

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.

A spiritual story in the new number of 'Blackwood's Magazine' is attracting some attention. It is entitled 'A Land of Suspense,' and once more sets forth the need of the hypothesis that there must be merciful tarrying-places for development on the other side. The crude Hell of old orthodoxy is no longer possible, and evolution—the influence of which we see in this story—has helped to kill it. The writer of the story, with deep spiritual insight and a good deal of artistic ingenuity, represents the ill-developed and ill-prepared spirit as enduring the reverse of what happens here. Here, it is the subtle spirit who is not seen. On the other side, it is the crude and ill-developed spirit who, though seeing, is not seen. This provides a curious situation, which is made the most of in this story. We are inclined to think there are elements of truth in it. What if one form of retribution beyond the veil is solitude—'outer darkness' or want of power to fully communicate? But such speculations must never be separated from the vital fact that this is provided for, as needed education, out of which good will come to the probationer or sufferer.

'The Rosy Cross, and other Psychical Tales,' by Mina Sandeman (London: The Roxburghe Press), contains eight motive stories or allegories, intended to set forth the horror and wickedness of cruelty to animals and the perils of impurity. They are, for the most part, fanciful poetic pieces which would possibly secure the rapt attention of some young boys and many tender-hearted girls. The only long story in the book is the last, 'Shadow and Shine.' Its motive is entirely good, and, in a homely and matter-of-fact way, in strong contrast to the more fanciful sketches, it presents a view of one or two sides of modern life rather out of the beaten track, except in the penny weekly novelettes. In fact, it is a remarkably good specimen of what might be done with the topics and plots so dear to the hearts of the readers of these novelettes; and it would be doing good service if the writer of this volume could persuade the novelette people to print such stories from her pen. But, for all that, her mission is to write psychical stories, though with a less obvious moral and with more repose of style.

Everywhere, the strange light is breaking forth from the old dark places; and all the churches are tremulous and alive with it. We saw it at our English Church Congress; and it was lately seen at a great Episcopalian Church Congress in America. Dr. Parks, of Boston, declared that every article of the Church's creed had changed

its interpretation again and again, in harmony with the new human thought of God and Man and Life. The creed is but the symbol of the spirit's faith. Especially in relation to the significance and meaning of life eternal, the progress has been immense.

Professor Du Bose, of the Southern University, spoke in the same tone in relation to 'miracles.' The tendency at work, he said, will reduce all so-called 'miracles' to a higher form of the natural. (How steadfastly we have maintained this!) Amid applause, he declared that 'the divine incarnation, human resurrection, and the redemption of human life, are not only natural but are the fulfilment of nature.' This is Spiritualism, indeed, and of a truly hopeful kind. Everything follows from the admission that the 'supernatural' is only a higher or different natural.

A scholarly Hindoo, writing in his own journal, in Bombay, explains the scorn of many Hindoos for Christianity as presented by the missionaries, who treat venerable religions and profoundly spiritual ideas as heathen foolishness. He says:—

There may be honourable exceptions, but the rule is that any tyro of a Christian Missionary whom the Missionary Boards in England, Scotland or America choose to pack off to heathen India, within less than a week after his landing on the Indian soil, starts on his irresponsible career of heaping hell-fire on all those whom he meets. The man is as ignorant as he is impudent. If he studies any of the vernaculars of the country, he does so for the sole purpose of finding faults with every work that passes for Hindu religious Scriptures. To anyone who may think this portrait of the 'Evangelical Missionary' is false, or overdrawn, we would kindly ask to go to the original as he may find him preaching on one of the street-corners in India, or writing in one of the missionary papers in this country. Here, then, is the secret of Hindu intolerance towards Christ and Christianity. Those very men who are sent out to win faithful friends and loyal followers for Christ, through their religious fanaticism and sectarian bigotry have made enemies of the meek and tolerant Hindus.

If the time for sending Spiritualist missionaries ever arrives we hope better results will be shown. What India wants is a sympathetic blend of Rationalism and Spiritualism, with all possible appreciations of what is good in its ancient writings and forms of faith.

The Rev. Helen Van Anderson complies with a request for some account of her 'Church of the Higher Life' (Boston, U.S.), and 'The Journal of Practical Metaphysics' prints it. It is a most winsome little story. The Church is not yet three years old. It was commenced in a very small way, and has so rapidly grown that its minister can now say, 'The little stream has widened its banks and deepened its current, until it is now plainly on its way to the Great Sea.'

The Church has no formulated creed. 'Its central and basic precept is that of the great Master—"Love is the fulfilling of the law."' Its leading characteristic seems to be service. It has a band of fifty-two letter-writers, 'who volunteer to write cheerful words to invalids in distant

homes, or to any who for other reasons are shut in from fellowship with the outside world.' It has a Young People's Club, whose business it is to help the stranded in hospitals, reformatories or private homes. It has a Benevolent Committee, an Emerson Study Class, and parents' meetings 'where all questions pertaining to home and child government and education are freely discussed and propounded.' But it seems difficult to reckon up the agencies of this working Church. There is a touch of daring in the adoption of its name, but it seems to deserve it—a delightful example!

We commend to our peace-loving friends (and surely all Spiritualists ought to be that!) three small volumes by Colonel H. B. Hanna, entitled 'Indian Problems' (London: A. Constable and Co.) These books, in a style that is at once perfectly simple and keenly incisive, point out the folly of the 'forward policy' so strenuously urged by professionals, the breath of whose life is movement and effort. Colonel Hanna knows what he is writing about. He has been on the Bengal Staff Corps, and has commanded at Delhi. He is no mere book-maker. He has an urgent message for the rulers and people of England; and this message is in these three small books.

'Ringing Out and Ringing In' (Unwin Brothers) is a very pleasant and convincing book on Vegetarianism, by Mr. W. S. Godfrey. It is daintily produced, and the tone and style of it are as dainty as the printer's workmanship. But it is a strong book, withal, as well as a dainty one.

The magistrates at Hastings have convicted a lady of the crime of palmistry, fined her £10, and declined to grant time to pay. In passing sentence, these worthy gentlemen said that 'such practices might lead to serious results,' but it does not appear that they proceeded to indicate their nature. We have seen only a very brief report, and, on the face of it, these magistrates seem to be rather dull and stubborn. We may receive a fuller report; if so, we may further refer to the matter.

A MEDIUM FINDS A MISSING MAN.

The American Society for Psychical Research has a case on its hands, says a correspondent in Boston, Mass., which it regards with triumphant satisfaction. In Mrs. Piper it has discovered a medium whose revelations have apparently withstood the test of investigation and experience. Dean Bridgman Connor was a young man of Burlington, Vermont, an electrician. He had considerable money and jewellery. Last February his employers and himself went to the City of Mexico, and from there it was reported that Connor had died of typhoid fever in the American Hospital. The certificates of death and burial came to hand all right, and no one doubted the report until Mrs. Piper, a medium of Arlington, Massachusetts, announced that through her clairvoyant faculty she had perceived that the young man was not dead, that he had been drugged and robbed of his valuables, and the body of another man buried in the grave supposed to be his. He was living on a ranch in Mexico, she said. The story impressed his relatives, and Prentice C. Dodge, of Burlington, went to Mexico to investigate. The news has now been received that Connor had been found, and that an official of the Mexican Central Railroad, an American, had seen and talked with him. Connor said he had gone to the place where he was because he had been mysteriously commanded to do so, and that he was contented and happy. Mr. Dodge and a relative started to the ranch to bring Connor back with them to Vermont.

A CORRESPONDENT residing near Dartford, Kent, would be glad to know of any circles being held in that district or of any Spiritualists living in the neighbourhood. Address S. D., care of Office of 'LIGHT.'

MELBOURNE, AUSTRALIA.—'LIGHT' may be obtained from Mr. W. H. Terry, Austral Building, Collins-street East.

'EGYPTIAN MAGIC.'*

This is another of the series of occult works which is being brought out by the Theosophical Publishing Society, under the editorship of Dr. W. Wynn Westcott, being Vol. VIII. of the 'Collectanea Hermetica.' We wish the author, 'S. S. D. D.,' had made it a little plainer how far Theosophists accept the Egyptian and Gnostic theories. Both, we believe, are counted by our present Theosophists into the direct line of their descent; and the presumption is that those theories are held by them to be true in proportion as they agree with their own teachings. Possibly Theosophists themselves can sift the grain from the chaff; but for us others it is hard to make out how much there is in this book that should be considered to be merely descriptive of ancient beliefs, and how much that is meant to be doctrinal and exhortative—'go thou and believe likewise.'

It is evident that the author accepts unhesitatingly the claims now made by Theosophists for the reality of the magical powers of the old 'King-Priests.' 'They could,' he says, 'give strength to the armies of the nation, and they had the means of transmitting their power; for the staff of the King-Initiate held so strong a magical potency that, with it in his hand, the leader of armies became as mighty as Pharaoh himself.' With such a bâton as that any corporal, we imagine, would be a Napoleon!

Egyptologists who are not Theosophists say that there never was so crushing a system of priestly tyranny as that which obtained in Egypt: that nowhere else has the cultivation of abject superstition been so adroitly made a fine art as it was by the unscrupulous priesthood of the Nile. The author himself allows that 'the King-Priests gave forth an exoteric religion to the people, by which to guide their footsteps until that stage when they might also join in the ranks of the Initiates'; he also says that these wily 'King-Priests' were 'Practical Rulers, bent on keeping the power that they held,' and these admissions seem to us to be a euphonious way of saying the same thing as the Egyptologists. But, in that case, the power of the priesthood appears to be fully accounted for, without referring to 'magic' to explain it.

The Egyptians believed in no less than ten distinct constituents of man, and among these it is natural that Theosophists should find some that resemble their own 'Seven Principles.' Theosophists, too, like the Egyptians, believe in Re-incarnation, and they are willing to cite the Egyptian belief as confirmatory of their own, but we do not think that they accept the Egyptian notion that 'mummification effectually prevented Re-incarnation.' It is a pity that 'S. S. D. D.' has not been a little more explicit on points like that.

About Egyptian Magic we learn particularly little from this book. All that Theosophists can do in this matter is to accept the 'guess-translations' of hieroglyphical inscriptions made by Egyptologists, who have no respect for the requirements of mysticism; and then to endow those translations with a conjectural inner meaning. It is not very likely, however, that the 'King-Priests' would have allowed tremendous magical secrets to be published to all the world by being engraved in hundreds of thousands of instances upon tombs, and copied in papyri; yet it is these which furnish all the material that our Theosophists work up into learned treatises about Egyptian Magic! And even if those ancient adjurations really be magic spells, they are powerless now, for, as 'S. S. D. D.' reminds us, we do not know how to pronounce them properly, because the Egyptians, like the Hebrews, used no vowels in their writing; and, as everyone knows, correct pronunciation is the very essence of formal magic! It seems more likely to us that the commonly-received idea is correct, namely, that these inscriptions embody only pious wishes and vows. Possibly, in a few thousand years from now, the Theosophists of the period will be unearthing our present litanies and prayers, and declaring that if they could only pronounce them correctly the sky would fall!

'S. S. D. D.' finds in Iamblicus and his fellow mystics a connecting link between Egyptian Magic and Gnosticism; and he translates, for the first time into English, a very curious Gnostic papyrus 'discovered by Bruce, and preserved in the Bodleian Library.' The manuscript shows itself, by internal evidence, to be a genuine example of the strange ideas of the sect which fought so hard for the spiritual Christ, but were

* 'Collectanea Hermetica,' edited by W. WYNN WESTCOTT, M.B., D.P.H. Vol. VIII. 'Egyptian Magic,' by 'S. S. D. D.' (London: Theosophical Publishing Society. 1896.)

conquered and annihilated by the advocates of a carnal Christ. The former conception has now reappeared in the world, and promises to transform Christianity; but, happily, it has come back in a less fantastic form. Indeed, it is hard to refrain from applying the epithet, 'religious hysteria,' to such works as the 'Pistis Sophia' and Bruce's papyrus. To relish such truly 'unearthly' ideas needs a state of mind not dissimilar to 'dream consciousness'; and to this state theosophic training may possibly enable one to attain, but it is not easily reached by a Spiritualist.

In these old Gnostic works, however, we evidently have the origin of the later Ceremonial Magic of the Catholic Church. We learn, for instance, how the Baptism of Water should be perfectly performed. No ordinary water must be used, but wine which has been miraculously transformed (at least in idea) into water:—

The disciples brought the wine, and the branches of vine. Then Jesus disposed an offering for sacrifice; He placed a cup of wine to the left and to the right of the offering, He placed juniper berries upon the offering, with dried cinnamon and spikenard; He made His disciples clothe themselves in garments of linen, and put in their mouths roots of the herb cynocephalus. He placed in their two hands the number of the Seven Voices, which is 9879; He also placed in their hand the solar herb. He placed His disciples before the offering, and Jesus stood on the other side of it. He spread a linen cloth, and placed upon it a cup of wine and pieces of bread, equal in number to His disciples. He put branches of olive upon the place of offering, and He crowned them with wreaths of olive. Jesus marked them with this seal (a fantastic figure is here given in the text), of which the interpretation is EEZOZAZ, and the name SAZAPHARAS. Jesus, with His disciples, went to the four quarters. He gave them commandment each to place his feet by the side of his neighbours'. He prayed and said: 'IOAZAZETH, AZEZA' (followed by twenty-one similar names in which the Z occurs continually). Hear me, oh my father, father of all paternity, the infinite who abides in the Æon of Treasure, whence come the five parastates serving the Seven Virgins of the Treasure, propitious to the Baptism of Life, and of whom the ineffable names are (here follow fourteen more strange names).

Jesus then asks for a sign that His disciples would be accepted, and 'in a moment the miracle which Jesus had desired took place; the wine which was on the right of the sacrifice was changed into water.' Thereupon Jesus baptised His disciples with this water, and sealed them with another seal. It is, perhaps, fortunate for the peace of mind of Theosophists that they are not gifted with a sense of the ridiculous, for this seal, which the resources of the printing office enable us to reproduce, is O—K, 'the interpretation of which is,' ALL CORRECT!

We cannot refrain from one more quotation. The disciples say to Jesus:—

Lord, when we said, Give us a name which shall suffice for all the worlds, you answered us and said, When I have passed through all the worlds and have brought you forth from them, then I will tell it unto you. Now behold we have traversed all the worlds, and we have seen all that they contain; you have taught us their names and the names of their seals, and their numbers, so that they shall open before us from the first even unto the last; teach us, then, that name of which you have spoken, in order that we may speak of it in all the worlds of the Æons, and that they may open before us.

Jesus then tells them the word to which, if they speak it, 'all the worlds must submit.' This is the word:—

AAAAOOZORAZAZZZAIEOZAZAEEIIIZALEOZOAKHOEOOOYTHOEZ-
AOZAEZEEZZEEZAOZAKHOZEAKHEYEITYXAALETHYKH.

Considering the great veneration in which the Gnostics are held in Avenue-road, as is shown in the pages of 'Lucifer,' one has to resist an involuntary impulse to associate that tremendous name in some vague way with Mrs. Besant's recent misfortune of a fractured jaw!

MR. JOHN SLATER.—'The Philosophical Journal' states that Mr. Slater is about to visit London again, and that he will make a stay of two years' duration. We shall be glad to accord to Mr. Slater a hearty welcome once more, and trust that we shall find him of a less volatile temperament than when he was last amongst us. To break his engagements and suddenly disappear may be readily forgiven *once*, but if he should do the same again the sympathy and confidence of his friends will disappear, too. We hope, however, that by this time he has grown a bit wiser.

THE LATE LADY BURTON.

You tell us in your number of December 19th 'that the friends of Sir Richard and Lady Burton are exceedingly anxious to clear their memories from the taint of Spiritualism.' I trust they will allow Lady Burton to speak for herself, which she does in her most interesting book, 'The Inner Life of Syria.'

Mrs. Burton, while her husband was Consul at Damascus, spent much time in attending to sick people, under the direction of a French physician; and at their country house in the mountains she had quite a hospital for wandering Arabs. Among her invalids was an Arab boy, who had been brought some distance on his grandmother's back; but the boy was restless, would not take his medicine, and insisted on returning to his tribe.

After the boy and his grandmother had left for some time, Lady Burton tells us: 'I had another dream. Someone pulled me and awoke me, and said: "Go and look after that Bedawi boy." I was tired and tried to sleep. I was pulled again. "He went away at his own earnest request," I answered, "and he must be dead or well by this time." A third time I was pulled by my wrist. "Go! go! go!" said the voice. "I will go," I answered. At dawn I ordered the horses and rode out in the direction where I knew his tribe was encamped. Before I got near their tents I met the old crone with her burden on her back, covered over with sacking. "Where are you going, my mother?" I said; "Is that the boy?" "Yes," she said, "he is very bad, and wants to be taken back to you, and I thought I should reach you by to-morrow." I got down from my horse, tied it to a rock, and assisted her to lay the boy upon the sand. I saw death was fast approaching. I sat down by him.' Lady Burton was always a good Catholic, so, after some few words with the dying boy, she said, taking his cold hand: "Would you like to see Allah?" "Yes," he said, "I should. Can I?" "Are you sorry for the bad words you have spoken?" "Yes," he answered, "and if I get well I will do better, and be kinder to grandmother." I thought that was enough. I parted his thick, matted hair, and, kneeling, I baptised him from the flask of water I carried at my side. "What is that?" asked the old woman, after we had been silent for some moments. "It is a blessing," I answered, "and may do him good." The boy soon died.'

Here is another case. It was, I believe, on the occasion when Captain Burton had had an order to give up his Consulship at Damascus at a moment's warning; he being at the time at Damascus, and she at their country house sixty miles off. He had written to his wife on the subject; but, as he had at once to go to Beyrout on his way to England, and had told her to pack up and follow him, without any apparent time for their meeting before he left, the dilemma was a serious one. But it was averted thus, as Lady Burton tells us in her 'Inner Life in Syria':—

'I went to bed as usual, and tried to be philosophical. When I went to bed I had one of my dreams. I thought someone pulled me, and I awoke, sat up in bed, and *I could still see it and feel it*; and it said in a loud whisper: "Why do you lie there? Your husband wants you; get up, and go to him!" I tried to lie down again, but it happened three successive times, and big drops were on my forehead, with a sort of fear. My maid, who slept in my room, said, "Are you walking about and talking, madame?" "No," I said, "but somebody is. Are you?" "No," she replied, "I have not stirred, but you are talking with somebody." After the third time I grew to believe that the presence was real. I jumped up, saddled my horse, and, though everybody said I was mad and wanted to put me to bed, I rode a journey of five hours across country, as if I were riding for a doctor, over rocks and through swamps, making for the diligence half-way house. . . . The diligence was just about to start, but God was good to me. Just as the coachman was about to raise his whip, he turned his head and saw me coming, hot, torn, and covered with mud and dirt from head to foot—but he knew me. I held up both my arms; he saw the signal, waited, and took me in; and told the ostler to lead my dead-beat horse to the stables. I reached Beyrout twenty-four hours before the steamer sailed.' Mrs. Burton had, therefore, good time to confer with her husband before his departure for England. WM. R. TOMLINSON, M.A.

PARIS.—'LIGHT' may be obtained from Mons. Leymarie, 12, Rue du Sommerard.

MADAME DE TRAFFORD.*

Some very interesting incidents in the experiences of this remarkable lady are recorded in Mr. Augustus Hare's recently published 'Story of My Life.' Madame de Trafford (*née* Mademoiselle Martine Larmignac) was the second wife of Mr. Trafford, of Wroxham, Norfolk, who, however, objected to live with her, saying that when he married her he intended to marry Mademoiselle Larmignac, and that he did *not* intend to marry 'Maricot,' which was the name she gave to the spirit which sometimes spoke through her lips. (She also used to speak of her spirits as 'Les Maricots.') Nevertheless Mr. Trafford was very kind to her, constantly visiting her, and giving her entire control of her fortune. Her first meeting with the Hares took place at the Hotel de la Métropole, in Geneva, in the year 1859. It was at this hotel that she was one day found in a trance, being in spirit at the battle of Solferino, which she minutely described. There are several stories of her second sight, and descriptions of the 'voice' which came from Madame de Trafford's lips, similar in fact to the voices of the Irvingites. Her first entrance into the realms of the occult was made in the Church of St. Roch. 'She had gone there, not to pray, but to look about her, and, as she was walking round the ambulatory, there suddenly came to her the extraordinary sensation that she *knew* all that those kneeling around her were thinking, feeling, and wishing. Her own impression was one of horror, and an idea that the power came from evil; but kneeling down then and there before the altar, she made a solemn dedication of herself; she prayed that such strange knowledge might be taken away, but, if that were not to be, made a vow to turn the evil against itself, by using it always for good.'

She appears to have been exceedingly charitable all through her life. There is an amusing account of her when, in her younger days, she had *only a shilling left in the world*. She took a walk, and presently met a tramp who had '*nothing left in the world*,' to whom she gave sixpence. Later on she met a poor woman who also had '*nothing whatever left in the world*,' and she got the remaining sixpence. Madame de Trafford continued her walk, and to her surprise found a sovereign lying in the street! The next day money came in from one of her uncles, who shortly afterwards died and left her his heiress. She was under 'spiritual guidance' from her earliest childhood. By obeying this 'guidance' she was able to save Napoleon's life. One day she was sitting in her house in Paris, when she was 'impelled' to go—where she did not know. She went out, arrived at the station for Lyons, and went on till the terminus at Toulon. When she got there, she felt sure that this was not the right place. She went on to Marseilles, and, while walking through the streets there, stopped in a certain street before a house. The police, thinking she looked rather excited, followed her. She asked them 'What's there?—that house—that window?' The police, on entering the house, found a bomb in the window. Napoleon III. was to pass that house the next day.

But, perhaps, the most astonishing event in Madame de Trafford's life was the raising to life of her coachman's young daughter. Those who have read 'The Doctrine and Ritual of Transcendent Magic' by the French magus, Eliphas Lévi, will remember that he says that resurrection is possible, and that it occurs oftener than might be thought; indeed, he leads the reader to suppose that he has actually accomplished it himself. He says that 'If none of the vital organs are destroyed, the soul can be recalled, either by accident or by a strong will.'

When Madame de Trafford arrived at her coachman's house, the latter's daughter had already been dead some thirteen hours, and was enveloped in a shroud. After a short prayer, Madame de Trafford put her hand on the girl, and said to her 'Rise!'—and she woke up with a start, though she still had her eyes shut. Then she softly said, 'Madame T—r—a—fford—je—vais dormir!' The colour slowly returned to the girl's cheeks, and she went off to sleep for a while.

It is interesting to learn that, in a recent 'Life of Jeanne d'Arc,' Catherine de l'Armagnac, a great friend of Jeanne d'Arc, is described as resembling Madame de Trafford. It is also said that the powers of second-sight, &c., remain in the Armagnac family still. Apart from the accounts of Madame de Trafford in Mr. Hare's 'Life,' there is much else (in the second volume) that is of great interest to Spiritualists. P. M. G.

'THE POSTHUMOUS MEMOIRS OF H.P.B.'*

We do not know whether to laugh or to weep over this 'Autobiography' by 'spirit' Madame Blavatsky. Mr. J. M. Wade (of Boston, U.S.A.) is responsible for the publication of these 'Posthumous Memoirs.' According to his own statement, Mr. Wade is an extraordinary medium; 'Vandyke, Angelo, and other artists' paint great pictures for him instantaneously, 'without paint or brush':—

I have one of the Virgin Mary when *enceinte*; another of Joseph, Mary, and child, with mule, in Egypt; another of Mary at the tomb; and still another, of Christ in His prime. I went out in the Astral, and wrote through others on deep occult subjects years before I knew what it meant. I have had 'drop letters' for years, and can show them all. . . . I mention these things simply to convey to strangers the fact that I am no novice, but have delved deeply into the occult world, at great expense in time and money, shunning all society as a hermit would.

The book, Mr. Wade tells us, was dictated by Madame Blavatsky to George W. Stevens, whose spirit operated the typewriter in a dark cabinet under the supervision of spirit G. W. N. Yost (the inventor of the Yost typewriter), the medium sitting five feet from the cabinet.

Madame Blavatsky, whatever may have been her faults, was at least a brilliant writer—intellectual, witty, keen, sarcastic, with a clear and eloquent style, and overflowing with every kind of strange knowledge and unusual erudition; her books and articles, open to all, show all that without a doubt. Moreover, there is evidence that, with a great knowledge of the world, she combined an impulsively generous nature, and a forgiving disposition; and Spiritualists should not forget that her early personal friendship with our own Stainton Moses was continued to the end, much as they differed in ideas and methods, and this would certainly not have been the case had she been the bad egg that her enemies declared her.

Now, the 'Madame Blavatsky' of these 'Posthumous Memoirs' is the exact opposite of the living Madame Blavatsky in every particular. Without a glimmer of wit, or the smallest indication of occult or any other kind of knowledge, this pretended 'spirit' Madame Blavatsky flounders in confused, ungrammatical, and inflated English through one hundred and sixty-nine pages of the veriest twaddle that, perhaps, has ever been attributed to the spirit of an intelligent mortal—twaddle which is throughout imbued with two characteristics which, to say the least of it, were far from prominent in the living woman; the one is self-glorification of the most laughable kind, and the other a spiteful belittling of all those who befriended her or rendered her assistance.

There is not in the whole book a single line that might not have been written by anyone who had read a few of the many things written for and against Madame Blavatsky; and there is in almost every page absolute internal proof that the writer knew extremely little of either Madame Blavatsky's personality or her ideas. Will it be believed that H.P.B. now generally spells Colonel Olcott's name 'Olcutt'? We cannot go into the grotesque ignorance of fact displayed by the writer of these 'Memoirs' of the real Madame Blavatsky, because the whole book is full of egregious blunders; but we will give one little sample. One of the editorial articles in an early number of 'Lucifer' was an 'Open Letter' to the Archbishop of Canterbury; to this 'Letter' the supposed spirit devotes a page and a half in this style:—

I think the address to the Archbishop in the early 'Lucifer,' the best of my essays at the time, was antagonistic to the Established Church of England, and this displeased the English members, who, although radical in demanding reforms among the clergy and in the dispensation of princely incomes, were afraid of the intense indignation which the article in question excited. . . . I now see that this article, which called forth the signal abuse of the Theosophists of that time and gave Sinnett a new chance to abuse me and attempt to elevate himself, was at the foundation of the world of thought which has since united to demand the disestablishment of the Church of England. . . . I now look back to this, my essay against wrong and sacerdotal evil, as the most important speech against error I ever wrote. If I might I would have it spread broadcast at this hour all over the land, &c.

Those who knew Madame Blavatsky, or who know her style, would certainly say that it is impossible she should ever have

* 'The Story of My Life.' Vol. II. By AUGUSTUS J. C. HARE. London: George Allen, Charing Cross-road, W.C. 1896.

* 'Blavatsky's Posthumous Memoirs.' Published by Jos. M. Wade, Boston, Mass., and H. A. Copley, Canning Town, London. 1896. Price 50 cents.

called an article in 'Lucifer' 'the most important *speech* she ever *wrote*'; and it is quite a mistake to suppose that the 'Letter' made any disturbance in the Theosophical Society; but the worst point is that *Madame Blavatsky did not write this article at all, or dictate a single line, or suggest a single thought in it*; nor did she ever claim to have done so. It was written by one of her staff, and sent in exactly as it was printed, the signature only being deleted, as it was printed as an editorial article; and this fact is perfectly well known to all those in any way in the inner circle at that time—to Mr. Sinnett among others. This is but one of many blunders which the book contains, but it is of itself quite sufficient to prove the completely apocryphal character of these 'Memoirs.'*

The fact that a book like this should be circulated among Spiritualists and accepted as true, as it apparently is by many of them, suggests some very serious reflections. We do not question either the *bona fides* of Mr. Wade, or the phenomenal manner in which the 'Memoirs' were received. Those are altogether different matters; and we may presume in this instance that they are above suspicion. The fact, however, remains that this autobiography is a gross fraud on the part of either spirit or mortal, or else a brilliant woman has turned into an exceptionally stupid, dishonest, and malicious fool in spirit-land. Mr. Wade and his backers are on the horns of that ugly dilemma.

All good Spiritualists consider it their duty to denounce a fraudulent medium, but it seems to us that it is none the less their duty to denounce a fraudulent control. At the same time, we must not forget that even were the matter in this book still worse nonsense than it is, the fact (if fact it be) that the typing was done by other than human hands, is of overwhelming importance, and in itself enough to upset many of the current theories both in Religion and in Philosophy. The mistake which Mr. Wade has made is in putting forward this trash as the work of the spirit of Madame Blavatsky without furnishing the smallest proof of the identity of the communicating spirit, while the internal evidence shows it to be a barefaced forgery. It is just this utterly uncritical credulity that brings Spiritualism into disrepute with all those who have not investigated for themselves, and gives a show of colour to the accusation of superstition so often flung at us. If for years Mr. Wade has been 'going out into the Astral,' and has when in his astral form been 'writing through others on deep philosophical questions before he knew what it meant,' the explanation of these 'Memoirs' is not far to seek; and it seems strange that Mr. Wade seems never to have suspected that it was he himself who was dictating them.

Of course, the patently unreliable character of the book quite spoils the sensations it contains, the biggest of which is the determination expressed by 'Madame Blavatsky' to re-incarnate in an adult male body to continue her 'work.' It seems that she even foresaw this return while still alive, for she now declares that, in anticipation of that next step, she tried hard to induce Colonel Olcott and Mr. Judge to dissolve the present Theosophical Society. This is how she speaks of her approaching return:—

From the celestial world I have watched the struggle for supremacy in the Theosophical Society and its disintegration. I have seen the rising into prominence of Mrs. Annie Besant and her activities of lecturing, and the whole of the deception practised by Mr. Judge to obtain the power to rule. From lofty heights the conventions have been followed one after another, and I have been present at the trial of Judge which his perfidy resulted in. . . . From the post of secretary Judge tried to advance and take the place of the Master, and in this he was foiled by immediate removal and premeditated decease, for in this cult there is a grand apotheosis† which cannot be impeached or overcome, and in this I will assuredly have a hand and voice. For this purpose I have been assured of my return to earth in another body, healthy and vigorous, and with added powers, and the weaker evil adversaries to combat. Look for me, for my return is no vagary nor imagining, but an occult fact. In the stillness of the night, as the sunlight of the early morn steals over the land and clothes the hilltops with majestic colouring, so will my presence be known and recognised, and in the return of my individuality the supreme questions will be relegated to me for settlement. In the demise of Judge the opportunity has come for me to announce myself, and *within sixty days*

* We learn that, as a matter of fact, the 'Letter to the Archbishop' was written by one of the present contributors to 'LIGHT'—Mr. Richard Harte.—ED.

† The control evidently means 'nemeses'!

look for my re-embodiment among the faithful of the city of New York, for within that time my spirit will lose the faculty of communicating as a spirit, and come into the recognition of new terrestrial powers for an added term of life. The conditions for this event have been already prepared, and it will come to pass, but not as a woman will return—not as a creature of difficulties.* The form which was mine has given way to one which is borrowed for a time, and it will possess the pre-requisites of animal health, vigour, strength, and a power for combat which has rarely been seen, and this fact is already known at headquarters among the few of the esoteric section.

We hardly know whether to apologise more to Spiritualists or to Theosophists for reproducing this nonsense in our columns—but it was necessary. And we hardly know to which of us Mr. Wade owes the more sincere apology for publishing this book. It seems to us, however, that it is likely to do Spiritualism much more harm with thinking, honest people than it can possibly do Theosophists, although in some respects it might pass as a justifiable satire on Theosophy as now presented and represented. Still, it is probable that Mr. Wade is a well-meaning, honest man—but he certainly is not a wise one!

ST. FLORENCE EVE.

Sad Florence, with her faded eyes,
Lived sadly by the sounding shore,
Her aunt was dead, and the sad sea
Moaned ever sadly ever more.

By her no jocund voice was heard,
No happy lips her lips impressed,
No ardent arms around her drew
Her throbbing heart to loving breast.

Alone, alone with weary thoughts,
From week to week with briny tears,
And dreary only were the days,
Of ever dreary, dying years.

The ships upon the starlit sea
Went sadly by with passing knell,
They left no messages for her,
But only one, farewell, farewell.

Her heart was like dim morning's cold,
Before the sun the days make glad,
The midsun only shadows threw,
The sun-sets? O, so sad, so sad!

But, lying on her weary bed,
A vision out of darkness came,
The Christ hung on the cruel cross,
And spake to her His Sacred Name.

'For thee I hung upon this cross,
The victim of all wicked might,
That I should be, for thee and all,
The Way, The Truth, The Life, The Light.

'Arise and be my servant strong,
Arise and work for all the sad,
Arise and bring glad tidings to
The weary, troubled, and the bad.'

Then, as He faded from her sight,
A joy came to her heart so sore,
A life of love to her was given,
A life made rich with all Christ's lore.

A light came to her faded eyes,
Her life was as the golden corn,
Her weariness, her tears gone;
That holy night *her* Christ was born.

GEORGE WYLD, M.D.

The vision thus described actually occurred to an old lady of my acquaintance when, as a young woman, she morbidly fretted against her hard fate.—G.W.

THE power which manifests itself in consciousness is but a differently conditioned form of the power which manifests itself beyond consciousness.—HERBERT SPENCER.

NEW YORK, U.S.A.—'LIGHT' may be obtained from Messrs. Brentano, 31, Union-square.

* Unconscious witticisms occasionally occur in these 'Memoirs'; this definition of woman as 'a creature of difficulties' is a good example.

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CANON GORE ON A FUTURE LIFE.

On the first Sunday in Advent, Canon Gore preached in Westminster Abbey a profoundly impressive sermon on memory and destiny in a future life. His text was 'Son, remember.' The sermon is a remarkable one in several ways, and not least so as a good illustration of the altered outlook and changed temper of our day. Those who remember Mr. Moody's sermon on the same text, and who can compare it with this, will see the vital difference. Mr. Moody, with his sheer physical horribleness, simply disgusted the cultivated and considerate mind: but Canon Gore, who fastens upon the spirit's self, and deals with it alone, is really far more arresting, penetrating, convincing.

In this sermon, the revelation in Jesus Christ is at once linked with God's revelation in the human spirit. Indeed, they are so blended as to be practically the same. 'God's revelation,' says Canon Gore, 'comes never to man as a bolt out of the blue': but 'it comes as a higher, wiser, deeper reason to our lower reason and minds; always the revelation of God takes hold upon what is deepest and best in our nature, for we are made in the image of God, so that it is this doctrine of immortality that raises into certainty all that was already there in aspirations and wants of our human nature. It has brought life and immortality into clear light.'

But, after saying this, he at once goes back to Jesus, of whom he says: 'He has shown us, by His sure Word, and by His life and, by what is more sure still, by that resurrection of Him from the grave on the third day, whereby He made man to perceive and know that this mortal life of ours is but the vestibule to a great chamber, is but the prelude to a great drama.'

Now, this is what we can never comprehend, on the old notion of the 'resurrection.' His 'word,' yes: his 'life,' yes: but his 'resurrection,' no, if by 'resurrection' is meant the restoration of the dead body to life. But if by 'resurrection' the persistence of the spirit-self is meant, and such a persistence as enabled him to prove that the cross could not kill the self though it could kill the body, then yes: *that* would be a proof of life as conqueror of death. Does Canon Gore receive the Spiritualist's view of the resurrection? We almost think he really does, for he says: 'What, then, is it that our Lord has taught us that concerns us so intimately to know about this life of ours? It is that it does not end with death, and that death does not change us—those two things. We do not end with death. Beyond death we pass into other and vaster fields of life. But then, as what sort of man? Is there a re-

birth of a quite different sort of person? Do we drop our present characters, and become some different sort of being about whom we can only conjecture? No. That is just what matters we should know. We do not change. Death does not change us.'

This really does look as though the preacher ignored the body, and was content to think of the spirit-Christ persisting after the body's death and his final separation from it.

Canon Gore very forcibly uses this fact, as to memory and destiny turning upon the passing on of the unaltered self, for the purpose of pushing home his deeply impressive view of the real Hell. 'They talk of Hell as if it had gone,' he cried, 'but, brethren, do not let us be fools. Let us have the courage to think truly. Hell is real.'

But men in the past have made grievous mistakes about Hell, he says. They have, for instance, assumed too readily that they knew all about it. 'They mapped it out.' 'They knew the numbers of those who were saved and lost.' A great mistake. Then 'they had so very often such inadequate conceptions of Divine love': and here Canon Gore is immensely worth quoting as showing the new drift of thought and feeling, every day deepening its channel and increasing its volume: 'They talked as if the heathen, because they had never heard the Gospel, would be condemned for not knowing, or that unbaptised infants who had had no opportunity given them of being baptised would be condemned for not being baptised. Now, brethren, God is Love. That means quite certainly this—that God will never let any soul that He has created out of His grasp for lack of opportunity, for lack of means. Quite certainly God, because He is love, will do the best possible for every human soul He has created. Quite certainly He has resources at His disposal for making up all the inequalities of this strangely unequal world. Brethren, this life, this world is only the beginning of God's operations for us.' Then, again, 'There was another mistake which was made very often in past times in the teaching about Hell. They spoke as if God could give rewards and punishments arbitrarily; nay, even as if a great number of human beings had been created in order to be lost, which was indeed the most monstrous blasphemy against God ever uttered.'

We are, of course, delighted to hear of such teaching in Westminster Abbey. Canon Gore says precisely what the humblest of Spiritualist teachers have been saying for years—that in the life beyond every one of us will begin where he leaves off here, and that there will be no arbitrary forcing of any spirit into Hell.

But here Canon Gore pauses, and we are bound to say that there is ground for pausing. He thinks we may make too light of the coming destiny. He says: 'When you have said all this, when you have recognised that in that old preaching against Hell there was a great deal that was asserted for which there was no good reason, and a great deal that altogether defamed the true love and generosity of God, and a great deal that was altogether arbitrary and inconsistent with all we know about the growth of character . . . there remains a truth which, if we are wise, we shall recognise.' This truth is, that 'there is such a thing as growing worse'—such a truth also as possible fixity of character in accordance, not with God's decree, but with natural law. We see this, says Canon Gore, every day; or, at all events, we see the tendency to callousness. Probably, every hardened criminal had compunctions when he began: but scruples and shame tend to disappear. Men get used to them, and, in the end, make themselves indifferent to them.

Will this be prevented or hastened in the new life on the other side? It is an awful question, and by no means a superfluous one. What will happen when our screens

disappear? When we have no help from life's various distractions and amusements? 'Death is solitude,' says Canon Gore. That is, in all probability, an exaggeration, but there must be a deep truth in it. For our own part, we believe in the boundless possibility of help from the angels of God: but what if one unfits himself for help—if one loses the appetite or temper which would make help possible?

Canon Gore at least suggests an awful possibility when he says that we were intended to live eternally in an ever-growing knowledge of God, but that we may so live and think and desire as to get a bias the other way. What then? 'Have you,' he asks, 'ever found yourself in some strange sort of company, and known the extreme discomfort of being what you call "out of it"?' . . . Now, if you raise that to its highest level, what is the meaning of the "outer darkness"? It is being "out of it." May that not be so, he asks, beyond the grave, in relation to all that is saintly, spiritual, divine?

We cherish the hope, amounting to a conviction, that one will never be so much 'out of it' as to be beyond the possibility of being brought in: but we are not disposed to treat the Canon's suggestions lightly, and we feel the force of his concluding words, which shall be ours: 'Are you getting better, or are you getting worse? Are you getting more anxious to do good, or less anxious? Are you getting used to sin, or is your conscience getting tenderer? . . . After death, thou wilt find thyself inheriting the fruits of that which thou thyself hast made.'

LONDON SPIRITUALIST ALLIANCE, LIMITED.

A Social Meeting of Members and Associates will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), at 7 p.m. for 7.30 p.m., on *Friday next*, January 22nd. The special object of the meeting will be to afford to the Members and Associates residing in London and the neighbourhood an opportunity for friendly intercourse and the interchange of thoughts on topics of mutual interest. Admission will be by ticket, and each ticket will entitle the holder to bring one friend with him.

On this occasion Signor della Rocca has kindly offered the services of his daughter, the distinguished artiste, Signorina della Rocca, who will give violin solos, accompanied by Signora della Rocca.

SPIRITUALISM IN THE PRESS.

References to Spiritualism in the general Press of late have been of frequent occurrence, a fact which will be full of significance to those who take due note of passing events. Naturally the announcement of Victorien Sardou's 'psychical play' produced a large crop of allusions, more or less sympathetic, to the subject. The 'Morning Leader' is, perhaps, foremost amongst the dailies in the number and variety of its comments on passing phases of the movement. It has on at least two occasions of late given copious quotations from 'LIGHT,' with the accompaniment of some facetious, but not unkindly, comments, in one of which the writer did us the compliment to refer to this paper as his favourite journal! It has also taken good-humoured notice of the Sunday evening meetings at Cavendish Rooms, while in a recent issue it published an article on Victor Hugo as a Spiritualist. The 'Globe,' however, a few evenings ago, introduced a somewhat jarring note into the journalistic concert by a leaderette on the Spiritualists of Boston, the tenor of which may be judged by its reference to their assembly-hall as a 'spook shop.' Happily, comments couched in this splenetic vein are chiefly noticeable nowadays by reason of their rarity. The foregoing are but a few examples picked at random from recent issues of the daily and weekly journals; and we are, we think, not unduly optimistic in regarding the increasing notice bestowed upon our movement by the Press as indicative of the general working of popular opinion.

SPIRIT TEACHINGS.

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

THIRD SERIES.

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

No. LI.

OCTOBER 28TH, 1873.

Referring to the question of mediumistic development, I wish to ask this: You have told me that a band of spirits was assigned to me long ago, and that they protect and guide me. Is that so in all cases? Are all mediums so guarded?

They are not in most cases, save where they are set apart for high and special work. This has been so in your case, because we had peculiar work for you to perform; and because, in view of that work, we had selected one who varied from those usually chosen, and who needed special protection. Usually the medium chosen is of a yielding and negative disposition, little fitted to battle with opposition or to take an active part in controversy. The medium's business is passive rather than active; and the character chosen is one most easily influenced and least likely to be self-willed or independent. In you we selected the very reverse of such, knowingly and designedly, and we prepared special protection and safeguards, knowing that you would be more exposed to risk of attack from the adversaries. This is the danger against which we endeavour to guard in your case. You have rendered our task more difficult, and have compelled us to withdraw you for a season from active efforts. No, friend, all mediums are not so guarded; and, for those who are not, it is dangerous, especially at such a season as this. It is perilous.

Then can mediumship be developed by an evil agency and for an evil purpose?

Assuredly mediumship may be developed by unprogressed spirits, seeing that they are more powerful than the higher ones in dealing with your earth. And the power would not be used by them for good. Yea, rather it might be seized on to bring hurt to the medium and discredit to the cause. It is perilous, most perilous.

You know the case I have before me. You have no doubt that a deceptive and evil agency is at work there?

The agency must, from what you have told me, be evil and deceiving. But we have no special knowledge of the case. We are not able to take cognisance of that which is outside of our sphere.

I thought you might have been able to advise or help. Could you not detail some help to him?

Friend, we are not able to do so. Nor is it our wont to interfere in other work. In this case we are not only unable but unwilling so to do. For advice we will impress your mind as far as we can; but the responsibility of advising must be your own. We are not able to save you from the weight of responsibility attaching to your position and experience.

What position? Surely you can advise from your superior plane?

When necessary we guide you. We operate on and through none outside of our chosen circle. Each is under his own guides, and must act under their guidance. We can but say, as we have said, that none should cultivate communion with the undeveloped, and that such course is fraught with risk. From your position and experience as a leader in this movement, you must advise. That responsibility rests on you.

May not that which begins so badly eventuate in good?

We may not prophesy. But such is rare, very rare. Flee the risk. Flee the spirits that lie and deceive. Let your friend avoid intercourse with the spheres, lest he become a prey to the adversaries, and injure that which he fain would assist. He is in danger of so doing and of falling into harm. We have warned. We forbear to say more. Further advice we cannot give.

Many thanks. I will tell him. You have never yet told me exactly what work you destined me for?

We have said that you were prepared and destined to act as leader in our work. We have told you of our mission, which is but the renewal of God's intercourse with man. We have told you how the leaders of old are still concerned in operating on men; and we have not watched and guarded and guided you for aught else than this, that you might receive our message and labour to convey it to man. It has been our work to fit you. It will be your work to receive the Gospel and, when the time shall come, to convey it to men. But the times are not yet ripe. Inquire no more now.

Then this is a religious movement?

Assuredly it is; we have spoken of this often. We claim now as ever that we are the Apostles of Divine Truth preaching to man a gospel which he needs. We shall have occasion to say more to you touching some points of this gospel ere long. For the present we say to you Farewell, and may the Good God guard you.

+ I.S.D.

No. LII.

OCTOBER 29TH, 1873.

I had a long talk with N., and advised him as you know. Have you any knowledge as to the two spirits, — and —?

We have no knowledge. We do not concern ourselves with that which is not within our plans. We wish to make clear to you that we cannot undertake to interfere in that which does not concern our mission, nor are we able to give advice which shall diminish or remove responsibility for acts. This is a common mistake with men. They seem to fancy that their little personal requests can be granted by us as by omniscient agents. They proffer to us such requests as might be made to an all-powerful guide and guardian who was fettered by no laws, and who had at his beck unlimited forces. We are not such. We are limited to our operations, and have neither wish nor power to concern ourselves with aught that does not come within the sphere of our operation. We cannot provide your friend with the protection which he needs. We are unable to do more than advise him, as we have done, of the risk he runs; but, that done, we pause. We have intimated to you special reasons for care in communing now with the spheres. Those reasons apply with tenfold force to him. He is apparently the sport of undeveloped spirit power; and runs perilous risk, which he intensifies by promiscuous communings. You advised him well. We trust that the advice may be followed. We jealously watch aught that may discredit us and our mission. But we have no power or will to force advice on others. Nor

do we wish to intervene in private matters. Our concern is with matters of moment to the mission, and we concern ourselves with none else. We pray you note this.

+ I.S.D.

No. LIII.

NOVEMBER 1ST, 1873.

I am anxious to put a question, from no motive of mere curiosity. Touching the materialisation of the complete form, is this possible, usual, frequent, or rare? How is it performed?

I, Imperator, salute you. The questions which you have propounded are serious in their import. We content ourselves with replying that we have no means of informing you as to the frequency with which such a phenomenon may occur. It does undoubtedly occur in some cases, but it is a manifestation requiring much force and conditions of peculiar harmony. You have yourselves seen and felt a materialisation which was made for you by Mentor. And though that was only of part of the body, yet the full materialisation would be of the same character. It would have been impossible for us to attempt a full materialisation with you. The manner in which it is performed is by attracting to the spirit body particles of matter in its gross form. These are held in contact by magnetic attraction for so long as they may be required. The power requisite to materialise the whole form would be vast.

I scarcely understand. Where does the matter come from? Hands seem very like flesh.

They are so made in imitation. The matter is, in your words, particles of matter from your sphere.

Well, you have not told me whether such materialisations as we hear of are real?

No, friend; you are aware that we never deal with such questions, save in one way. You must use your own powers of reason.

Yes, when I get the chance. But I thought you might help me.

I do help you where need is.

I have been following your advice and going over what has taken place. Dr. E., you say, really appeared at Mr. Holmes'. May I ask why he never manifested to us?

He was present, as we said at the time; but he only returned for a special purpose. He impressed his daughter, as being most able to reach her, and through her you were impressed. We took the way which we thought best. But he did not communicate through you, because he was unable. You are ignorant that different degrees of mediumistic power are given; that some spirits can communicate through one and some through another. In short, no spirit can reach a medium until he is in harmonious relations and on the same plane. It is difficult for you to understand this. Yea, even when a spirit has once found a medium through whom communication is possible, that condition may suddenly be changed, and on the next attempt failure may ensue. You yourself are in no way such a medium; your work is of other sort, of higher character. And though it may be possible for the development to take place hereafter, for the present we resist all attempt to develop you as a medium for communing with your personal friends; we dare not so expose you. You forget that one so developed is liable to be seized on by all the host who desire to commune again with earth. In proportion to the sensitiveness of his organisation is he in risk of possession by the undeveloped who are nearest earth. It is a terrible risk, and one that we dare not expose you to, though we know that a great confirmation of our words would so come to you. We must rather wait for the evidence from another source than risk so much. You have seen what the undeveloped may do. You are

most sensitive to their attacks, and we might not be able to protect you.

Patience, friend ; in due time it is possible that the power may be less fraught with risk. Cease.

+ IMPERATOR.

PROOF PALPABLE.

A GOOD CASE OF CLAIRVOYANCE.

By way of preface to the following narrative, let me say that three friends—James Connell, James Oliver, and John Jobson, all then resident in London, where Mr. Connell still resides—were in the habit of discussing the probability or otherwise of life after death ; the two first-named at that time being sceptics.

Jobson removed to Liverpool, some time after which Connell and a few friends formed a circle at Connell's house. At this time Oliver (who soon afterwards died) was too weak to join the circle, but was present and heard and saw what was going on, and said, sometimes in jest, sometimes in earnest, that if there was a life after death he would come back and rattle the planchette for them. (The reader is referred to a letter in 'LIGHT,' of May 25th, 1895, bearing on the promise made by Oliver, entitled 'A Strange Story.')

Now for the facts. Mr. Connell had two children—Dan, who died some years ago, and Kathleen, to whom this narrative more directly relates, and who was very fond of Mr. Jobson, and was in the habit of sitting on his knee and calling him her Daddy Jobson. Thus it will be seen that a close intimacy existed between the child (whose pet name was Cathie) and Mr. Jobson.

In the meantime, as I have said, Mr. and Mrs. Jobson removed to Liverpool, where they were in the habit of attending Pembroke Baptist Church, of which the Rev. Charles F. Aked is pastor ; but being interested in Spiritualism, they came occasionally to the meetings at Daulby Hall, where the Liverpool Society of Spiritualists hold their meetings, and Mr. Jobson became influenced to write automatically. On Monday, November 30th, 1896, Mr. and Mrs. Jobson being present at a meeting of members at Daulby Hall, Mrs. Rosbotham, a lady member of the society who is a clairvoyant, said to Mr. Jobson : 'There has been a little girl sitting on your knee nearly all the evening.' Mr. Jobson replied : 'I don't know of any little girl ; but I do know of a little boy, whom it might be ;' Mr. Jobson thinking of his favourite, Dan, who he knew was in the spirit world, if there was such a place.

Mrs. Rosbotham replied : 'I did not see the face, as the back was turned towards me, and the head rested on your shoulder with one arm round your neck, but it looked to me to be a girl.'

Mrs. Watson, a clairaudient who was present, said : 'I hear the name—Katie.' Still Mr. Jobson did not know who it could be, for the idea of Cathie Connell having departed never entered the heads of either of the Jobsons ; but on his reaching home a spirit, who is in the habit of using Mr. Jobson's hand, wrote automatically, 'Oliver is here and wishes to give you a message.' Jobson then asked, mentally : 'Are you here, Jim?' The reply came : 'Yes ; I wanted to tell you that Cathie Connell is here. She has been here a fortnight.' This was news, indeed, if true ; the Jobsons not having heard from the Connells since Easter, when Cathie was in her usual health.

Mr. and Mrs. Jobson being at my house on the Saturday after the receipt of the message, and expressing considerable anxiety about it, I advised them to let the matter pass, as there might be nothing in it, and Jobson did not like to write to the Connells to inquire, lest he might be making a fool of himself. But I asked : 'Was this child in the habit of sitting on your knee?' 'Oh, yes,' was the reply ; 'she was very fond of me, and I of her, and I cannot but think that her parents would have written to let us know if the child was dead. I don't know what to make of this writing through my hand ; whether it is myself or some other force that does it.' On the morning following, December 14th, Mrs. Jobson received a letter from Mrs. Connell informing her of the distress and grief they were in, in consequence of the death of their dear child, who died on October 31st of diphtheria, having been ill only two or three days ; thus confirming to the letter the information received by the Jobsons, as above related. (A copy of Mrs. Connell's letter has been sent to the Editor.)

It is worthy of notice that the name, as heard by Mrs. Watson, viz., Katie, bears a close resemblance in sound to the child's real pet name, Cathie ; the full name being Kathleen. It is also worthy of note that the child was seen by Mrs. Rosbotham in the attitude assumed by her when sitting on Mr. Jobson's knee during her life here. Let it also be noted that no information of either the illness or death of the child had come to the Jobsons through the ordinary channels, and that the message, as written through Mr. Jobson's hand, was received with incredulity. Another important factor in the case is that Oliver, who was intimate with both families, and promised, before he passed away, if possible, to let his friends know that he still lived, did so. Assuming, then, the facts, as above stated, to be true, and seeing that thought-reading or telepathy is excluded, the evidence furnished by the foregoing warrants the claim of 'Proof Palpable.'

Bearing on the foregoing, and being especially interesting to parents, I venture to crave space for the insertion of the following by Mr. Jobson :—

'I was at the meeting at Daulby Hall last Monday, and had, as you know, the following description given me, but did not know till I got home that it had any bearing on the passing away of dear little Cathie.' (It was on this day that Mrs. Jobson received Mrs. Connell's letter, and Mr. Jobson being at business went to the meeting at Daulby Hall *before* going home, hence his ignorance of Cathie's passing away.) 'Two ladies, Mrs. S. S. Chiswell and Mrs. Watson, both described a spirit as coming to me. They said : "She is a beautiful young woman, dressed in spirit robes. She places a wreath of ivy on your shoulder." At the close of the meeting I heard various conjectures about the significance of the wreath being placed on my shoulder. Some put one construction on it and some another, so I decided when I got home to try automatic writing. Much to my surprise my hand wrote : "I am here." I then asked mentally : "Can you tell me why you placed the wreath on my shoulder ? I should like to know if it is symbolical of anything that tends to good. Are you the spirit that placed the wreath on me ?" My hand wrote : "Yes ; I am that spirit, and will tell you what you wish to know. I placed the wreath on your shoulder to let you know that we appreciate your sympathy on behalf of the parents of the dear child you loved so well. We return our sincere thanks to you for all your love to her and her dear brother Dan. They are both happy here, and know that they are brother and sister. They will often visit you while you remain in the earth-life, and will be sure to meet you when you come to the summer-land. They are very lovable children, and play with each other here." I asked : "Can you tell me if it was Cathie whom the lady medium saw sitting on my knee a few weeks ago ?" "Yes ; it was she, and she was so pleased that she had seen you. She often talks about you. I am her spirit mother. No name can be given ; if I gave it you would not know it." I asked : "Have you anything more to say to me ?" "No ; good-night." "Will you visit me again ?" "Yes."

This ends the narrative, but I ought to say that Cathie was six years and four months old when she passed to the higher life.—JOHN LAMONT.

I have read the above and found it quite correct.—JOHN JOBSON.

MRS. BESANT.—The Indian papers are again busy with criticisms of Mrs. Besant. The 'Bombay Guardian' states that in her worship of Hinduism she is going too far even for many of the devotees of that religion. The 'Arya Messenger' rebukes her for teaching that the River Ganges is magnetised, and that every drop that issues from that fount possesses great magnetising, spiritualising properties. 'If the Ganges water really possesses the virtues which Mrs. Annie Besant ascribes to it,' says the 'Arya Messenger,' 'how is it that those who daily bathe in that stream are morally and spiritually as degraded as those who have never had occasion to wash their bodies with its sacred waters?' Mrs. Besant, it is further stated, is actually advocating idol worship, on the ground that the idols are 'magnetised symbols of the Deity, pregnant with spiritualising influences.'

We beg to remind those Subscribers to 'Light,' and the London Spiritualist Alliance, Limited, who have not already renewed their Subscriptions for 1897, which are payable *in advance*, that they should forward remittances at once to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, W.C.

LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]

Mr. Newton Crosland's Criticism of 'Vir.'

SIR,—Mr. B. Stevens's communication in your impression of the 2nd inst. was apparently meant for my discomfiture, but it has really contributed to my amusement. What does he mean by 'the study of spirit'—*quâ* spirit? What is the 'study of spirit' apart from its manifestations? I should like to know how it is managed, as I am profoundly ignorant on the subject. Of course, I understand the meaning of studying *spirit, quoad* its phenomena; but here creeps in the necessity of investigation and inference; and then follow a thousand opportunities of 'teaching,' and endless differences of opinion.

I have not 'Vir's' letter available, as my set of 'LIGHT' is gone to the binder. Has Mr. Stevens quoted this letter correctly? I think not. The words he uses are 'that the study of *spirit* constituted Spiritualism.' Surely this phrase is not 'Vir's.'

Perhaps, Mr. Editor, you will kindly refer to the original text, and in a note to this letter give us the exact expression which 'Vir' uses. Those who accuse others of inaccuracy ought to take great care to be accurate themselves.

NEWTON CROSLAND.

[What 'Vir' really said was: 'If Spiritualism means the study of spirit, as I think no one can deny.' And, again: 'Real Spiritualists—that is, students of spirit.'—ED. 'LIGHT.']

The Persecution of Palmists.

SIR,—May I ask for the publicity of your columns in exposing a gross case of oppression, the victim a delicate woman of five-and-twenty, being my wife? She has followed her profession of palmist for the past five years in Brighton without let or hindrance, possesses numerous testimonials to her skill, and enjoys the esteem and respect of all with whom she has been in contact.

Some six weeks ago we removed to Hastings, whither my own occupation necessitated my going, and she was, without any preliminary warning, arrested on a warrant, and the next morning fined £10, with the alternative of six weeks' imprisonment. An application for a short time to collect the money was peremptorily refused, and she is now in Lewes gaol, as I could not collect the amount of the fine at a moment's notice.

The sympathy for her is general, and strangers are commenting on the monstrous harshness of the sentence on one who was not even conscious that she was infringing the law. In her present delicate health the degradation and suffering are likely to prove fatal.

Under these circumstances, would you make the facts known, and consent to receive a few subscriptions to effect her release? Several of her personal friends would make immediate response if such a fund were opened.

W. F. GORDON.

[We shall be happy to receive contributions towards the object set forth in our correspondent's letter.—ED. 'LIGHT.']

Hypnotism.

SIR,—In all controversy it is very easy to misunderstand an opponent's meaning, and I think that Mr. A. W. Laundy, in a recent issue of 'LIGHT,' doesn't quite grasp the line of thought I intended to pursue in the original article. I do not confuse or mix up hypnotism with mesmerism, nor is it my desire 'to slaughter hypnotism with mesmeric theories.' In fact, the less we have to do with 'mesmeric theories' the better, for we shall then recognise the elements of science. As I said before, hypnotism is nothing whatever new. It has only been supposed to be new, because the average mass of the educated classes ignorantly derided well-known facts till these facts became so glaring as to stare people in the face, and demand a recognition and an explanation.

Mr. Laundy says that I should have difficulty in proving some of my statements. Let us see. Mr. Laundy says that hypnotism 'is greatly a matter of direction by external suggestions.' *It was this very point that I insisted upon as being fraught with dire consequences to the individual.* This passive condition will soon make a weathercock, to be blown about by any gust of wind. The doctrine of encouraging passivity to external circumstances is diametrically opposed to all the best

teaching ever put forth on this planet, or, indeed, for that matter, on any other planet in the universe. 'Anyone whom the patient may have previously chosen,' says Mr. Laundy, 'can take the responsibility of directing the hypnotic where there is need. There is no question of will at all beyond that of the subject.' I quite agree with that, for the hypnotic subject is in a negative state. But if I am told that this is a state to be encouraged, then I differ *in toto*, and say that I have on my side all the great thinkers of the race, from the Egyptian priests in the height of their power, to Emerson and Walt Whitman. I repeat again, all the good of hypnotism can be attained without hypnosis.

With regard to platform or experimental subjects, there has been so much humbug and imposture connected with it, that the less said about it the better. Mr. Ernest Hart conclusively proved that Dr. Luys, of the Hôpital de la Charité, was egregiously gulled by his 'subjects'—for a consideration, of course. '*Nous le flouons, tous*' was the candid expression which Mr. Hart subsequently received from one of their number. (See article in the 'World,' December 16th.) Mr. Hart does good service by this exposure of the undoubted humbug that has been going on for the last few years under the name of 'hypnotism.' It was not of this sort of hypnosis I was thinking when I wrote the article, but of another—the passive or negative state, which is a source of danger to the individual.

Now, with regard to the will. It is surely not necessary at this time of day to demonstrate that the will can act apart from a material organism, and in spite of intervening obstacles. The hypnotist who denies the action of the will of one person upon another is not up to date in his science, for the luminiferous ether, even its grossest form, is known to permeate all material structures. How much more so the finer ether, the vibrations of which constitute thought? When Mr. Ernest Hart unmasks humbug, and ignorance, and knavery he does well; but when he goes further and expounds the why and wherefore of hypnotism and the art of healing, and dogmatizes on this point, he is an ideal Triton of the minnows.

ARTHUR LOVELL.

88, Hillfield-road, West Hampstead, N.W.

SIR,—I shall be glad if you will kindly allow me to make a few observations in regard to Mr. Arthur Lovell's article and Mr. A. W. Laundy's remarks. In the first place, I consider Mr. Lovell has done great service to the public at large in exposing the hollow pretensions of hypnotists, as well as the dangers of hypnotism. That which was formerly called mesmerism was the control of the will of the subject, as well as treatment by animal magnetism. Hypnotism differs from mesmerism in the important part of leaving out treatment by animal magnetism, and thereby depriving its exponents of the principal factor in the cure of mental and physical disease. To this omission may be traced the primary cause of the very small percentage of successful hypnotising. Suggestion is the chief agent used by hypnotisers, and is the explanation given when any success is attained, and which is very rare indeed. It is true that hypnosis can be induced by mechanical means, as it is well known that by intently gazing at revolving mirrors first dizziness, then loss of consciousness, are the consequences; but there is so great a difference between hypnosis of such a character and the delightful, refreshing magnetic sleep of the mesmerised subject that one can only pity the want of knowledge of those persons who permit themselves to be injured by mechanical hypnosis. That they are injured by such means I have no doubt whatever.

Mr. Laundy derides Mr. Lovell's statements as to controlling the will of his patient. My experience teaches me that this can be done; and I have, in a previous article in the columns of 'LIGHT,' given a remarkable instance of this. In the use of these forces the degree of power is very much in evidence, and accounts for success by some, after failure by others. It, therefore, by no means follows that because Mr. Laundy finds himself unable to subject the will of his patients Mr. Lovell may not be successful with the same persons. One is simply more powerful than the other; at any rate, I know that Mr. Lovell is right.

There is very little doubt that the old mesmerisers were the masters, and knew a very great deal more of the subject than Dr. Braid did. Most of the medical faculty are students of Dr. Braid, and it is a great misfortune for the general public

that such is the case. I stated before the Hypnotic Committee of the Psychical Research Society at 19, Buckingham-street, Strand, last month, that which I have written above; and, further, that if this generation would not accept magnetism as the great agent in therapeutics, the next one would. Mr. Laundry calls himself a mesmerist and hypnotist; but I confess my inability to discover his mesmerism, judging by his defence of hypnotism. His conclusion, that Mr. Lovell has done the cause of mesmerism harm, is rather startling to me, as it appears to me to be just the reverse. I cannot pass over the last paragraph of Mr. Laundry in silence, for he states, 'Mesmerisers and magnetisers are the only body who ever claimed, and still claim, the power of the Will over Will.' This statement is grossly incorrect. If Mr. Laundry does not know that this is precisely what is claimed and practised by hypnotisers, let him study the records of the International Hypnotic Committee, when he will quickly find his error. In conclusion, allow me to tender my sincere thanks to Mr. Lovell for his very able and powerful article.

4, Montpelier-road, Peckham.

W. H. EDWARDS.

'The Elixir of Life.'

SIR,—In replying to the letter of Mr. John Lord in your issue of December 5th, I shall endeavour to be as brief as possible and as clear as possible. Of course, I must remark at the outset that it is a very difficult subject to satisfactorily explain, but if the reader tries to follow me without bias one way or the other, I think the meaning I intended to convey in my original article will easily present itself. I may also say that very little can be gained by looking at the subject merely from an abstract point of view, for by proceeding in this fashion it would be the easiest thing in the world to demonstrate that such a complexity as a living being is impossible.

Mr. Lord says that John would be surprised at my treatment of the verse, 'Whosoever will, let him take the water of life freely.' I don't think so in the least, for the establishment of the kingdom of God *on earth* was a leading idea of the doctrine of Jesus Christ and the Apostles. The prolongation of life has always been held out as one of the blessings extended to man by wisdom, and it is an entirely erroneous idea to suppose that the Bible lays down a limit of three-score years and ten. This passage merely laments that because of man's ignorance and disobedience to law, his years upon the earth are brief. Why does man die at fifty, sixty, seventy, eighty? Not because any law compels him as a dispensation, but because he has violated the laws of vitality to such a flagrant and outrageous extent that it is impossible for vitality to inhabit that form any longer. Every day people are dying through sheer ignorance and stupidity, nothing else; and numbers have been buried without having died at all, but only apparently so. The medical man sees the *appearances* of death and concludes that the person is actually dead, and then there comes in the pious feeling that so-and-so has passed away to a better land. The new Association for the Prevention of Premature Burial is a most important sign of the times, for it draws public attention to the fact that vitality may be latent in a person without showing any external signs, beyond holding putrefaction at bay.

My contention is that the immense majority of the race desires prolongation of physical life in a state not, of course, of feebleness and decrepitude, but of vigour, activity, and freedom from pain and disease. I claim that this desire is not only reasonable, but in accordance with the very highest teaching presented by the great men of the race. Descartes considered it an unspeakable evil that the passage of man upon earth should be so evanescent. Emerson refers to the same idea:—

Growing slowly old at ease,
No sooner than his planted trees,
He may, by warrant of his age,
In schemes of broader scope engage.
So shall ye have a man of the sphere
Fit to grace the solar year.

In fact, I could quote examples of a similar kind without number.

I was very careful to point out that the idea of the 'Elixir Vitæ' as a material liquor for prolonging life, was erroneous; and should it be argued that that was the common idea of the alchemists, I reply that Spirit has the right to choose and select at pleasure. The material world is the external manifestation of spirit-force, and an individual spirit has absolute freedom to select what it requires for its development. For example, suppose two persons, one in the nineteenth and the other in

the fourteenth century A.D., were equally confirmed in their belief in the Elixir of Life, it doesn't follow that the former must obey all the directions of the latter. To do so would be foolish. Nothing would induce me to take a tonic or a pill, no matter how wonderful its properties might be represented, for I know perfectly well that it would be only playing upon the sum of my vitality, whereas by following certain clearly-defined lines I know equally well that the prolongation of life and the attainment of a far higher state of vitality is possible for man.

Mr. Lord's letter covers so much ground that it would be impossible for me to answer all the points. I will deal briefly with the main argument, that it is not desirable to remain longer on earth than a certain period. Mr. Lord rightly hopes that when he passes 'beyond the veil' he may find useful work to occupy him probably for ever, in seeking out those less favoured by opportunity. *But why not do that work here?* Why suppose that every spot in the universe is a paradise and this poor earth only a hell? A deeper insight shows that matter is shaped by the strong and powerful spirit, and, consequently, *when we improve, the earth will improve with us.* Turn it over which way you like, I defy a single argument to be brought forth that will prove that this craving for prolonged life is wrong. Of course, if one argued against the *possibility* of such a thing as the Elixir of Life, it would be another point, and then I would say that a wider science throws no obstacles whatever in our path. No wonder that life has been so short, for very little attention has been really paid to the laws of vitality.

ARTHUR LOVELL.

88, Hillfield-road, West Hampstead, N.W.

Is Secrecy Necessary?

SIR,—I am glad to see Mr. Harte's letter under this heading, for it is the sign that at length occultists are beginning to recognise how absurd their attitude is in at least one important respect.

In warning off the inquirer at the point where he begins to take an interest in the proceedings, the occultist effects what a missionary would effect who should slam the church doors in the face of his converts.

If the occultist should reply that he is not a missionary and does not desire converts, I ask why he complains—and they all do complain—of the want of recognition on the part of the public? Why deliver lectures? Why publish books?

Every philosophy has its professors, every science and every art its teachers and text-books, and all aim at giving the fullest instruction and help to students. Yet I witness every day the spectacle of occultists proclaiming the importance of a knowledge of the matters embraced under the head of occult science, asserting their own profound acquaintance with every detail of these matters, and avowing their determination to perish at the stake rather than reveal the 'secret' for which the world is waiting. What could be more absurd?

A *savant* discovers the X rays: he at once calls his colleagues together and informs them how it is done; and in a few months you may see the whole machinery at work in private houses; while for years past self-styled occultists have been going about telling everyone who will listen that they are possessed of certain wonderful powers, and yet meeting any modest request for an exhibition of those powers with a solemn assurance that they are pledged to secrecy!

The truly great do not deal with poor humanity in this way. Christ did not disdain to work miracles, and even had pity for the disciple who possessed not the gift of faith.

I write in no hostile spirit. On various grounds I should like to witness the triumph of occult science all along the line. But I have no illusions on the subject; and judging the advance of a movement by the growth of its literature, I feel bound to admit that the progress of occult science is woefully slow. Spiritualism is not the force it was when Home, Robert Dale Owen, and William Howitt wrote, when 'Human Nature' was circulating monthly here, and Colonel Bundy's able journal in America. Mesmerism is hardly any longer to be included in the group of subjects exclusively occult, since orthodox science has calmly appropriated it under the new name of hypnotism. (Why is there no monument to Esdaile and Elliotson, the champions of mesmerism?) Palmistry has come under the ban of the old laws against witchcraft. Astrology has nothing like the vogue that it possessed in the early part of the century; indeed, even well-educated students have

to confess that a certain gift or instinct is needed, and that he to whom this gift of the gods has been denied pursues the study in vain. As regards alchemy, it is sad to say that the experts cannot yet make up their minds whether they are dealing with a physical science or with a system of moral theology. Out of this darkness the student has turned to two classes of occultists, who have each in their own way pledged themselves to give LIGHT. I refer to the practitioners of magic and the modern Theosophists. It must be obvious to them, as it is to me, that any direct proof of the possession of a power, say, to evoke a spirit for any purpose, or to obtain, say, a message from Adyar, would mean for its possessor a name and fame such as man (as he is built in our day) must always hunger and thirst for; and yet we are asked to believe that these powers exist, nay, are even used in secret, but that their possessors prefer obscurity. When we ask for the smallest proof with which we may trumpet their fame abroad, we are met with the attitude to which I refer in the opening words of this letter.

Here is the author of 'The Great Secret' telling us (see p. 106 of his book) that the late Mr. Hockley gave him certain spells, at the same time strongly advising him never to use them, that the advice was unheeded and the efficacy of the spells proved. What were these spells? We are told only this: 'I had to rise in the middle of the night and go through certain rites which I scarcely think I would detail if I were at liberty to do so, and which I would certainly not repeat on any consideration now. More than this I must not say.'

Even this is more satisfactory than the lame excuses offered by the followers of Madame Blavatsky who came over here in 1884, and were accorded a warm reception by London society on the strength of the promises held out in Mr. Sinnett's book, 'The Occult World.'

How have those promises been redeemed? The following anecdote will show. I recently published a book which was merely a translation of a fragment of a Greek philosopher discovered in the Milan library. It was Englished by a Girton lady and edited by a well-known bibliographer. On its appearance the book was hailed with delight by the members of the Theosophical Society, and its translator eulogised in 'Lucifer' and feted in Avenue-road. Neither translator, editor, nor publisher had had the faintest notion that they were contributing to theosophical literature, and the circumstance points to only one conclusion, viz., that the Theosophy of 'The Occult World' and the Theosophy of Avenue-road are two distinct things; that, in short, the society has adroitly changed its ground until at this moment it is little more than a society for the study of Oriental and Neo-Platonic literature. What of those wonderful powers of which glowing accounts were given in 'The Occult World,' and in 'Karma'? Were they not worth cultivating? Or have they been put in the shade by other more wonderful deeds, of which no account has been vouchsafed to us?

These are the questions that are being asked by young students, the Theosophists and occultists of the future: Where are the professors? where the masters? where the text-books? where the class-rooms? And echo answers, Where?

The Knoll, Ealing.

G. W. REDWAY.

SIR,—I do not know what expression of opinion may be forthcoming in reply to Mr. Harte's letter upon the desirability of secrecy in investigating the phenomena of Spiritualism, but I do know that to me it appears distinctly wrong to 'hide our light under a bushel.'

The primary mission of Spiritualism I take to be the establishment of the fact that man is a spiritual being, and survives the change of death, and consequently propagandism carried on in an intelligent, discreet, and worthy manner becomes a question of duty rather than of inclination. Investigators very naturally regard all dark séances with unalloyed suspicion, and if we withdraw altogether into obscurity we shall neither be greatly helping our fellow-creatures on earth, nor seconding the efforts of those friends on the other side who are steadily striving to overthrow the rampant materialism of the age.

Such experiences as those reported by Mr. Atwood in last week's issue of 'LIGHT' ought to be sufficient to encourage the very faintest-hearted to renewed endeavour on behalf of all spiritually unenlightened souls in this world and the next.

'BIDSTON.'

Dreams.

SIR,—I should be greatly obliged if you or any of the readers of 'LIGHT' could tell me, in its pages, of a really reliable dream book.

A DREAMER.

Spiritualism and Occultism.

SIR,—I have investigated Spiritualism, Theosophy, and Occultism for over twenty-five years, and I am constantly urged by my guide to make known some of the teachings I have received. I have, therefore, determined to allow him an opportunity of giving through me, in trance, those occult teachings which he desires to make public. It is impossible, however, to do this before large audiences or in promiscuous circles. I, therefore, wish to come into communication with select circles in private. The older generation of occult students is rapidly passing away, and I feel that it is a duty to impart some of these truths we have found out with so much toil to the succeeding generation. Behind all our movements and public phenomena some of us know there are those who are working for humanity, and whose behests must be obeyed. One of the chief aims of my guide is to unearth the true spiritual Christianity and to teach those truths which the churches only possess in symbol and allegory. All who wish to know more of this matter may address me as below.

15, Lanark-villas, Maida Vale. A. F. TINDALL, A.T.C.L.

SOCIETY WORK.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last Mr. Ronald Brailey gave an address on 'Spiritualism,' followed by clairvoyant descriptions, all of which were recognised. On Sunday next, Dr. Reynolds. On Thursday, 21st inst., Mr. G. H. Bibbings. A few reserved seats at 6d.—THOS. MCCALLUM, Hon. Sec.

BATTERSEA SOCIETY OF SPIRITUALISTS, TEMPERANCE HALL, DODDINGTON-GROVE, BATTERSEA PARK-ROAD.—On Sunday morning our materialistic objector took up a very reasonable position, and his objections would have found many supporters among Spiritualists. In the evening Mr. and Mrs. H. Boddington dealt with social problems and their effects in spirit life, showing how desirable it is for the true Spiritualist to associate himself with all reforms. Next Sunday morning Mr. Swain will open the discussion at 11, on 'The Over-ruling Providence.' At 7 p.m., Mr. J. Veitch. Thursday, Mr. Peters, at 8 p.m., psychometry. No admittance after 8.30.—H. B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. Arthur Lovell delivered an address at these rooms entitled 'How to Develop Psychic Force'—a discourse of high intellectual quality, teeming with important and much-needed instruction. We much regret that circumstances prevent anything more than this bare notice appearing of an address which met with the closest attention from a large and appreciative audience. This meeting afforded yet another proof that able philosophical addresses anent Spiritualism, delivered from the spiritualistic platform, are truly appreciated. Again the Marylebone Association heartily thank Mr. Lovell. Next Sunday, at 7 p.m., Mr. George Horatio Bibbings, trance address, 'Respectable Christianity and Diabolical Spiritualism.'—L. H.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—On Sunday morning last the subject of 'Materialism' was ably dealt with by Mr. W. E. Long. In the evening we had the pleasure of welcoming Mr. Peters, who paid us a surprise visit, and gave good psychometry. Next Sunday, at 11 15 a.m., Mr. Orr, subject, 'Imagination'; at 6.30 p.m., Mr. W. E. Long on 'Spiritualism from a Christian's Standpoint.' The tenth anniversary celebration will be held on Sunday, January 31st, when Mr. Thomas Wild, the noted clairvoyant of Rochdale, will be with us at 3 and 6.30 p.m. Reserved seat tickets for each meeting may be had from Mr. R. Boddington, 12, Lowth-road, Camberwell, price 2s. and 1s. Early application is necessary as crowded audiences are expected.—R. B.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—On Sunday last it was our privilege to again listen to the guides of Mr. G. H. Bibbings, B.A. In the morning 'The Philosophy of Thought' was a very able effort, containing luminous suggestions as to the possibilities of the cultivation of intelligent and conscious relationship with the great thought-planes of being. In the evening, to a full house, the topic discoursed upon was 'A Night with the Ghosts,' which included a scathing criticism of sundry editorial articles in a local evening paper. It was an exceedingly powerful address, and we hope, by the kindness of a friend who took it down, that it will shortly be printed. We trust that this 'New Year's' visit of Mr. Bibbings, so successful and enjoyable in every way, will prove a happy augury of the continued success of his valuable labours. Speaker next Sunday, 6 30 p.m., Mr. S. Longville.—E. A.

ONE truth must grow even clearer—the truth that there is an Inscrutable Existence everywhere manifested, to which man can neither find nor conceive either beginning or end. Amid the mysteries that become the more mysterious the more they are thought about, there will remain the one absolute certainty that he is ever in the presence of an Infinite and Eternal Energy from which all things proceed.—HERBERT SPENCER.