

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

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## NOTES BY THE WAY.

That emotions, thoughts and affections are forces is the next fact that our scientific and medical men will have to add to their new mental luggage. Very soon they will have few things to laugh at, and nothing to despise. The New York 'Journal of Nervous and Mental Disease' sees it. It says:—

As physicians, are we not too apt to say that the mind influences the body, and then go away and wonder at the next example? We see a blush rise instantly to the cheek by shame, or see from fear the pallor, the cold sweat, the sickening feeling, the shock like that from a prolonged surgical operation, even, it is said, possibly death, and we do not wonder, yet passing to a case in which fear, produced by some unguarded remark, seems to determine toward death, or strong hopefulness seems to determine toward health, and we wonder. Indeed, if a temporary emotion can bring so marked an effect as indicated above, why cannot a more permanent emotion produce a more pronounced effect, and why should it make the slightest difference in the result whether the hopeful activity be induced by prayer, by a belief in a miracle by Schlatter's methods, by Christian Science séances, or by a change of climate; by an honest man or by a fraud?

'The Temple of Health' (California) usually urges to action, but it lately contained an Article by that noticeable writer, Solon Lauer, which, though beautiful in its way, really suggests too much yielding to the hot weather. He says:—

Let us make this resolve to-day, this hour, this moment, and keep it religiously henceforth forever; that we shall think and work in harmony with the Divine Laws by which the serene order of the heavens move; that we shall hurry no more, fret no more, spur and urge our brain no more, in the interest of anything whatsoever; that neither wealth, nor fame, nor duty of any sort, shall ever again urge us beyond the bounds of quiet harmony of life. The chief end of life is to live, not to do, not to plan any one thing or multitude of things, but to LIVE sweetly, serenely, in harmony with the beautiful Cosmos, filled and saturated with its Peace and Harmony and Joy.

As we have said, that is beautiful in its way, and very tempting; but it will not do. We *must* sometimes 'hurry,' 'spur and urge our brain,' and leave 'the bounds of quiet harmony of life.' If we did not, we should have to leave many a good deed undone. To tell the truth, we think that advice to 'spur and urge our brain no more, in the interest of anything whatsoever,' is a very long way from angelic advice, and even a very long way from 'The Temple of Health.'

A thoughtful writer in 'The Progressive Thinker' calls for the exclusion of materialising séances from the American camp meetings:—

What would we lose compared with the gain should the doors be closed for a time against all professional travelling materialisers? Would we not be establishing Spiritualism on a higher plane than ever and attracting to us the better class?

This alleged phenomenon is really no essential part of Spiritualism. It is but a side issue and a very recent one. Without it a future life is and was demonstrated by phenomena beyond dispute or cavil when thoroughly tested. Spirits have found and will find ample means for making themselves known

to us without a cabinet and darkness, and special adjustments suggestive of who is preparing to deceive us.

The spiritual fakir studies his art the same as the professional fakir, and it is remarkable how closely the former follows in the line of the latter. Suppose, by rejecting them all until the rubbish is removed, we should occasionally lose a genuine etherealisation? We would lose these disgraceful frauds, and the truth would gain much.

The writer of this communication holds that genuine materialisations do occur, but that they are rare, as tests, with identification. He adds:—

It seems an absurdity to suppose a medium can make an appointment for such manifestations at a given time and always fill the bill. Hence the deceptions of a large portion of those who are really psychics, whose very livelihood is at stake. As Brother Bach well expresses it: 'The people also demand more than the medium can give;' which is to the medium an encouragement to deception.

How far spirits not highly progressed may take advantage of this clamour, and to that extent take the responsibility from the medium who really remains passive, we may not know.

No. 3 of 'The Two Worlds' Handbooks is an exceedingly useful pamphlet. It is entitled 'Talks with the so-called Dead,' by J. Jenkinson. The title, however, hardly describes the pamphlet, which might more appropriately be called 'Testimonies and Opinions concerning Spiritualism.' It might be profitably used as a sort of primer for intelligent and serious-minded beginners, or equally intelligent and serious-minded objectors.

'Great Thoughts' is, as a rule, true to its name; but what does it mean by this—signed E. C.?:—

The seeds I scattered on the winds may blow,  
Yet in the days to come spring up and grow;  
They may, but ah! the sower ne'er can know.

The lament, surely, is far too sweeping. We prefer the brave old verse, 'Blessed are the dead who die in the Lord, from henceforth. Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.'

We observe that a notice is being sent out by 'Miss X.' repudiating responsibility for the present condition of the Article on Silverton Abbey as it appears above the signature 'X.' in the current 'Borderland.' 'Miss X.' wishes to add to this notice the statement that Mr. Stead is in no way responsible for the mutilations which have reduced that Article to its present condition. In a note to us she says, 'I was away yachting and Mr. Stead was at Hayling Island when some industrious clerk brought his inch-rule and scissors to bear upon an uncorrected and unpunctuated edition of my proofs.' The interest which has been shown in Silverton Abbey by a section of the public not usually attentive to psychic phenomena, and our regard for her work, are sufficient reasons for giving to 'Miss X.' the hospitality of this explanation.

We do not want to greatly discourage our friends who are so very anxious for organisations, discussions, resolu-



tions, rules, minute books and elections; but we will tell them a story: Once upon a time, three little maidens were discoursing about the baby brothers who had taken up their residence in the three families during the past year: 'My little brother Ned's got a lovely silver mug that grandma sent him,' said the first little girl; 'it's just a beauty; and he had a silver knife and fork from grandpa, too.' 'My little brother Walter's got a bee-yutiful carved rattle that Uncle Henry sent him from China,' said the second little girl; 'mother's put it away in a drawer to keep till he's grown up.' 'My little brother Freddy's not half so big as your brothers,' said the third child, with an air of one endeavouring to conceal a feeling of triumph; 'but the doctor says he's had more spasms than any other baby in this whole neighbourhood: so there!'

Here is a delicious and truly consoling thought for those who are 'growing old.' We do not know the writer's name, but rather think it is American-born:—

Threescore and ten! Welcome the goal!  
Time cuts no notches on the soul,  
Only the body feels his blade.  
Man is of spirit-fibre made.

Threescore and ten! What blessings rare,  
How deep, how rich, how sweet, how fair,  
Are circled by that olden span  
That notes the earthly life of man!

Threescore and ten! No iron gate  
Is shut and locked by cruel fate,  
But golden gates are open set,  
Leading to greener pastures yet.

Threescore and ten! What though the eye  
Grow dim to things that near us lie,  
The lengthening vision, looking far,  
Sees light beyond the farthest star.

Threescore and ten! What though the ear  
Refuses every voice to hear,  
'Tis but to listen, calm and still,  
To voices of his whispered will.

Threescore and ten! This Pisgah height  
Brings the old promised land in sight,  
Whose clusters rich of love and truth  
Yield nectar of immortal youth.

#### WHO WILL MAKE THE EXPERIMENT?

Some fifty years ago a friend of mine had the following remarkable experience. He and another young friend were doing what, at that time, was "all the rage"—trying their hands at mesmerising. Each had a subject. They were some three miles apart. Gardner was the name of my friend; we may call his friend Dick. Gardner's subject we will call Eliza and Dick's Mary. On the evening in question, Eliza suddenly ceased for some moments to answer questions. On resuming speech, to the question Why did you not answer me? she replied, 'Because I was talking to Mary.' Amazed at this G. said to himself, 'Now, to-morrow, when I meet Dick, I'll not say a word until I hear whether anything occurred with him.' Sure enough, the first exclamation of Dick at their meeting was 'Oh, see here, Gardner, last evening the strangest thing happened to me you ever heard of,' and then went on to confirm all that Eliza had said by alleging the same of Mary. She, too, ceased to answer questions, giving the same reply on resuming speech, 'I was talking to Eliza.'

Now, I wish M. de Rochas, or some other earnest investigator would, with the aid of a suitable eadjuiter, repeat this experiment. The two subjects should be friends, and the experiment aimed at would be to send messages through them. If this can be done, we should be able to start spirit telegraphs without wires or mechanical batteries other than human ones, make Mahatmas possible, and explain the puzzle of the mysterious means by which, during the Sepoy War in India, the natives in revolt became possessed so instantaneously, over wide areas of country, of information touching the movements of British troops already in motion and about to be started.

Ealing.

THADDEUS HYATT.

#### SUGGESTION WITHOUT HYPNOTISM.

To the last number of the 'Proceedings' of the Society for Psychical Research Mr. C. M. Barrows contributes a very interesting paper, which he entitles 'Suggestion Without Hypnotism: An Account of Experiments in Preventing or Suppressing Pain.' It has been long known that the pain of surgical operations, or the pain arising from disease, may be controlled by various methods of affecting the nerves by psychical processes. The distinction between the method employed by Mr. Barrows and that employed in mesmerism or hypnotism seems to be that the method used by Mr. Barrows is the employment by the operator of the required nervous energy without depositing any suggestion into the mind of the patient, or using any other mode of inducing the co-operation of the patient. The patient may not even know he is being affected; there is no such transmission of power as brings the volition of the patient into exercise. The operator makes the suggestion that pain should be prevented, or other healing processes should be set up, but he may keep the suggestion to himself, and the effect is produced in exact correspondence to the unexpressed suggestion. Thus:—

By a single suggestion I relieved a child from severe pain, who was not aware of my presence in the room. She was lying on a bed, beside which sat her nurse. I entered the room noiselessly, sat down where she could not see me, and, after doing my work, went out without attracting her notice, so that there was no chance for expectancy or attention on her part.

And a similar process is reported to have cured a case of facial spasms in a boy of six years of age. The method and the result may be illustrated by the following very striking case:—

A lady about to have several very sensitive teeth filled, asked if suggestion would exempt her from the torture in store for her. She explained that in all her experience of dental operations the process had been extremely painful, and the shock brought on nervous prostration. Her dentist had his office in Boston, and on the day of her first appointment with him she appeared at my house in Brooklyn at nine o'clock in the morning. I explained the nature and manner of the treatment as well as I could, and made the suggestion that she should feel no pain while in the dentist's chair that day, and no nervous prostration should ensue.

The lady left me, feeling, as I judged, very little confidence in what I had done—indeed, she remarked that she could not see that I had done anything. Finding, to his surprise, as well as her own, that she did not wince under the rough touch of his instruments, he worked steadily and fast for two hours before she was released from the chair. The next day, instead of being miserable in bed, this lady called to report to me what seemed to her a wonderful deliverance from pain. Referring to the molar on which the dentist had spent so much time, she said, 'Dr. — wanted to fill it a year ago, but it hurt so, I could not bear to let him touch it; but yesterday he did not hurt me a particle, although he worked fast, and did not favour me. I felt every movement, and realised all he was doing, but there was no pain at all, and I have no prostration.'

This patient had four subsequent appointments to keep with her dentist; and as the days arrived for the second, third, and fourth, I repeated the suggestion made in the first instance, and she passed the ordeal with a like immunity from suffering and exhaustion. Perhaps the continued successes made her overconfident; for when she called to take the fifth and last treatment, she was late, I was pressed for time, and so omitted the formal suggestion, trusting that I should be able to control her sensations when there should be need of it. But in this I reckoned without my host, and a wretched failure was the consequence. The poor victim endured severe torture, and was kept in bed for two days by the prostration. The mistake is not to be accounted an unmixed evil, however, since no one would deny that it lent an added value to the experiments.

Mr. Barrows offers various explanations of these remarkable instances of 'telepathic suggestion,' conveyed without any special hypnotic operation on the patient's mind. He seems to fall back upon a sort of pantheistic



hypothesis of an intelligent actor which pervades the universe, as ether fills all space. This is of course merely to summon into immediate evidence the ultimate fact of all metaphysics and ontology, and although it may be accepted, as the last analysis of causation, it does not help our conceptions of natural law. *Nec deus intersit nisi dignus vindice nodus.* Mr. Barrows asks two questions—Who is the agent? and by what means does the agent work? He finds the agent in some 'subliminal agent,' the personality of which is not very clear. It seems to us that we want to know a little more about the organisation of the person in whom these remarkable gifts are located. Obviously you cannot bring in any man from the street and employ him as a psychical suggestor *sans* hypnotism. By what process was this power developed in Mr. Barrows? Were there any tentative and preliminary stages, during which the power was struggling towards competency, and undeveloped? Does the power connect itself with any special type of nervous organisation, and how is it to be educated and brought into efficient maturity? To us it has a resemblance to mediumship, which assumes different forms in different persons, and requires, as a rule, practice and experience for its satisfactory and safe development.

R. M. T.

### ANIMALS IN THE SPIRIT WORLD.

I agree with your correspondent, 'J. S. H.,' and your lady correspondent, 'L. B.,' that the question of animal existence in the spirit world is one of great interest to many Spiritualists, and that the chief want in considering the matter is evidence. 'An ounce of fact is worth a bushel of theory,' trite though that saying is. To the pseudo-scientific mortals who are so fearful of committing themselves to the admission that human beings can, and do, survive the shock of physical dissolution, until they have spent half a life-time in exhausting every other possible, and impossible, explanation, it is, no doubt, too great a demand on their intellectual resources to ask them to consider so highly improbable and unscientific a question as this. But the common people, viz., the ordinary plain thinkers, 'hear these things gladly,' and are prepared to accept evidence when they can get it. There must be amongst your wide circle of readers many who have had some experience in these matters, and it would be much to our enlightenment if they would take the trouble to send for publication the evidence they have had of the survival of animals.

I do not think the question 'J. S. H.' raises, namely, 'If horses and dogs, why not lions and tigers?' is a very formidable difficulty. The acceptance by us of limited information upon certain specified points by no means imposes upon us the necessity of answering all the Why's and Why Not's of the universe. Behind any advance we make in the acquisition of knowledge there are always unknown facts still to be learned. If in the case of dogs, horses, and birds it is so, 'Why, so 'tis, and there's an end on't!' whatever may be the logical inferences involved. But do any of your readers imagine that the spirit world is not big enough to contain wild animals? Is it less capable of sustaining an infinite variety of life than is this lower state? The fact certainly does not depend upon man's intellectual convictions either way. The animals down here came into existence and still subsist without reference to man's will or desire, or even his knowledge. The kind of reasoning that gives to man a voice as to what animals shall survive in a spiritual state appears to me to be of the feeblest and most inept character. Will-power certainly counts for much, but I fear we have a habit of much exaggerating its potency, for, even in cases where a certain result appears to be attained by its exercise, we can never be sure what power is working behind the scenes. How much less, then, can we ascribe to puny Man so great a power as that of deciding upon the existence or non-existence of other forms of life than his own by an exercise of his power of will. He may, certainly, within limits, decide what animals he will have in association with him, as he does here. But we have no rational ground for supposing that his power is equal to the task of perpetuating the existence of any creatures that the Creator has not endowed with life on their own account.

We certainly have little to boast of regarding our knowledge of the conditions of the higher world. But in our pride of intellect we are very ready to assert what cannot be, and by such action we frequently close the door to knowledge. As the author of the 'Alpha' put it, 'One half the world believes that a man is so much animated dirt produced by chance, whilst the other half clings to the opposite belief by a tiny tether of hope so frail and full of fear that men shudder when they think of it, and take refuge in any occupation that brings obliviousness; and thus a race of immortals steal abjectly through the world with less of dignity than the brutes that browse upon the mountains.'

WILLIAM HAUGHTON.

On this subject I have something to say, although my narrative may not be very dignified.

One day my wife and I were in company with a lady friend, who was normally and brilliantly clairvoyant. The subject of conversation turned upon the immortality of animals and the possibility of meeting our pets in the spheres after death. Our friend was very positive in defence of animals having souls, and she remarked that my wife must have made pets of butterflies or moths, as she saw numbers of such creatures fluttering about my wife. My wife was very much puzzled by this information, and thought it ridiculous, as she had never indulged in any affection for moths. After some consideration she exclaimed, 'Now, I understand; when I was a child I was devoted to silkworms and cultivated them extensively. These flying creatures are their apotheosis.'

I then asked, 'What were my pets when I was a boy?' The reply of our friend was, 'Your pets were two donkeys. I often see them come and rub their noses against you.' (Laughter.)

When I was a lad I had a donkey and her foal, and I doated upon them. No animals in this world were ever treated with more care and devotion, and, I may say, anxiety.

NEWTON CROSLAND.

Complying with the request of 'L. B.,' I write to say that I have the same evidence for the existence in the future of other animals as I have for the existence of men. I have seen, heard, and felt the spirits of the lower creation as I have seen, heard and felt those of the higher one. With my natural senses I have seen, heard, or felt the spirits of horses, dogs, and cats, and clairvoyantly seen many others. Three of my friends have at the same time seen the spirit of a cow and another that of a guineapig.

JOSEPH SWINBURNE.

Your correspondent, 'J. S. H.,' asks: 'Have any of your readers had any intimation of the existence of savage animals in spirit life?' How shall we define savage animals? The horse and the dog are often vicious and savage, while a young bear will endear himself to a whole household. What 'J. S. H.' probably means is: 'Have we intimation of the existence of undomesticated animals in spirit life?' I should imagine we have not. The undomesticated animal may have his happy hunting-ground presided over by such a genius as Lord George Sanger—probably has; but the ordinary man's enjoyment would, neither in spirit nor earth life, be increased by the company of the jackal or the lion, &c.; while the companionship of the faithful dog or the intelligent, devoted horse would sweeten existence. It does not follow that because we are going to meet again those animals who have been good to us, we must of necessity be forced into the society of those who would have eaten us up! We shall have again our horse, our dog, our song bird—our own and not another's' whether 'savage' or 'tame.'

S. A. B.

P.S.—Who can doubt after reading such a poem as Mr. Swinburne's 'To the Sea Mew' that somewhere, somewhere, after the change called death, the swift flight, or majestic sailing, of the sea gull will gladden the poet's vision?

PROFESSOR CALVIN E. STOWE, a ripe scholar, especially in Bible lore, a deep thinker, a man of noble character, fit husband of such a woman as Harriet Beecher Stowe, had spiritual visitors so real that he was sometimes for a moment at fault whether they were still in the earthly body. It is told that for thirty years his almost daily experience revealed to him the fact that the so-called dead can and do return. For that period he was a spirit-seer, a clairvoyant, a man who believed and knew the real presence of the departed.



## BOSTON MEDIUMS AND SEANCES.

By 'BASSILLE.'

(Continued from page 369.)

Another medium, Mr. Chauncey Palmer, was also during the winter giving séances for physical phenomena exactly resembling those already described. In fact, they were copied from them. Mr. Palmer informed me that he received (through another medium) a message from a deceased friend, 'Mark,' stating that he ('Mark') would undertake to produce physical phenomena, through Mr. Palmer's mediumship, similar to those produced by 'George Christy' through Mr. Keeler, if Mr. Palmer would provide the requisite conditions. 'Mark' carries out his undertaking very successfully, and the séances consist, as above described, of guitar and tambourine shaking and tattoo beating, followed by materialisation of hands and by direct writing, all in a small parlour and a good light, the cabinet being merely the bow window curtained off. The spectators (of whom there were only some eight or ten on the occasions when I attended) sat quite close up to the curtain, and were at liberty to make any kind of examination before and after the séance, and to look over the low curtain during the proceedings. Any fraudulent mechanical contrivances or any manipulation by the medium were just as impossible here as at the 'Temple.'

In addition to the direct writing of messages, one of the spirits at this circle, said to be that of a little girl, produced excellent little pencil drawings.

## MATERIALIZATION SEANCES.

There were several excellent materialising mediums in Boston during the winter of 1895-96, but I will select for especial description the séances held under the management of Mr. George Albro, at 55, Rutland-street, in order to exemplify the great importance of good management both outside and within the cabinet. Mr. Albro has devoted himself to a patient study of the proper management of mediums, especially for the strange phenomena of materialisation—their right development and careful handling, the establishing of the best conditions, the proper arrangement of the circle, the right kind and degree of light, suitable music and other items of importance, and the elimination of all that might be disturbing or inharmonious, whether in the daily life and surroundings of the medium or in the conditions under which she is placed in the séance room. Under his management and in his house a medium can therefore produce far better and more certain results than are ordinarily attainable. I believe I am correct in saying that nowhere else can the remarkable phenomenon of spirit materialisation be witnessed in such perfection and with such certainty as at Mr. Albro's regular séances.

Here is, in fact, another instance of that specialisation which Mr. Stainton Moses considered such a desideratum.

The circles at 55, Rutland-street have been held with regularity for a great many years, and they are attended largely by old *habitués*, who are thus in regular intercourse with their departed relatives and friends. The list of constant visitors includes many of the most prominent names in Massachusetts in politics, business, and the professions, and the séances, held four times weekly, usually number from fifteen to thirty sitters.

In arranging his circle Mr. Albro is guided by an indefinable sense which enables him to feel when the several individuals composing it are duly adjusted in suitable positions. One by one they are allotted their places, then a glance is cast around, a few moments of hesitation occur, and then, perhaps, a change or two has to be made, and thus the positive and negative elements are duly balanced and a harmonious distribution is arrived at.

The medium is now introduced and enters the cabinet at the upper end of the room; the red light is lowered to semi-darkness, the organ strikes up, and in a very brief period the curtains of the cabinet open apart and a white-draped figure is plainly seen within. This figure at once separates into two distinct ones, which stand for a few moments clearly separated, and then again mingle into one. This peculiar duplication of the introductory figure indicates that 'duplex materialisation' is going to prevail during the séance—that is, the figures will issue in pairs, or, at any rate, two can always be out simultaneously.

The materialised forms begin almost immediately to issue from the cabinet; they walk with firm step down the room,

making direct for their friends, whom they take by the hand, lead up near to the cabinet, and there hold in converse for the allotted time, on an average from five to ten minutes each. Some are stronger than others and able to stay longer, but the 'management behind the curtain' permits none to trespass too long on the time. The regular *habitués* are, of course, familiar with those spirits who also appear regularly, and, as quiet talking in the circle is by no means objected to, one hears remarks of recognition as figure after figure comes forward; or, when there is a new visitor in the flesh, the appearance of the figure which comes to him will evoke the remark, 'Here comes a stranger,' as the spirit, with faltering and uncertain steps, makes her debut on this new and strange stage (I use the feminine pronoun because nearly all the spirits who appear at this circle are of the feminine persuasion). Practice of course is needed on their part, and in their first attempts they are rarely able to speak or to assume their true appearance so completely as they do later on. The old hands have no difficulty in materialising themselves in their natural appearance and talking in their natural voice.

For inquirers and sceptics Mr. Albro can always provide the crucial and final test of the materialisation and de-materialisation of a figure, in full view all the time and within touching distance of the observer. On the carpeted floor a fine cloud appears and rises up, gradually condenses, and takes form as a solid, material, talking and moving being, which again disappears as it came. Sometimes the cloud descends from the ceiling, taking form as it descends.

I believe I am correct in saying that no one ever visits Mr. Albro's circle without soon being greeted by his best and nearest spirit friends in material form. The manager behind the curtain is 'Charley,' formerly an old friend, companion, and room mate of Mr. Albro and now his faithful ally in the spirit world; and to his excellent management, coupled with Mr. Albro's great skill, no doubt the remarkable success of these séances is in large part due. 'Charley' and his assistants see to it that no objectionable spirits gain access to the cabinet, and that every genuine applicant gets his or her fair turn to materialise and appear to expectant friends. Nor do 'Charley' and his satellites ever put themselves forward; they are never seen or heard but they keep in the cabinet and attend to business.

To this I noted a marked contrast in some other circles. For example, I attended a certain circle where the medium no doubt possesses plenty of power for producing materialisation, but unfortunately her chief control is a conceited young man who monopolises a great deal too much of the time and of the power by making his own appearance, got up in full evening dress, talking with and 'chaffing' the visitors. Other controls also emerge; Indian girls in their national costume come out and dance, and so on. Thus visitors fail to see much of their own spirit friends. At this circle, however, one is fully rewarded by seeing figures of wonderful beauty exactly resembling the conventional representation of angels (*minus* the wings). One angelic figure I especially bear in mind, stately and beautiful. She appeared to be fully six feet in height as she stepped out and stood before the cabinet, with a brilliant star on the forehead and clad in shining raiment, whose classical folds were disposed with a surpassing grace. Figures of this class when they speak at all give such names as 'Patience,' 'Charity,' 'Day Star,' &c., and since they do not seem to seek for anyone in particular, nor to bear any special mission, I know not what may be their significance, unless it be to let us see that the phenomena of modern Spiritualism are identical with the recorded appearances of angels in olden times.

(To be continued.)

## LORD CHARLES BERESFORD'S PREMONITION.

The last ship he sailed in before coming home was the 'Sutlej,' a sailing frigate of 3,066 tons. One day in 1866, while in this ship, Lord Charles was noticeably moody and depressed—a most unusual thing for him.

'What's up?' asked his messmates, with the joyous flippancy of youth.

'I feel certain there is something wrong at home,' was the mournful reply; 'either my father or my mother is dead.'

And so it was. The Marquis of Waterford (formerly Lord John Beresford) had died the previous night.

(From 'Illustrated Interviews' in the 'Strand Magazine'.)



## OCCULT AND SPIRITUALISTIC PHENOMENA COMPARED.

Mr. A. Lillie has presented some pregnant criticisms of Eliphas Lévi's teachings, which carry unpleasant implications for his followers to have to meet. The double current of light and fire which Mr. Lillie quotes on p. 242 appears to be identical with the positive and negative vital currents in our organism, which Dr. Baraduc has touched upon in a recent work. It is well known that some occultists claim to effect 'astral projection' volitionally. This is achieved, it is taught in some schools, by obtaining control of the currents in question, which, it is stated, may be reversed, or inversed, by which the 'in-drawn' aura may be concocted, volatised, directed, projected. It is suggestive to notice in this respect, when considered in connection with what I have said (p. 328) with regard to the projection of human doubles as constituting the witches' Sabbath, that one of the terms applied to this double current by E. Lévi on p. 101, Vol. II, is the 'goat of the Sabbath.'

This duality has also been symbolised by two triangles applying to the organism, the one, pointing upwards, being made to symbolise light, the other, pointing downwards, being converted into a symbol of darkness, evil, &c., the two constituting Solomon's seal. It is here, probably, that Manichæism has crept into occultism, together with 'names' or mantras and evocations addressed to these principles separately, and occultism must bear the responsibility of its teachings, which lend themselves to such interpretations.

All pretensions to independent personal will imply the abstraction of the unit from the Unity, i.e., atheism. All occultism which is based on the inferred supremacy of personal will, which implies that transcendent powers may be 'evoked' and 'banished,' and thus made subordinate to man's personal will, is an attempt to force the door from without to within; it is an effort made from this external circumferential state to encompass and control inner, higher states; and inevitably produces the inflation and exaltation of the personality, and tends insensibly to the use of such powers for personal aims and purposes. True spiritual development of psychical faculties and relations is produced by the action upon us of entities in higher states; exerted on the centre of our microcosmos by entities existing in the central macrocosmic state; and all truly spiritual phenomena are produced by causes set in motion by such beings. Whatever devil worship there may exist, if any, must be attributed to the employment of practices included in occultism. Such practices must be entirely dissociated from the phenomena called spiritualistic, which must be absolutely distinguished from those of the lower order producible by incarnate human operators by magical processes.

It must not be supposed that the will of the external personality can evoke super or infra-human personalities. The personal will can only relate that which pertains to the same level as itself. When super or infra-human personalities manifest to incarnate human perception it is by an act of their own volition, exerted from a higher level, which human beings cannot command, and is consequently in nowise dependent on devotional evocation on the part of the human percipients or recipients. The latter is but the result of an effect produced in human beings by mediation communicated from higher beings, which entails the unfolding of inner modes of perception in man.

I have stated on p. 347 that man is a multiplex instrument, containing within himself, as a unit of the Universal, a series of degrees or immanent modes of consonance, one of which is temporarily developed into functioning or responsiveness, the others being latent or germic. It is evident that the plane of the universe with which we find ourselves in relation, is dependent on the mode or degree of responsive perception which has been unfolded within us. It is the stimulating of these degrees sensitively into responsiveness which entails our passing from one plane of the universe to another in the great circuit of becoming, through the portals of death and birth.

These degrees (or notes) can only be unfolded into functioning by the mediation to us of vitality constituting the common responsiveness in equivalent mode, or amplitude, by operators occupying correlative states of being. No effort pertaining to our normal personality can accrete vitality in higher mode or amplitude; no more than a message transmitted on the path of the note *do* can affect what is going on on the level (or plane) of the note *re* above it.

When beyond the normal empirical relations in which we live, and which may be called those of *do*, inner relations have

been unfolded, as they have been in some sensitives, including in some rare cases those of *re*, *mi*, *fa*, and *sol*, the unfolding of such relations most emphatically does not pertain to efforts made by the personality living in *do*, but pertains to efforts made by entities living in the states *re*, *mi*, *fa*, and *sol*, acting on and stimulating the correlative degrees of consonance in the embodied personality in question.

When living and reacting on plane *do*, man's will functions normally on the *do* level. When removed concurrently with the death of the physical body to plane *re*, his normal relations and reactions will be on that level, and so on. If while living on plane *do*, relations in *re* also function within him, it is the result of a stimulus exerted on his *re* responsiveness from entities existing in the *re* state or plane (or it may be from higher entities acting through intermediaries, or relays, in the intervening states).

Desire for higher relations on the part of the personality living in *do*, is the first symptom that action from higher states is being exerted on him. Such desire or aspiration is but consonance in embryonic stage of responsiveness, which, by continued stimulus from above, may unfold into self-conscious participation and relations on that higher level.

Nor must it be supposed that the phenomena of the séance-room are feeble or less regular than the thought-form phenomena reflected by so-called magical evocations. I can say from comparative experience of both that the phenomena of materialisations and self-luminous etherialisations produced by the action of spiritual operators through mediums, far exceed in force, and also in regularity, any phenomena I have witnessed as produced by magical evocations made by embodied operators.

From the reasons already advanced, it is evident that the field of the operations of magic is limited by the inner modes or degrees of being unfolded into functioning in the human operator. So far as I am aware, I know of, and have heard of, no magical operation by embodied operators, whether thought-form evocation or projection of the double, transcending the intra-normal, i.e., astral plane. But I do know that spiritual phenomena may be produced on the same plane (*re*) by operators not only pertaining to plane *re* itself, but by operators acting from plane *mi*, *fa*, and *sol*, and that these operators, acting on sensitives (not occultists), may cause, and have caused, their doubles to be projected, and attracted even into the *sol* state and plane.

But by far the highest phenomenon of all, that of spiritual illumination of human recipients by telepathic transmission on the part of transcendent operators, cannot be developed or controlled by any human ceremonials or magical processes whatever. It is a gift, a communication, made by higher beings on a higher level, or state, to human beings who necessarily occupy a lower plane. Verily, if the pretensions of occultists, or self-styled magicians, were listened to, they would claim to make spirits, angels, and gods into their servants, to be 'evoked' and 'banished' at their own phantasy, while the 'phenomena' produced by spiritual operators are classed by some of them as pertaining to 'diabolic' forces of nature, which carries a manichean implication. In reality, the quality of the phenomena produced is correlative to the state (or plane) of being occupied by the operators. Phenomena produced by embodied operators on this most external plane (i.e., occultists) are necessarily subordinate in quality to those produced by operators occupying and acting from higher planes. Q.V.

## MONISM.

THERE is but One. All mighty whirling suns,  
All stars that flare through solitudes of space,  
All ether, and all force that through it runs,  
All meteors sparking forth with reckless grace—  
All are but One; but One this tiny earth,  
Its husky air, its continents and seas,  
Its ships, its cities, prosperous or in dearth:  
But One its grass, its herbs, its stately trees,  
Its myriad corn; but One the soil-fed worm,  
The builder bee, the minnow swift and small,  
The squat, wet toad, the dray-horse footing firm  
Some stony, steepy street; and One with all  
Is man—unequalled man—material frame,  
And mind that tracks his kinship to the stars,  
Quick conscience scourging down each bestial aim,  
And love that leaps to Love beyond all bars.  
All things are One—one subtle protean soul  
That moulds itself in countless shapes and forms  
The Whole.



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### THE PRAYER TELEPHONE.

The phrase is Mr. Stead's, and it appears in a very brisk and very enlightening Article in 'The Review of Reviews' on Dr. Barnardo and his work. Speaking broadly, Mr. Stead's 'Character Sketch' of the man is distinctly appreciative, and a really animating view is given of the beginning and growth of a most remarkable work. With his later views and insights, Mr. Stead is ready enough to see guidances, interventions, inspirations. Poor little Jim Jervis, whose piteous appeal to the young medical student started him on his great enterprise, is a 'messenger of God,' just as 'Truth,' by the way, is 'The messenger from Satan.' Dr. Barnardo's whole life, according to Mr. Stead, is all alive with the activity of spirit forces.

But the interest of this view of it centres in the man's main reliance upon the direct and ceaseless help of 'God' in such a very mundane affair as keeping the banking account straight: and certainly the story, as told by Mr. Stead, is a most wonderful one. We know only another like it—and that is a still more remarkable story because, while Dr. Barnardo very cleverly blends advertisements and prayer, Mr. Müller appears to depend almost on prayer alone, and the details of the answers are proportionately more overpowering. For instance, we do not notice that Dr. Barnardo goes into such details as Mr. Müller, asking for trousers and petticoats, and coals and blankets, and getting them. All Dr. Barnardo asks for is money—and he gets it; and just about as much as he absolutely needs. Here, for instance, is a story. In the early days of a certain year, 'a sudden incoming of bitter cold wintry weather found him with children shivering in their cots, and not a penny to buy blankets with.' Let Dr. Barnardo tell what followed:—'Earnestly I besought the Lord for help. He who sent that bitterly icy wind could surely protect our poor wee bairns from its trying influences! So I asked the Lord to send blankets for my family. But no money came that day; and next day, unable any longer to bear the thoughts of the little ones being cold, I went to the house of business at which I habitually deal, and selected the kind and quantity of blankets required. They came to close upon £100; but as I had not the money, I simply selected them, and did not buy. I felt that I must not incur debt; and so again that day I spread before Him, Whose work it was, the pressing needs of the case.' 'Next morning at breakfast,' says Mr. Stead, 'the first letter he opened was from a clergyman in the South of England with a cheque for £100 "to provide additional clothing needed in consequence of the inclement weather." Who rang that clergyman up?'

That brings us to Mr. Stead's 'prayer telephone.' Thirty years ago Dr. Barnardo was practically a poor and friendless man. Since then he has spent £1,700,000 in his work, and his receipts now amount to about £140,000 a year, given by some 80,000 persons in all parts of the world, and most of these, we believe, sending not regularly, but 'as the spirit moves them.' His first Home was 'opened in defiance of all the rules of worldly prudence.' It had 'no capital, not a penny in the bank, nor the promise of a shilling.' But Dr. Barnardo says the Home was started as a divine work—that is to say, a work dictated by 'the manifest leadings of the Holy Spirit,' and 'the prayers of Christian friends were around it like an atmosphere.' He did the work at what seemed 'the Lord's' bidding; he looked to 'the Lord' for the necessary help, and that help has never utterly failed him. But he does not explain why there should be any need to be driven to extremities, and why he should have to wake up God, as Mr. Stead would say.

The answer is one which every instructed Spiritualist could give. 'The Lord' or the angels, or, let us say in general terms, spiritual beings, work through mediums, conscious or unconscious, and they work in many ways. It is probably as necessary that some one, and perhaps the right kind of one, should pray as that some one should establish the current for sending a telegraphic or telephonic message. Mr. Stead puts this in his own characteristic way, but he, too, does not suggest the *modus operandi*. He says: 'Strange though it may seem, this man believes in God as a kind of telephone exchange of the universe, who graciously allows Himself to be rung up whenever any of His creatures need anything to carry on His work. Dr. Barnardo, like George Müller, of Bristol, prays, and the Divine Manager at the Central Celestial switches on Barnardo or Müller to any number of subscribers, who hear the cry as a voice from God, and send the money in accordingly. Fantastic, is it not? Quite mad? Of course; but the cash comes in and is coming in to-day.'

We must say that the explanation we have suggested is rather more reverent and scientific. We shall have to correlate these answers to prayer with the wide ocean of phenomena variously known as hypnotism, thought-reading, telepathy, thought-transference, and suggestion; but this Mr. Stead does; only just in proportion as we do it we shall cease to talk of 'God as a kind of telephone exchange who graciously allows Himself to be rung up.' Instead of that we shall adjust our thoughts and our language to the much more comprehensible notion of our existence in a vast sea of spiritual forces and spiritual beings whose help can be secured under certain conditions which are in no sense arbitrary. When this is comprehended we shall see that prayer may be only a kind of spirit hand-grasp, and that response (even of the Müller type) may be no more than the product of spiritual suggestion along the current of a spiritually magnetic wave. What new resources this may reveal to us, who can tell? What divine co-operations between heaven and earth this may establish, who shall say? It may mean that earth shall at last become the Paradise which that ancient Hebrew beheld as a childish dream. But that dream-Paradise was in the past, this is yet to come.

### NEW PUBLICATIONS

- 'Hypnotisches Hellsehen.' Von RUDOLF MÜLLER. (Leipzig: Arndt Strauch.) Price 1s. 6d.
- 'The Savoy,' for August. With some reproductions of unpublished Water-Colour Drawings by William Blake. (London: Leonard Smithers, Effingham House, Arundel street, Strand, W.C.) Price 2s.
- 'The English Mechanic,' 'The Mystical World,' 'The Spiritual Review.'



PUBLIC EXHIBITION OF CLAIRVOYANCE  
BY MR. JOHN SLATER.

Mr. John Slater possesses in a remarkable degree the power of adapting the two sides of his consciousness to the circumstances of his vocation, that is to say, while preserving his receptivity to the impressions of his unseen advisers, he is at the same time able to present a positive side to his material conditions. Doubtless, it is to this power of balance that he owes much of his success as a public clairvoyant and psychometrist. Unsympathetic critics have accused him of egotism; but this is a foible which can readily be condoned in view of his probable peculiarities of mental construction, associated with his psychical gifts. Most of the readers of 'LIGHT' will have gathered some notion of his personality from the portrait and interview published in these columns during his visit to this country, and also from reports of his sances, last summer, so that it is unnecessary to do more than briefly describe his platform methods for the edification of those who have not attended his meetings. His delineations are given in a rapid and incisive manner, but without any touch of dryness or formalism; on the contrary, they frequently glow with animation and sympathy. He is often, apparently, masterful and dogmatic, but in these respects he is generally able to justify himself by substantiating the accuracy of assertions which in the first instance may have been denied by the persons whom he happens to be addressing. This was exemplified in various instances, when on Tuesday evening, July 28th, before a large audience at the Cavendish Rooms, Mr. Slater gave a demonstration of his marvellous faculties, Mr. H. Rumford, his business manager, occupying the chair.

Mr. Slater commenced by a short address, delivered in his customary volatile manner, but full of effective points, to which the audience quickly responded. After referring to the arduous character of his labours during his visit here, he gave utterance to a sentiment that is doubtless shared by many other mediums, when he denounced a class of persons of a captious and hypercritical tendency who sought to entrap him in his speech, and by turning some chance expression against him, to create in his mind a feeling of doubt and embarrassment. With these malignants he bracketed another class of persons who, he said, often came to him with disparaging remarks regarding other mediums. It appeared that Mr. Slater has a short way with persons of this kind, and makes no scruple of giving them an immediate *conge*. The procedure is drastic, but it will have its sympathisers. 'It is no wonder to me,' said Mr. Slater, 'that your mediums are afraid to come out in public, because they are handicapped by people of this sort—people who want the spirit world to be at their command, who insist that the powers that be shall work for them and for no one else.' From the vehemence with which he contended for the just and considerate treatment of mediums it was inferred that Mr. Slater's feelings had been recently wrought upon by the tactics of some of the undesirable people to whom he alluded. The suggestion was strengthened by an incident he narrated at this point. On the previous day a gentleman had called upon him for a sitting. 'I gave him a name,' said Mr. Slater, 'and he said he did not recognise it—said he knew no one of that name. I gave him the name of a relative. He said he had no relative of that name. On going out of the door he said: "I may as well be honest with you. The names you have given me are correct, but I did not acknowledge them because I wanted to see what you would do." I had a guinea for that,' said Mr. Slater, with mingled bitterness and sarcasm; and the audience smiled sympathetically, doubtless recognising the strain on the nerves and brain of mediums who are subjected to experiments of this kind by persons ignorant of the delicate susceptibilities involved in mediumship. Dwelling upon the sacredness of spirit communion, Mr. Slater pleaded earnestly for honesty of motive and purity of thought on the part of those who sought for communication from friends who have passed beyond the veil. He had known a man to come to him straight from a drinking saloon seeking a message from his mother—a pure and lofty spirit woman. He desired to emphasise the necessity for preparation on the part of sitters in order that the conditions might be made as suitable as possible. Much of the difficulty and uncertainty of spirit communion, he considered to be due to indifference to this prime requisite. He concluded by referring to the power and beauty of spiritual philosophy.

Miss Florence Morse then gave a rendering of the favourite song, 'Stars,' during which Mr. Slater left the hall while the members of the audience who desired tests placed on the table various objects for psychometrical delineation.

Mr. Slater's display of his powers on returning to the platform was simply pyrotechnical in its brilliance. He told the names of persons who had placed the articles upon the table, he described their departed friends, frequently with the addition of names and surnames; he even revealed their thoughts and motives, and repeated conversations they had entered into upon the subjects regarding which they sought information. And all this was done with a rapidity that was almost bewildering. Some of the written questions submitted he read without looking at them, pointing out the persons who had handed them up.

Having given a message to a lady present, the purport of which was not clear to the audience, but the significance and accuracy of which were acknowledged by the recipient, Mr. Slater suddenly added, 'Were you talking about a dentist to-day?' 'Yes,' was the reply. 'Well, you go and get that tooth fixed, because it is troubling you. Don't have it pulled out; have it filled, because a real tooth is better than a false one.' The test involved here was, of course, comparatively unimportant, but the suddenness of the remark, and its apparent irrelevance to the preceding message, had its effect on the audience.

'I see a little boy,' said Mr. Slater next, and proceeded to minutely describe the child, who, he stated, carried a large bunch of flowers in his hand. Then, turning to a lady in the audience, he said, 'He is for you; he belongs to you. He wants me to send his love to you. The flowers are emblematic of his love, but they also signify a disappointment.' The lady admitted the description, but did not understand the disappointment. Mr. Slater appeared to advise with the unseen visitant, and then resumed, 'He tells me the disappointment has to do with some one who was expected to come here to-night, but did not come. Is that correct?' The lady admitted the accuracy of the statement. 'The boy's name,' said Mr. Slater, 'is V. M.' (giving the name in full). 'Yes, that is right,' said the lady addressed; and a burst of applause followed.

Dealing with a question written upon a slip of paper, Mr. Slater, in the course of his delineation, remarked that there was an influence with it other than that of the writer, a lady present. Pointing to another lady in the audience, he said, 'It is from there. This lady was looking over you while you were writing it.' This was admitted to be correct, and formed one of the many effective hits scored by Mr. Slater during the evening.

A brief reference to a delineation that followed will illustrate the resources of Mr. Slater's mediumship. Addressing a lady present he said, 'I am speaking of something connected with two people who could not agree. Unhappiness came and another woman came in. Do you understand me? You do. You do not want me to say any more, do you?' The lady addressed, who acknowledged the accuracy of the references made, paused, undecided. 'Say no,' said Mr. Slater persuasively, 'it will be best.' The recipient of the advice appeared to realise the significance of the hint, and the psychometrist passed on to the next.

Another lady was asked regarding a sick child, but appeared not to understand the question, and the mercurial Mr. Slater, not to be baffled, descended from the platform and approached her. 'Have you an infant?' he inquired. 'Yes,' was the reply, 'but it is not sick.' Mr. Slater persisted, and at last brought the matter to an issue by affirming that the child had been ill on the day of the recent Royal wedding, and that the mother had been prevented by this circumstance from coming to town to see the procession as she had intended. The lady admitted the facts thus recalled to her mind. 'Do you know who told me this?' asked Mr. Slater. 'It was the grandmother of that man' (pointing to the lady's husband), and he proceeded to give a message from the spirit referred to, with the addition of the name, which was acknowledged to be correct.

Another spirit present was described as having a Bible opened at a chapter in Corinthians, from which with some difficulty Mr. Slater clairvoyantly read a passage upon which the identity of the spirit—a female—turned. 'She tells me to say,' he added (addressing a lady) 'that that ring on your finger belonged to her. She called you "Cherry." I know this because she holds some cherries above your head, and said that was the



name she gave you.' The description was admitted to be correct in all particulars.

To a gentleman he described a spirit who gave certain initials. The recipient of this description failed to recognise it. Continued trials did not elicit a satisfactory response, and at length the medium said somewhat impatiently, 'Why, you were talking of him only the other day. His name is ———,' (giving the name in full). Acknowledged correct.

To a lady present Mr. Slater said, in the course of a delineation, 'Is there not something about an umbrella?' 'That is quite right' was the pleased response. 'Something about opening an umbrella!' 'Yes.' 'You are to tell Frank it will be all right,' said Mr. Slater. The lady addressed and some friends who accompanied her received these remarks with expressions of profound satisfaction, which showed that however obscure the references might be to the rest of the audience, they had a vital significance to the persons concerned. In addition to these tests Mr. Slater repeated a conversation which had passed between this lady and her friends before coming to the hall, which was acknowledged amid much laughter to be quite correct.

These are but a few examples hastily selected from a very large number of tests given by Mr. Slater on this particular evening. Not the least noticeable feature about these delineations is the rapidity with which they were rattled off. The reporter frequently toils after him in vain; indeed, as Mr. Slater stated on one occasion, some of the most expert stenographers on the New York Press have tried without success to secure a verbatim note of his lightning utterances. But this has its compensations in the great number of descriptions which he is thus enabled to crowd into an hour or two, thereby giving a large proportion of his audience an opportunity to secure a sample of his powers.

Mr. Slater concluded the meeting with a short address, in the course of which he enforced some home-truths in connection with mediumship. It is not possible to do more than record one of the pleasing thoughts to which he gave expression in the course of his remarks. 'Life,' he said, 'is like a bird on a bough. The bough breaks and the bird flies away.' Truly a striking figure to describe the soul's independence of material conditions—an independence which in another phase is illustrated by the psychical powers of the medium himself. D. G.

### 'THE TAROT OF THE BOHEMIANS.'

The recent controversy on the question of Lucifer has brought 'Papus,' otherwise Dr. G. Encausse, in a somewhat prominent manner to the notice of Spiritualists and others in England. Before that event he was for most people, including the readers of 'LIGHT,' scarcely more than a name; it was a name, however, or more correctly a pseudonym, which was vaguely believed to represent an able and noteworthy writer. He has now distinctly earned our respect for his share in the unveiling of the great Palladian imposture, and we are prepared to hear more, and that favourably, concerning him. To a certain extent we have indeed already done so, for his work on the 'First Elements of Chiromancy' was reviewed recently in these columns, and that is a contribution to the higher developments of palmistry, though appearing under an unobtrusive title, which students of the subject will not be inclined to pass over. Here, however, we have an important and even elaborate treatise put into English, not perhaps quite in the best manner, for Mr. A. P. Martin, the translator, though he can render correctly enough under ordinary circumstances, is evidently unacquainted with occult terminology, and introduces some highly awkward equivalents. Thus we have 'equilibrant power,' 'Theosophite,' used uniformly in reference to the Theosophical Society, the misleading word 'initiative' to describe the process of initiation, and so forth. But these mistakes will not seriously perplex the reader, or greatly detract from the advantage of possessing a work by 'Papus' in mainly readable English. In his own country our author has earned a reputation in occult matters which is wide, and, as we believe, well-established, because it is founded upon earnest work. There are some who would perhaps regard his historical researches as more valuable than his formal transcendental treatises, and would instance his admirable contribution to our knowledge of that mysterious mystical personality of the last century, Martinez de Pasqually,

the first instructor of the more illustrious Saint Martin. However this may be, there can be no question as to the important materials contained in the voluminous works on 'Occult Science' and 'Practical Magic.' But 'Papus' is not only an incessant contributor to the literature of occult philosophy and history, and the editor of two monthly periodicals devoted to these objects; he is a man also of untiring personal activity, having, among other things, established the federation of the chief esoteric societies of France, including the Martinist groups and a revived variety of the Order of the Rosy Cross.

The work on the Tarot, which is here translated with all the original plates and two hundred figures and diagrams in the text, has been known for some years in France, and is the most complete available notice of this marvellous method of divination which has been published hereunto. Mr. Redway deserves the thanks, and will doubtless receive the more substantial recognition, of occult students in England for producing, in so attractive a form and at so small a price, a book upon a subject which, ever since the days of Eliphas Lévi, has been a centre of occult attraction because of the extraordinary claims which have been made, if not established, regarding it. For the Tarot is much more than a mere method of divination in the ordinary sense of the term. To look at, it is a pack of cards, differing from those in common use by the possession of twenty-six additional picture cards, of which twenty-two are evidently allegorical, and at first sight not obviously connected with the rest. It is not a variation of our modern playing-cards, but the prototype of which they are the meagre and mutilated descendants. The Tarot is neither fundamentally a method of fortune telling nor a game, though it can be used as both; by the claim which is made for it, it is nothing less than the original symbolical book of humanity; that is to say, it contains in a series of seventy-eight emblems the hieratic secrets of primitive wisdom and the mysteries of antique initiation. These mysteries being substantially the same in all countries, its symbols have been indifferently attributed to Hermes, Thoth, Cadmus, Palamedes, Enoch, and other persons, less or more mythical, of the remote past. The evidence for this tremendous antiquity is not altogether clear, as need scarcely be said, though Dr. Encausse regards the claim as demonstrated. It would be impossible to examine it in this place, but it may be roughly said to rest, in the main, upon the correspondence between the Tarot and Jewish Kabbalah, and the antiquity of Kabbalistic traditions is involved in affiliations with other departments of esoteric philosophy. Its hypothetical history supposes that the Tarot in its present state came to us from the Jews, as one of the repositories of universal initiations, but it came somehow from the Jews through the Gypsies. Dr. Encausse tells us that the key to its construction and application is made public by him, so far as he is aware, for the first time; it is at least quite certain that Eliphas Lévi, the most important writer who has preceded him in this field of research, did not lay down any intelligible rules as to its use.

Whatever its real origin, it must be admitted that the Tarot has, in one or other of its forms, a diffusion from which some age must be inferred. According to Eliphas Lévi, the symbolical figures in their existing condition are not older than the reign of Charles VII., but the Tarot of Jacquemin Gringonneur, made public at that period, is affirmed to reproduce emblems of the highest antiquity, and the jealous care with which some esoteric monuments have undoubtedly been preserved in secret forbids our at once referring this statement to the region of gratuitous conjecture. The literary history of the Tarot begins about the period of the French Revolution, when its existence as a variety of playing-cards was made known by the French archaeologist, Court de Gabelin. In this form it is still diffused in France, Germany, Italy, and Spain, while it has analogies in India and China. It is beyond the province of a reviewer to inquire into the reasons which have led Dr. Encausse and other of its admirers to regard it as the absolute key to occult science, but they agree in affirming that the most abstruse problems of religion and philosophy can be solved by the combination of its hieroglyphs. Those who do not aspire to such lofty applications of its resources may be interested to know that as a method of fortune-telling it is much superior to ordinary cartomancy.

We trust, in conclusion, that some attempt will be ultimately made to present other, and, perhaps, more generally attractive, writings of 'Papus' to English readers.

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.

\* 'The Tarot of the Bohemians.' The most ancient book in the world. By Papus. From the French by A. P. Martin. (London: George Redway. 1894.)



## A WARNING OF DEATH.

While living in Muncie, Indiana, U.S.A., during the summer of 1894, I met with a little incident which I think is worth recording.

I was in the employ of the Metropolitan Life Insurance Company at the time, and one day, while canvassing, met a young lady with whom I had a slight acquaintance, and on being invited into the house, sat down and tried to persuade her to take out a policy with me. But she laughingly told me she was never going to die.

Finding my arguments of no avail, I changed the conversation, and talked about Spiritualism, as at that time I was a medium, though not fully developed, my phase being clairvoyance and independent slate writing, and she was slightly clairvoyant herself. During the conversation she informed me that there was going to be a séance a little way from her home the following night, the medium being Mrs. Mendonhall, well known in those parts; and as I had been to her circles before, we decided to go together; and, after making arrangements to call the following night, I left, to pursue my vocation as a canvasser.

True to her promise, I found her waiting for me when I arrived the next evening, and a short walk brought us to the house where the séance was to be held, and at eight o'clock the lamp was turned out, and we commenced by singing a hymn. It was not long before we began to get manifestations, the trumpet sailing all round the room, sometimes touching the ceiling, sometimes rubbing our faces, or resting on our heads; then voices came, and I don't think there was one present who did not get a message.

During the evening, the trumpet fell on my lap, and to test the genuineness of the séance, I picked it up and held it over my head to the back of me. Instantly it was snatched out of my hand, and I knew that everything was as it should be, for it would have been impossible for the medium to take it, as the room was in darkness, and, moreover, the medium was a very old lady and totally blind.

As it was taken out of my hand an independent voice, very low and sweet, sounded in my ear, 'Please don't do it any more; papa would be so angry if he knew it.' I recognised it as the voice of the medium's daughter, whom I had heard at a few previous circles. I thanked her for such a manifestation, and apologised for interfering. 'I know you did not mean any harm,' she said, 'and am so pleased at being able to satisfy you.'

Towards the close of the meeting an Indian control spoke through the medium, and it was during that time that we received the warning about which I wish to tell you. The voice said, 'I see a man standing behind the young lady sitting next to the fair young gentleman' (meaning me). I was all attention, for the young lady was my friend. 'He is holding a knife in his hand,' the voice continued, 'and I see three black bars before you; be careful, for it means death to you or the gentleman on your right.' I gave a shiver, for I had no wish to die just yet.

After the séance was over we stopped for a little gossip, and it was only natural that the warning should be discussed. When the medium was told of it she was very much agitated, and was sure it meant something serious. The three bars, she thought, meant three weeks or months, and before leaving she asked us to be very careful, and not to think too lightly of the advice of her Indian control. We went home, and parted, feeling very much impressed by what we had heard.

A few weeks afterwards I was making a few calls in the same neighbourhood, and so dropped in to see how my friend was, and found her in the best of health and spirits. I told her I had called to see if she was going to heed the warning and insure her life, as I had myself taken out another policy for a thousand dollars. 'Why, Mr. White,' she exclaimed, 'do I look like dying?' I was forced to confess she did not. 'Why,' she said, 'I shall live for another sixty years.'

'That we don't know,' I answered; 'you may be dead before to-morrow morning.'

Well, the outcome of it was she took out a policy for a good amount, and a little while afterwards I bade her good-bye and we parted.

I left the application with the medical examiner, and asked him to call the following morning and see her. Next day I was rather late in getting down to the office, and when I arrived I found the doctor there.

'Well, doctor,' I exclaimed, 'do you think my applicant will pass?'

'Yes,' he answered; 'she has already passed,' and with that he threw the application form to me. 'Look at it,' he said.

I took it up, and saw across it, written in blue pencil, the one word 'Dead.'

I asked the meaning of it, and learned that when he called at the house he found that the girl had really passed away during the night. After I had left her on the day before, she was taken with a chill, and, thinking she would take a dose of quinine, went to a box where she had put some a few weeks before, and took what she thought to be quinine; but in reality it was morphine, her brother having put it there, as he thought for safety, only the night before. After taking it she lay down, and when discovered was past all human aid.

Reigate Heath, Surrey.

WILLIAM WHITE.

## METHODS OF HEALING.

DR. BABBITT'S CROMOPATHY, OR HEALING BY LIGHT.

(Continued from page 315).

Every age, I believe, has had its own forms and habits of thinking, its own prevailing ideas, its own methods of research, its own peculiar applications of logical analysis; and as these all enter into the very frame work of our mental operations, it is inevitable that they should influence the whole process by which our conceptions of the Supreme Power is concerned. Many imagine that a mere blind play of material forces has set up the universe and its people. The real Spiritualist, on the other hand, believes that Nature is endowed with a Soul, even as he himself is endowed with such an entity—a God-force—ininitely higher than any grade of electricity. Dr. Babbitt's views on the great problem are at once rational, elevating, and spiritual. 'By the material universe,' he says, 'we mean a realm of atoms. I shall now aim to show that something beyond atomic action is necessary to keep up the great structure of things. Let us consider, first, the ordinary coarser atoms, such as oxygen, nitrogen, hydrogen, carbon, and the usual metals and other solids. These are swept together and held in cohesion by a finer grade of atoms, which we call ethers. These ethers are the life of the atoms through which they pass, as they set their spirals into swift vibration. But they themselves must have a still finer grade of atoms, which pass through their channels, as a life-giving force, and these again, still finer ones. We, of course, know not how many grades of atoms there may be in this wonderful chain of progression toward the infinitely small, but there must positively be a last link, the *ultima thule* of atomic force. If there had been nothing beyond this as an initial impulse, then the infinite wheelwork of the universe, with its planets, suns, and systems, would never have existed, and all things would have remained amorphous and lifeless. But from the nature of things there must have been an almost infinitely subtle, elastic, infrangible Inter-Soul, all-penetrating, all-quickening, and filling the whole realm of being. This may be termed Infinite Spirit, or the soul of things. If we should take these two great departments of the universe separately, we should have spirit on the one side as a limitless, unformulated, and lifeless mass. Spirit, being elastic, pressed against those atoms, or spirillæ, which were fine enough to receive its impulsion, and these, as a reactive principle, were set into vibration. This vibration of the smaller atoms, or the smaller channels of the larger atoms, spreading progressively to all coarser realms, drew spirit itself into activity, and immediately attractions, repulsions, cohesions, polarisations, and formulations began to come into existence. Thus we see that, while matter is helpless without spirit, so is spirit helpless without matter. Both combined constitute that wonderful duality that has fashioned all glories of the terrestrial and celestial. As unity of law rules both the visible and invisible, we know that this union of matter and spirit must take place even in the highest heavens, although the material part there must be refined and beautified beyond all present human conception.'

Dr. Babbitt is at home in all questions of spiritual philosophy, but at present I am more concerned with his 'Colour Cure.' He is one of the pioneers in this new art. If we are ever to gain mastery over the 'microbe,' after it has fastened itself on human lungs, I believe it will be through the application of



light. The 'X ray' gives us some hint of what light is capable of accomplishing. But the sunlight is free to all and constitutes, as Dr. Babbitt says, a 'truly celestial *materia medica* which must be more safe, effective, and enduring than the cruder remedies in the shape of drugs.'

The value of sunlight on health, then, cannot be over-estimated. Houses that have been penetrated and purified by the solar rays in the day time are alone fit to be occupied at night. In the deep and narrow valleys among the Alps where the direct rays of the sun are but little felt, Cretinism, or a state of idiocy, more or less complete, commonly accompanied by an enormous goitre, prevails. Rickets, deformities, crookedness and swelling of the bones, are very common among children who are kept in dark alleys, cellars, &c. It has been found that during the prevalence of certain epidemic diseases, the inhabitants who occupy the side of the street and houses upon which the sun shines directly, are less subject to the prevailing disease than those who live on the shaded side. It is said that during the great cholera epidemic the number of patients cured in the hospitals of St. Petersburg was four times greater in rooms well lighted than in confined and dark rooms. This discovery led to a complete reform in lighting the hospitals in Russia. As I have already shown, we must, in disease, direct our healing and invigorating forces to the nervous system. In Hydrophobia there is probably some danger of inexperienced persons, who do not comprehend the temperament of those they are dealing with, applying too much cold water, and doing perhaps more harm than good to the patient. This can scarcely happen with a fine force like light. The sun bath, there is evidence to prove, has cured consumption in the third stage. It has also cured paralysis, chronic rheumatism, neuralgia, and many other complaints. 'By exposing,' says Dr. Babbitt, 'a portion of the body to the sun, not to an undue extent, the skin becomes somewhat darker, clearer, and more rosy in its general character, having on the whole a richer effect than the waxy whiteness of bleached indoor faces. The darker and more rubicund appearance comes from the carbon which is driven into the skin by the light, and being of the right colour to stimulate the nerves of the surface, the blood is more or less drawn there, and thus a rosy appearance is developed. This gives an activity and toughness to the cuticle, which enables it to resist many external influences of the atmosphere, and often prevents the taking of cold, while it also withdraws heat and inflammation from the internal organs. Light which has passed through glass must be somewhat softer and more refined than the full glare directly from the sun, as it is strained of some of its coarser elements and some of the intensity of its heat. This, of course, makes it less desirable when the greatest external power is required.' I can speak from experience as to the tonic and hardening effects of the sunlight. For many years I have plunged into the sea, both in summer and winter. Whenever there is sunlight I take a sun-bath before emerging for my swim. Before I adopted this practice I was continually taking cold in the winter, and sometimes got very little sleep for coughing.

In this work the author gives all his methods of applying light for disease and also illustrative diagrams of the instruments employed. In perusing the book, we feel ourselves in company with a highly refined and philosophic mind, one who does not servilely follow in the track pointed out by others, but yet who knows how to appreciate the labours of all true-hearted thinkers, and to make their results tell on the elucidation of his own original system. We believe that the field of knowledge has been really enlarged by Dr. Babbitt's discoveries, and the light of many sciences thrown into new relations. Nothing can exceed the clearness and beauty with which he expounds the 'Harmonic Laws of the Universe' at the beginning of his volume.

Roker-on-Sea.

JOHN RUTHERFORD.

'SPHINX' has ceased to exist, and in its place a new metaphysical monthly magazine has been started in the German language entitled 'Metaphysische Rundschau,' published by Paul Zillman, 8, Parkstrasse, Berlin-Zehlendorf. The first number of the 'Rundschau' has reached us, and we have pleasure in stating that it is produced in very handsome form, and contains many interesting articles by able writers. The subscription price for half a year is nine marks.

The charms of Nature, the charms of man, the infinite loveliness of truth and virtue, are not hidden from the eye of the poor, but from the eye of the vain, the corrupted and self-seeking, be he poor or rich.

## 'MENTAL TRANSFER.'

In your impression of the 25th ult. you give an account of a certain Dr. Collier who flourished fifty to sixty years ago in New York, and who mesmerically performed a variety of experiments on magnetic human sensitives, from which he came to the conclusion that the clairvoyant phenomena exhibited under these circumstances were the result of the transfer of his ideas to the mind of the sensitive whom he thus influenced. Permit me to say that I consider Dr. Collier's experiments and conclusions are equally worthless. He tells us that 'the radiation and reflection of his own nervous force made a lady perform the same class of phenomena which is the wonder of travellers in the East. She was desired to look into a cup of molasses, and when the angle of incidence from my brain was equal to the angle of reflection from her brain, she distinctly saw the image of my thoughts at the point of coincidence, and gave minute descriptions of many persons whom she could have no idea of; she saw the persons and things in the fluid, only when the angles of thought converged.'

How did Dr. Collier know positively anything about angles of thought converging, producing the results mentioned, and how did he know that two angles of thought converging could produce a minute description of persons and things not known to the describer? To elicit the whole truth on this point it would have been necessary to place Dr. Collier under a very rigorous course of cross-examination. If a single item of the recorded description given was not vividly present and actively at work in his mind, his whole fanciful theory of 'mental angles of incidence and reflection converging' must be utterly exploded. An angle of incidence and reflection can only be created by a force projected against a suitable surface; but in this case there appear to be two forces at work and two 'angles converged' (*sic*); that is to say, 'the angle of incidence' proceeded from the doctor's brain, and the angle of reflection from the lady's brain! And at the point where these angles (in the plural) met on the surface of the molasses, the lady saw the objects present in the doctor's mind!

Surely this was a very ridiculous attempt at an explanation of the phenomena!

We know that certain persons are endowed with the faculty of seeing pictures in crystals or dark fluids without the slightest help or suggestion from any other person.

What, then, is the real explanation of the phenomena described by Dr. Collier? It is very simple. We are all of us surrounded by guardian angels and numbers of ministering spirits, who are constantly engaged in impressing us with ideas and emotions, and sometimes in conveying, when the conditions are favourable, these impressions from one soul to another. How does this fact help us to understand and explain the phenomena narrated by Dr. Collier? Clearly and obviously. The lady was certainly mesmerised by the doctor. Their minds were therefore *en rapport*, and, as their mediumship was different, their guardian angels were able to operate upon the doctor and the lady in a different manner, but to the same end. Thus the angelic spirits would influence the doctor's mind, and subjectively fill it with images of certain persons and things, while simultaneously the same spirits would be able to place before the vision of the lady, objectively and clairvoyantly, the same scenes and pictures with which they were regaling the mind of the doctor, and which he complacently imagined he was transplanting to the receptive faculties of the mesmerised lady. As long as such 'explanations' as Dr. Collier's remain unexposed, so long shall we be bored with that contradictory folly called 'Spiritualism without the spirits.' Let us have no more of Dr. Collier's nonsense about 'angles (*sic*) of incidence and reflection converging' to produce a mental image. Lines may converge, but an angle diverges. Besides, an angle is not a communicating intelligence.

We are much more indebted to our guardian angels for our ideas, fancies, emotions, and impressions than we are apt to imagine. I could cite many instances to illustrate this belief, but I must content myself by giving here a single instance.

On one occasion I was present at a supper party, and a clever artist, who formed one of the company, excited some attention by the sagacious, lively, and original remarks with which he garnished his conversation and entertained his hearers. I was seated next to a lady who was normally and brilliantly clairvoyant. She whispered to me, 'I know what he is going to say.' 'How do you know?' I inquired. 'Because,' she replied,



'I see his guardian angel standing behind him and inspiring him with the words which he afterwards utters.' This incident throws a flood of light on a large class of spiritual phenomena.

NEWTON CROSLAND.

## 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.]

### Matter and Spirit-Substance.

SIR,—Will you permit me to take exception to 'Bassille's' vocabulary and line of argument?

When Spiritualists speak of the spiritual body, 'Bassille' contends that they ought to call it 'the finer material body.' Now, I imagine that this form of expression is calculated to cause confusion in philosophical analytical exposition. Ordinary minds attach a definite idea to the term *matter*, and a different, but equally definite idea to the term *spirit*. Spirit and matter are both *substance*, and you cannot assert anything of matter that is not also a property of spirit. Thus, both possess form, intelligence, sensation, consciousness, force, life and death. What! does the spiritual body die? Certainly. Before it can pass from a lower to a higher sphere in the realms of spirit, it must slough off the nature suitable to such lower sphere by passing through the state of spiritual death. I object to calling the spirit of man a force. Force does not sufficiently convey to my mind the idea of intelligence. Force, of course, accompanies and serves all manifestations of Being; but it is merely the machinery of intelligence, not itself a guide, and we can have physical force as well as psychical force.

If 'Bassille' will substitute the term Substance for Matter in dealing with spiritual and material existences, we shall have less difficulty, under this aspect, in reconciling Materialism and Spiritualism. Substance, philosophically considered and understood, would tend towards accomplishing this result; but in our present mental condition and perceptive faculties matter means one thing and spirit another in all physical and metaphysical disquisitions. The two words—Matter and Spirit—are specially useful in their distinctive application, and I do not see why their significance should be disturbed and confounded.

NEWTON CROSLAND.

### 'More Light!'—Christo-Theosophy.

SIR,—It is some since I sent you an account of my doings whilst in 'Old England.' I, therefore, venture to give you a few more facts connected with myself, which may be of interest to many of your numerous correspondents, several of whom have written to me expressing themselves deeply interested and in entire sympathy with my views on what I prefer to term Christo-Theosophy. In my letter to you, in 'LIGHT' of April 11th, with reference to my journey to Rome, &c., I stated that the then projected visit to Rome, &c., was 'a sort of special mission in connection with spiritual or Christo-Theosophical subjects,' and that I was 'intensely desirous of comparing the Continental cathedrals with our British ones, especially the crypts and apses, which in many cases receive the sun's rays on the 21st of every June, just as occurs at Stonehenge Druidic Temple and in ancient Masonic Royal Arch Temples.'

In connection with my visit or 'special mission' to Rome, I received a letter from one of your correspondents, who wrote under date of April 12th, 'Would you pardon a stranger for writing to you to ask if you would allow a "spirit message" to be sent to you, for power and guidance in your proposed visit to Rome? It seems to be shown me that your journey is of great import.' The writer, it would seem, is *en rapport* with what is termed the Christ spheres and with operators (*i.e.*, disembodied spirit people) who claim to belong to an occult order of Celestial Master Masons. This may appear very strange to the spiritually blind and deaf, but, for all that, I honestly believe that I did receive illumination by what is known as impressional mediumship, or spirit inspiration, during my journey or mission to Rome, &c., in connection with spiritual or Christo-Theosophical subjects. Before myself and daughter started on our journey to Italy, &c., a private lady medium from London (whom we assisted to develop whilst she resided in Cape Town several years ago) came to visit us, and remained with my wife and family during our absence. Before we started, on at least a dozen times on separate occasions, she was spontaneously

controlled and stated (*i.e.*, the spirit operator controlling) that my journey to Rome, &c., had been planned for me by spirit power, and that, when there, they would impress me regarding certain facts which would assist me greatly in my researches. On my return these same controls distinctly stated that many of the important discoveries I made in connection with esoteric Christianity and Celestial or Free-masonry, was due to my having been strongly impressed by them, owing to my having become *en rapport* with their spheres.

This will easily be understood by advanced students of the laws of spirit control. Anyhow, if the evidence of Mr. John Slater, the unique American test medium—now again in London—is of any value, it may interest sceptics to know that, when in London last July (1895), he distinctly—in the presence of members of my family—told me that I had an ancient Egyptian priest who frequently impressed me in connection with my researches into Esoteric Theology and so-called Sun-worship, and that he then saw him behind me, and that he was trying to impress me with his views.

As a matter of hard fact, when Mr. and Mrs. W. Tebb (of London, and staunch pioneers of British Spiritualism) were at my private house at Cape Town, during their trip to South Africa some five years ago, Mrs. Tebb, who also possesses well-developed clairvoyant gifts, whilst seated at our dining-table, spontaneously stated that she saw behind me what seemed to be an ancient Egyptian priest, together with circles, triangles, squares, &c., (Masonic implements and symbols), and that he was evidently one of many spirits who seemed desirous of impressing me with his views. I may mention that for the last fifteen years I have been intensely interested in, and devoted to, subjects bearing on Egyptian theology, the Great Pyramid of Gezeh being one of my favourite subjects, and this may probably explain the *rapport* with this ancient Egyptian priest.

In 'LIGHT' of May 23rd, p. 251, as 'Theosophicus Africanus, P.M., R.A. (33),' I stated that the Trinitarian or Christian orders of Free-masonry actually claim, and during their initiations and workings use, most of the sacred symbols that are used and exclusively claimed by the Romish hierarchy, and which can easily be verified by having a peep into the Masonic jewel shop windows, opposite the office or buildings of the Grand Secretary of English Freemasons in Great Queen-street, London.

Since my visit to Rome I have veritably discovered the secret of Celestial or Free-masonry, and the absolute or scientific (by aid of ordinary astronomy, including the ancient Zodiac) explanation of the Greek, Roman, Maltese, *single cross*; also the double cross used by His Holiness the Pope, as the head (*l*) of Christendom; the Agnus Dei or Lamb of God, and also most other sacred symbols claimed by Episcopal Churches and Exalted or Christian Freemasons, the esoteric explanations of which I stated I believe had been lost about the fourth or fifth century, or after Constantine the Great, or first Christian Emperor, who it is stated was converted through having seen (*l*) the *mystical cross* in the skies, *In hoc signo vinces*—'by this sign you shall conquer,' and which of course is absolutely true when scientifically explained, *i.e.*, by the aid of Celestial Masonry.

I also stated in my letter of May 23rd that I have made profound discoveries in connection with what is termed the Keys of St. Peter, 'which are strictly *subjective*'; but they are, nevertheless, really objective from a Christo-Theosophical standpoint, and can be as easily handled by those who are in possession of occult knowledge relating to *true Catholicism* and Celestial or Free-masonry, as the poles of this earth, the signs (Zodiac) in the ecliptic, the diameter of our earth, and other profound truths, are handled by modern astronomers.

I also stated that I intended to work out the discoveries so as to place them on a sure, *i.e.*, scientific basis, and I now have the extreme satisfaction to tell you that I have constructed a mystical, nevertheless objective lock, which absolutely fits the so-called Keys of St. Peter; and that I have also been able to construct another or duplicate key (mystical though scientific—astronomical) that will answer for the Greek as well as Anglican hierarchy or Churches, which are supposed to have no means of entering the orthodox so-called Heaven. During the winter months I hope to be able to arrange for a series of educational lectures or addresses bearing on these at present *esoteric*, *i.e.*, obscured or hidden, subjects, all of which directly bear on things spiritual or the unseen world, the great truth of modern spirit intercourse being the foundation stone. Yesterday I received a letter directed from 2, Duke-street (Office of 'LIGHT'), which was dated from Rome, July 19th, and directed to 'Afri-



canus Theosophicus, P.M., R.A. (33), and was written by an esteemed correspondent of 'LIGHT' known as 'Hesperus.' As it bears on my visit to Rome and the discoveries I have made, I give you a few extracts, as it will prove of interest to many of your correspondents and subscribers who are interested in the cause of what I believe to be *unadulterated Theosophy*—i.e., based on science—which is only another name for the immutable principles of the Great Geometrician or the Universe, whose word, or *Logos*, discourse, or truth, is wrapped up in the *Heavenly tracing-board*—the skies—and materialised in the foundations of our earth, geology being the key to the terrestrial, and astronomy to the celestial, book, the mystical records of which are found in many sacred or holy records; those for Christo-Theosophists being found in what is termed the Old and New Testaments, so precious to Christians and Trinitarian Freemasons. 'Hesperus' writes:—

The various communications which you send to 'LIGHT' interest me much, as partaking entirely of the instructions received by myself, and seem to have so great an affinity with them that I venture to write to you to inquire if this 'true clue' of which you speak in your letter to 'LIGHT' published 23rd of last May, has been worked out by course of reasoning, or delivered as instructions from unseen sources.

I replied that they were obtained by purely scientific methods, easily understood by astronomers, together with strong suggestions received by spirit inspiration.

The 'teachings' that are vouchsafed to me refer in last and highest instance entirely to the mystical, celestial and spiritual Zodiac and the constellations as the keys to all knowledge. During the last six years I have received many hundred drawings which I believe bear specially on this matter, although I do not understand them yet.

This entirely agrees with my recent discoveries, which I stated were 'absolutely based on *judicial astronomy*, the mystical, celestial Zodiac playing the chief part in the discovery.' Evidently the same or very similar ideas or impressions have been simultaneously received in different countries by human psychophones (telephones), selected by celestial operators (spirit-philosophers) for imparting and explaining esoteric truths to benighted theologians and Christians of the nineteenth century.

If you like I will send you some communications given on the subject, and am being taught now the true meaning of the Book—'God's own Book,' as it is named—written in the Heavens.

Celestial or Free-masonry and geology are the spiritual and material manifestations of Deity, the Sacred Volume, Old and New Testament, containing esoteric truths wrapped up in allegory.

I regret greatly to see by your letter that you have been this year in Rome, and that I have lost an opportunity of meeting you in this city, when I believe it might have been mutually agreeable to have exchanged thoughts and beliefs.

I did write to 'LIGHT' for the address of 'Hesperus'—whose articles in 'LIGHT' had attracted me very much, before I left England, but was informed that the writer was at that time away from Rome, or something to that effect. This was the reason why we did not meet; but at last rapport has been established, and it was only yesterday that I replied to the letter under consideration.

BERKE T. HUTCHINSON, D.D.S., L.D.S.

23, The Avenue, Southampton.

Miss MacCreadie's Mediumship.

SIR,—Being desirous of inquiring into some of the phenomena of Spiritualism, I was recommended by a gentleman well acquainted with the subject and the exponents of it, to arrange for an interview with Miss MacCreadie, which I accordingly did.

I approached this lady with an open mind, but a decided underlying impression of unbelief. We were entire strangers to each other. I had never before heard of Miss MacCreadie, and believe that she could not possibly have known anything of me.

After a few minutes' conversation on the subject I handed her my watch chain, an ordinary 15 carat gold Albert, when she immediately and without hesitation unfolded the principal features of my life's history, correct in every particular she mentioned, and in some respects wonderfully complete in detail, with occasional hints as to the future. I was much surprised at the minute description of the house in which I first saw the light, the roads leading to it, and the appearance of the surrounding country, as well as the teacher and schoolhouse which I, for the most part, attended during my school-days. Miss MacCreadie, still holding my chain in her hand, went on with remarkable accuracy to remind me of the month of the year in which I left the place of my birth and took up my abode in this city, describing the nature of the employment I had undertaken and my general conditions as years rolled on, particularising the periods in which I enjoyed a greater or lesser amount of happiness. This was all so clearly expressed and so true, that I believed your readers would be glad to hear of the success of this gifted medium.

Aberdeen.

G. W.

## SOCIETY WORK.

VICTORIA PARK, E.—OPEN-AIR WORK.—On Sunday morning Messrs. Emms and Rodger conducted a successful meeting, at which a number of copies of 'LIGHT' and the 'Two Worlds' were distributed. No meeting next Sunday.—T. E.

BATTERSEA PARK OPEN-AIR LEAGUE.—Workers were in full force last Sunday. Messrs. Adams and Boddington spoke in the afternoon, and Mr. Peters gave a little clairvoyance. In the evening Messrs. Dale, Drake, and Wyndoe. Next Sunday as usual, at three and 6.30, near the band-stand.—H. B.

EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE-LANE.—On Sunday last, Mr. Dalley being unable to attend, 'Amicus' gave an able and interesting address. Miss Thomas also spoke a few words under influence upon 'Perseverance,' this being the first time she has been used in public. Next Sunday, at 7 p.m., Mr. W. Walker.—A. W.

NORTH LONDON SPIRITUALISTS' SOCIETY.—On Sunday morning last, in Finsbury Park, the meeting was conducted by Messrs. Jones and Brooks. In the evening, at Wellington Hall, Islington, Mr. Jones presiding, the subjects considered were 'The God Idea' and 'Healing,' in which Messrs. Rodger, Davis, and others took part. On Wednesday evening, at eight, Mr. Schakoritz will be afforded the opportunity to unfold his 'Plan of Salvation,' followed by discussion, Mr. Rodger in the chair.—T. B.

DAWN OF DAY SPIRITUAL SOCIETY, 81, FORTRESS-ROAD, KENTISH TOWN, N.W.—On Sunday last Mr. H. Walter read 'Ministering Angels,' by A. F. Colborne. After the reading Mr. Walter related some of his experiences in Spiritualism, both in Birmingham and in London. He is at present developing as a healer, and intends, in concert with others, to give a healing séance at some not very distant date. He showed to the audience the sketch of a spirit, the seat of the disease from which the person died being indicated at the spine. The spirit was recognised at the time by her sister. Mrs. Spring followed with successful clairvoyance. The audience were highly interested in the proceedings. Voluntary helpers are much needed. Next Sunday, Mr. Walter on the 'Use of Spiritualism.'—C. S.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Miss MacCreadie opened the meeting with a suitable invocation, and subsequently gave some most successful clairvoyance, fifteen descriptions being pronounced quite correct out of the twenty given. Mr. W. T. Cooper's address on 'Charity in the Light of Spiritualism' contained many passages well calculated to show the need of the exercise of great charitableness in all things. The following beautiful verse, quoted by Mr. Cooper, will, we trust, serve to convey to the reader the thoughts embodied in the address:—

'Let us reach within our bosoms  
For the key to other lives,  
And with love to erring nature,  
Cherish good that still survives;  
So that when our disrobed spirits  
Soar to realms of light again,  
We may say, "Dear Father, judge us,  
As we judged our fellow men."'

MRS. CHARLES.

Next Sunday, at 7 p.m., Miss MacCreadie, clairvoyance; soloist, Miss Hughes.—L. H.

SPIRITUALISM IN SUNDERLAND.—Through the enterprise of Mr. T. O. Todd, president of the Sunderland Spiritual Evidence Society, the meeting-place in Ann-street, Sunderland, has undergone extensive renovation and enlargement, and on Tuesday evening, the 28th ult., was reopened for public work. The speaker on the occasion was Mrs. Helen Temple Brigham, who was accompanied by Miss Cushman. In the unavoidable absence of Mr. Todd, Mr. Wilson, who has been a Wesleyan Methodist local preacher for thirty years, took the chair. The address by Mrs. Brigham was an exceedingly able one, and met with very much appreciation. She eloquently pointed out the significance of Spiritualism and the validity of the evidence on which it rests. The great purpose of Spiritualism was to arouse mankind from the sleep of the soul into which too many had fallen, and to give them a consciousness of their higher nature and of spiritual existence. When they went to a foreign land, they converted their money into the coin that would pass there. They could not take material riches to the spiritual world, but they might, by living the true life and aiding humanity, convert their wealth, so to speak, into that which was imperishable. Spiritualism urged them to enter upon their immortal career, not as paupers, but as capable of enjoying its blessedness and felicity. After the oration, Mrs. Brigham gave impromptu poems, her efforts exciting much admiration.—J. R.

## TO CORRESPONDENTS.

Communications to hand from 'Vir,' Henry Forbes (New York), S. K., W. R. T., Dr. J. M. Peebles (San Diego), Mrs. A. Boddington (British Columbia), Ernest, &c. All shall have attention in due course.