

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATEVER DOTTH MAKE MANIFEST IS LIGHT.'—Paul.

No. 1,051.—VOL. XXI.

[Registered as]

SATURDAY, MARCH 2, 1901.

[a Newspaper.]

PRICE TWOPENCE.

CONTENTS.

Notes by the Way	97	Merciful Nature	102
Provisions of the Queen's Decease 98		Messages from Rev. H. R. Haweis	
Sermon by a 'Midland Rector' on		to a 'Midland Rector'	103
the Transition of Queen Victoria 98		The 'Complex Character' of	
Telekinesy: A New Name for Soul		Madame Blavatsky	103
Force	99	Meaning of Occultism	104
A Promise Faithfully Kept	100	Evidence of the Senses	106
Mediumship of Mrs. Mellon	100	Affirmative Spiritualism	107

NOTES BY THE WAY.

We still continue to receive communications from persons who have 'seen God,' to whom 'God speaks in an audible voice,' and who are commissioned to instruct, persuade or threaten us. These persons are usually poorly educated, tremendously positive and pathetically anxious. As a rule, we can readily believe that they are mediums, but the pity of it is that the knowledge of mediumship is generally so vague that sensitives are liable to believe anything: though in this they only follow most of the Old Testament mediums, who also were very apt to treat every message from the unseen as 'the word of the Lord.'

Here are some extracts from the latest letter of this kind:—

Shall I tell you my secret? Yes, I will! God is with me, and He *speaks* (audibly, of course, I mean) to me every day and night—excepting when I am asleep—and He has promised me that I shall be His prophet in the new century, to proclaim the near approach of the end of this world!

If we hesitate to believe, there is, it appears, a remedy:—

God will speak from my mouth in a loud and resounding voice, so that when people hear the voice they will know that God is speaking to them by my human means. Also God has promised me that He will do miracles by my means; so let me tell you that when God begins His work by me there will be no possibility of doubt about the people believing what shall be said and done before them.

Well, we will patiently wait and see: but 'a loud and resounding voice' is no proof that God is speaking. 'A still small voice' was once nearer the mark. But 'miracles'? By all means. We hope to be there to see. In the meantime, we advise our correspondent to be wary, and in patience to 'possess' his soul. He says that God has specially asked him to tell us his secret, and that He added:—'Let . . . think what he likes.' We receive the suggestion (or taunt?) with all respect; but it was not necessary.

Mr. Henry Wood's Paper on the question 'Has Mental Healing a valid scientific and religious basis?' (Devonport: Mr. G. Osbond) is a good summary of what has been written by him on the subject. Incidentally he gives us a useful differentiation of 'Christian Science,' 'Faith Cure' and 'Mental Healing.' 'Christian Science' he reserves for Mrs. Mary Eddy, her Text-book and her order: 'Faith cure' proper assumes special divine interposition in answer to prayer: 'Mental Healing' is scientific and perfectly normal, recognising no authority and needing nothing 'supernatural.' It is described as 'a development from within, rather than a system; a life rather than a doctrine; a new consciousness rather than a new philosophy.' 'Its business to bring inner ideals into outward actualised expression':

and 'it recognises that the inner and real nature of man is in most intimate relation with the Universal Mind and Wholeness. By sympathetic vibration therewith, it may, through consciousness, receive inspiration and strength.' This 'sympathetic vibration' is a peaceful mental effort which commands 'power from on high,' and calms and heals.

Looking over a pile of papers, all on our subject, our feelings are what the man in the street calls 'mixed.' Amid much that is good, we find much that is questionable and even saddening. Here, for instance, is 'The Sunflower,' published at Lily Dale, N.Y., U.S., with reminiscences of Christmas. An 'amanuensis' contributes a poem by 'Robert Burns' which entirely justifies the scornee who insists that we bring back the great to make them look small. Here is one of the six verses:—

Christ, born nineteen hunder years ago,
Crucified for the sins of men;
Whare does he keep himself, whare?
I've never fand him, frien'.
Doubt was my guide in Earth life, man,
An' Doubt jogs on with me now;
Evidence is the wise man's shield,
I'll nae be fooled—I vow!

Poor 'Robert Burns'! But the original and confessedly earth-born poetry is even worse. What does the reasonable reader think of this?—

Oh! Christmas day! you're doomed to go;
Lay down your worn-out teaching,
And let us pass you to and fro,
And cease the old time preaching
Of Jesus, in a manger lay,
And such and such and such;
Just give us time and golden ray
And we'll amount to much.

There are more than six verses of that inane rubbish, and the author, a lady, actually puts her name to it! Do the people who print this kind of ignorant nonsense never reflect upon their duty to others—and to our 'Cause'? They make it painfully difficult for those who are trying to bear their testimony in a creditable way, and to overcome the world's contempt.

In this same pile of papers we come across many better things, however. Here, in 'The Literary Digest,' is a notable review of Professor N. S. Shaler's book on 'The Individual: a Study of Life and Death.' The following is a bit of frank originality:—

How, asks Professor Shaler, can the naturalist conceive survival of intelligence to be effected after the machinery by which it has apparently been engineered has disappeared? The answer might be that in the process of reproduction all the experience of the antecedent life is passed on from generation to generation over what may be termed a molecular bridge. Thus, in the case of a man, a tiny mass of protoplasm, imponderably small, carries on from parent to child the body, the mind, all indeed that the predecessors of tens of thousands of specific forms and unimaginable millions of individuals have won in profit from their experience. This is not an argument to show that the spirit of man goes forth in some part of the dust of the body. The point is that the known properties of matter are so complex and our ignorance of the range of these properties is so great that the facts of death cannot be made a safe basis for a con-

clusion as to the survival of the intelligence. Some very able and honest inquirers are now convinced that there is evidence of the survival of some minds after death. It is well to trust the observations of these honest men.

The assumption that there is no evidence of intelligence in this world other than that of man and his lower kindred is now open to grave doubt. Professor Shaler admits that the foregoing considerations regarding immortality can hardly be classed as more than hints upon this important subject. The only direct evidence of the persistence of the soul after death is found in occult phenomena. That evidence must not be completely obscured and regarded as worthless because of the fact that it is being drawn from a very muddy pool. He thinks that we may be on the verge of demonstration that the individual consciousness does exist after death.

Another find of a high order is 'The Banner of Light's' clever digest of Frederic Harrison's brilliant and searching 'North American Review' Article on 'Christianity at the grave of the Nineteenth Century.' Concluding its summary, 'The Banner of Light' lays emphasis on the need of a courageous and practical Spiritualism which shall dare to apply its sublime ideals and hopes to our common life. We must walk in the light of it, and 'contend against sham and fraud, against organised injustice and rank hypocrisy, against war and hatred, against commercialism in spiritual things, and against all the crying evils of the times. The essay of Mr. Harrison clearly shows the necessity of a new religious force in the world as an incentive to moral and spiritual improvement. Spiritualism has within it all that will make it the helper of humanity. . . . Spiritualism is the hope of the world, and will call all of the children of men away from the false gods of materialism and commercial religion to the promulgation of the glad gospel of immortality, earned by the earnest, honest efforts of every child of earth.'

'The Astrological Magazine' says:—

The present trend of the newspapers is to give horrible details of war, fearful accounts of crime, glowing descriptions of destruction, strange freaks of nature and the never-ending lists of casualties from plague, famine, war and suicide.

That is the whole of the Note. Nothing precedes it: nothing follows it. But we need no astrologer to tell us this. 'The offence is rank: it smells to heaven!' Will the astrologer tell us when it will cease? when the newspaper press will be recovered for morals and sanity? Or, better still, will it tell us what we must do to be saved?

PREVISIONS REGARDING THE PASSING AWAY OF QUEEN VICTORIA.

Having been much interested in the question of previsions, I have had many examples of a private nature and not a few connected with public events. The following I received written on a letter-card dated June 8th, 1900, and bearing the postmark 'London, W., 6.15 p.m., June 11 00,' which was given by a sensitive with whom I have been experimenting for many years:—

'The Queen will not live many months. She will die suddenly—at least, apparently a very sharp and sudden attack. Looks as though it would take place shortly after Christmas.'

There are also previsions regarding other members of the Royal Family contained in the same letter-card, but it is not the time to disclose these.

From the same lady I got, in the spring of 1897, a prevision regarding the Queen in these terms:—

'The dear old lady is going to die by the bursting of a blood vessel in the brain, probably the result of mental excitement. There is a great national calamity about the time. Her death takes place not long after a military procession which looks like the Jubilee.'

As it did not occur just after the Jubilee, the procession may have been that connected with the return of Lord Roberts, and considering the national calamity of the South African war, which, it is reported, much affected our late Queen, this prediction is, I think, very wonderful.

London.

February 26th, 1901.

MEDICUS.

SERMON BY 'A MIDLAND RECTOR' ON THE TRANSITION OF QUEEN VICTORIA.

PREACHED ON SUNDAY, FEBRUARY 3RD, 1901.

'There remaineth, therefore, a rest for the people of God.'—
HEB. IV. 9.

The funeral services held yesterday over the mortal remains of our beloved Queen necessarily carry our thoughts in one direction. Almost universally, people's minds have been turned towards the contemplation of the tomb, and what lies beyond. 'What about the life to come?' our hearts ask themselves on every side. 'What and where are those we loved so dearly?' We do not speak to one another about it: our deepest thoughts are sacred to ourselves. But, from the breast of all humanity, a universal sigh is upheaved to heaven, a universal cry is silently uttered: 'Oh that I knew where I might find him (or her) who passed so suddenly into the silence, leaving that aching void, that yearning gulf behind!' The grave opens wide its mouth for one after another of our friends, and is covered up again; but in our lives there remains a great gap, that nothing of earth can ever fill.

Whither are they gone? how are they now—those whom we see and touch no longer, but who were so real to us a moment or an hour ago? Awake, asleep, or vanished into everlasting nothingness?

So we wonder, so we ask ourselves, and, alas! not always do we get back the answer that we long for. It is the same in the case of the Queen whose loss the world mourns, and the same with the humblest amongst ourselves; the same feelings are aroused, the same strangeness, the same mystery. Last Sunday I mentioned to you some of what seem to me the more beautiful features in our Church of England burial service; there is one other I will mention now; it is in those last prayers where the touching words occur: 'It hath pleased Thee to deliver this our sister'; and again, 'To rest in Him, as our hope is this our sister doth.' It seems almost a pity that in the memorial service prescribed, these words should have been altered; but though you change the words, you can never change the fact which these words were meant to express. She who, so far as the exalted isolation of a throne permitted, always endeavoured to make herself as far as possible at one with her people—a sister in their sorrows, in death now at last is recognised and claimed by all her people as a sister in the true and living sense, when all barriers of rank and majesty are swept away; when, at last, more plainly than we could before, we feel that kings and peasants, rich and poor, meet together, and the Lord is Maker of us all, and in His presence we are as one. Yes, in His presence, surely all the good and great, all the wise and pure and true, wherever and however scattered and sundered on earth, are met, brothers and sisters together, in the unity of the Lord. We say again: 'We brought nothing into this world, and it is certain we can carry nothing out'; all that was of the dust we leave behind; but those qualities of heart and soul we have won and cultivated and which make us what we are—these alone we do take with us, and for these alone we shall be known and loved.

That is what makes St. Paul's closing words in the lesson we have read to-night, peculiarly important and appropriate at every funeral service: 'Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.' That is the lesson that should appeal to all of us at such times. 'Cease your tears, get on with your work, do your best with the life that is left you. The time is short for all, make the most of it.' It may seem a cruel lesson sometimes, but it is really a kind one. Not only or chiefly because labour softens our grief as nothing else can, but because when we know that our life is going to be continued beyond the grave, it is worth while to labour—there is an end and a purpose for our toil. We shall reap the fruits of all our earnest efforts to do good, even unto eternal life. But if we thought it was all cut short by death there would be no object to live for: 'What does it matter how we live? The sooner it is all over the better.' But considering that you will be hereafter just what you have

made yourself by your conduct here ; that your works do follow you, and that only if you have done your utmost to improve yourself now will you be fitted to enter the next stage of progress afterwards, there is the strongest reason why in these earthly years we should neglect no opportunity of furthering our own spiritual advancement.

Well, then, what kind of life will be ours, can we suppose, when we have passed away from this ? Much the same in many respects ; but, we believe, under better conditions. I remember once hearing a man say that, so far as any future life was concerned, he was quite satisfied with the world he was in, and had no wish for a better. Such a remark savours of, shall we say, happy but thoughtless innocence and inexperience of life : it could be made only by one in the bloom of health and prosperity. What about the thousands upon thousands to whom this world has been anything but the pleasantest place they could imagine, to whom it has been the scene of poverty and hardship, of pain and suffering, of bitterest sorrow and disappointment ? And it implies not only a want of sympathy with the whole human race, that for so many generations have been born to trouble, and struggle, and sorrow, and have been taught thus to look for a better country, *i.e.*, a heavenly ; but it proves a fatal blight of selfishness, an absence of any deep affection in the heart. Even if we had no troubles of our own to distress us, we do not have to grow very old before we find many of our dearest friends gliding one by one away from us, across the misty river which divides us from that better shore. Are we so taken up with our own affairs, so cursed with selfishness, that they have become simply *dead* to us, and we have no wish ever to meet them again ? No ; as years go on, tighter and tighter grow the cords of love and friendship that draw us to the immortal land, and gradually the hold on earth is loosened, until at last the order comes to let go ; when sweeter than the sound of many waters float the voices of greeting that bid us welcome to our home beyond the tide of years.

We need not, however, seriously discuss such a question, because in these days, for these who have eyes to see, and ears to hear, and brains to read and think and understand, it has been scientifically proved, over and over again, that the soul of man does survive the death of his body. And therefore it does not matter whether silly, ignorant, deluded people say they are satisfied with this present world, or they do not want another, or they do not believe there is another : because the fact is that very soon they have got to leave this world, and they have got to face the next, whether they want it or not.

Now, of course, there are some very false notions abroad about death, and the resurrection, and the life to come. Oh, what a lot of nonsense there is talked about what is in reality a simple and beautiful truth ! And how the newspaper writers, who try to be so very clever, succeed in misleading the public mind about it all ! Should we make so much fuss over funerals if we realised how absolutely unimportant are the decaying remains to the living spirit that has left them ? What is it we think we are burying ? Merely, as it were, a cast-off, worn out garment ; the spirit that gave it all its value has gone. But if you read the best-informed newspapers they think it is the Queen herself who is going to be placed in the tomb to-morrow, and re-united at length, they say, to her long-lost husband, who has been waiting there alone these many years ! What an awful idea ! What a pitiable re-union, truly, in the corruption of the tomb ! Or they tell you that the Queen has gone her last voyage, when the ship bore the royal coffin to Portsmouth ! How do they even know that the Queen was there at all ?

What is this rest, then, of which the text speaks, and when does it begin ? Any idea of rest in the grave is too false, too sickening, for contemplation. We begin to rest when we escape from these mortal bodies that are the cause of so much discomfort and weariness and pain ; and we begin to rest when we have got away beyond the noisy strife of this world and reached a quiet haven of peace. Nor do we have to be asleep for ever, in order that we may enter into rest. And we do not have to sleep until, ages upon ages hence, some mighty resurrection shall awaken us into life again. We have already risen, as soon as men begin to call

us dead. The tired traveller will find it rest enough to be in his longed-for home, with his loved ones all around him. He does not want to do nothing, or to go to sleep and forget all about it, for ever afterwards. No, heaven's rest shall bring renewed powers, re-invigorated activities, further scope for usefulness, and greater capacity for every true enjoyment. Our last sleep on earth is to be eternally awake—awake in a real sense, for here we do but dream—awake to fairer scenes, to truer joys, to nobler purposes. If we do but follow Christ, that is what death will do for us : it will take from us nothing ; it will give us all. This world is not enough for us ; this world is the scene of trial, grief, and pain, weary limbs and aching hearts ; 'there remaineth therefore a rest for the people of God,' where all the mourners' tears are dried, where strife and trouble vex not any more, where there is no more growing old and tired and sad, but only perfect peace and everlasting joy. May God give us grace so to live that we may enter into that rest when our course here is done !

TELEKINESY : A NEW NAME FOR SOUL FORCE.

FROM 'THE LIGHT OF TRUTH.'

The heading over these lines looks somewhat strange to English eyes, but the notion conveyed by the word is nothing new to Spiritualists, says a writer, H. S., in the 'Progressive Thinker.' The word is formed on the same principle as, for instance, telepathy, telegraphy, and so on, from two Greek words, *telos*—end, and *kinesis*—motion, and designates the faculty or ability to move inanimate objects at a distance without physical contact. I firmly believe that some persons are in possession of this extraordinary gift, and I will cite one instance in support of this belief.

About six years ago I came across a case of inhuman treatment to a child, a young girl, committed by her own mother. I reported the case to the authorities, and through my instrumentality the child was, by a decision of the Court, taken from her mother and placed in a boarding school supported by the State of Illinois. The rage and fury of the unnatural mother knew no bounds ; in vain did she make every effort within her reach to again get possession of the child, and as the time passed on she became more and more embittered against me, whom she looked upon as the most dangerous witness against her. To protect the girl against her mother's intrigues it was at last decided to appoint me her guardian, and just as the legal blanks were filled in and signed, ready to be presented in the Probate Court, some very strange occurrences took place which seem to corroborate my idea of telekinesy.

Among many other things in my bedroom, I had a picture of the above mentioned child, and also the guardianship blank. The picture was standing on a small shelf on the wall, and the blank was lying on a bureau under a big pile of heavy books, on the top of which lay several handkerchiefs. Now, I have seen during the course of two months, in full daylight, those two inanimate objects, the picture and the blank, picked out from among the many other surrounding trinkets, and after having been shaken, violently thrown to the floor, to the same place and in the same direction. I have seen this repeated time and again, sometimes when I was alone in the room, and sometimes in the presence of other persons. There were also other phenomena of the same nature occurring at the same time, and continued for about two months.

I have related these experiences to some of my friends, but none of them have been able to offer a satisfactory explanation. For my part, and until some more plausible interpretation can be found, I believe they were due to a faculty possessed by the child's mother, and which for lack of another name I have chosen to call telekinesy or the ability to move inanimate objects at a distance, and to do so with a certain intelligent purpose. If any of our Spiritualist friends would tell of similar experiences and also give their explanations, I think it would be of value for many searchers after truth, and perhaps open up new vistas into the spiritual realm, which to some of us is so near and yet so far.

A PROMISE FAITHFULLY KEPT.

Having read in a recent number of 'LIGHT' the account of a very interesting séance with Mr. Cecil Husk, I venture to offer my own experience at a private séance with that well-known medium.

I will not trespass too much on your indulgence by giving an account of the many friends we saw and identified on this occasion. One occurrence alone has indelibly impressed this particular séance on my memory, but, to make the narrative complete, I must take your readers back five years into the sunny East. About this time a young friend was much with me, to whom I was greatly attached. She looked on me as a mother, and in most things came to me for advice in the absence of her own parent. Her future seemed bright and assured, for she was very happy in her engagement to a man who was in every way worthy of her.

One morning, whilst waiting for breakfast, we were discussing some plans, when, breaking off abruptly in the middle of the conversation, she turned, and, fixing her eyes very earnestly on me, said:—

'Mrs. A., do you believe that after death spirits are permitted to return to this earth?'

'Yes,' I replied; 'I firmly believe they do.'

'Would you be afraid if I ever appeared to you?'

'No,' I said. 'I am sure I should have no fear, for I love you.'

'Dear Mrs. A., if I die first, I promise to return to you, *if I am permitted to do so.*'

'But why talk thus, dear M.? You are young. I am much older, and in the natural order of things I should go first.'

'We never know what may happen,' said the girl, with a far-away look in her eyes.

Feeling much disturbed at the nature of the conversation, I quickly changed it with a laughing remark about the waiting breakfast. The subject was never alluded to again, and a few months subsequent to her marriage I returned to England.

After we parted letters passed between us, but in a few months I got unsatisfactory accounts of her health, and then, to my deep grief, the news of her death, after a short illness. Then her promise came back to me, and often in my sorrow I comforted myself with the thought that she would surely keep her word, if permitted to do so; but I saw nothing of her till the spring of 1900, when two old friends asked me to accompany them to a private séance at the house of Mr. Husk. I must mention here that I was a complete stranger to Mr. Husk, who did not know my name or residence. My friends, too, were in ignorance of the name or any facts connected with the occurrence I am about to relate.

Our party consisted of Colonel and Mrs. B., Mr. and Mrs. Husk, and myself. The séance commenced under the usual conditions, and was very interesting. A control was present (Mr. Fuller), called 'Uncle,' to distinguish him from his nephew 'Christopher,' and as each visitant was about to appear he gave us timely warning.

'There is a lady coming now for Mrs. A.; no one else is to look.'

In a few moments light appeared, and I then saw M., with her delicate, rather thin features, and dark eyes. Over her head and shoulders lay a soft white drapery, which was drawn across the lower part of her face, just concealing the mouth. In my surprise I cried, 'Dear M., is it you?' She bowed her head in silence, and after lingering awhile, passed away.

She had come at last! I had seen her; but with the gladness a feeling of perplexity remained; why had she veiled the lower part of her face? Why? for I could see her drapery was held across by her hand. This question arose constantly to my mind during the rest of the day. At night I was still seeking the answer, and the morning brought no solution to my worried mind. At last, like a flash of lightning, the answer came. A letter, giving the account of her illness, mentioned that, just before her death, she had a stroke of paralysis, which had slightly distorted the face. My grief at the news of her death

caused me to forget this detail in the greater sorrow of her loss.

Hence, then, the reason why she veiled the lower part of her face; and this, also, was the explanation of the wish expressed by the control that I alone should see her.

It is well! She came from afar to keep that promise. God bless her!

A. E. I.

THE MEDIUMSHIP OF MRS. MELLON.

Seeing the announcement in 'LIGHT' that Mrs. Mellon contemplates returning to England from Australia, it has occurred to me that a brief account of my experiences with that medium in Sydney might interest your readers, and at the same time be a fulfilling of the moral obligation (for such I hold it to be) of passing on to others such knowledge gained by me as may be helpful to them, and not allowing myself to be betrayed by cowardice or inertia into the dishonesty of silence with regard to facts and investigations on which are being built up hypotheses—or, if you will, truths—still more or less 'on their trial'—and, consequently, still regarded by many with suspicion and hostility.

I should like to preface my remarks by saying that I have only known Mrs. Mellon in her professional capacity as a medium; that I have not heard or known anything of her since I left Australia in 1897; that I am not connected with any Spiritualist society, or even known to Spiritualists as a sympathiser with their beliefs or hopes; while I am a loyal Churchwoman, baptised and confirmed a member of her communion, and throughout my life a regular attendant at her services. I have, therefore, no personal end to serve in bearing testimony to the result of investigations which by so many of my own set, class, and creed, are regarded with disfavour, if not antipathy.

I first heard Mrs. Mellon's name, I think, in 1894, from a friend who had been present at some of the private séances held at the house of Sir Wm.—, judge of the Supreme Court of New South Wales, at which séances Mrs. Mellon was the medium, and during which, I believe, some of those present were deeply affected by communications received from those they had never expected to hear from again on this side of the grave. My time and attention, however, at that time were much occupied with professional and other claims, and it was not till some years later I began those inquiries and investigations, the result of which I think I owe it to others to make known 'as occasion serves.'

Like other people, I must have heard the subject mentioned or alluded to from time to time, and, owing to heredity and training, spiritual things have possessed a keen and absorbing interest for me from, I might say, infancy, for I can recall thoughts and feelings which go to prove this, experienced at a time when, judging by other circumstances occurring then, I cannot have been more than four years old. Also, my life has been overshadowed by one death after another in a way which would naturally make my thoughts turn a good deal to the 'better land' in which I had been taught to believe. Still, the fact remains that Spiritualism was not brought under my direct notice till towards the close of 1894. At that time the late Dr. Momerie was visiting Australia, and some admirer of his writings having sent him a pamphlet entitled 'Spiritism the Keynote of Christianity,' which contained extracts from his works, he passed it on to me, with the laughing remark that 'it was more in my line than his.' Needless to say I read the pamphlet, which I still have in my possession. Some seven or eight months later the Rev. Mr. Haweis (late incumbent of St. James's, Westmoreland-street, Marylebone) came to Sydney, and one of the lectures it was my privilege to hear him deliver was on Spiritualism; it was not, however, till February 22nd, 1896, that I made any examination into this subject on my own account, and I shall always think I was led to do so then by those who cared for me 'on the other side,' and who were aware of the, by me, unsuspected approach of a sorrow which I might not have been able to survive had it not been for the increased realisation of the

'Unseen'—forced home on my consciousness through all the preoccupations of a life lived at extremely high pressure, by the new experiences.

The results of my 'sitting' that Saturday morning it is impossible I should ever forget. The medium (not Mrs. Mellon) was a stranger to me, and I to her. She did not even know my name, nor had I ever been within a mile of the unæsthetic suburban house in which I found her. Ill and disinclined to use her gifts that morning, I was kept waiting for a considerable time in a stuffy little downstairs 'parlour,' and when finally admitted to her room she told me frankly she would rather not have seen any one, but said something as to a light in my aura which made her reconsider the refusal she had at first meant to give me. After we had sat a few moments, however, her apathy and listlessness were replaced by vivid interest, and she could not have been more eager to serve me had I been a great Queen. The story of my life, and the unseen beings around me, were described with startling accuracy, and messages given, not only so remarkable, but so sympathetic and encouraging, that for months afterwards the memory of them remained with me, stimulating, invigorating, inspiring me. On my experiences with this medium I do not, however, mean to dwell, as they have nothing to do with Mrs. Mellon, whose projected coming to England has impelled me to write now. With the latter I did not in any way come into contact till the last week in 1896, or the first in January, 1897. At that time it is no exaggeration to say that I felt it to be a matter of life and death that I should get some sign or token from one I had recently lost, and whose life had seemed part of my own from the beginning. Mrs. K., the only medium with whom I had hitherto had a sitting, was too ill to see anyone, and I was advised to 'try Mrs. Mellon.' The first interview was not satisfying to me—I wanted one thing—only one; and if I could not get that nothing else seemed of any avail. I was, too, in such a state of grief and depression that any one more acquainted than I with the conditions under which manifestations are obtained could have told beforehand that I was little likely to obtain the desired message. Mrs. Mellon herself seemed to regard the sitting as a good one, and before coming away told me that if I wished I could come to the Saturday evening materialising séances. This I was afterwards told by a Spiritualist was a favour, since I was a stranger to her, and owing to risks and hostilities to which she had been subjected, Mrs. Mellon now made a rule of admitting no one to these meetings unless introduced by a known Spiritualist who could vouch for their observance of certain rules and courtesies.

I cannot remember if I went to the *next* Saturday evening meeting; my first distinct recollection of one of these meetings was a Sunday afternoon. How I came to know of it I do not remember, but I found there *was* to be one, and an intense longing to be present took possession of me. Hastily putting on my things, I caught a tram and arrived at Mrs. Mellon's house, where I had at first some difficulty in gaining admittance; but presently Dr. — came to the door. I told him I had heard of the meeting and was exceedingly anxious to be present. He said he was very sorry, but the circle was already formed and the séance had begun; then, sorry for my disappointment, I suppose, he went upstairs to see if anything could be done, and returned to say that though the circle could not be broken to introduce another 'sitter,' yet, if I wished, I could have a chair behind the others. This offer I was only too glad to accept. Coming in out of the bright light of a Southern midsummer, the room seemed very dark, but as my eyes grew accustomed to it I was able to see what was going on pretty clearly. I should say that some twelve or thirteen people were present. To my right were a lady and gentleman whom I saw on several subsequent occasions. Presently I saw something misty approaching them, and from the observations made I gathered that it was a materialised form—that of a little girl—a child of these people. Being short-sighted, I could not make this out as well as I could have wished, but I heard the father and mother address the form—heard the mother ask if she might kiss it, and, without loosening her hands or breaking the circle, she seemed to stoop or kneel, in order to touch the child. It was, she said, quite soft and

warm. There was a faint sound, as of a child's voice speaking under its breath, which I noticed and recognised more readily at subsequent meetings. Other forms materialised, but all in the room being strangers to me, I have no distinct impression left of these now. One figure stands out—that of 'Geordie,' as I was afterwards told—Mrs. Mellon's control. To me it was all strange, bewildering, incomprehensible. This 'Geordie' spoke with a strong voice, and seemed so strong physically that when one of the sitters asked if she might shake hands with him and received permission to do so, so hearty was the greeting accorded to her that her bonnet fell back, an incident received with a merry laugh by those present. Afterwards this 'form' addressed several of those present by name, and friendly pleasantries passed round. I am aware that all this will by some be considered trivial and futile, by others vulgar, if not irreverent. To such I can only say with Elizabeth Barrett Browning that to me the great matter is, not so much the character or manner of these manifestations as that they should occur at all. On the 18th of that month (January) I had another sitting with Mrs. Mellon, for clairvoyance, at the close of which I received what I recognised afterwards to be rather a good test. She had described to me a spirit from whom she gave me messages, and wound up by saying, 'She is bringing you flowers, and laying them down before you; such beautiful white lilies!' After I had left I perceived the significance of this; it was the birthday of a sister bearing the name of Lily—then at the other end of the world, and on that day we had been accustomed to send her cards or booklets inscribed with pictures of this flower. Subsequent to this I was at a good many of the Saturday evening materialising séances, and can testify from personal experience as to what I saw and heard there, also to the apparent impossibility of the results being obtained by fraudulent means. When I first commenced my attendance at these meetings Mrs. Mellon was living in a small house near the Centennial Park. Afterwards she moved down to one near the tram terminus in Bridge-street. The rooms in both houses were somewhat similar. In the latter one, some strangers being present on the first evening were asked to examine it for themselves. There was not in it, I think, a corner in which one could hide a rat. The floor was covered with new oilcloth; the paper on the walls was lightish; in one corner was the 'cabinet.' This was simply formed by a bar or pole across the angle formed by the two walls, some six or seven feet from the ground, on which was hung by rings a pair of moreen curtains which could be drawn or undrawn at will, or if desired looped up over the bar. Against the wall behind these curtains was tacked some dark sateen to form a background for the materialised forms. A table in the opposite corner, some dozen Austrian chairs for the sitters, a musical box, the tambourine used by 'Cissie' during her materialisation, and a small child's chair (which I have frequently seen her occupy), comprised the furniture of the room. I have seen people rap and tap the walls behind the curtain (at the request of the medium), but even a very bitter sceptic would have found it difficult to believe that their bare prosaic surface could conceal anything, much less the extremely elaborate machinery which would have been required to produce, by physical means, such effects as I am about to narrate.

H. B. G. M.

(To be continued.)

MR. ROBERT COOPER.—The veteran Spiritualist, Mr. Robert Cooper, in a long letter which appeared in the 'Eastbourne Standard' for February 23rd, relates some interesting psychical experiences which have recently occurred to him. He has been hearing 'voices' and sweet music, instrumental and vocal, which he describes as 'the most beautiful music I ever heard.' These experiences occurred on Friday, February 15th, and were repeated on the 17th and 18th. Mr. Cooper says: 'Since then I have listened in vain, but can catch no sound from the spheres. What it means I do not know, but it was all as real to me as any event of every-day occurrence, and it has afforded me the greatest musical treat I ever enjoyed, and will be impressed on my memory as long as life shall last. I realise now that I was in an abnormal state, although I did not at the time; and I feel inclined to say, with the Apostle Paul: "Whether I was in the body or out of the body, I cannot tell," but this I know—I heard the music.'

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.

SATURDAY, MARCH 2nd, 1901.

Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. E. W. Wallis, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. E. W. Wallis, and should invariably be crossed '—— & Co.'

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, 13 francs 86 centimes.

'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and through all Newsagents and Booksellers.

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library, should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

MERCIFUL NATURE.

After all, are we any nearer to a solution of the ceaseless world-problem: 'What is Nature to us? What is the relation of the whole to this frail and insignificant human part?' We boasted hugely over, and in, the nineteenth century, and we have written 'Carried forward' to all our winnings: but, *per contra*, we have written, or Fate has written, 'Carried forward' to many a dark problem, to many a portentous question, on the other side.

We say 'Nature': but what do we mean by 'Nature'? We might just as well say 'Fate,' or 'Law,' or 'The Universe,' or 'God.' We can, in any case, mean only that profound, all-pervading, all-grasping Unity of Power and Purpose which causes all things to be, and, knowingly or unknowingly, assigns each thing its place, and blends it or breaks it with reference to the whole. Thus understood, the question is indeed a profound and penetrating one: 'What is Nature to us?'

Looking only on the surface, there is only one answer,—a perplexing and sad one:—Nature is to us 'everything by turns and nothing long':—glorious God or destructive demon; creator of corn fields and meadows, orchards and gardens, ripples of sunny wavelets and songs of limpid streams, and sender of blight and rottenness, fury of tempest and horror of wrecking storms: sweetest of life-givers and deadliest of destroyers. Yes: on the surface, the only certainty is her uncertainty; the only promise, her inexorable mandate, 'Return, ye children of men!'

But all this is 'on the surface,' and reminds us of nothing so keenly as the puzzling yet profound comparing of the Creator to the potter who does as he pleases with the clay. But 'as he pleases' always means—as he thinks best. The expert potter is not angry with his clay, or with his intractable or marred lump of it on the wheel. He is aiming at the useful and the beautiful, and his every act is an effort in that direction: and, even if his vessel on the wheel has to be pressed back into a mere lump of clay, the end sought is still the same:—the potter is seeking for the good, the beautiful and the true. Or, if the clay is amenable in his hands, and success is achieved, it is only so after pressure and moulding and shaping on the wheel, followed by the searching uses of heat.

The knowledge of this is to get beneath the surface, to see the real meaning of the torture of the wheel: and, even with regard to a mere earthen vessel, there is something

spiritual in the act of penetrating to the motive and the ideal of the potter. How much more is this true of human life! On the surface, man, for the most part, seems impaled on a wheel of destiny or torture, and, judging only from the surface, one might conclude that if there is an unseen master of the wheel he is either cruel or mad;—as, indeed, many have said. But, if we gently press on to the spiritual inwardness of the process, we soon begin to see the potter's meaning: and the longer we look, and the more patient we become, the more the explanation shines out. 'Lo!' we say, 'this potter is working for use and beauty, too.'

Thus, on the inner spiritual plane, many of Nature's gravest and most perplexing operations acquire new meanings: and she is not without her loving and enlightened witnesses who declare that she is always working for ends infinitely more subtle than any which appear on the surface. No one, of course, has ever been able to solve all her problems, to comprehend all her processes, and to justify all her seeming cruelties, but some have seen, actually seen, that many of her seeming cruelties are profound kindnesses, and that she is remorseless only that she may carry through her beneficences. Like the potter, she often seems to crush for crushing's sake, where she only wants to remake for beauty's sake, or for a better use. She may even seem to despise and outrage the external, and toss it hither and thither in her splendid rage: but her rage is zeal, and her aim is to make men and women out of mere dull lumps of clay.

It is an elementary fact that Nature, any way, is bent on securing the continuity of Law and the certainty of Sequence. How much of her seeming cruelty is done for that alone! But is not the price worth paying? What reasonable being would prefer to live in a world of perpetual interferences? or even in a world where there was no possibility of error? That may some day be the happy culmination, but it would be ruination now. The continuous creation of man requires the discipline of wariness and suffering and discrimination; and the mercifulness of Nature is seen in her refusal to stir a hair's breadth from her course: or, if we prefer to say 'God,' His goodness is seen in His reticences.

How merciful, too, is Nature, beneath the surface, in adapting her children to their environment, and in the healing grace of time! This is a purely spiritual work, though operating through the fleshly tabernacle. Life's tragedies are continually being transformed to lyric odes, where human nature admits of it, either by subtle but most potent adaptations or by the curative agencies of time. Even in relation to the body this is true, but it is still truer of the mind and the emotions; and spirit triumphs over matter, and the body is dominated by the soul.

These are but glimpses: but, so far as they go, they are real; and they reveal the deep tendencies of Nature. Her hopeless verdicts, her crushing penalties, her unmixed evils are exceptions: but her adjustments, her healings, her compensations are the rule. In the deepest things, in the sphere of the spirit,—and, after all, that is her main concern,—she is the restorer, the uplifter, the saviour. Her tender-mercies are over all her works.

LONDON SPIRITUALIST ALLIANCE.—There was a large attendance of Members and Associates at the third drawing-room meeting, which was held in the French Room, St. James's Hall, on Friday, February 22nd. It was evident from the numerous groups of interested persons who were to be seen enjoying the friendly interchange of thoughts and experiences, that it was indeed a 'happy inspiration' which led the Council to try the experiment of holding these informal conversational gatherings. Evidently there was no lack of geniality, or of topics to talk about, and although some of the friends expressed a hope that on future occasions there would be one or two 'ten minutes speeches,' the majority seemed well content with the present arrangements.

MESSAGES FROM THE REV. H. R. HAWEIS TO A 'MIDLAND RECTOR.'

It may interest the numerous friends of the Rev. H. R. Haweis amongst your readers, to know that since my last account in 'LIGHT,' two further communications have reached me. The greater part, however, being of a private nature, cannot be reproduced here. On February 8th we had arranged to sit for a message in the evening. I had previously received a letter from a friend, a member of Mr. Haweis's congregation, in whom he took a great interest. In this letter my friend expressed surprise that after so much noble work accomplished, he should feel that he had left anything undone. She also particularly wanted me to ask him if he was present in his church at the memorial service on the Sunday following his death, when there was a scene of intense and general grief. After breakfast on the day above mentioned, my wife came into the room where I was busily engaged in writing, and sat down. In a few moments, and quite unexpectedly, 'Vera' commenced, saying that as she was unable to attend that night she had impressed the medium to leave her work in another part of the house, as Mr. Haweis was most anxious to speak to me. Then 'Vera' herself withdrew, while my friend delivered, in his own natural voice, a most remarkable communication, which for fluency of language excels anything we have yet received. I will now record as much as I can that is not of a merely personal nature :—

'My good friend, I do so want to speak ; you don't know how great a privilege it seems to me to come in this way. Do write to your friend and tell her I was so much impressed with those remarks in her letter. She thinks that I have done a great deal : yes, perhaps I have : but still, I don't think any man with any good in him can ever feel he has done enough. For half my existence in your sphere, I was an eccentricity only, to most people, and I had very little influence over them, so long as I was merely a source of amusement to them. But towards the end of my ministry I was looked upon as something more than an eccentricity, and I felt that my words appealed to the majority, and reached the higher part of their nature.'

On being asked as to his presence at St. James's Church on the Sunday, he continued :—

'Oh don't speak of that ! If they could only realise things ! It was too dreadful. Yes, of course I was there ; but don't speak of it ! That's when I felt I had failed, when I saw that dreadful distress. There are so many who but for me would have given up religion altogether. Now, I feel I have only begun my work ; I want it to go on through you, I want to speak to you often. Oh, if I had only had this great privilege of knowing by personal experience what you know, what a difference it would have made to me ! How happy I should have been ! I am most anxious that you should come forward. I can't bear you to be secluded like this. I should have liked it myself latterly, but it would not have done for me. If you could only take my place ! But it is not to be : we cannot alter these things. Yes, I feel I have only begun. Do tell her from me, *I have only begun*. "Good bye."

He came again on February 18th, and argued most clearly against some of the false theories in 'Christian Science,' a book in which we were much interested at the time.

MIDLAND RECTOR.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the London Spiritualist Alliance will be held in the French Room, St. James's Hall, Piccadilly, on Friday evening, March 15th, when

MR. ROBERT KING

Will give an Address on

'THE RATIONALE OF CLAIRVOYANCE.'

The doors will be opened at 7 p.m., and the Address will be commenced punctually at 7.30 p.m.

MADAME MONTAGUE.—An advertisement in another column announces that a series of meetings will be opened on Sunday, March 10th, at 7 p.m., in the Steinway Hall, at which addresses will be delivered by Madame Florence Montague. We hope these meetings will be successful.

THE 'COMPLEX CHARACTER' OF MADAME BLAVATSKY.

Professor C. W. Sellin contributes to 'Psychische Studien' an article on Theosophy, in which he expresses his profound conviction, founded on a close study of the subject, that Theosophy, in the person of its 'foundress' and in that of some of its adherents, is 'a gigantic humbug.' This is strong language ; but perhaps the most interesting part of the Professor's article is that in which he quotes a remarkable letter, written, he says, in 1885, by Mr. Leadbeater. As I had never before seen this letter, and as it may be equally new to some of the readers of 'LIGHT,' I subjoin a translation :—

'June 14th, 1885 : Subba Row related to us recently more concerning Madame's remarkable complex character than I, at least, had previously known ; and it shows us plainly how foolish it would be to blame her for what in anyone else would be called a want of common moral qualities. We were right in believing that the original H. P. Blavatsky, who was by nature clairvoyant and who had some knowledge of occultism, disappeared from earth life some twenty years ago, and that a certain Adept, who in some way had failed to reach his goal, voluntarily took possession of her body, or was placed there—partly as a punishment, in order to do all in his power to promulgate the truth through her. We likewise understood rightly that when engaged on other business he was frequently absent from this body. But now I come to a point about which I was completely in error. I thought that during the absence of the Adept, the body was in a state similar to that of Margrave in Bulwer Lytton's "Strange Story," only animated by its original lower constituents. But it seems this was not the case. At her death, all the usual constituents of the body left it as with that of others, and the present inhabitant had to supply the whole want from his own organisation. For this purpose two Chelas, but little versed in occultism, were selected to take the Adept's place when necessary ; and as no Adept or Chela can enter into a woman's body during times of illness, at such times it had to be taken possession of by a terrible ill-tempered, ignorant old Tibet woman, in place of the Adept or Chelas, as she was the *only female* available for this purpose. It seems that when either of the four replaced one of the others, he or she had no idea of what had been said or done by the predecessor, and thus endless confusion occurred. This explains the fact that Madame so often contradicts what she had said a few hours previously, which fact naturally greatly excited Hodgson's suspicions. It likewise accounts for the fact that sometimes she seems to know less about occultism than we ourselves do, while at others she speaks with the power and authority of a Rishi. For months together, in consequence of her various illnesses, the terrible old woman alone has inhabited her almost all the time, and all around her have suffered from her ill-temper. Still the Adept maintains his connection, in the hope, as we think, to be able to complete his promulgation of the "secret doctrine" through her. Whether this poor diseased body will hold together long enough for this purpose no one at present can predict. Of course *this true explanation* is useless for outsiders. But I think I can give even to them a satisfactory explanation of Madame's contradictions without attributing intentional untruth to her, when I inform them that, as a Russian, she was prone to exaggeration, coupled with an unretentive memory and an excitable style of speaking ; and especially when we consider that English is not her mother tongue—(Olcott boasts of her that her English is classic.—Professor Sellin)—and therefore she often makes mistakes. Poor old lady ! her life has truly been a wonderful one, and who can say what will still come of it !'

Whether or not the foregoing strange story be, as Mr. Leadbeater writes, *the true explanation* of Madame's extraordinary personality, one can scarcely wonder at the few words of advice with which Professor Sellin thus concludes :—

'To Theosophists in general I would offer the advice that they should employ their time in some more useful occupation than in the silly game of Theosophy. Our age is over full of phenomena of degeneration ; and we really cannot do with Theosophy, which is one of the worst.'

M. T.

MR. MYERS' LAST BOOK.—Messrs. Longmans and Co. hope to publish in the early autumn 'Human Personality and its Survival of Bodily Death,' by the late Frederic W. H. Myers, in two volumes. The proofs of the greater part of the book, the 'Athenæum' states, had been revised by the author, and it will be brought out under the editorship of Miss Alice Johnson (editor of the publications of the English Society for Psychical Research) and Dr. Richard Hodgson (secretary of the American branch of the same society), in whose charge he left it.

THE MEANING OF OCCULTISM.

The Occult Science Circle is a small secret society founded in 1897. The printed rules define the object of this society in the following terms :—

To facilitate the study, especially by practical experiments, of occult science in all its manifestations. Within the limits of the time and knowledge available, to investigate all ancient traditions and to seek out what truth may underlie old and modern superstitions. To unravel the esoteric meaning of symbols and ceremonies. To compare ancient mysteries with the facts demonstrated by modern scientific investigations ; thus seeking to combine the learning and traditions handed down from former civilisations with modern methods of research.

One of the rules stipulates that none of the proceedings of the Circle shall be communicated to the Press except by special permission, and this special permission was accorded in our favour at the last meeting of the Circle. It was then decided to offer us, for publication, the following paper read by the President of the Circle, giving, not the views of the members, but his own conception of what the word Occultism means :—

THE MEANING OF OCCULTISM.

At the request of some members of the Circle, I have written the following paper so as to give some explanation as to the meaning of the word 'Occultism.' But this was a very difficult task. It was as if someone were to inquire : What is Christianity ? in answer to which a thousand different sects would give different explanations. And even the briefest and simplest explanations would surely be challenged. For instance, some would say that Christ was the Son of God who had lived in the flesh upon earth. But, deducting obvious interpolations, others would say, notably Gerald Massey, that St. Paul had no knowledge of a personal Christ, and that the Gnostic, or early Christians, treated Christ as a mystic symbol, and not as a historical personage.

Now, Occultism sets forth the secret explanations of the Christian, the Pagan, and the other religions. Johnson, in his big dictionary, states that the word *occult* is derived from the French *occulte* and the Latin *occultus*, and means secret, hidden, unknown, undiscoverable ; and Johnson quotes this passage from Newton's 'Optics' :—

'These are manifest qualities, and their causes only are *occult*. And the Aristotelians give the name of occult qualities, not to manifest qualities, but to such qualities only as they supposed to lie in the bodies, and to be the unknown causes of manifest effects.'

In Larousse's small French dictionary the meaning is given as 'hidden,' and 'sciences occultes' as alchemy, magic, necromancy, &c. So that, to generalise, the study of the Occult is the study of that which is not known.

But we further propose to pursue such studies in a scientific manner. We will not content ourselves with the mere assertions of Occultists ; we will strive to demonstrate their truth or error by experiments and researches as scientifically conducted as possible. Turning from dictionaries, which cannot claim any degree of initiation, I will take the definition made by one of the leading French Occultists. 'Papus' says :—

'I term Occultism the harmony of that written and oral tradition which, from the sanctuaries of Egypt and Chaldea, has been handed down to our own day through Moses, Daniel, and the Jewish Cabalists, the Essenians, and the initiated disciples of Christ, the Neo-Platonists, the Masters of the Gnosis, the Alchemists, the Illuminated Brethren of the Rosy Cross and other Initiates belonging to all the Transcendental Fraternities of the West, the chain of which has never suffered interruption.'

This definition brings us nearer to the mark, but there are doubtless many Occultists who would dispute some of its clauses, who prefer the Eastern to the Western tradition, or who think far more of Pythagoras than of Moses or Daniel, and who attribute more importance to numeration or gematria* than to transcendentalism. It is obvious that

* For a full description of the application of gematria, see 'The Canon : An Exposition of the Pagan Mystery perpetuated in the Cabala as the Rule of all the Arts.' London : Elkin Mathews, Vigo-street, W. 1897.

there are many schools of Occultism, but they all deal with the hidden meaning of things.

Doubtless the very practical, matter-of-fact, modern thinker will consider that it is no business of his to bother about the traditions of the sanctuaries of ancient Egypt. But the experiments in hypnotism in the Paris hospitals, and perhaps even some of the phenomena produced in the spiritist séances and attested by members of the Psychical Research Society, may seem to him of some practical importance. He cries aloud for facts and phenomena. In modern times we have two main categories of facts. There is the modern Spiritist movement, commencing fifty-two years ago with the phenomena produced by the Fox family in America. Then there are the experiments of Professors Charcot, Binet, Féré, at the Salpêtrière ; of Bernheim and Liébeault at Nancy ; of Moll at Berlin ; of Forel at Zurich, &c., which have rendered hypnotism orthodox to the medical mind. If this were all, there would certainly be no need to study Occultism. We have, however, only to look up Hartmann's 'Life of Paracelsus' (Paul, Trench, Trübner and Co.), and we find that all the phenomena of the Spiritists, even, including the '*apport*' of flowers, were described by Paracelsus some three hundred years ago as common-place and almost daily occurrences. The fact is that hypnotism and magnetism, and all the phenomena produced by the Spiritists, have been known and practised as far back as the oldest records can take us. And here comes in the difference between the Occultism of the ancients and what is happening to-day.

Formerly all such practices and knowledge were confined to secret societies, and only communicated after a long and elaborate initiation. To-day, on the contrary, at least some fragments of this knowledge have been accidentally discovered by outsiders, who have not been initiated. This seems to be more especially the case with regard to the hypnotism practised by members of the medical profession. But, with regard to the Spiritists, 'Papus,' with what authority I cannot say, has more than hinted that their discoveries were 'accidentally done on purpose.' In any case, the great change wrought in recent years by the spread of education and cheap printing, at least gives an appearance of probability to the suggestion made by 'Papus.' The necessity of secrecy and of Initiation is obvious when, as in the past, the enormous majority of the population could neither read nor write, and when the world was dominated by a cruel religious tyranny that condemned all independent investigators to torture and to the stake. But, revolution having brought greater freedom, a natural reaction from spiritualism (using the term in its philosophical sense) to materialism has taken place. Yet even through the darkness of the Middle Ages, and in spite of the Inquisition, Occultism has survived ; and it remained secretly organised when, with the advent of greater freedom and toleration, such secrecy seemed less justifiable. Yet, though Occultism resisted the idolatry imposed by the creeds or the political Churches, it has, nevertheless, and in the main, promoted a belief in Spiritualism. That is to say, the Occultist believes in a principle of life which is something more than mere matter, which is occasionally incarnated in matter, we might perhaps say imprisoned in matter, but which has an existence separate from matter. To make a homely simile, the Occultist believes in the separation of the musical instrument and the musician. The material body is the piano, the spirit is the musician. Because the piano is so out of tune that it is impossible to play harmoniously upon it, this would not prove that the ideas of harmony and melody entertained by the musician are non-existent. The materialist who traces all our faculties to brain substance would have us believe that the pianist is produced by the piano. Here we come to a reason why secrecy and initiation are perhaps still necessary to-day. To prove that the physical animal body is not the creator of the idea, but is only the instrument by which the idea makes itself manifest on the material plane, we have to separate the idea from the body and demonstrate its separate existence. This is done by paralysing the body, by throwing the body into a cataleptic or trance condition, and then, when the body is as near to death as possible, showing that the mind is not only active, but more active, more

capable than when the body is in the exercise of its full vigour. But to do this a knowledge must be imparted that places the adept in possession of forces which, it was only natural to suppose, might be exercised for evil purposes. Hence the continued belief in the necessity of initiation and of secrecy. Now the theory is that the Occultists, realising that the world was drifting towards absolute materialism, thought that the time had arrived to establish a counter-current. They are, therefore, supposed to have combined to encourage the production of phenomena among the mass of the people, which would help to produce a belief in something else than matter. Hence we have had half a century of spiritism; and this spiritism, however unscientific, empiric, ignorant and sometimes foolish, has nevertheless served to mark one great step in human progress. The phenomena produced were no longer, as in ancient times, attributed to the devil, or to witchcraft, but to the spirit of dead friends or relations. Still, even to-day, there are priests of the old school who, when convinced of the reality of the phenomena, seek to avoid the problems involved by saying that it is all the work of the devil. The more important point, however, rests on the question whether this half century of spiritism, either deliberately produced, as 'Papus' infers, or arising from a fortuitous concurrence of circumstances, is destined to prepare the ground for a wider diffusion of the doctrines of Occultism.

The movement, as already stated, has been twofold: spiritism among the masses; psychology, hypnotism, and kindred investigations among the scientists. But for spiritists and scientists to ignore the learning and the experience which for many thousands of years the initiated Occultists have accumulated, is a manifestation of the immodesty and impudence which are the natural outcome of the ignorance unfortunately still prevailing in regard to this special subject. Occultism, on the contrary, consists in the study of this ancient knowledge and experience. When, however, the question is put—What is Occultism? it is, at least, as difficult to answer as if we were to ask, What is science? Chemistry is science, but so are botany, zoology, &c., &c., and there are as many branches of Occultism as there are of science. It would be, perhaps, more to the point to inquire, what is the difference between Occultism and Science? In answer to this question, it may be said that apart from the fact that Occultism is a secret or hidden form of knowledge, I take it that, whereas the ordinary scientist studies his special branch of science only on the material plane, the Occultist should seek to study, it may be the same branch of science, not only on the material, but also on the astral and the spiritual planes. The secret of Occultism rests on the existence of the astral and spiritual planes, and the necessity of this secrecy is, as already stated, due to the fact that to prove the existence of an astral and a spiritual plane, powers have to be acquired and experiments made which could possibly be used for an evil purpose. Nevertheless, I cannot but think that a great deal of what the Occultists believe could be taught with advantage and without these experiments. In the absence of these experiments the student would leave the basis of Occultism open to doubt. But so also he may entertain great doubts as to the truth, for instance, of the Mahommedan faith; nevertheless he has to acknowledge that this faith inspired its disciples with such extraordinary confidence that they unhesitatingly sacrificed their lives, and were thus able to conquer a large part of Europe. So also with Occultism; even if it rests on a false foundation, it has had an immense influence on the world's history. It is the key to all the creeds; it shows and assimilates their hidden meaning, and it will one day provide the means of harmonising that which is now divergence and discord. These creeds, based on philosophy and science, have rapidly degenerated into idolatry and superstition. Yet, through all this darkness, there have ever been small fraternities of Initiates who have kept the true light burning, and have handed it down from generation to generation through thousands of years. And to these secret fraternities all psychic phenomena which are now exciting so much curiosity have been familiar and were constantly utilised. Whether it be in the sanctuaries of ancient Egypt, or with the Pythonesses of Delphi, or at the

mysteries of Eleusis, we have had the same trance or hypnotic conditions produced which medical men of to-day are beginning to observe and to study. To dabble with such questions, and not to take into account the immense store of knowledge accumulated by the Initiates of all ages, seems to me as foolish as it is presumptuous. At the same time, it is only fair to recognise that some Spiritists have not been so blind; some among them have gone back to the ancients for guidance and instruction. The scientists also are beginning to discover some virtue in the ancient Initiates. It is no longer the fashion to treat the alchemists with scorn. Though these Occultists spoke in a spiritual sense, it is now acknowledged that their theory of the transmutation of metals may also be true in the material sense. One of the princes of modern science, M. Berthelot, in his *Origines de l'Alchimie*, says:—

'I again found the affiliation of ideas which led the alchemists to pursue not only the transmutation of metals, but also the theory, the philosophy, of nature which had served as their guide. I found that their theory rested on the hypothesis of the unity of nature, and that it was as plausible in its fundamental conception as the modern theories which to-day enjoy the greatest credit. Further, and this is a most strange circumstance, the opinions towards which the learned are now leaning with regard to the constitution of matter, are not without analogy with the profound views of the earliest alchemists.'

To these weighty words can now be added a substantial fact; for the transmutation of at least one metal has been accomplished. M. Fittica has transmuted phosphorus into arsenic. The main interest of this success rests in the fact that it illustrates the Occultist principle that things that are below are like things that are above. It was with the things that are above that the alchemists mainly dealt, and their chemical terms were often used only to throw the Inquisition off the scent. Here, again, we have an example of the meaning of Occultism, for the Occultist shows that the object of the alchemists was not to transmute the baser metals into metallic gold, as the uninitiated or the profane believe, but to produce the most precious and powerful of all things, the pure mind force, which they symbolised by gold, and this gold was to be obtained by the ∞ , sublimation of φ mercury or mind, with salt \square or substance, and sulphur \triangle or energy. Thus it is that at the alchemists' door in the western front of Notre Dame of Paris, we see in the Athanor, not base metals, but a human being undergoing the process of distillation by fire. Then, purified by the fiery trials of life, the man gives birth to the Babylonian dragon which emerges from the retort and rises to touch the feet of the Bishop. This Bishop is the Egyptian 'Bua, or 'Bui,' meaning head of 'Sep' or 'Shep,' meaning religious houses.* He wears an Egyptian mitre on his head; he carries an Egyptian crosier in his hand, probably the precursor of the Caduceus of Hermes or Mercury. Thus man, sublimated by mind and energy, becomes the Bishop or the Mercury who leads with his Caduceus (the Knights Cadosh of Freemasonry), and is worthy to be the messenger of the gods. And here also we have the Trinity which, Occultists teach, exists in all things, the man, the dragon, and the Bishop; the body, the soul, and the spirit, the Pythagorean one, two, three giving birth to the four, or the I E V E or Jehovah of the Hebrews. All that is above is like that which is below, and all that is below is like that which is above. Then, as 'Papus' eloquently puts it, the Egyptian priest and Occultist, grasping the synthesis of life, bows down and worships (i.e., studies, which is the true meaning of the word worship). He studies, then,

'The Life that is within himself, the life which the Earth has given him, the life which the sun has given to our world, the life which the sun has taken from the Universe, the life which the Universe has drawn from ineffable and mysterious Being of Beings, Universe of the Universes, Unity-life (Osiris-Isis) residing in their eternal union; he prostrates himself, and adores the God that is within him, the God that is within the world, the God that is within the God.'

Here then is, I take it, the basic principle of Occultism,

*See 'A Book of Beginnings,' by Gerald Massey. Vol I., page 223. London: Williams and Norgate. 1881.

† 'Traité Élémentaire de Science Occulte,' 5e édition, par Papus; Chamuel, Editeur, 5, rue de Savoie, Paris, 1898, page 60.

that everything has its three aspects, and that the highest aspect contains a spark, however feeble, of the Divine. Then there is the intermediary, astral, or soul aspect, and, thirdly, the body, or material aspect. Therefore, the Occultist approaches each subject of study from these three points of view, which on the material plane may be translated into the Masculine, the Feminine, the Neuter, the Positive, the Negative, the Neuter. He has set principles to work upon; he has an immense accumulation of observations to guide him; but all this can only be understood and appreciated after long and patient investigations.

To conclude, I will give one example of the application of Occultism to a practical question arising out of everyday psychic experiments. For these experiments to succeed we generally need the presence of a medium. But the first difficulty is to find the 'sensitive.' Now, Professor Charcot and his school thought they had made a very great discovery when they realised the fact that it was hysterical patients—or, at least, very nervous persons—who were the best subjects for experiments in hypnotism, &c. The Occultists, who for thousands of years have studied the conditions similar to those produced under what is now often called hypnotism or magnetism, found in the lucidity induced a means of penetrating the higher mysteries of our existence, of getting nearer to the origin of things; or, in other words, nearer to God. They, too, classified those who were likely to be the best subjects for such experiments; and, as was the custom, sought to symbolise this particular class of individuals. As the sun is by far the most perfect material manifestation of the redeeming and renovating power of God, the sun is symbolical of the First Person of the Divine Trinity. Then as the eagle, of all living creatures, is that which flies nearest to the sun, and can best bear to look at the sun, that category of human beings which produces the greatest number of sensitives was symbolised by the eagle. Character reading, or the divinatory arts, is a branch of Occultism, and the Occultists divided the white races into four great categories. There was the tranquil, passive, but strong or bull type; there was the active, or lion type; there was the wilful, dominating, or angel type; and there was the nervous, intellectual, or eagle type. For the benefit of experimenters this is how the eagle type is defined, not only by ancient tradition but, so far as graphology is concerned, by modern observers. In their walk they may be described as taking quick short steps, with a tendency to hop along like a bird. The basic colour of the skin will be yellowish, the nose convex and pointed, the lips thin, tightly drawn, and curved downwards, the chin receding and pointed, the hand bony and dry, and the skin smooth, the extremity of the fingers pointed, the lines of the hand fine, thin, and numerous, the writing in general slanting and pointing, the *a* and *o* pointed and open, the *t* crossed with a long and descending line, the *n* pointed and elongated.

Of course it is not easy to find anyone corresponding exactly with this description, because most persons are of mixed types; but the person who is more like this description than the similar descriptions given for the bull, lion, or angel types, is likely to possess greater intuition and greater lucidity if thrown into a trance. Now had Professor Charcot been an Occultist and had he gone to a church, he would have seen what professes to be the Word of God poised on the outstretched wings of an eagle. If the desk in the chancel from which the lessons are read is very generally designed to represent an eagle, Professor Charcot could then have concluded that the ancient Initiates found in the eagle type the best sensitives for their studies of divine subjects. But as an Occultist he likewise would have known all about hypnotism, and he might have started his investigations at a point very much in advance of that at which he terminated them.

To say that the four symbols mentioned only represent the four Evangelists would be little short of preposterous. It may be—I have never thought of investigating the matter—that each Gospel, in its general tone, is like the type of character the four symbols represent; but then the symbols would recall the four types of character as well as the four types of Evangelists. Nor would this explain why the

eagle is always selected for the reading desk. The bull and the lion have broad enough backs to hold a Bible; and, in any case, the wings of the angel would lend themselves to this purpose just as conveniently as those of the eagle; but the eagle among animals is that which can fearlessly look at the sun, and the eagle type among human beings is that which possesses the greatest lucidity and which can best help to solve the highest mysteries. The significance of this eagle, of this symbol, is, however, but a small matter, a mere incident in the vast domains of occultist knowledge; it may serve, nevertheless to illustrate the meaning of Occultism, and how Occultism may be of use to the modern scientist.

Again, then, and to sum up, Occultism is the study of hidden, invisible things. Starting from physical, visible facts, it seeks to reach, by analogy, a knowledge of what is invisible or occult in nature and in man; it is the science of that which is hidden; but sometimes it is also the hidden science, because its Adepts may not deem it wise or prudent to reveal all they know. Then there is this great difference between occult science and ordinary or materialistic science. The candidates at the official Faculties of Science are only called upon to give intellectual proofs of their capacity, whereas the centres of occultist studies generally require the candidates to give proofs that they are morally worthy to be entrusted with a knowledge that may be employed for evil purposes. Thus Occultism is the science of things that are hidden; it is sometimes a hidden science; it should always be a moralising science.

THE EVIDENCE OF THE SENSES.

HOW IS THIS ACCOUNTED FOR?

A lady let her house in the country, and went to Dresden for six months. Before leaving, she locked up various drawers and cupboards containing her personal effects, and in particular the right hand drawer of her own dressing table, which contained odds and ends of jewellery and trinkets. It was not a particularly safe place to leave valuables for any length of time, but possibly the fact that the chief constable of the county was to be her tenant, made her less careful than she might otherwise have been. However this may be, she went away with her family in September, took a flat in Dresden, and stayed there till the following March.

Now she had one very valuable and particularly beautiful ring with large rose diamonds, and, not being a woman addicted to display, she seldom wore this ring except on some special occasion.

In January, one of her daughters being married, she did a good deal of entertaining, and often wore this particular ring. Several of her friends happened to notice it, and frequently admired it, among them being her son-in-law, whom she had met for the first time during this visit to Dresden.

One evening in February she was dressing for dinner, and proceeded to put on her rings, when she was unable to find this cherished possession. She called in her two daughters, who aided in the search, but in vain. They both remembered seeing her wear it the night before, and were in the habit of seeing it daily on her dressing table. Next day the room was turned inside out, every nook and cranny being searched, but all to no purpose. The one German maid who lived in the flat remembered the ring perfectly, and was most eager in the search. So eager was she that at last suspicion was aroused, and the police were communicated with as a last resource; but there being no reason to suspect the poor maid, except that she was there, nothing could be done; and after inserting advertisements in the local papers, the ring was reluctantly given up as lost.

At the end of March they returned home, and on entering her room one of the first acts of the owner was to unlock the trinket drawer, as a matter of habit, for the purpose of putting something into it. What was her astonishment to see, in the very front of the drawer, *the ring!*

She would not touch it until she had called both her daughters to see it, and all three were quite upset by the phenomenon. There was not one of the three who would not have deposed in any court to every fact above set forth,

and the son-in-law, being communicated with by letter, wrote and described the ring accurately, to show how well he remembered it.

Now what is the use of any human evidence after this?

'Can I believe my senses?' This is a very common expression, and really one may well ask oneself the question. The evidence of the senses is the strongest thing which we have to go upon in most cases, and even this wants corroboration; but in this case there was corroboration galore. Were they all nevertheless deceived?

The evidence of photography has long since fallen into abeyance, since faking has developed into a fine art. Is the evidence of the senses to follow? How, then, shall we prove anything?

R. ALWYN.

AFFIRMATIVE SPIRITUALISM.

In the course of an eloquent address by the Rev. J. M. Peebles, which appeared in the 'Progressive Thinker,' the venerable 'Pilgrim' gave expression to the following vigorous sentiments:—

'Is it not about time that the Spiritualists not only presented to the world a straightforward declaration of principles, but exhibited sufficient culture and energy to differentiate Spiritualism from Spiritism? The words are not synonyms. They should never be used interchangeably. Al, an Arabic particle, is a prefix to many words, and is an equivalent to definitiveness of mental and moral qualities. It has still more potency when a suffix. No good writer would confound office with official, or idea with ideal; then why should he confound spirit with spiritual, or Spiritism with Spiritualism?

'This latter relates to angel ministries and to the quickened consciousness and religious aspirations of the races. Its horizon is not bounded by Hydesville, America, or any other nation. It has a divine grip upon the moral constitutions of the nations, which constitutions require such sustenance as spiritual knowledge, vision, faith, trance, prayer, heavenly impressions, loving angel ministries, and holy inspirations from the Christ-Heavens. "It is the spirit that giveth life," said one of old, "and to be spiritually minded is life and peace." "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." "If we live in the spirit," said the apostle, "let us walk in the spirit."

'If Spiritualism is not morally uplifting; if it is not religious; if it is not Christian in the noblest sense of that word; if it does not touch the soul's depths with convictions; if it does not quicken the spiritual consciousness, and develop justice, freedom, reciprocity, fraternity, and pentecostal altruism, it is of little avail. But Spiritualism—true Spiritualism, being of God and aflame with the Christ-spirit of love—being in its inmost a phenomenon, a philosophy and a religion, the universal religion of all inspired souls, does arouse the spiritual nature and lay the foundation stones for the new heaven and the new earth.

'Spiritualism is an affirmation. It not only demonstrates a future conscious existence, but it gives us a partial geography of the better land, with descriptions of the conditions and the occupations of those once vested in mortality. There is a winter-land sphere of retribution and suffering over there as well as a summer-land of moral loveliness. No one by dying gets away from himself. Memory, consciousness, and conscience continue. God constructs no hells—damns no souls here nor anywhere. Men build their own hells. They reap what they sow. Every child born is a possible archangel or a wandering prodigal in Cimmerian spheres. Death is not a sponge that cleans life's slate by a dying spasm, nor does it make saints of savages in the twinkling of an eye. Man is a spirit now, a moral actor now and in all worlds. There is no escape from just punishment. It is cause and effect, and yet merciful and disciplinary. The door of mercy is never shut. The gate of opportunity is never closed. God is not only consciousness and life, but wisdom and love. Not only has Spiritualism opened the doors to immortal spheres, but it has disclosed some of the unspeakable beauties awaiting us in the many-mansioned house of the Father. These mansions—aural spheres, enzyoning stars and planets—are real, substantial, and adaptively fitted for the abodes of spirits, angels, and archangels. These, aflame with love, are ever active in some educational or redemptive work. Heaven's rest is not idleness; the soul's activities are intensified by the transition. The future life is a social life, a constructive life, a retributive life, and a progressive life, where the soul sweeps onward and upward, in glory transcending glory, through the ages of eternity.'

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.

Was Edward VI., or is Edward VII., a Spiritualist?

SIR,—In the back of an old Liturgy of Edward VI. I find this very beautiful and very suggestive prayer:—

'A UNIVERSAL PRAYER.

'O most wise and most merciful God, Who hast ordained death as the passage from one state unto another, not only from the life which is above to that which is below, but also from that which is below to that which is above, that we may rest from labour and reap the fruits of our deeds done in the body; Vouchsafe to us who are alive in the flesh to consider our thoughts, our words, and our deeds, and to correct every wandering from Thy holy law, that we may not be taken by surprise with our sins uncanceled, or our duties unfulfilled, but when our bodies descend into the grave our souls may ascend unto Thee and dwell with Thee in the mansions of eternal bliss, through Christ our Saviour and Redeemer. Amen.'

It seems to me more like a prayer of our late Queen, but maybe she taught it to her son who now reigns as Edward VII. Can any of your readers tell me if they have met with this before? Whether or no, it is a truly beautiful prayer, and if it forms part of the Mass of Edward VI., then may 'England have her Mass again,' as the dying prediction of an Oxford priest in the reign of Elizabeth said when the Puritans of that period destroyed everything that was beautiful with those things that were superstitious.

I. O. M. A.

Psycho-Magnetic Society.

SIR,—The meeting held in my house on Sunday, the 10th ult., to discuss the desirability of establishing a society which might deal with all the problems in relation to psycho-magnetic healing, was an harmonious and successful gathering of experimental psychologists. The desirability of founding such a society was unanimously expressed, and at a meeting of a small provisional committee, held on February 21st, it was thought advisable to proceed a step further and make inquiries as to the likelihood of sufficient funds being annually collected, say £50, to secure the use of two rooms where members might meet and exchange views and perform experiments in mind-healing.

I omitted to ask those present on the 10th ult., to leave their addresses, but I now solicit their opinions as to how the society could be maintained and a home found.

My own idea is that the Alliance should have a house or more rooms, and that the Psycho-Magnetic Society should meet there and pay rent. We should not, I think, isolate ourselves or divide our forces, but act in unison.

A more ambitious scheme might be to establish a club house—with a reading room, a tea room, and a séance room. Had we such a house we could save the heavy expenses of hiring rooms for our meetings at St. James's Hall, and surely there is a spiritualistic public in London sufficiently large and earnest to secure a success in this direction.

GEORGE WYLD, M.D.

7, Westbourne-street,
Hyde Park-gardens.

Proposed 'Psycho-Magnetic' Society.

SIR,—As one who attended the meeting called by Mr. Arthur Hallam to consider the advisability of establishing in London a society for the systematic study and investigation of mesmerism, hypnotism, &c., I read with interest the excellent report of the proceedings which appeared in your paper. But as this report was contributed by Mr. Hallam himself, it quite naturally does not record his own remarks on the occasion, which were of such a nature as to render, in my opinion, the report incomplete without them.

Mr. Hallam rightly protested against the suggestions (which are included in the report) that hypnotism and the magnetic sleep should be excluded from the scope of the proposed society's operations. He pointed out that several of those interested in the movement were anxious to study the science in all its aspects, and that, were the exclusion referred to carried out, their opportunity for this complete study would consequently be lost.

It was also suggested by Mr. Hallam that a small committee be formed to devise a scheme or programme for submission to a subsequent general meeting; and I cannot help thinking that if this course were even now to be taken, it would lead to a very satisfactory result. But perhaps this suggestion is already being acted upon by Dr. Wyld.

R. P.

Socialism, Reincarnation, and Karma.

SIR,—In reply to the letter of 'Emma S. Windsor' in 'LIGHT' of February 2nd, I would say that it is impossible to reconcile the ordinary and present-day idea of caste with anything except a narrow and bigoted aristocracy in the worst sense. But, then, that is not the real meaning of caste, only its later degraded form. Real caste is nothing more than a specialisation of function, meaning by that that the work of humanity is best carried on by each one doing that part of it for which he or she is best fitted. This fitness, in the old ideas of caste, and in theosophic ideas, depends for the time being on how life has been spent in previous incarnations, on the degree of real spiritual development attained. So that the true Brahmin, say, who is fitted to teach spirituality here because he has fitly learned it elsewhere, should do so, while the less spiritually developed should do equally necessary work. If he does that well and unselfishly now, he is training himself to be the spiritual teacher of the future. But in all this there is, in the true caste sense, no idea of separation, or superiority, or degradation, but really of the underlying spiritual brotherhood, spiritual gifts being more developed in some than in others for the time being. The pariah idea is a modern blot as it is now carried out. Paul says in 1 Corinthians, xii. :—

'And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, the gifts of healing, helps, governments, diversities of tongues.

'Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret?'

(Note that miracles, &c., i.e., phenomena, come low down in the list!)

I believe Paul knew what he was talking about, and saw how necessary specialisation of function was. But he clinches the matter when he further says: 'But covet earnestly the best gifts: and yet show I unto you a more excellent way,' leading on to that most magnificent declaration of real love in all literature, the thirteenth chapter: 'Though I speak with the tongues of men and of angels and have not love, I am become as sounding brass or a tinkling cymbal'—the love or brotherhood which is behind all idea of caste, and without which it, Spiritualism, Theosophy, and Socialism will be but as chaff before the wind.

The modern materialistic Socialist, of course, scorns reincarnation as much as he scorns Spiritualism. But he, nevertheless, believes in true caste, this specialisation of function. Give all equal opportunities for development, he says, and then let each one cheerfully utilise the best that is in him for the good of all. And society or the commonwealth in the future should encourage the special development in the individual of this social utility idea, and ensure him every facility for working out his special gifts. The Socialist of the future will not fall into the grotesque errors of the Brook Farm experimenters, who set Emerson and Hawthorne to feed pigs. The pigs suffered, and both these great souls would have been better employed in their own spiritual lines, while the man who could have fed the pigs well would have been still their spiritual brother.

HERBERT BURROWS.

99, Sotheby-road, Highbury Park, N.

Vampires and Cadaverous Odour.

SIR,—I was glad to find confirmatory evidence in the extracts from Sir Charles Isham of a phenomenon very well known to Spiritualists, with many of whom I have conversed. It may interest Sir Charles to know that within the last few weeks I have had unfortunately a domestic subject to fits, which fact was kept back on her engagement. She exhibited some most unpleasant symptoms, grunting like a pig, &c., &c., and when I succeeded in getting her home I returned to the kitchen and bedroom previously occupied by her, but the cadaverous 'meaty' odour was so overpowering that we had to close the house for a fortnight, so persistent was the odour, notwithstanding all efforts at disinfection.

That the belief in vampires dates back much anterior to 1877, or even the advent of Miss Marryat, is well attested in the folk-lore of all nations; and Sir Charles will find an extensive literature bearing upon the subject in the British Museum. The oldest reference I know is from the 'Arthava Veda,' one of the oldest monuments in any literature :—

'Thou may'st burn the cursed sorcerer
Who desires to suck our child and eat him.'

See also Luther's 'Table Talk,' chap. ix.; also 'Der Werwolf,' by W. Hertz, 1862; and also article on Vampirism by W. Mannhardt, in 'Zeitschrift für Deutsche Mythologie,' Band. iv.; and, by the same author,

'Die Praktischen Folgen des Aberglaubens'; 'Ethnographische Parallen,' by Richard Andree; 'Popular Religion and Folk-Lore of Northern India,' by W. Crooke; 'Vikram and the Vampire,' by R. F. Burton; 'Russian Folk Tales,' by W. R. S. Ralston; and Tyler's 'Primitive Culture,' Vol. II. Beyond these I may add that I have come across quite half a-dozen cases reported in the newspapers of recent date, and moreover have actually seen more than one case of lesion of the left breast as large as the palm of the hand, and the issuing blood, besides other cases resulting in almost total blindness from the same cause. This is, indeed, a timely question.

AN OLD SUBSCRIBER.

SOCIETY WORK.

TO SECRETARIES AND OTHERS.—Mr. R. Boddington has removed from 21, Foxbourn-road, to 181, Beechcroft-road, Upper Tooting.

STEINWAY HALL, LOWER SEYMOUR-STREET, PORTMAN-SQUARE, W.—The Californian Psychic Society, London branch, will meet in this hall on Sunday, March 10th, at 7 p.m., when Madame Florence Montague will deliver an address under inspiration on 'The Dawning Light of the New Century.' Doors open at 6.30 p.m.

SHEPHERD'S BUSH SPIRITUALIST SOCIETY, 73, BECKLOW-ROAD, W.—On Sunday last Mrs. Whimp took the meeting, her controls giving clairvoyant tests to a large audience. A large after circle was held. On Thursday, March 7th, a social meeting will be held at 7 p.m. Tickets 3d. each.—MR. E. CHAPLIN, Hon. Sec., 72, Askew-road, Shepherd's Bush, W.

THE UNION OF LONDON SPIRITUALISTS.—The monthly conference of this union will be held at 73, Becklow-road, Shepherd's Bush, on Sunday, March 3rd, at 3 p.m. and 7 p.m. Mr. George T. Gwinn will preside. Tea at 5 p.m., 6d. each. At 11 a.m. an open-air meeting will be held in Ravenscourt Park; chairman Mr. J. Adams.—D. J. DAVIS, Secretary.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. Alfred Peters gave excellent clairvoyance. Twenty-seven descriptions were readily recognised out of the thirty that were given. The singing of a solo, 'The Better Land,' by Miss Florence Morse, and a few able remarks from the chairman, Mr. George Spriggs, were much appreciated. On Sunday next, at 7 p.m., Mr. J. J. Morse will deliver a trance address. Doors open at 6.30 p.m.—S. J. WATTS, 2c, Hyde Park-mansions, N. W.

CAMBERWELL.—GROVE-LANE PSYCHOLOGICAL SOCIETY, 36, VICARAGE-ROAD.—On Sunday last Mrs. Barrell delivered a good address on 'What ye Sow ye shall Reap,' which was appreciated by a large and attentive audience. Mrs. Barrell also gave clairvoyant and psychometric descriptions, which were fully recognised. Developing circle will meet on Wednesday, at 8 p.m. A public circle on Thursday, at 7 p.m. Meetings will be held next Sunday, at 11 a.m. and 7 p.m. Our leader will occupy the platform in the evening.—W. H. D.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—The work and usefulness of the morning public circle here continues unabated. At the evening service the control of Mr. W. E. Long discoursed with great advantage to all, upon 'The Gospel of Life.' The ideal life, consistent with the eternal love and wisdom of God and the brotherhood of man, was vividly set forth. The address was calculated to appeal not only to the hearts but to the heads of the interested and sympathetic audience. On Sunday next, at 11 a.m., a public circle will be held, when questions relating to this address or to the practices and teaching of our Church will be gladly welcomed, especially from strangers. At 3 p.m., children's school; and at 6.30 p.m. an address will be given by the leader's guide upon 'Theosophy, or the Wisdom of the Gods.'—J. C.

SPIRITUAL PROGRESSIVE CHURCH, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON.—On Sunday last, Mr. J. A. White gave clairvoyant descriptions, which, although unrecognised at the time, were mostly all admitted to be correct before the close of the meeting. A large audience was present and the spirit of inquiry was very manifest, and good seed was sown. Next Sunday an inspirational address and clairvoyance will be given by Mrs. M. H. Wallis. A meeting for members only will be held on Wednesday, at 8 p.m. At Glendale Hall, St. Ann's-road, Stamford Hill, the president gave an address, followed by answers to questions from the audience. There were too many for one evening, but Mr. Whyte stated he would be quite willing to again deal with questions on a future occasion. On Sunday next, clairvoyance will be given by Mr. A. Peters.—A. CLEGG, Secretary, 18, Fleetwood-street, Stoke Newington, N.