many things it means to different men. One is busy with earthworms, another with stars, another with the splendour of the day or the stirrings of the human soul. Numerous investigators are hunting for further proofs that we came out of the mud, but very few are seeking indications, in any scientific spirit, of what may follow the toil and turmoil of our individual existence here. In the meantime the brightness of the old theologies is becoming dimmed, the silence of most scientific men on the question of a future life is ominous, and the mass of those cultured people who are imbued with the developments of modern biological research, negative though they be, are content to pass the problem by on the other side. They have made up their minds that any such thing as 'communication from the dead' is a foolish imagination not to be entertained by sensible people.

Yet it is easy to suppose circumstances which would produce the conviction in all rational human beings that there is a 'future life,' between which and ours there is intercommunication.

Dr. Hodgson then proceeds, in a most ingenious manner, to lead the reader on, step by step, from an imaginary condition of things, in which intercourse with 'dead' persons would be quite an ordinary event, on and away until such intercourse thinned off, and became so infrequent and so difficult to prove or to follow up, that the testimony to its reality should be deemed inadequate for more than a passing thought. The purpose of this is to indicate the fascinating character of the evidence for spirit-communication. That evidence does not necessarily fall into one of two classes—(1) where it counts for everything, and (2) where it counts for nothing. 'The evidence may be worth something—not so small as to produce no effect, not so great as to produce universal conviction.'

The upshot of the evidence published by the Society for Psychical Research is, he says, sufficient 'very strongly to suggest that human personality is much wider and profounder than has been commonly supposed, and has relations to an extraordinary *terrene* existence.'

Then follows a careful *résumé* of the evidence obtained through Mrs. Piper. Fully aware of 'the fraud practised by nearly all public "mediums,"' and having passed through the stage of believing that Mrs. Piper was an impostor, he now says that this hypothesis is 'entirely inapplicable' to her, and that he regards as 'fully established' the fact that she passes into 'a genuine trance in which the dominant personality is not the normal waking Mrs. Piper, and in which proof of supernatural knowledge is given.' In fact, apparently very much against his will, he has been driven to a 'form of the "spiritistic" hypothesis,' that 'telepathy from the dead' is a fact. It is a slightly comical way of putting it; but if, in making the passage from Westminster to Charing Cross, any one likes to use 'that blessed word' Telepathy, stick to it, by all means. Nor do we object when we see Dr. Hodgson finding salvation in his own way, and justifying himself by saying that 'the evidence of continued personal existence manifested through Mrs. Piper's trance is much stronger, taken altogether, than any other case that has ever been recorded in history.'

We note with interest that Dr. Hodgson is already beginning to bring up his scientific guns on to the new ground, for a fresh raid upon this promising soil. He wants to know why we should not pass on to weigh and analyse the products or the tenants of it. The following is curious, to say the least of it:—

Psychical science is yet in its infancy, as other sciences were centuries ago. Once the earth was the centre of the universe, and even Socrates could deem it impious to desire after the knowledge of those heavenly bodies whose goings-on were the secrets of the gods. It is not now such a fool's errand to seek some lines of intelligence that may gleam from the surface of another planet. Now there are nautical almanacs, and other suns. We can prove now the substance of stars invisible to us and chart their flammings and their kinships. So, too, we may learn that the consciousness of man is not restricted to the domain of this ordinary earthly life, our knowledge may widen as with starry systems, and it may prove no hopeless task hereafter to find some 'holometer' that 'still, despite the distance and the dark,' shall measure the energies of departed but persistent human souls.

Belief in the existence and activity of spirits is usually attributed to ignorant superstition; and, without due reflection or sufficient knowledge, ignorance and superstition are charged upon the men of past days, who believed in both the existence and the activity of spirits. But it never seems to occur to our modern agnostics that at all events the ignorance may lie nearer home, and that it is rather presumptuous and conceited of us to judge of events in other days by the experiences or prejudices of our own.

This reflection strongly occurred to us lately in again turning over the pages of 'Religio Medici' by that shrewd old writer (1642) Sir Thomas Browne, M.D., and specially in coming across the following paragraphs:—

I do think that many mysteries, ascribed to our own inventions, have been the courteous revelations of spirits; for those

noble essences in heaven bear a friendly regard unto their fellow-nature on earth; and therefore believe that those many prodigies and ominous prognostics, which forerun the ruins of States, princes, and private persons, are the charitable premonitions of good angels, which more careless inquirers term but the effects of chance and nature.

As for spirits, I am so far from denying their existence, that I could easily believe that not only whole countries, but particular persons, have their tutelary and guardian angels: it is not a new opinion of the Church of Rome, but an old one of Pythagoras and Plato; there is no heresy in it, and, if not manifestly defined in Scripture, yet is an opinion of a good and wholesome use in the course and actions of a man's life, and would serve as an hypothesis to solve many doubts, whereof common philosophy affords no solution.

There is a good deal of serious and sorrowful meaning in this jest from the Cincinnati 'Enquirer':—

'Are you willing to give anything to aid the missionary cause?' asked the mild-voiced, spectacled lady.

'Certainly,' answered the well-fed gentleman. 'Shall I make it in cash, Bibles, or repeating-rifles?'

The events, and the popular events, of the past few months put a great strain on our wish to go on believing that we are a Christian nation. Measured by the spiritual standard, and judged by spiritual results, we are, in the eyes of the world, far more like a nation of beasts of prey.

'The Savoy' for the current quarter (London: Leonard Smithers) has about it certain tones of interest, but we do not yet quite see the special use of its hideous eccentricities. What, for instance, is the meaning of its childish title page, with its bad drawing and its ugly figures? The 'Three Visions' have nothing dreamy about them. They might have been drawn by Thomas Hood if he had given up broad fun for broader fierceness; or by William Blake, if he had ceased to be artist, dreamer, and poet. The caricature of Aubrey Beardsley may be like. If so, he somewhat reminds us of his drawings, suggesting weak affectation and strong inflation. But there are some really good 'Art' things in the number.

But, to the 'Literary Contents' we turn for the stronghold of this number. Cesare Lombroso starts well with a valuable Article on 'A Mad Saint,' a genuine case of what we should call undoubted mediumship. It is the story of a simple, homely, and uneducated woman, who is evidently a seer, an ecstatic, an impressionist, and a writing medium. The analysis of her conduct is specially useful as throwing light upon all such cases. The conclusion is as keenly acute as it is broadly informing:—

Three or four centuries ago she would have attracted followers, founded monasteries, carried away crowds; she would have become a historical event. It is sad to reflect on the fate of so many men (and women?) of genius, born before (or after?) their time, or in lands incapable of understanding them, and dying sterilised, when they were not killed as rebels or heretics. Even among ourselves to-day, indeed, it is only after death that such men are admired and honoured.

This is not the only Article in the number having special interest for our readers. A highly decorative narrative, entitled 'Rosa Alchemica,' tells the story of a weird experience in connection with the 'Order of the Alchemical Rose.' It is saturated with mysticism of a most uncanny kind, and we are left to believe it or leave it as we like. We rather prefer to leave it, while acknowledging its splendid artistic power and deep spiritual suggestiveness.

THE SWAMI VIVEKANANDA lectures on the Vedanta Philosophy and Eastern Occultism at 65, St. George's-road, Eccleston-square, S.W., every Tuesday and Thursday at 11.30 a.m. and 8.30 p.m., and is 'At Home' on Friday afternoons.

The Subscription to 'Light' is 10s. 10d. per annum, post free. Remittances should be made payable to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, London, W.C.

SPIRIT TEACHINGS.

BY AUTOMATIC WRITING THROUGH THE HAND OF
W. STANTON MOSES.

THIRD SERIES.

[Mr. F. W. H. Myers having kindly sent me, by permission of the executors of Mr. Stanton Moses, three volumes of automatic writing given through his mediumship, I wish to preface the third series of 'Teachings' by saying that as much of the matter which has now come into my possession has already appeared in 'Spirit Teachings,' 'Spirit Identity,' and in former numbers of 'LIGHT,' the messages I am now deciphering will necessarily, in places, be disconnected in order to avoid needless repetition. Furthermore, absolute continuity is impossible, as the messages are written in so small a hand that even with the aid of a magnifying glass I cannot decipher all the passages, and the peculiarity of some of the writing adds to the difficulty.—M. SPEER.]

No. XVIII.

(MAY 20TH, 1873.)

What of the spirit body?

The spirit body is the real individual; and though for a time it is clothed with fluctuating atoms, its identity is absolutely the same when those atoms are dispensed with. This spirit body is perpetuated after the death of the earth body, in precisely similar sort as it exists now, veiled with grosser matter. Your senses distinguish only the gross matter which envelopes it. To us the spirit body is clear and plain. We can convey to you no idea of the relation of matter, as ye call matter to us. We are not impeded by earth matter as you are. Our view is not hindered, nor our movements. What seems to you solid is to us pervious. The atoms which the spirit body attracts to itself, and which it keeps in a state of perpetual change around it by the attractive power which is inherent in it, are no real part of the personality. They are not even permanent for the time of earth life, and when they are replaced by others, no change is visible to your vision. We see otherwise. To our eyes those atoms, accidents of earth existence, are no bar. We see the spirit body, and when the earth atoms are laid aside, it is but the throwing off of a veil which has shrouded, but has not concealed, the real individuality. The magnetic support which united the spirit body with the earth body is no longer able to resume its temporary covering. The spirit body can exist just as really without its earth body, but it would then live under different conditions. The existence would be as real but different in character.

Does the spirit body lead a separate existence in sleep?

Yes, at times; when great intellectual activity is displayed the spirit body is active. Generally, during the sleep of the body, the spirit rests, though it sleeps not, and needs not sleep. This is usually so. But there are seasons when the balance which exists in a perfectly healthy condition is upset by some cause, by disease, by anxiety, by overtaxing the intellect or the bodily powers. In such cases the spirit is disturbed, and those conditions which ye call unrefreshing sleep are presented. When perfect repose of spirit and body is obtained, then refreshment is most found in sleep.

But when the spirit does leave the body can it remember in the waking state what it has seen or done?

The confused remembrances of incidents which the spirit does not fully recollect go to form what ye call dreams. The spirit cannot indeed recall all that it sees, but the impression left on the mind is mixed with the impressions derived through the bodily senses, and so make the incoherent dream. Dreams are sometimes accurate reminiscences of what has really occurred, and they are then of that nature which ye call prophetic or warning—such are sometimes the suggested voice of the guardian who cannot approach the soul when in the body, through

lack of medium power; accordingly it talks with the spirit during the sleep of the body, and by protecting from interruption with surrounding bodily impressions, leaves the remembrance clear upon the mind. In such cases the spirit can, and does, faithfully remember. But usually the recollection is cloudy, indistinct, and untrustworthy. In rare cases the spirit body seems to be endued to you with a separate vitality. There are cases in which the bodily organisation is peculiarly amenable to spirit control: when it has been much used by spirits for purposes of communication, and when the spirit has by long practice become passive under spirit guidance. In such cases the spirit body is conducted to the spheres and is attended by its guardian, permitted to see somewhat of its future home and to learn of its duties.

This is like a case I know.

Yes. When you are passive you will be able to leave your body, as indeed you all sometimes do when under the Chief's control.

But I thought Imperator mesmerised me?

Yes, now. He exercises over your passive will a power which replaces it by his own. But of old, when your state of passivity was not so complete, it was necessary to replace your spirit by his own. And this is the case with many in being controlled. In perfect control your spirit body would have power of movement and of action, even though the recollection might be faulty.

Then in the trance state is the spirit free?

Yes, friend, but in consequence of the abnormal bodily state it is better to keep it in a perfectly passive state. The consequence of a separation between spirit and body, unless great care were exercised, might be death. Indeed, sudden snatching away of the soul is frequently due to some such cause. The spirit is severed from the body suddenly, finding itself unable to renew the connection which was temporarily dispensed with. Strictly speaking there never can be a separation between the spirit body and its earth covering till dissolution ensues. A cord of light, more or less attenuated, connects them. When this is severed the connection ceases at once and for ever, and cannot be renewed.—D.

No. XIX.

(MAY 22ND, 1873.)

Serjeant C. and I were discussing the existence of a lower order of spirits last night. Do you know of such?

We know of no spirits save those who have lived on your earth. The existence of spirits who are of inferior order of intellect is illusory. Your air is indeed peopled with spirits who are palpable to your gaze and touch, but they are the lower spirits who have become gross and earthy, and so hang round the earth-sphere. We know of none else.

Were those who spoke to us what they pretended to be, do you know?

Yes, they were good and true spirits, and rightly told you of their identity. They are spirits of a not very developed order, but good and true.

But Miss — says they constantly tell her falsehoods.

No, friend; but their communications are coloured and distorted by the complexion of the medium's mind, which is positive, and not amenable to spirit influence. It is because you are so sensitive to spirit guidance, as they told you, so receptive of truth, and yet so cautious in the sifting of evidence, that we are enabled to give you messages so full and so satisfactory.

They spoke of me as of one destined to play a great part in this matter. Can they see the future then?

No; but they would at once recognise you as one marked out by signs known to spirits: by the light which

encircled you; and by the guides who attended you. They would need no telling to know that you were delegated for a work of eminence.

Tell me of my work.

You will be told in due course. We speak not till we have the Chief's permission. Friend, you must be patient and passive.—D.

No. XX.

(MAY 23RD, 1873.)

Friend, you were told awhile ago of what your work is, viewed by spirits who know not of you. They said well that for you was appointed a high and holy work; that to you is given the afflatus of spirit-influence; the direct guidance of the ministering angels of the Most High. Beware how you trifle with the mission. Nay, that you do not. But beware how you draw back from the work to which you have been consecrated, lest it be to you a cause of retrogression instead of progress. Fear not; you need but earnestness and truth-seeking, care, prudence, and firmness.

But you frighten me. I cannot rise to any such standard, and I am perpetually doing wrong.

No, friend, you will be guided aright. Only keep quiet and passive, and be not over-anxious nor over-zealous. Wait and watch, we have frequently said; and faint not when the time of trial comes. Avoid specially over-carefulness and anxiety as to that which is beyond your control. Leave that to us.

Oh, Thou All-wise Creator, who formest for Thyself the instruments of which Thy work is in need, and who dost not seek for more than Thy servants can afford, do Thou help us to pour out a more full measure of gracious influence on those whom Thou hast chosen. Bless them with zeal, and purity, and love, and faith, and courage. May they be bold to speak, and patient to learn the truth. May this Thy son be blessed with that which he needs for his mission: and may he, by patient perseverance and zealous loving work, be a source of blessing to many.

Friend, be of good cheer. Watch and be ready.

DOCTOR.

No. XXI.

(MAY 25TH, 1873.)

I should like to have communication with Rector about himself and his writings. I am in doubt as to rival theories of his life.

Friend, thou needest not to be careful about the earth life of one who has long since forgotten his earth identity. But if a wish be present, that I teach thee concerning my bodily existence, know that I was on your earth plane a Bishop of the Church of God and of His Christ. I lived at Portus, near Rome, not, as some have falsely fabled, at Portus, in Arabia. And I witnessed to the truth, yielding up my spirit to its God, in confidence and trust, albeit the body was destroyed by a violent death; not, indeed, as Hippolytus, son of Theseus, perished, being torn asunder by wild horses to which he was tied, but by drowning. Nor was the reigning Emperor other than Maximin the Thracian. My life was greatly spent in refuting errors and heresies which even then defiled the purity of the truth. My great master, Ireneus, taught me what he had heard from St. Polycarp, who in turn conversed with the ever-blessed St. John. I wrote, too, much in confutation of heresies as they developed under different leaders—the Ophites, the Simonists, the Basilidians, the Docetæ, and the Noetians.

I scarcely remember some, but I know others; the Docetæ, who were they?

Ophites were a sect of the Gnostics, taking their name from *Ophis*, the Serpent. They trace all to the brain, the

seat of knowledge, which is, they say, in shape like the serpent's head. Hence their chief sect is called the Naasseni, from the Hebrew for a serpent. Man, they said, was of three parts—rational, psychical, and earthy. These three were combined in Jesus, and each spake through Him. There are, they said, three kinds of existent things, angelic, psychical, earthy; and three Churches corresponding; and three divisions of all men, elect, and called, and captive. They falsely traced their system through Mariamne to St. James, the brother of Jesus. These also I refuted, for they grafted Phrygian Judaism on Christianity, even as the Valentinians, Gentilism. One Justinus, who conversed with the blessed St. Peter and St. Paul, explained the heresy and expounded it.

This has passed now!

Many old errors survive in new forms, and vex the spirit which inquires. We have shown you how we wrestled with error; we do not further speak now. We will tell you further of the truth.—RECTOR.

MRS. BRIGHAM AT STRATFORD.

At the Hall of the Stratford Society of Spiritualists, West Ham-lane, on Sunday evening May 24th, Mrs. Brigham, of New York, delivered an 'inspirational' address to a crowded audience of the members and friends of the Society. So great was the number of persons who came to hear the discourse that many had reluctantly to be turned away from the doors.

After a selection by the orchestra of the Society and an impressive invocation by Mrs. Brigham, the president, Dr. Reynolds, who occupied the chair, offered some preliminary remarks. Drawing the attention of the audience to the English and American flags which decorated the platform, he expressed a fervent hope that the hands of the English and American people might ever be united in friendship, a sentiment which was received with acclamation. He felt that all present would unite in according to their American visitors (Mrs. Brigham and Miss Belle Cushman) the heartiest welcome that an English audience could bestow.

Mrs. Ronald Bruley then sang 'O, rest in the Lord,' after which Mrs. Brigham, who was received with loud applause, said:—

Mr. President, ladies and gentlemen,—I cannot tell you how these English welcomes have affected me. I have been the recipient of them now several times, and I know they are not just from the hands or lips—they are from the heart; and so from my heart I thank you in my friend's name as well as my own.

Dealing with the nature of her mediumship, Mrs. Brigham said that her addresses were wholly unpremeditated. She was required to 'take no thought for the morrow.' Standing in front of her audiences, she was accustomed to express a mental wish for inspiration, and in the course of a few moments it came, and she spoke what was given to her. A gentleman of a sceptical turn had once asked her how she knew when to stop, remarking that if he possessed such a gift he would be afraid to exercise it, for fear he might not be able to put a suitable conclusion to the stream of inspiration. Her reply was that if the power which controlled her utterance was intelligent enough to begin to speak through her, she felt it might be safely trusted to exercise intelligence enough to know when to stop. (Applause.) Nevertheless, she might say that the termination of some of her discourses took her by surprise. Often she felt that the pause was only temporary, and waited for a renewal of the inspiration; but it did not come, and she found that the lecture was finished. Referring to her improvisations in verse, she stated that in this case, the inspiration came to her, one line at a time; having delivered one line she had not the remotest idea what the next line would be. Her public work was therefore an example of implicit faith, of perfect confidence in the direction and inspiration of unseen powers.

At the conclusion of these remarks, Mrs. Brigham submitted herself to the influence of her inspirers, and spoke as follows:—

The Crown! Do not picture to yourselves some golden, jewelled, magnificent object of your material world, and yet hold the word in your thought and find for it an application to each individual existence. Long ago there was on the earth a

teacher who rose from the common ranks of men—neither from the lowest nor from the highest, but from the middle class—the class of toilers; one who doubtless received a certain kind of spiritual education and who, weaving it into his life of toil and of meditation, became fitted for the wonderful, yet brief, work that he was to do. He chose a few followers from amongst his fellow-toilers and gave them a message—a gospel—and sent them forth. Sometimes they went two by two before his face into the different cities and places whither he himself would come after them. Sometimes he went with them and taught. He chose to speak from the decks of ships or from desert places or mountain-tops. It mattered not whether beneath him was the blue, rolling Galilean Sea, or the firm, immovable mountain-top, which symbolised the immortal truth which he had to bring. He appealed to the best in humanity. He brought life in its fulness, its glory, and its immortal beauty, to light; he taught the simple gospel of humanity, finding in the commonest things of life meanings so sublime that the mind seemed almost compelled to receive and understand his words in all their fulness of meaning. Yet how little did men understand him when he spoke of his Kingdom! To this day one hears the Christian believer talking of the crowns that the glorified will wear in the Kingdom of Heaven. But what does this mean? Does it mean that when those who are redeemed, as the Church says, are gathered together in a little happy company, they shall each wear a crown? A crown is for a King, and a King must have a Kingdom to rule. Are all the women to be queens and all the men kings? If so, where are their kingdoms? Where their followers? Whom shall they rule? And yet we have chosen for our subject to-night 'the Crown.'

Man (said the speaker) was a spirit, clothed upon with a material structure; an immortal spirit which came as a breath from the Infinite Spirit, having his place as an idea in the mind of God before he was a cradled infant in this earthly life, having this life for his discipline, as his school-house, having his tasks to learn and often seeing his way but dimly through the bitter tears of grief and disappointment. But this life was a pilgrimage; it was never intended to be a resting place. And yet, passing through it, every human spirit had its wonderful current of personality; each one peculiar, distinct, identified as he should be for ever. The loving mother held her babe in her arms, and looking into the limpid depths of its eyes, declared in her maternal ecstasies that there was never a baby like it in this world. 'Oh,' someone might say, 'that is simply the fond conceit of the mother; that is simply the blindness of love. Love has always been blind.' But the blindfold image of the little god of love was for the boyhood and girlhood of the race. Nowadays we were nearer the manhood and womanhood of humanity, and Love had grown great; his little wings had expanded into great white pinions, and he was no longer blind. So that when the mother said that there had never been any child like her child, one might say, 'You are right, mother; there never was a child like your child in the world, and there never will be another.' 'Oh, envy, oh, jealousy in man and woman,' cried the speaker, 'die before the splendid light of Truth!' No man could ever take the place of another man; no woman the place of another woman. Each individual had his place in the Universe, a place that was his for all Eternity. Each individuality was as clear and defined in outline, as vivid and distinct, as a mountain that rose sheer and sharp against the deep blue of a winter sky. Each distinct life would be forever distinct. Some might say that each life was largely governed and moulded by circumstance and accident. But there were no accidents. In turning over the leaves of a book, one might light upon a striking picture, and express surprise to see it there. But it had been there all the time; it was only that the observer had not opened the book in that place before. When one considered the events of life one might say that one's circumstances, education, environment had made a given life what it was, had shaped its identity, but let them remember the inspiration of a teacher whose mediumship had shone like the sun through the ages, and who said: 'There's a divinity that shapes our ends, rough-hew them how we will.' It was true, then, that however much the individual seemed the creature of circumstance, there was that in the distinctness of his being, that in the peculiarity of his development, that in the very drift of his life that disclosed the outline of the wonderful destiny of existence. It was a glorious thing to realise that this destiny sloped upward, heavenward, towards the sunrise, from the midnight to the dewy morning twilight.

our lives must rise, our dreams, our ambitions, our very heart-aches, as we called them.

But Theology said this was a great mistake, and bade them look back on the shadows and traditions of the mouldering past to gain the clue to their destiny. It told them that when the first man was created the task assigned to him was to dress and keep a garden. But surely it was a worthier conception of the destiny of man to say rather that he was put into a desert in order that he might turn it into a garden. Let them look back upon the past history of their country, back to the time when the land was covered with the deep morass, the impassable forest—a picture wild and terrible—and think how, with patient labour, man has toiled age after age, until the wilderness had become a garden; and the glory and power of humanity thus far had been vindicated and assured. Thus might each man learn of the power that belonged to him as a spirit, and see how the countless proofs afforded by modern Spiritualism confirmed the evidence of the olden days; thus might he learn that he could never die, that he was born for something grander than this world could give.

But those who thus became assured of their immortal destiny—what were they doing? Drifting; dreaming; singing that in the better land they would lay their burdens down? Was that what mortal life meant? Surely it was not thus that the crown was won. Years ago, beyond the broad Atlantic the noble flag emblazoned with silver stars lay with its folds trailing in the dust—as though it brooded in grief over a national wrong. It was thought that Liberty was for the white races; it was too small a garment to be spread over men whose skins were black. It was said that the white races were the elect and the black ought to serve them. But here and there a voice was raised against the dark error. Garrison, Phelps, Henry Ward Beecher, amongst other noble minds, exposed the dismal fallacy. But the people said, 'Silence these agitators; we do not want them; they disturb the quiet of the State.' At last a woman (one of those of whom St. Paul, alas! spoke disparagingly) took her pen and wrote a story, and she wrote so vividly, so brightly, so truly that the people could not help reading it. And as they read their souls began to stir within them. A great awakening began all over the land, and when at last the storm broke it was known that the book which a woman wrote had much to do in awakening the people, and it was her hand that was so largely instrumental in restoring the national honour and enabling the national flag to wave aloft once more in unsullied dignity. The mind of Harriet Beecher Stowe, men said, was now clouded; time, like the Indian summer haze, had settled on the falling leaves of her life. But she wended towards the land of eternal summer. Those who said 'the mind is failing' should learn that the body is but the machinery through which the spirit worked. It was but as a garment which, becoming outworn, was laid aside. A little time ago it was said that a man, moved by the spirit of admiration and reverence, visited Mrs. Stowe. She looked at him with dazed and dreamy eyes as he said, 'Madam, will you allow me? I want to touch the hand that wrote "Uncle Tom's Cabin."' She gazed at him wonderingly. 'I did not write "Uncle Tom's Cabin,"' she replied. 'Why, madam, who did?' said her visitor; and, whispering, she replied, 'God wrote it.' People said that this was because she was so old, and drifting into the condition where we forget. But this was not so. She was nearer to the morning land, and when she said 'God wrote it,' she spoke very truth, for, whenever a soul was prompted to do that which would raise and ennoble its fellows, then it might be truly said that the hand of God was in the work. It was the soul of life, the spirit of truth, that lifted Humanity nearer to that state where the crown might fit its brow. But all might share in these divine labours by endeavouring to uplift the fallen, and to shed abroad a pure and holy influence.

This crown, then, what did it mean? It meant that the destiny of every man was to be a king. The destiny of every woman in the world was to be a queen. The man had to be king of himself, the woman queen of herself. It had been said that the grandest thing man had ever done in the way of discovery was done after weary days and nights, sailing through seas of discouragement—sailing with but one purpose, and that to succeed. What did Columbus discover? A new world. But when man discovered himself he was grander than Columbus. When man realised what was in him—the wonderful powers of reason, the glorious powers of progress, the development of all that was heavenly and divine—then he had the greatest of all

truths. It was the crown of self-respect, the crown of self-control; it was that which made us self-centred, that which made life a sphere rounded in all harmony and beauty. Man had been angular in his development. Genius had unfolded itself in various directions; but how few had been spiritually rounded and developed; how few had been harmonious in their growth. Let them think of the music of a perfect orchestra—how the heart of the leader throbbed rhythmically to the music; how every note had its place and every instrument had to be perfectly attuned. There was something for every musician to do; the leader could not do it all. They might have heard of the barbarous monarch who once listened to one of the finest orchestras of a civilised country. He heard its most exquisite melodies with indifference, and at the conclusion stated that he had only liked the first piece which they had performed, and this he asked them to repeat. And after several unsuccessful efforts, it was found that by the first piece he meant simply the tuning up of the instruments. That had appeared to him the most beautiful and perfect piece of music. Now, in the world's progress they had heard the tuning of the instruments, the discords of the past, the blare of the bugle on the battlefield, and the cries of the oppressed. They were not barbaric enough to-day to wish for a repetition of the tuning of the instruments that made up the great orchestra. They might look now for the music of Humanity, remembering always that it was given to none merely to sit and listen; for each there was a part to play. 'And so,' said the speaker in conclusion, 'so shall life grow harmonious, and in that harmony the glory of the crown shall shine about you, and you shall remember that it means most truly—the Divine in the Human.' (Applause.)

At the conclusion of the lecture, the following subjects were submitted for impromptu poems:—'Well done!' 'The Message of the Flowers,' 'Walking in the Valley of the Shadow,' 'The God Idea,' all of which were treated with consummate skill, the various themes being interwoven with each other through the poem.

A selection by the orchestra followed, and, with a brief invocation by Mrs. Brigham, the proceedings terminated.

In a closing note, it may be permitted to the writer, while felicitating the Stratford friends on the successful service on the occasion under notice, to congratulate them also on the vigorous growth of their Society. Its progress under the able and energetic care of the president, Dr. Reynolds, and other friends, including Mr. T. R. MacCallum, the secretary, is gratifying in the extreme, and should be of happy augury for the future progress of the movement generally.—D. G.

NEW PUBLICATIONS.

- 'The Lyceum Banner,' for June. Thomas Olman Todd, Publisher, Sunderland. Price 1d.
- 'Cassell's Natural History,' Part I. London: Cassell & Co., Limited. Price 6d.
- 'The Humanitarian,' for June. London: Hutchinson & Co., 34, Paternoster-row, E.C. Price 6d.
- 'The Photogram,' for June. Special Painters' Studies. London: Dawbarn & Ward, Limited, 6, Farringdon-avenue, E.C. Price 3d.

CLAIRVOYANCE.—An interesting episode of the clairvoyance given by Miss MacCreadie, at Cavendish Rooms, last Sunday evening, was the description of an old lady habited in an old-fashioned costume, which was minutely described. Madame Volekman, to whom the delineation was addressed, at first failed to recognise it, but eventually acknowledged its accuracy, stating at the same time that it was the description of a picture in her possession. It appears that this picture hangs in a room at Madame Volekman's country house, and is a portrait of her father's great aunt, the Countess of F., who lived during the days of the Commonwealth. Madame Volekman was greatly pleased and surprised at receiving this description, as the existence of the picture was totally unknown to the medium. She suggests, very pertinently, that the incident throws considerable light upon the fact that descriptions of spirit friends are sometimes unrecognised by those to whom they are addressed. In the present case, of course, she had no knowledge of her ancestress except by tradition, and but for the picture would have failed to recognise the description.

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OUR COMRADES.

We have just been looking through and disposing of a pile of American and Australian Spiritualist papers, the accumulations of a few months; and, in addition to the slight attack of headache which this undertaking always leaves behind, we have received two very strong and rather conflicting impressions. One is, that in these publications there is a large amount of extremely able writing; the other, that 'the Cause' is greatly damaged by the sickening frauds which beset it.

Amongst these papers we will specially mention 'The Banner of Light,' 'The Philosophical Journal,' 'The Light of Truth,' 'The Progressive Thinker,' and 'The Harbinger of Light.' The papers vary in their drift and tone as widely as our London papers—'The Record,' 'The Spectator,' 'The Christian World,' and 'The Agnostic Journal,' or even 'The Freethinker'—and, although many would think the assertion wanted a great deal of proving, we venture to say that the real thinking contained in the Spiritualist papers we have named is far superior in weight and examination to the thinking of these, their scornful brethren in London. We do not deny that the thinking has often some queer neighbours, and that bright-eyed philosophy has sometimes to endure as best it can the company of the ribald or hysterical. But no unprejudiced reader would say that these papers were perfunctory or dull. This fact about Spiritualism we commend to on-lookers. We do not profess that we are united, or learned, or judicious, or prudent, or eminently respectable; but we do say that we are very much alive, that we are determined, and that we believe we are pioneers. We have no creeds to contradict us, no conventional forms to misrepresent us, no dead hands to hold us. All our hands are alive!

Of course, there are many things in connection with Spiritualism that we are not proud of. Many who are attracted to it are excitable, inexperienced, crude; others, under the influence of its emancipations, lose their balance and their heads, go off into erratic courses, or strike out into wild negations; others, again, in their hunger for occult phenomena, half invite and half create imposture or gross exaggeration; and, beyond all, the inevitable lights and shades that play about the subject itself, with its contradictions and confusions, lead to disappointments or disgusts. What then! Are we to turn away from the uncertain paths—from the revealings that need so much unraveling—from the spirits that seem so unspiritual—from the angels who at times suggest not Heaven but Hell? Let one of these papers whose names we have mentioned, 'The Light of Truth,' give the reply:—

Don't denounce Spiritualism because some things come to you that seem wrong. Persevere, and be patient, charitable,

helpful, and you will find that Spiritualism's greatest tenet is a true one; namely, that man is a progressive being, and knowledge is his everlasting portion. You will grow in wisdom, independence, and power. Apparent failures and discrepancies are knotty problems for you to solve, and as you solve them you will 'grow in grace and the knowledge of God.' Ignore nothing that will give you knowledge and wisdom, though it be through a pathway strewn with humiliation and chagrin. Because you fell through your side-walk yesterday, you don't tear the whole side-walk up—but repair it.

The early Church fell into various errors, and finally drifted into formality, ignoring the spirit. Orthodoxy, through its many creeds, is a ladder, with many rungs, by which man has been climbing out of the abyss. Heterodoxy represents the higher rungs of the ladder, and Spiritualism is but the trap-door that opens to the roof-garden of the millennium in which the spirit—the Christ—the anointing which was upon Jesus—will rule the earth, and man will be able, because of his clearer vision, to practise the Golden Rule.

Do not accuse us of heresy, dear Christian friends. Instead of overturning Christianity, we are reviving it. We are bringing to light its true beauty, its real heart. Love was the foundation stone laid by the Nazarene, and spirituality the superstructure. Many have passed by the stone which is become the head of the corner, and now He, the Spirit of Truth, has come again, while some have been and are still looking for Him to 'come in the flesh.' In one physical form, lo, He is right among us, teaching us the way of life. 'In the flesh,' verily, but in many forms, this spirit of love is now manifesting His presence. Grandeur and greater grows the thought of brotherhood, and soon it will overturn all the thrones and powers of physical force, stronger and more menacing though they may be than ever they were before.

Surely this is as judicious as it is keen, and as thoughtful as it is sound. The same paper has two precious little paragraphs which cannot be too much commended:—

One fraud among mediums casts odium on all the rest in a community; and it behoves honest mediums therefore to aid in eliminating the dishonest ones. Condemning fraud implies protection to the just, on which principle we stand. Honest mediums have nothing to fear; dishonest ones everything.

Spiritualists! don't forget the sanctity and importance of the home circle. It is there that all phenomena are known to be without duplicity.

These paragraphs bring us to the second of the two impressions which we said we had received from these papers—that 'the Cause' is greatly damaged by the sickening frauds which beset it. What is the remedy? Frankly, we do not know. The probability is that the causes and sources of fraud and folly are much more numerous than many imagine, and that some of these are not on our side of the veil at all. When the world ceases to send out frauds and fools to 'the other side' the end of fraud and folly will be reached, for then both sides will be pure and free from blame; but while these hindrances exist here they will be likely to exist there to baffle and disgust us.

It is certainly a consolation to find that every one of the papers before us is hot against iniquity. If denunciation and the lighting up of search lights could sweep out fraud and folly we should hope for a notable cleansing. That, as we have said, is consoling; and we think that, in common fairness, our critics and scornors should take note of the fact that it is the believers who, as a rule, drag the frauds to light and brand them. We think salvation is to be found in the direction indicated by 'The Light of Truth'—'Don't forget the sanctity and importance of the home circle.' For a long time we have recommended inquirers to help themselves. We do not in the slightest degree disparage public mediumship; we only wish there were more of it of the convincing kind; but we do think that the best results are to be obtained at home. 'Seek and ye shall find' is always true, but we must seek aright, with quiet patience, with 'one heart and one mind,' 'in spirit and in truth.'

THE QUESTION OF LUCIFER.

I should like to publicly thank M. Papus for his courteous and satisfactory reply to my questions, and your correspondent 'Quæstor Vitæ,' in like manner, for the valuable matter which he has added. The statement by the English Senior of a Hermetic Society, cited in his article, had been given previously in substance to myself, and is incorporated in my forthcoming book.

With regard to the papers recently contributed to your columns by Mrs. Alice Bodington, we may all agree in a general way with Mr. Lillie that they possess a certain interest, but the writer being remote from the centre of information, it is not surprising that she should fall into the error of misplaced confidence in her French authorities. The story of the apparition of Lucifer in the presence of a French Abbé is a case in point. It has gone the rounds of Luciferian literature in Paris, and has throughout been accepted as true, but all the same it is pure fiction. 'Aut Diabolus aut Nihil' appeared anonymously in 'Blackwood's Magazine' for October, 1888, when its convinced accent, its air of intimacy, and its elaboration of personal details, made it pass with many persons as substantially veridical and only thinly veiled as to characters. In the last respect many attributions were speedily made, but they were wrong in every case, and the little work has since been reprinted by its author, who distinctly disclaims in its preface any foundation in fact. The story is admirable, from a literary point of view; it has been the model of numerous French histories related by the witnesses of Lucifer, and having the same claims on truth, including that of Gaetano Carbuccia at the beginning of 'Le Diable au XIX^{me} Siècle,' and not altogether excepting that of Mons. Jules Doinel, otherwise Jean Kostka. It is hard upon the Luciferian conspiracy that its most masterly and most quoted instance of an apparition of the Prince of Darkness should thus collapse; but it is not wanting in justice. I may add that the more brilliant part of the narrative is not the account of the apparition, but the miscellaneous conversation at a dinner table, which precedes and introduces it. The experience of Gaetano Carbuccia, of which Mrs. Bodington provides a condensed translation in your issue of May 9th, is, I have already hinted, of similar evidential value to that of 'Aut Diabolus aut Nihil,' but has no literary excellence. I have sifted it as far as possible, with results which will be shortly forthcoming, and need not therefore be forestalled here. So far concerning the alleged apparitions of the Principle of Evil.

Your other correspondents, Mr. Arthur Lillie and 'C. C. M.,' are reasonably reluctant to reject the enormous mass of material which has been filed as evidence by the witnesses of Lucifer, and they regard the statement made by M. Papus as insufficient. Mr. Lillie, indeed, goes so far as to suggest that this statement is capable of a double meaning, with which I venture to disagree; but, in view of other facts, it is not in any case an element of importance in the discussion. I beg to say that, before the interview with Papus appeared in your columns, I had already completed an exhaustive analysis of the evidence adduced by every witness in the present case, and I find that they are to be classified as follows:—(a) The first recipients of the revelation, i.e., the publishers of the first documents bearing on Palladism and the Masonic cultus of Lucifer. These are Leo Taxil and Adolphe Ricoux. Leo Taxil has earned for himself a questionable reputation in literature, and the cynical comment on his conversion is, *il faut vivre*. Mons. Ricoux seems unknown, but, seeing that he praises and defends Leo Taxil, it is suggested that he is identical with M. Gabriel Jogand Pages. It will be agreed that this is severe, because M. Pages is, in fact, Leo Taxil. (b) Witnesses in support of the revelation thus given, who probably deal in the most gross misstatements; these are Dr. Bataille and Diana Vaughan. (c) Witnesses who know nothing at first hand, e.g., Mgr. Meurin, Archbishop of Port Louis. (d) Naïve and foolish witnesses, who see the devil everywhere, but are not acquainted with Palladism, e.g., Jean Kostka. (e) Pastepot compilers of books, who are not Masons, and have no source of knowledge, e.g., A. C. de la Rive. (f) One formidable witness who has been a high-grade Mason, whose diplomas are recited by 'C. C. M.' in your issue of May 23rd. This is Domenico Margiotta, who affirms his close connection with the Supreme Dogmatic Directory, his membership of the Palladium, &c. About this person the entire controversy will, perhaps, subsequently turn. What I have actually made out concerning

him it would not be fair to my publisher, Mr. George Redway, to disclose here, but I may say that the question of Lucifer, so far from being likely to close, is only beginning to be interesting, and it is probably the most curious question which has ever been raised in connection with Masonry. There is more than one respect in which I admit that I have only trimmed its fringes. I must, however, warn 'C. C. M.' that Diana Vaughan is guilty of grievous misrepresentations in regard to the English names she quotes in connection with Satanism, and wholly outside the instance of the Hermetic Elder mentioned by 'Q. V.' I have an overwhelming case against her. As to Rear-Admiral Markham, this question has been too late for my book, but I will endeavour to investigate it, and will inform your readers of the result. With regard to the demitted Mason, Zola, I shall shortly be in possession of particulars, but when he describes himself as Ex-Sovereign Commander of the Masonic Order, he is talking nonsense; that is a title peculiar to certain Rites, and it is not general to the Order. I infer from his confession that he was under the obedience of Memphis and Misraim. It is not a conclusive confession; the Memphis and Misraim Rites are wholly occult; but it can be stated absolutely that they in no sense connect with any cultus or doctrine of Lucifer. At the same time, a person embracing the Catholic faith would *ipso facto* regard all occult science as diabolic, its symbolism as Pagan, and its doctrine as subversive, not, indeed, of every form of religion, which the ex-Mason ignorantly affirms, as if Paganism were not a form of religion, but certainly of the dead letter of exoteric orthodoxy, and especially its Latin type.

I quite agree with 'C. C. M.' that Dr. Bataille could not well have invented Palladism, seeing that he was preceded by the Taxil 'divulgations.' Dr. Bataille is, moreover, a man of no special literary aptitude, while Leo Taxil has considerable versatility, and has shown on previous occasions most unenviable powers of invention. We must also remember that he was first to announce the conversion of Miss Vaughan, which he did in the 'Revue Mensuelle.' Whether or not their inventor, the Palladian rituals he published are a storehouse of borrowed goods, and are in all respects highly suspicious.

Mr. Lillie's article, in addition to its accusation of 'word-fencing,' with which M. Papus will be competent to deal, should it seem advisable, contains certain citations from Eliphas Lévi, designed to show that the French Magus was a 'full-fledged Palladist,' identifying the Akasa with God, and terming this force Lucifer and Baphomet. Mr. Lillie is mistaken in these inferences. When Lévi says that 'God for us is the Azot of the sages,' he adds, what is not quoted by Mr. Lillie, that he will explain his meaning later on. As a fact, he gives us ('Dogme,' p. 90) the Kabbalistic equivalent of Azot, which is the Hebrew Tetragram, *Jod He Vau He*. The term in occult philosophy is the expression of the absolute. As an old student of Eliphas Lévi, I assure Mr. Lillie that he is quite mistaken in identifying it with Akasa. It should also be remembered that the 'Dogme et Rituel de la Haute Magie' is a highly occult work, written in the technical language of Hermetic science, and most liable to misconstruction unless it be compared with the later and simpler writings of its author. If Mr. Lillie will refer to my 'Mysteries of Magic,' page 38, *et seq.*, he will find the substance of Lévi's doctrine concerning the True God. Mr. Lillie's second quotation is perfectly correct, but it does not constitute Lévi a worshipper of Baphomet, which is undoubtedly a Hermetic and alchemical symbol, but it is nothing more. 'The Baphomet is not a god,' says Lévi, 'it is the sign of initiation.' ('Livre des Splendeurs,' page 206.) The third quotation, concerning Lucifer, is simply the statement of a fact in Kabbalistic symbolism, and Lévi, for whom angels and demons were alike speculative hypotheses, never taught the personal existence of the Light-bearer any more than of the devil. The fourth quotation is, I regret to say, mutilated, and my impression is that it has been obtained at second-hand; it perversely omits the very essence of the statement. When affirming that the initiates of occult science adore Baphomet, Eliphas Lévi brackets the following words: 'I speak of the inferior initiates and profaners of the great arcanum.' After this I trust that the Palladism of Lévi may be allowed to rest.

Lastly, I speak under correction, but I think that the supposed Satanism of the five Parisian temples will prove of an imputed kind, and that it is a device of the Father of Lies in that special mode of his manifestation which is called 'Mr. Walker'—a name derived from his occupations in the book of Job, when he went to and fro upon the earth and walked up

and down in it. He has been engaged in the same pursuit for some time past in Paris, and there is no spectre in all the world of ghosts who walks more manifestly.

ARTHUR EDWARD WAITE.

P.S.—When the above communication was written I had not had the advantage of seeing 'C. C. M.'s' last letter on Palladium, nor yet Mrs. Bodington's supplementary contribution on 'Apparitions of Lucifer.' With regard to the first, it should be observed that the alleged quotation from Albert Pike contains gross thefts from Lévi, but so mutilated as to read in an opposite sense. Thus, for 'intelligent disciples of Zoroaster,' Lévi writes *unintelligent*. All citations from the Secret Instructions of Pike given by the witnesses of Lucifer embody similar thefts. I must register my grave doubt that the great American Mason would have been guilty of such a dishonest travesty. With regard to Mrs. Bodington's paper, the coincidence which interests her, namely, the similarity in the descriptions of Lucifer given by the French witnesses, is to be explained on the lines I have indicated; they are imitations of *Ant Diabolus aut Nihil*. I must add that your contributor is mistaken in classing Jean Kestka among Luciferian Freemasons, for the Palladium is nowhere named in his book.

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Further contributions will be thankfully acknowledged by Frederick H. Varley, 82, Newington Green-road, London, N.

THE POETRY OF DISTANCE.

Are not all natural things, it may be asked, as lovely near as far away? Nay; not so. Look at the clouds, and watch the delicate sculpture of their alabaster sides, and the rounded lustre of their magnificent rolling. They were meant to be beheld far away; they were shaped for their place, high above your head; approach them, and they fuse into vague mists, or whirl away in fierce fragments of thunderous vapour. Look at the crest of the Alp, from the far-away plains over which its light is cast, whence human souls have communion with it by myriads. The child looks up to it in the dawn, and the husbandman in the burden and heat of the day, and the old man in the going down of the sun; and it is to them all as the celestial city on the world's horizon, dyed with the depth of heaven, and clothed with the calm of eternity. There was it set, for holy dominion, by Him who marked for the sun his journey, and bade the moon know her going down. It was built for its place in the far-off sky; approach it, and as the sound of the voice of man dies away about its foundations, and the tide of human life, shallowed upon the vast aerial shore, is at last met by the eternal 'Here shall thy waves be stayed,' the glory of its aspect fades into blanched fearfulness; its purple walls are rent into grisly rocks; its silver fretwork is saddened into wasting snow; the storm-brands of ages are on its breast, the ashes of its own ruin lie solemnly on its white raiment.—RUSKIN.

'WHAT THE CARDS TELL.'—We give in our advertising columns particulars of a little work recently published by Downey and Co., under the title 'What the Cards Tell.' We have no knowledge of Cartomancy, and, perhaps on that very account, no great faith in it; but if any of our readers care to know what can be said in its favour, and to learn 'the simple and easy methods,' as the authoress calls them, of telling one's fortune by the cards, they cannot do better than consult the lucid and interesting instructions given in her very pretty little book.

HYPNOTISM.—Mr. Isidore de Solla writes from 5, Harrington-square, N.W.: It might prove of interest to some of your readers who unhappily are suffering from so-called incurable ailments, to know what Hypnotism did for a friend of mine, who for upwards of five years was treated unsuccessfully by physicians of high repute. Ultimately, one of her medical advisers recommended her to consult Dr. Bramwell, with the result that in the space of a few months the lady improved so greatly in health and spirits under hypnotic treatment, that she has since been able to undertake a journey to Australia, all but cured, and positively rejuvenated in appearance.

OUR VITAL BODY AND ITS BIOMETRIC ENERGY.

By DR. BARADUC.*

(Continued from page 256.)

From three hundred cases observed and classified by Dr. Baraduc, he concludes that of three units of universal vital force attracted and absorbed by man, two are retained and organised as our vital body or soul, while one is exteriorised and returns to the Universal, carrying some of our human quality with it. Our individual 'sum' may be said to be those two units which are retained as reserve, and not exteriorised.

The two movements of nutritive and psychical activity above referred to vary in their relative proportions in every individual. In some few cases they are equilibrated, but in most there is an excess in either of the two directions. These variations are indicated by the movements of the needles of the bio-meter, which show the difference between the vital and psychic, or right and left hand, radiations respectively, which differ both in rapidity, in regularity, and in intensity, with different individuals, thus giving a vital temperamental formula for each person, and which in the three hundred cases referred to have been arranged into seventeen classes.

This formula is shown by the bio-meter to vary from day to day with the same individual, according to his state, and, indeed, even according to his passing moods.

Using the indications thus afforded, Dr. Baraduc has instituted a system of treatment in which electro-therapeutics is combined with 'suggestion,' or transference of psychic vitality, and brought to bear upon the activity of any of the four vital centres already referred to, which may have fallen below, or exceeded, its relative, normal activity. He presents some interesting suggestions with regard to hysteria as being the effect of a disturbance in the relative activities of these four vital centres and their interactions on each other, and of their possible invasion into each other's domain.

Referring to the circuit of vitality through the cerebro-spinal and sympathetic ganglionic nerve systems, he says that vitality acts through the centre of the cells of our organism, and attracts there the elements required from the blood. In this he appears to confirm the microscopically-discovered law of Karyokinesis, as taught in modern histology, which again illustrates the universal law of action from the centre already referred to, as occurring in the organism and in the macrocosm. He presents each cell as constituting a triune unity of a psychic or spiritual nucleus; a vital or soul-body which intervenes between this and the material body. The organism itself resumes this law synthetically. Kabbalists will recognise the identity of this presentation, with their Neschamah, Ruach, and Nephesh principles. Dr. Baraduc's work includes some curious diagrams bearing on these questions, which fringe on the domain of occultism.

A fact which will specially interest readers of this journal is that he shows that mesmerisation or suggestion carries with it a transference of the vitality of the operator, entailing a loss to him (which, however, he compensates himself for by re-attracting from the Universal vital force) and assimilation by the subject of some of the operator's vitality. There is consequently a fusion or coalescing between the two, which fact should not be lost sight of in mesmeric experiments. But such reaction presupposes consonance between operator and subject.

Telepathy, he says, is effected by exteriorisation of psychic force or vitality, and a connection with the subject by means of a vital current or connecting line; but it also implies unison or consonance of temporary disposition, or identity of vibration, and fusion between the transmitter and receiver.

While the radiation from a normal average person deflects the needle only very slowly and slightly, that of an entranced medium is found to throw it into violent oscillations. Professor Richet tested Eusapia, while entranced, with these instruments, and told Dr. Baraduc that the needles flew wildly backwards and forwards when her fingers approached them. This confirms that the medium is made the recipient of a vital circuit, mediated by invisible operators, and by which fact her normal vital tension is stimulated and trance induced, as in mesmeric experiments. This vital circuit carries polarity, consequently may induce movement of objects at a distance.

Dr. Baraduc states that this vital force, the existence of which he claims priority in demonstrating, is distinguishable

* Publishers: G. Carré, 32, Rue St. André des Arts, Paris.

from the known cosmic forces of light, heat, electricity and magnetism, by the fact that while all of these attract the needles and retain them in stability, vital force both attracts and repels the needles and in varying intensities. He claims that while Mesmer and Reichenbach had experimented with, and Crookes had measured, our psychic radiation, he has established the fact that we emit a vital radiation as well; or in other words that we radiate two distinct energies, which carry attraction and repulsion.

Dr. Baraduc will shortly publish another volume which will include photographs of the vital force radiated from the right hand, and of the psychic energy radiated by the left hand. The two show quite distinctive effects or modes. That of the right hand produces an effect somewhat similar to the impressions which would be produced by a hailstorm (varying with different people), while that of the left hand produces wave-like undulations. The contemplation of these photographs raises the suggestion in one's mind that vital force may be continuous in its mode of flux, while its transmuted form of psychic energy, induced within us, may be undulating or alternating in its mode of flux. If this were so it would almost infer that we present some similarity to those electrical apparatus which, acted upon by the reception, or inflow and outflow, of a continuous primary current, induce undulating or alternating secondary currents. Some of the finest electrical apparatus recently produced have been based upon this principle. And it may be noted that, by the introduction of a condensing and converting relay into such apparatus, the secondary currents are duplexed and in inverse directions; again representing the descending and reascending flux, or universal dual process. In man the continuous or primary current would appear to be constituted by the circulation of vitality attracted from universal vitality, in the blood. The brain apparently fills the functions of a conscious induction coil, and the primary vital current in the blood, in passing through the brain, appears to induce a secondary and duplex current in inverse directions, through the sensor motor nerves, while the ganglions situated along the spine appear to act as supplementary condensing relays, which transmit those currents again, and furnish the necessary instinctive vitality for the supply of the sympathetic, nutritive, and vegetative system, while the four plexi interrelate the four functional centres referred to with each other.

It is well known that a primary current, if passed through an induction coil, converts this into a magnet and induces a magnetic radiation or current. Telegraphic instruments are constructed on this principle. Reichenbach's and De Rochas' sensitives have seen the radiation emanating from the pole of magnets as red and blue respectively. They have also seen the human aura or 'exteriorised vital sensibility' as generally red (negative) at the right side and blue (positive) at the left. A magnetic current is undulatory; the human psychic radiation is also shown to be so. The human radiations have been shown to attract and repulse. The bearing and applicability of the term 'magnetism' to the human radiation or aura is therefore very patent.

We would in fact appear to be condensing and inducing relays in which the universal or primary vitality induces secondary or psychic currents. But instead of being mechanical instruments, we are self-conscious instruments and consciously participate in the process of explicating or exteriorising the content implicit in the universal vitality, as it mediates itself through us.

QUESTOR VITA.

NOTE.—Since writing the above I find that Professor Salatiér, of the Montpellier University, in his 'Immortalité au Point de Vue du Naturalisme Evolutioniste,' speaks of man's brain as being an 'accumulator' of the universal psychic vitality or spirit, which it condenses and organises in the same way as the stomach condenses vitality from the food received from without, or as the electric gland of the torpedo fish accumulates electricity. An American writer, Mr. Rusk, speaks of our sensorial apparatus as being an electro-magnetic process. Sensitives are to ordinary beings what magnets are to other minerals.

SCIENTIFICATION FUND.—We acknowledge with thanks the receipt of £2 16s. 5d. from J. Waddington, Esq.

To feel much for others, and little for ourselves, to restrain our selfish, and to indulge our benevolent affections, constitute the perfection of human nature.—ADAM SMITH.

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.)

An Unbeliever's Difficulties.

SIR,—The difficulties of 'Icarus' will, I hope, be met by one more able and experienced than myself; I only send these few lines in case of need.

In the first place I would suggest that it is a mistake to regard our spiritual and animal natures as wholly separate and independent during the earth life. The body is but the instrument of the Ego, and the Ego requires that its instrument should be in order for its due use.

'Icarus' says: 'Suddenly cutting off the blood supply of the brain is known to bring power, feeling, and thought to a sudden termination. One may cut off and restore, cut off and restore, consciousness repeatedly.' Very true, just as a person might stand at a window and lower the blind, cutting off his own appearance to those outside, and restoring the same repeatedly.

With our present limited knowledge of the complex character of man, it cannot be desirable to offer reasons for all we observe, since all are pupils, and most of us *new* pupils, in the school of psychology. It is, however, a great help towards solving the problem, to take every opportunity of witnessing the phenomena which compel a belief in the reality of disembodied intelligence. It is the hard facts of Spiritualism which make converts, and if investigators will acquaint themselves with these first, and form their opinions afterwards, much time may be saved, and sounder deductions arrived at. BOSTON.

SIR,—In reply to 'Icarus' I would like to say that Spiritualists know that the soul exists after the death of the body from direct evidence and not from metaphysical reasonings as to how it can or can not do so; in the same way as, say, gravitation, and many other incomprehensible laws of nature, are proven. To the close student of spiritualistic and psychical phenomena the brain question does not present much, if any, difficulty. It must be admitted that the soul appears to be practically non-existent in periods of brain paralysis, that mind appears to be inseparable from matter, but the evidence shows that after death the soul manifests through a spiritual body, which is alive and thinks and functions on its own plane and in its own medium. The very essence of modern thought—of scientific observation and philosophy—is, facts first, and explanations or theories fitted in afterwards, to the best of our ability. G. H. DUTTON.

SIR,—I would invite the attention of 'Icarus' to the parallel case of, say, the organ in the Albert Hall and a musical box. With both of these instruments discord is undeniably a function of mechanical disorder, but a knowledge of this fact alone does not teach us to discriminate between the vastly different motive powers which give rise to the pieces played. In the one case, however, the proximate cause is a cunning mechanical arrangement of springs and cylinders armed with teeth, &c., and the 'tunes' evolved are very limited in number; in the other the immediate operating cause is, as a matter of fact, a divinely gifted musician, whose combinations and resources of harmony, with their audible expression, are comparatively unlimited, provided the organ be in a good state of repair. No sane Spiritualist denies that the material body is the necessary instrument of outward spiritual expression, and that if this instrument be injured or destroyed, the expression will be modified, or even vanish. We all agree to that, but the perception of this truth does not at all advance the solution of the question: Is the body a mere automaton? Spiritualists believe such an explanation of phenomena to be incredible. On the other hand, if, for argument's sake, it be conceded that there is a spiritual entity at work inside the body, how, may I ask 'Icarus,' would he suppose that its existence could be made manifest? W.

SIR,—I am interested in the letter of 'Icarus' because I, too, was for many years convinced by physiological facts that thought and sensation are dependent on the action of the brain, and that therefore they must end with its death; and it seems to me that no reasoning being could come to any other conclusion, were these the only facts which bear upon the question.

[June 6, 1898.]

But I am glad to feel that there are other and very weighty facts to be considered. There is the universal belief in all countries and ages, even so far back as Neolithic times, in survival after death. Why did men believe this in spite of all that seems contrary to it? I think because they had evidence of it, for wherever we can get at the literature and folk-lore of a people we find belief in ghosts. But can we use as an argument the fancies of ignorant savages? No; if gas has put an end to ghosts, as is sometimes said, we should be compelled to consider them the offspring of an untrained imagination; but far from that being the case, the evidence for the apparition of the dead was never so strong, because never so sifted and carefully examined as now. If 'Icarus' would make inquiries among a sufficient number of his friends and acquaintances he would probably get some first-hand accounts of such apparitions.

The 'Report on the Census of Hallucinations,' published by the Society for Psychical Research in August, 1894, is worth reading, especially the chapter entitled 'Phantasms of the Dead,' from which it appears that a phantasm is more likely to be seen at the time of the death of the person it represents than at any other time of his life; that 'death forms a central point about which the hallucinations cluster, diminishing in number on each side of it; and this certainly suggests that there is no discontinuity at the moment of death; no sudden transition from a state in which communication with the living is possible to one in which it is not.'

In addition to these spontaneous communications there is all the vast evidence of Spiritualism to induced communion with the dead.

It comes to this—if the intelligence is the outcome of the working of the brain, it will die with the brain; if the working of the brain is the outcome of the intelligence, this latter may continue when the brain is injured or dead, though not 'en rapport' with this world. Psychical Research shows that man is a larger being than in his normal consciousness he appears to be, and there are many well authenticated cases of people lying unconscious from illness or accident appearing to or influencing their friends at a distance. We cannot be sure that we are absolutely unconscious because we are normally so; the intelligence manifesting in the hypnotic trance and dreams may be forgotten when normal consciousness returns, but it was there all the same.

One more thought: The brain that acts in normal consciousness must be a living brain, and no one knows what life is or whether it is identical with spirit; like force, it may be indestructible, and, having ceased to function in a physical body, may go off to function elsewhere.

These are surmises, but, after all, the argument from physiology is but a surmise—a negative argument, whereas the fact of intercourse between the dead and the living, if it can be proved, is positive and settles the question.

A. R. MARTEN.

SIR,—Will you permit me in a few words to attempt to throw a little light on an unbeliever's difficulties? To judge from his letter, I should gather that he confuses his mind, by placing the body on an equal, if not a superior, footing to the spirit. All Christians, and I should suppose most Spiritualists, on the contrary, hold that the human body is the mere channel or temporary abiding place for the evolving spirit.

It would be as reasonable to suppose that a musician who had broken the instrument to which he had habituated himself should have no more opportunity for displaying his powers, or that a man whose house was burnt down would henceforth wander homeless, as to believe that a local injury to the machinery through which the spirit manifests itself, while under mortal conditions, should destroy the spirit which is the motor-force of its existence.

Christians have the advantage of an object-lesson, in the death, burial, and disintegration of the foremost example of the race, and also of his assumption, tentatively and gradually, of the spiritual body, till the ultimate withdrawal of that body in its full luminosity into fourth-dimensional space, or whatever the spiritual regions may be which lie immediately beyond our ordinary ken. I say 'ordinary ken,' for I have known mediumistic persons who have perceived a luminous shape withdrawing from the person of the dying when in *extremis*.

To take a lower ground. 'The blow on the head,' alcoholism, poison, and the rest, spoken of by your correspondent as destructive to the human personality, need not affect the whole

of that transcendental consciousness which even the most reluctant of the S.P.R. apparently regard as proven. The power of the mind to transmit impressions to its instrument is gone, but it is not far away, or why should the mental powers return, after trepanning, or a period of total abstinence, or a strong antidote? Chloral is a blood-poison, and in overdoses affects the brain so strongly as to produce insanity. Under medical treatment, however, the poison is eliminated, and the mental powers return to make what use they can of their old quarters.

I have thought it best in my present letter to confine myself to the difficulties suggested by your correspondent, without touching on the evolution of spirit from soul as the obvious purpose of our incarnation, with certain powers of free will, on the earthly plane.

M. I. H.

SIR,—I am tempted to trouble you with a few lines in reply to a letter signed 'Icarus' in 'LIGHT' of May 23rd.

Most of us have, I suppose, encountered the difficulty of bridging the chasm between the teachings of physical science respecting the mechanism of the brain and a belief in the existence of a soul that will survive its destruction. To some the overwhelming accumulation of evidence in favour of the reality of an invisible universe, peopled with intelligent beings, has been sufficient to overcome it; and I feel tempted to ask whether 'Icarus' has thought it worth his while to gain access to the libraries of the S.P.R. and those of the various Spiritualistic societies; whether he has taken the trouble to read all that Mr. Myers has written on the 'subliminal consciousness,' tracking the mind into the very regions of the unseen; whether he has studied the marvellous revelations obtained through persons in a state of hypnotic trance, tending to prove the existence of powers of sight and hearing quite independent of our ordinary experience; whether he ever read such books as 'Phantasms of the Living,' or those written by 'M.A. Oxon' (Mr. Stainton Moses), Professor Hare, Judge Edmonds, and scores of other witnesses to the truth of supernormal facts. If not, he can scarcely be entitled to much sympathy in his darkness. And even if he has proceeded no further than the preliminary stage of tracing the mechanism of the brain, can he satisfactorily account to himself for the miracles of sight and hearing and our other senses? When he has followed the course of the delicate nerves to their most minute terminals, can he explain how an almost microscopic point can reveal to our comprehension the vast extent and beauty of the starry heavens or enable us to distinguish the myriad tints and sounds and scents in nature? Can he explain how the grey matter of the brain can solve the astronomical and metaphysical problems? Surely 'Icarus' has but to study a score or so of modern works to satisfy himself that it is not the eye that sees, or the ear that hears, but that these are merely the means by which the sights and sounds of the material world reach our spiritual selves, that the brain is but the instrument of the soul, that 'a blow on the head' or 'too much brandy circulating in it' merely throws it out of gear, and that our spiritual selves can even now act independently of it.

C.C.B.

SIR,—Permit me to reply as shortly as possible to 'Icarus,' whose difficulties do not appear to me very serious.

He thinks that because a blow on the head, if sufficiently severe, destroys physical consciousness, therefore this proves that the brain is the primal cause of consciousness. The other instances given under heads Nos. 2 and 3 are of the same kind. No. 4 only differs in this respect, that partial defects or paralysis of the brain are instanced as showing that these are the cause of partial unconsciousness. All well-instructed Spiritualists accept the facts which 'Icarus' mentions, and therefore the error lies in some wrong way of arriving at conclusions—in some false reasoning on the part of one side or the other.

Now, with regard to the 'blow on the head' and its effects, let me illustrate the position by a comparison with an electric incandescent light. An ignorant person looks at it and comes to the conclusion that it is a small lamp burning by the power within itself. He meets, however, with a friend who knows a little more than he does, and who tells him that it gives a light because it is connected with a copper wire; and a still better instructed friend tells him that a dynamo is really the source of the power that manifests itself in the light. Then he comes across an engineer, who tells him that a steam engine is the real source of the power; and last of all the best informed of his

instructors tells him that all these are secondary agents, but that the real source of the energy shown in the light is the fuel in the fire of the boiler.

Now, the ignorant person demonstrates the profound wisdom of his first conclusion by the blow on the head argument. He takes his stick and smashes the top of the glow light, and it at once is extinguished. 'Now, why is this,' he says, 'if, as you say, the source is elsewhere? Surely if the fire, or the engine, or the dynamo, or the copper wire, or all combined, are the cause of the light, it would not have been extinguished simply by a knock to a little glass globe.' Now the position of the materialist is exactly similar to that of this ignorant person. He refuses to inquire whether the brain is acted upon and used as an agent by a force not inherent to it. Mesmerism is the only way to get over his difficulty, and he declines to use it. That is to say, his *modern investigation* takes him along as far as the result is concerned and declines to proceed to the consideration of the cause. He thinks that if he goes further he is going into the region of the unknowable, which, indeed, is quite true, because his will makes it so. If he did investigate he would find that many mesmerised subjects can see without using their physical eyesight at all, and this at once puts an end to all belief in materialism. The experiment was conducted when I saw it in this way: The mesmerised subject had penny pieces glued on to the shut eyelids, and then a long, black cloth was rolled round his head, completely covering brow and nose. In this condition he not only told what objects were held in front of him, but also the number and date of a railway ticket, and the number of my watch; neither of these having left my pockets, mind-reading was out of the question. I did not know the number of my watch nor that of the ticket. These are easily repeated experiments, and none need remain in the condition of ignorance of their own nature which materialism implies.

Of course, this has nothing to do with immortality, which is only an inference and not a proven fact, but there is ample evidence for the *knowledge* (not belief) that many if not all survive the change called death, and this is as much a branch of *modern investigation* as any other subject.

I think 'Icarus' will soon find his difficulties disappear if he gives a candid consideration to the facts detailed in Crookes' and others' investigations. Let him act as Crookes did, and refuse to believe anything but what he has had ample and repeated proofs of. This is the very best attitude, in my opinion, in which to begin investigating, but to it must be added the courage to avow facts when amply demonstrated. Without the latter quality all investigation is hopeless, and very often harmful.

VIR.

SIR,—Your correspondent 'Icarus' has apparently mounted on his waxen wings so near to the sun of materialistic philosophy, that his spiritual supports are melted, and down he falls on the hard ground, his soaring baffled, his ideals shattered. It seems to me that all thinkers may be divided into two classes, those whose conclusions rest on visible facts, and those who can learn nothing from outward phenomena till they are interpreted by the vision of interior laws. It is as necessary for some thinkers to disbelieve in matter as it is for others to believe in nothing else. The *via media* is safer—let matter speak, let spirit interpret. Get your facts from Nature, your explanation of them from the inner eye, that sees behind natural phenomena.

The facts to which 'Icarus' refers are indisputable. But is he quite sure that they bear the construction he puts upon them? Granted that every thought, feeling, and volition corresponds to some cerebral condition, can he identify thought itself with the condition under which it is manifested? It is a primary axiom of philosophy that physical science notes only phenomena—their order, arrangement, correlation; it knows nothing of causes, it knows only sequences. Science tells us, on the report of its eyesight, that every mental operation in a being endowed with corporeal organisation is attended by cerebral conditions; but it does not say that there is any universal necessity for cerebral conditions in order to evolve thought. It cannot, by any accumulation of facts relating to brain, exhaust all that is conceivable about the conditions of thought. It simply affirms that such and such sequences exist for us—in our present mode of existence, shut up in corporeal limitations. Why these sequences should be thus associated it does not pretend to explain, and consequently we are open to receive other light as to the possibility of thought, feeling, volition existing under other conditions. The nature of the

connection between the movements of brain atoms and psychical phenomena is one of the insoluble problems alike of physical and metaphysical philosophy; and there is no reason why a mere enumeration of sequent visible phenomena should present an insuperable barrier to inquiry or speculation resting on a different class of facts. The bare statement 'it is the brain that thinks' is only true in a very limited sense—in its exact significance the statement is unthinkable; no meaning can be attached to it. Moreover, in the most limited sense it is only half true; the brain does not think unless it *lives*; and thus another factor is introduced, *life*—which leaves the problem as unsettled as ever. When life is withdrawn thought ceases to manifest itself through the brain; but the brain is still where it was; its material particles are not removed, only the nexus between the movements of the brain and the production of thought is severed, and thus the psychic sequent has disappeared.

'Icarus' cannot reconcile Spiritualism with 'the facts made known by modern investigation.' What facts? Does not Spiritualism itself—as a science, a collection of sequences just as necessary for full-orbed knowledge as any other sequences—supply some facts pertinent to the inquiry with which he is occupied? He cannot reconcile them. Of course he cannot. No one can. Our existence is full of these perplexing incompatibilities. But is that any reason why our philosophy should reason only from one class of facts and ignore the rest? Are all the relevant facts of 'modern investigation' exhausted by the discoveries of physiology and anatomy? Why should facts relating to trance, clairvoyance, hypnotism, mesmerism, sleep and dreams, mediumship in all its varieties, contribute nothing towards a solution of the problem as to the connection between thought and material organisation? Do not some of these facts show that thought is possible under conditions not affected by cerebral injuries, alcoholic or other poisoning, hæmorrhage, and any *plus* or *minus* allowance of brain pulp? I honour the reverence which 'Icarus' shows to some of the facts of science; let him show the same reverence to them all, and I do not think his materialistic blockade will be quite insuperable.

R. M. THEOBALD.

[Many other letters have been received in response to 'Icarus,' but the above must suffice.—Ed. 'LIGHT.']

Mr. Todd's Scheme of Organisation.

SIR,—You have lifted into special prominence Mr. T. O. Todd's suggestions as to the formation of a 'Court of Chancery Legal Hundred,' who shall be elected to take over all property owned by societies of professing Spiritualists, which may be registered under the proposed scheme.

Schemes of federation, organisation, and what not, may naturally be expected when we have in our ranks men of Mr. Todd's energetic temperament. Our movement owes to him a great debt of gratitude, inasmuch as he was the chief means of sparing us the annoyance of having to contend with the exhibitions formerly provided for the sneering public by the Rev. Mr. Ashcroft, whose subsidence was due to the pressure brought upon him by the Conference to which he owed allegiance. I happen to know that Mr. Todd took the matter up most effectually, and so far as he succeeded he had my sympathy. The rev. gentleman named was bound by the rules of his Conference to obey or be cast out. He chose to obey as the lesser evil.

The rev. gentleman posed as a man who had the support of a great religious body of Christians; and no doubt his audiences were to a great extent composed of the members of Churches who were more or less in sympathy with the exposure of the 'latter-day nonsense' of modern Spiritualism. But we now find Mr. Todd formulating a scheme of government which would place shackles of a like character upon every occupant of a platform where progressive opinions were expounded. The speakers would require diplomas; and their teachings would have to be within given limits.

The buildings, properties, and creeds of the societies would have to be guarded by the 'Legal Hundred.'

Suppose the protection of the Court of Chancery was obtained for the society suggested, no change in the constitution would be possible, or, at least, legal, till such change was also approved by an order of the Court of Chancery.

Surely these comparatively new converts to the belief in the truths conveyed by the spiritual phenomena witnessed at our séances, are very sanguine if they imagine that the earnest

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inquirers amongst us are prepared, so soon after freeing themselves from old shackles, to put themselves into new ones.

If you were to print a brief summary of the history of Methodism, of Wesleyan type, beginning with John Wesley's separation from Whitfield upon the Calvinistic points on which the latter insisted; the separation of Charles Wesley from his brother on the question of lay preachers; the separation of Kilham in regard to lay influence in the Conference, and all the other causes of division (all within the space of perhaps half a century); your readers would see more clearly the absurdity of the proposals which Mr. Todd has set out for our adoption.

Suppose we put our geologists, chemists, and astronomers under such shackles, what stupidity would be placed to our charge!

Spiritualism is the 'ism' which involves a recognition of the laws of communion between spirits still in the flesh and spirits disincarnate. The laws of this intercourse are not yet sufficiently understood to warrant us going to the Court of Chancery for powers to interfere with investigators into their operation.

If a student in chemistry pays no regard to the laws governing the affinities of the materials with which he is experimenting or is unaware of such affinities, he has to take the risk of explosions. If an investigation into occult science is conducted in ignorance of laws governing the two sides of existence, the student will probably fail in obtaining satisfactory results. As in chemistry, so in the occult; experience and experiment are the only true guides.

The whole position taken up by Mr. Todd savours of a crude attempt to formulate creed, church-government, and afterwards priestly authority. Against all this I once for all enter my protest.

Newcastle.

JOHN LORD.

Manichæism.

SIR.—The difficulty suggested by 'C.C.M.' in your issue of May 30th had already struck me. Eliphas Lévi and Saint Martin were certainly not believers in Manichæism. How then is it that Palladism, which seems to have emerged from the occult Masonry of the *Illuminati*, insists on its two distinct Gods?

The theology whispered in occult assemblies is, no doubt, a difficult study. A little before the French Revolution there were many lodges and schools of magic. Schroeder had one and Schroepfer another. Swedenborg, Cagliostro, and Martinez Pasqualis had each his disciples; and the rather common habit of the Occultists of teaching one theology in one grade of initiation and a contradictory one as the grades advanced, still further confused matters. It must be recollected that the Abbé Barnet, an initiate himself, accused the entire body of the *Illuminati* of Manichæism, and a passage from Eliphas Lévi ('*Histoire de la Magie*,' pp. 56, 57) seems to make the same charge.

Did anyone ever really believe in two Gods? It seems a little like falling in love with two women at the same time. Here is the Palladist *Credo* :—

I believe in a creative God, the principle of good, who from all eternity has opposed the destructive God, the principle of evil. I believe in imperishable humanity renewing itself through the ages. I believe in the future triumph of truth over falsehood, virtue over vice, justice over arbitrary authority, knowledge over error, liberty over despotism, reason over superstition, love over sterility, light over darkness, good over evil. I believe in the triumph of the Great Architect of the Universe, our God over Adonai, the God of the Priests.

If the Palladist who composed this *Credo* really believed that throughout an eternity two Gods had waged a drawn battle, his hope of a speedy victory to the one seems a little hasty. How, too, could there be a 'God of the Priests' billions of years before priests were thought of?

ARTHUR ILLIE.

TO INQUIRERS AND SPIRITUALISTS.—The members of the Spiritualists' International Corresponding Society will be pleased to assist inquirers and correspond with Spiritualists at home or abroad. For explanatory literature and list of members, address J. Allen, hon. sec., 115, White Post-lane, Manor Park, Essex. The meetings held at the above address will be closed in and from June 1st, and will re-open (p.v.) on October 4th, 1896.

STRATFORD SOCIETY OF SPIRITUALISTS, WEST HAM-LANE, E.—On Sunday Mr. Veitch again treated us to a fine discourse, after which we had our general meeting; and again our respected president was unanimously elected. Mr. Ronald Brailey will take our Thursday night meeting. Next Sunday, 'Evangel.'—THOS. McCALLUM.

2, MILLMEN-STREET, W.C.—On Thursday, May 28th, Mr. Peters, the medium, opened the séance with an inspirational address, which was appreciated by the friends present, and brought a harmonious condition suitable for clairvoyance. The medium, amongst many others, gave two names, to the correctness of which, and the descriptions of the forms, Mrs. Ashton Bingham testified.—E. A. B.

114, CLARENDON-ROAD, NOTTING HILL, W.—Mr. J. J. Vango will hold a séance for clairvoyance on Friday, June 12th, at 114, Clarendon-road, Notting Hill, W., at 7.30 p.m.; the admission will be 1s. each person, and the proceeds of the séance will be handed to Mrs. Walker, the well-known physical medium, who, owing to illness, and other causes, is at present in distressed circumstances.—V.

EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE-LANE, LONDON, N.—An interesting evening was spent on Sunday, members and friends relating their experience. Mr. W. Walker gave a short address on the different phases of Spiritualism, illustrating materialisation with chromo-plates. Other friends gave testimony to the benefits received, both spiritually and materially. Next Sunday, at 7 p.m., Mr. W. Ronald Brailey.—A. W.

NORTH LONDON SPIRITUALISTS' SOCIETY, WELLINGTON HALL, ISLINGTON.—Mr. A. Rodger occupied the chair on Sunday. A reading by Mr. Jones from 'The Divine Law of Cure,' was followed by remarks on healing—spiritual, mental, and physical. Mr. Rodger related experiences. A friend from Leicester spoke of his development as a healing medium. Mrs. Hubert gave a nice address on the same subject. Mr. Davis gave interesting experiences as a truthseeker in Spiritualism.—T. B.

SURREY MASONIC HALL, CAMBERWELL.—On Sunday we had a very pleasant evening with Mr. and Mrs. Brenchley. Mr. Boddington, who presided, opened with a few remarks respecting our work in general, and what it should be if we are anxious to assist the development of each other. Mr. Brenchley gave a short address, dealing chiefly with comparisons between the teachings and example of Jesus and the creeds that are supposed to have grown out of them. Mrs. Brenchley then gave clairvoyant descriptions in her usual happy and satisfactory way, eleven out of sixteen being recognised at once. Next Sunday, Mr. Long. Thursdays, at 8.30 p.m., inquirers and students' class.—A. E. B.

FINSBURY PARK.—Sunday's meeting was one of the best attended ever held here. Mr. Rodger, Mr. Jones, and Mr. Kinsman spoke and were opposed by two 'orthodox' friends, who seemed to fear that the influence of the Devil was at the bottom of all spiritualistic activity! A Mr. Davis, in face of such opposition, thought it his duty to testify to the comfort he had received through Spiritualism after his dissatisfaction with the Churches had led him into the agnostic camp. This eminently practical testimonial from an entire stranger had a good effect upon the audience, who commended Mr. Davis for his straightforward statement. Next Sunday's meeting at 11 o'clock.—JOHN KINSMAN.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—On the 24th ult. addresses were given by the inspirers of Mrs. M. H. Wallis, of Manchester, with their usual ability, the subjects being: 'The Philosophy of the Unseen,' and 'The Distinctive Features of Spiritualism.' In the evening the interesting function of naming the infant grandchild of Mr. and Mrs. Francis was performed in an impressive manner by Mrs. Wallis, and after the address four clairvoyant descriptions were given very fully and lucidly, all being readily recognised. There was a full audience. On the 31st ult. the service was kindly conducted by Mr. S. Longville, who gave a good address upon 'Signs of Progress: Educational, Religious, and Social.' The after séance was kindly led by Mrs. Dowdall's 'Snowflake.'

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Miss MacCreadie, the well-known clairvoyante, occupied the platform at these rooms on Sunday evening last, Mr. W. T. Cooper, the vice-president of the Marylebone Society, being in the chair. After a pianoforte solo (Chopin) by Miss Butterworth and a song by Miss Humphreys ('Oh, come unto me'), Miss MacCreadie, under the influence of her spirit guide 'Sunshine,' delivered a short address, which was followed by clairvoyant delineations, of which twenty-one were recognised out of twenty-five delivered. Some of the descriptions were of a sufficiently special and peculiar character to preclude altogether the old objection that delineations are recognised by reason of their vagueness and general applicability. The descriptions in some cases, too, were accompanied by names and surnames, and also messages. Altogether the clairvoyance showed a marked advance on the previous efforts of the medium, and was the subject of much congratulation at the close.—G.