

SPIRITUAL CHRISTIANITY

REVEALED BY

OCCULTISM,

BY

DR. TINDALL, A.T.C.L.,

*President Founder of the Christian Occult Society
and
Order of the White Rose.*

THE OBJECT OF THIS BOOK IS TO INAUGURATE THE CHRISTIAN OCCULT SOCIETY FOR ALL THOSE WHO RECOGNIZE THE "CHRIST" AS THEIR MASTER, AND TO FORM WITHIN THE SOCIETY "THE ORDER OF THE WHITE ROSE," FOR OCCULT INVESTIGATION. ALL WHO WISH TO JOIN, ADDRESS THE PRESIDENT, AS BELOW.

London:

CHRISTIAN OCCULT SOCIETY,
112 PORTSDOWN ROAD, LONDON, W

CONTENTS.

I.—INTRODUCTION	I
II.—EARLY INVESTIGATIONS INTO SPIRITUALISM ..	II
III.—CHRISTIAN OCCULTISM	35
IV.—ON THE CHRISTOS	42
V.—RE-INCARNATION AND THE AFTER LIFE.	51
VI.—THE CHRISTIAN OCCULT SOCIETY	56

CHAPTER I.

NO unprejudiced observer can look upon the religious world of to-day without noticing the radical change which is passing over it. No longer are merely small differences apparent or minor doctrines attacked, but the very fundamental pillars on which Christianity is built are assailed, and doctrines once looked upon as unquestionably true are openly ridiculed by the many, and put aside by the majority of cultured minds. This process of disintegration, commencing with the establishment of the right of private judgment at the Reformation, has been gradually leavening the religious world. But it may be said that the era of the French Revolution presented quite as great an amount of scepticism, and yet religion survived it, but the scepticism of to-day is very different from that of the last century. It is not a scoffing scepticism, but a condition of disbelief forced upon, in many cases, reluctant minds, simply from a want of evidence in favour of religious truth, and through the discoveries of science within the last decade which have overturned the basis of the structure upon which Christianity is founded.

The researches of Colenso and others have most certainly proved that the Bible is not infallible. The source from which many of the Old Testament legends have sprung has been discovered. Lyell and Darwin show that man had been on this earth for many thousands of years before Adam, and the discoveries of geology and astronomy prove fatal to the biblical account of the creation. There was no fall of man from a state of innocence. Man has risen from the lower forms of life, and lived contemporaneously with the stupendous animal creations, and has survived them, and step by step from the brutish and naked hairy savage worked up to the intellectual plane of to-day; and even now the process of evolution is going on, new powers are dawning within him, germs long latent begin to bud and bloom, and as from the animal sprang the human, so from the human is springing forth the spiritual. If there were no fall, then as certainly there was no redemption; there was no need for it; the whole story is illogical. The guilty cannot be saved by the guiltless. Let any man with a knowledge of science contemplate the astounding marvels of nature, the vast galaxy of the heavens to which the earth is but as a grain of sand, and then conceive, if he can, the Mighty Intelligence that made them all coming down to this little earth, being born of

woman, and being put to death by His creatures to satisfy His own peculiar ideas of justice. Common sense revolts at the idea, reason spurns it, and the religious faculty condemns it as blasphemy of the worst kind.

It is impossible to notice all the doctrines so dear to Christians which are now proved to be untenable. It is sufficient to say that nearly all of them have been torn to shreds, and that no really well informed and unprejudiced minds who have studied them hold them in their literal sense now, though when the theological demon was paramount, many have lost their lives and been burnt and tortured who doubted them. The Christian clergy in the face of all this have gradually changed front; they perceive their positions to be untenable, and so by explaining away the worse doctrines, mitigating others, smoothing over slight inaccuracies and making greater ones to be allegorical and figurative, they endeavour still to prop up the Bible and to make it speak a nineteenth century language, and so continue their reign over the people's minds. The clever portion allege that the Bible *contains*, but is not wholly the Word of God; that it was never intended to teach science or history, but only to minister to the spiritual needs of man. But reason cannot help replying, if the Bible is untrue when it says woman was made out of a rib of man, or that the world was drowned by a universal deluge, can we believe it when it says that Christ rose from the dead, or that He died to save man from hell? If God never gave those fiendish commands concerning the Midianites did He give the commandments on the tables of stone? If a part of the Bible may be disbelieved and a part believed, who is to tell which is fact and which is fable? It comes to this, each man believes what appears to him to be credible, and only that, and there is an end of infallible revelation, and of the Bible as an infallible guide. The whole must be weighed in the light of reason with the rays of the nineteenth century knowledge thrown upon it, and that which will not bear that light must go down, and it is going down, it is melting away. The superstructure has long disappeared, the place of torment is cooling, it is changing from literal fire to the fires of conscience, and the psalm singing heaven to a mystical state of the soul, and both of these doctrines are swallowed up in the terrible doom of annihilation which our materialists preach. The Christ has lost His Godhead, His miraculous birth, and has become merely a man, a great reformer. The miraculous is denied, the visions of the Apostles considered signs of lunacy by our medical schools, and the very last ditch is now assailed, the citadel is reached, and the ladders erected to storm, the belief in God is attacked, and if the only God is the Jahveh of the Bible the triumph of atheism is at hand.

If this be so, and no unprejudiced observer can fail to see that

a faithful picture has been drawn of the religious world of to-day, let us ask what is to be done. No use glossing over it, no use shutting the ugly truth out, throwing drops of rose water from fashionable pulpits to put this fire out. It rages and will burn up the religious hopes and desires of mankind unless some means other than the old theological trappings be found to stop it. The position is serious. Look around upon the people pressed down by unrighteous laws, and all, rich and poor alike, the victims of a social state at variance with nature's laws, from which springs crime and disease. Hopeless here and with the hope of a future life taken from them, the multitude's condition must soon become unbearable, and will result in the spread of Nihilism and Revolution. He then is the true conservative, the true reformer, who, foreseeing the result of these evils in the future, does his best to find a remedy.

Religion in the future must embrace the whole of the human race, and it must not be a finality but progressive, not fearing and trying to obstruct every new discovery and reform, but welcoming and being able to assimilate and absorb all truth and all future discoveries of truth. That which it reverences or looks up to as a guide must be *Perfect*, a power realising man's highest conception of good, not a God such as the Jewish Bible discloses. Man in the future will refuse to worship in fear a fetish or imperfect deity, his nature will demand a God who is perfection, the knowledge of whose attributes is capable of infinite expansion as the race progresses. Such must the religion of the future be if there is to be one at all; but here our Agnostics object that such is a dream, man can never know the secrets of the spiritual. He can only realise secondary causes, and must confine himself to matter, all else is unknowable. It seems to me that they are too hasty in this decision. A large number of people declare that something was made known of the spiritual in the past, or else from whence come the religious systems of to-day? The Agnostics answer they were ignorant dreamers, but a large number of persons in the present day around us say that they have investigated psychological phenomena, and that they have made discoveries. If the Agnostic answers that they are dreamers also, surely they may retort and say: "You, too, are bigoted, you, too, are ignorant, talking of that of which you know nothing." Investigate first, as we have done, and see, for it is no attribute of honest science to dogmatise, but to prove all things, neither to let preconceptions weigh in the process. Unfortunately, we in this nineteenth century are fast becoming the slaves of the dogmatism of scientists as much as our forefathers were of the priesthood. Far be it from me to underrate the achievements of scientific men; in their own sphere they have done an incalculable amount of good; but if a spiritual science could become a possibility, it would overthrow

or modify many of the conclusions most dear to men of science, and upset theories which they have long considered as settled. This is therefore the reason of their dislike to the subject. No doubt it is difficult to alter the convictions of public men who have attained to a certain amount of fame through those convictions, and it is not in human nature to expect them to part with their opinions easily. There are many shining exceptions, however, there is an ever increasing number of scientists to whom the truth and the good of their fellows are paramount, to all such the student of spiritual truth appeals, not to the bigoted sectarian, not to the self seeking demagogue, not to the supercilious man of fashion, or to the writer in the press who writes to please the fashion of the day, and trims his sails to catch every breath of public opinion. To the lover of truth alone then I appeal to go with me in search of materials to build a temple of religious truth for the coming ages. Our search must extend over the whole of nature.

First let us sift the mass of fable in the religious systems of to-day. While we perceive them to be full of error, and useless as guides, we must acknowledge that probably this vast mass of fable could not have existed had there not been some strata of truth at the bottom of it; there is no effect without a cause, no error without some amount of truth mixed with it, and no truth in this world without some error attached to it. Let us sift them by the process of reason, comparing them with what we know to-day. The spiritualists of to-day allege that communication can be established with the departed, that they have seen spirits and had conclusive evidence of their existence, that healing, mesmeric or otherwise, can be affected by laying on of hands, and that clairvoyance explains many of the visions of ancient seers. This being so, let us not be too hasty in setting down *all* that the ancients allege *as mere fables*, but let us remind the clergy that if they ridicule the modern phenomena they cut the ground from under their feet concerning the ancient marvels that they would have us believe, for certainly there is much more evidence in favour of spirit appearances to-day, than there is that Christ walked on the water or rose from the dead. The evidence in favour of clairvoyance and healing now is vastly superior to the evidence for Christ's miracles or the visions of the prophets.

No religion can be possible in the future that does not furnish evidences of a future life. Let us first ask science what light she can throw on this problem. Science proves that evolution is the order of nature, she searches and cannot find a soul, and the materialist tries to prove that thought itself is a product of matter. But this he cannot do. On this rock the materialist is shipwrecked. The scientist sees that nature works by invariable laws, he notices and explains the marvellous effects of those laws, he understands man's organism and the brain which

is the vehicle of intelligence ; but the power that moves the whole is beyond him. He would infer that the intelligence is a product of matter, but he cannot prove it, and the wisest amongst the votaries of science own that behind their laws and deductions there is a mystery of Being which they have not solved and cannot solve. We now ask are there any in the world who have applied themselves to solve this mystery, and what is the result of their labours ?

The ancient Pagan writers, the fakeers and holy men of the East, the mystics of the middle ages, all say that they have proved that man has a Spiritual nature, and that that nature is connected with a Spiritual Universe which is the kernel, and our material Universe but the outer shell. But their investigations are too little known and too wrapt in mystery to prove anything, and are only useful in strengthening the evidence of to-day. Their investigations, however, are daily being brought to light more and more by our modern Occultists, and, no doubt, will ere long throw a flood of light upon the world. I pass on then to the modern evidences produced by mesmerism, clairvoyance, and cognate phenomena. Here we begin to touch firm ground.

These conclusively prove that man has a Spiritual Nature, that when his natural faculties are closed he has other, in fact Spiritual faculties, and that the more the natural ones are deadened, the brighter the spiritual ones become. There is such a mass of evidence in favour of these phenomena easily attainable, that it need not be detailed here. It proves conclusively the existence of a spiritual nature in man, and a spiritual side to all nature. This in itself gives a strong probability of a future life, but it is to the phenomena of modern Spiritualism that we must turn to gain the conclusive proof. This phenomena is vouched for by so many witnesses in all countries that it has become an established fact and proved to demonstration.

In this work it is not necessary to describe the phenomena as they are widely known, nor is it possible in a few pages to recount the vast mass of evidence which has compelled belief in the minds of all candid investigators. I will merely give my reasons for believing in Spiritualism.

Briefly they are the following :—Because through my own mediumship when alone, I have had conclusive proof of the existence of unseen and Spiritual intelligences. Now what are these proofs ? Knowledge and intelligence imparted to me when alone of matters unknown to me (not once known and forgotten). Teachings directly against my own ideas, warnings of coming events and intuition of matters happening to others far away. All this proves conclusively that a foreign intelligence has influenced me, but that which convinces me the most is that I experience a constant guidance in the affairs of life which reveals to me the presence of a power possessed of knowledge greater than my own. This is to me one of the most

glorious blessings in spiritualism. When I hear people talk of psychic force, and whether our own spirits produce all the manifestations, I feel that persons holding these views have not yet advanced far enough to lay hold of this greatest proof and blessing in Spirit Communion. Let us now briefly consider some of the objections raised against spiritualism.

We will take as a type first Mr. C. Watts, a doughty champion of the materialists, who published a pamphlet entitled "Spiritualism a Delusion" some time ago.

I was surprised on reading it at the chaotic condition of mind engendered by old fashioned Materialism. He asks "What is spirit?" and because he cannot get what he calls a satisfactory answer, he denies the existence of spirits. I might also ask what is Matter? and say I disbelieve in Matter for the same reason. The material basis of science is becoming more and more illusory.

The atoms melt into ether, and what is ether, and what behind that? He speaks in the old dogmatic tone of Materialism—Science knows nothing of intelligence without organism. He says the verdict of Science is that Matter and Force are inseparable, and that all the phenomena of nature are visible in and only through Matter. Life is but a form of motion, and thought and consciousness are but resultants of Force in Matter; and that when death takes place there is an end of individual consciousness. The brain thinks and feels, as the stomach digests and the lungs breathe. When I read these dogmatisms I seemed to see a new Pope of Science denouncing a new Galileo, who, as he rises to his feet, deafened by the clash of bewildering argument, whispers, nevertheless the Spiritual facts are true and cannot be talked out of existence.

Let us analyse Mr. Watts' infallible science. Now, I am the last in the world to decry *true* Science and to belittle the mighty good it has done, but Mr. Watts' Science reminds us of the figure in Nebuchadnezzar's dream, with the head of gold but the feet of clay.

When the world was full of theological delusions, Science barred out their assumptions as unknowable and unproven, and by confining itself to facts and their correlation, formed a workable system based on Natural law, which was well fitted to assist man in his progress through a material world. But from barring out that vast unknowable realm of first causes, the Scientists too often practically denied its existence. What are these natural laws so dear to scientists? A sequential system useful for man in this material life, nothing more. Science knows nothing of first causes. Her system is based on observations made by the imperfect senses of human beings. Let us ask Mr. Watts' Sphinx some questions.

1. If Matter is uncreated, is it eternal?
2. Is not an eternal unintelligent Matter as unthinkable as a God outside Matter?

3. Is Life and Intelligence merely an efflorescence of unintelligent matter, if so, what causes the march and orderly sequences of evolution ?
4. Is not the mere contest of blind forces inadequate to explain evolution ?
5. Can the Order in the Universe and the adaptability of every function in living organisms be really explained without presupposing the existence of Intelligence higher than human ?
6. Why does a child grow to be a man, why does a seed become a tree or a flower ?
7. Is the Universe finite or infinite, are the stars limited in number or unlimited ?
8. Are any of these suppositions thinkable ?
9. Science talks of the qualities of Matter, its promise and potency, why has Matter these powers ?

Scientists observing the trend of things docket these appearances, and give them names and then think they have explained them, I put these questions to our infallible Sphinx to bring it to its bearings. Materialistic Science is a useful system for human creatures in a material world, and that is all. All Mr. Watts alleges are the deductions made by the observations of phenomena by our fallible human senses. He says our modern physiologist has ascertained that thought is but a function of brain and nerves, but he must have about as many facts to support his theory as the catholic church had when she said the world was flat. It was a beautiful theory, but men sailed round the earth, and where was the theory then ? So while the vivisecting physiologist in his study amidst the groans of tortured animals proves his theory to his own satisfaction, Psychological Research in its thirty volumes of proceedings produces a redundancy of evidence that intelligence is independent of brain, and that the brain and body are merely a vehicle for the soul to function in on this plane, and when they die the soul remains intact.

The pedantic deductions of these who have never seen the phenomena, or only witnessed some few manifestations of professional mediums in a prejudiced spirit cannot weigh against the evidence of thousands of common sense people who have been investigating for many years. Hallucination or hysteria cannot account for the movements of solid objects. I have records of home seances, no professional medium being present, where nearly all the phenomena happened that he supposes to be trickery.

If intelligence cannot exist without a material body, what of the well sifted evidence for the existence of ghosts in the investigations of hauntings by the S.P.R. ? He makes a great point of the cheating of professionals. The evidence for the truth of spiritualism does not rest upon them at all, it rests upon the result of the investi-

gations of thousands in their own homes, and on that of scientific observers such as the S.P.R. He speaks of the unreliability of spirit communications. He must remember that these spirits have been human, is that not enough to explain their triviality? He says we know nothing about the Spirit World, well, we are only on the threshold of this vast subject, but we know enough to do away with the hell of theology and to knock the bottom out of Mr. Watts' Materialism. I know that beings exist without material bodies, whether they have bodies of a kind of matter our senses cannot recognise, I do not know, no one knows what matter *really is*, there may be an infinitude of grades of it beyond human ken. He points to the numbers who believe in the various religions, and says that this does not prove them to be true, but these believe because they have been taught or brought up to such belief, but Spiritualists, as a rule, believe through their own individual experiments, a very different thing.

True Science in the investigation has left Mr. Watts' Materialism far behind. First came the discovery of telepathy, the attempt to explain that by Materialistic methods, such as brain-waves, etc., broke down, then came mesmerism, re-named hypnotism, but fresh facts poured in, knowledge was communicated unknown to individuals in their normal state. We began to see farther than our eyes could carry, hear more than our ears could pierce; we took hold of articles and read their past history and even had premonitions of the future of individuals. Then came the discovery of the "subliminal consciousness," and now many scientists go further and believe in telepathy between the Dead and Living. This is the progress of Science quite away from the Spiritual Movement proper. See then how far even Science has travelled from Mr. Watts' materialism. The very things he rests on as his sheet anchor, that consciousness cannot exist without a human brain, or intelligence without a body; these things psychical science already disproves, she has left the Buchners, the Haeckels, and Huxleys stranded on the rocks of their exploded creed; and how puerile, how limited such a creed is. Eternal, unintelligent Matter and Force unguided by intelligence in their everlasting clash and war, stumble on in blind evolution, consciousness and life being but an evanescent efflorescence, a mere momentary light in an eternity of gloom and death. From this horror Spiritualism comes as a Saviour and Comforter. The Spiritual is the real, the Material the mere covering. The evolution of individual conscious life, the purpose of the Universe. Life is immortal because it is a part of the Divine Intelligence behind and in matter.

But it is not the fashion for all our opponents to deny our facts, but they deny that the facts prove man's future existence. There is Dr. Hartman's theory that the phenomena are produced by the medium's self in an exalted and ecstatic condition. I have facts

in my own experience to disprove this. If while sitting alone, we are attacked by evil influences, and urged to do things most repugnant to all our ideas ; if we are told of things we never knew ; if we are warned of coming evils, and a power is shown to be about us greater than human ; to avert these evils, if we experience a constant daily guidance for years, and all this I have experienced, does this come from myself, and that without being in any apparently abnormal condition ? If so then we are something very different from what our Materialists ever supposed ; and they are thrown on the other horns of the dilemma, for if they deny a foreign spiritual agency, then they must admit that man himself is a spirit or certainly something very different from a man of atoms, molecules and greyish brain-matter moved by automatic vibrations. If we have such powers of ourselves then we may fairly infer that as we can act independently while here so we can act independently and live when the body shall be in the grave. Then it has been said that the manifestations are against the laws of nature, but we must remember that the whole of these laws are not known to us, therefore the objection has no value. It has been urged that the manifestations are trivial and not worthy of our spirit friends, but we must remember that if there be a spirit world it is peopled by those who have left this world, and the majority of these are ignorant. We must not expect that all those dying around us are to be suddenly transformed into angels of light and wisdom ; this would be indeed against the laws of nature, whose slow progression and development meets us on every side. But we contend that the manifestations to those who are earnest seekers after truth are not trivial but gradually unfold until they have enwrapped the whole life in a guidance and a love undreamt of by sceptics. These phenomena at once sap the root of materialism by proving that there is another power in the universe besides matter and force, its outer covering. Spiritualism, with all its difficulties, with all its strange mixture of the mighty and the mean, holds the one precious pearl above price, the nectar humanity is thirsting for, the proof of man's immortality. Here then in the phenomena we have a foundation for the future religion of humanity.

Now by the light of this knowledge let us analyse the Christianity of the day. Why cannot the clergy repel the Materialist ? Because knowing nothing of spiritual phenomena and being merely educated according to the notions of education obtaining at our Universities, they do not understand the esoteric doctrines of their own creed. They go by the letter and yet their own book reminds them that the letter killeth, etc. How illogical is the position of a clergyman, who tries week by week to make people believe in the spiritual marvels of a past age, and yet is a sceptic of sceptics, a very crass unbeliever of anything of the same nature happening in the present day. Why do the clergy, though they see their enemies daily gaining

ground, refuse to avail themselves of the only means of defence possible? Because a certain set of doctrines, reared of men ignorant of esoteric meanings of spiritual truth, have been built up and they do not like them to be disproved. But would it not be better for them to learn spiritual truth and so to understand the esoteric meanings of their own doctrines and be enabled to commence a career of real usefulness, and vanquish their foes? For instance, if they understood the laws of spirit control they would know that a book may be inspired without being the direct word of God. They have then the key to the enigma of the Bible and other sacred books. They are not then compelled to swallow all or reject all. They would then see how its spiritual phenomena agrees with that occurring in our midst, and they would not be forced to the alternative of our rationalists to explain all this away by the most amazing sophistries.

Now my occult investigations have proved to me that the real Christianity, the real Gnosis taught by Jesus and His immediate followers, was crushed out when His religion became a great political machine. And it is to bring back that true Christianity into the Churches that is the aim and object of the present occult manifestations, and to help towards this the present book has been written.

Now how best shall such a work be begun? It appears to me that the cause of the despairing Materialism of the present day, and the worship of money, is the decay of religion, the disbelief in any life but the present one. Hence the despairing cry, "Come, let us eat and drink, for to-morrow we die." Nothing will remedy the present condition of humanity but a revival of the belief in a future life. It is because the author of this work knows that he has discovered the key to this great mystery, having devoted his life to the quest, and that he can give the really desirous souls the proof long wanting of another life, that urges him to write the following pages and give some details of over thirty years' occult investigation. He knows it is an unthankful task, and will draw abuse from many sides, but he feels it a duty to the Spiritual Teacher who has guided him so long to do this. It is not possible to reveal all, but it is possible to give strong proofs of the truth of occultism and to point out the true path to every earnest student. He has long hesitated to unveil private matters at the risk of ridicule and calumny, but it is essential to do so to establish the action of Spirit on humanity. We will begin then with some early investigations into Spiritualism.

CHAPTER II.

EARLY INVESTIGATIONS AND SPIRITUALISM.

MY readers must understand that when these occurred I was very young, knew little of the world, having always had ill-health, and no doubt the communications were adapted to my capacity. I shall give them however, as I received them, if some of them afford scope for the scoffs and humour of the penny-a-liners, well, I must bear it. It is their very human and matter-of-fact nature which is their chief value as proof. To polish or to leave out would be to destroy their value as evidence. I was brought up a member of the Established Church and was a sincere believer in her doctrines. Being from my birth, weakly and delicate, I had very little schooling, but even as a child felt the afflictions of life to their full extent, passing much of my time as an invalid. I was always a great reader, and one comfort I had, viz., numbers of books were lent to me from various sources, books, too, of such a character fitted for my education, as if some Power behind the scenes was educating me. Later on I found out this was the case.

My parents being strong Church people I was brought up to believe in all the exoteric Christian dogmas. I felt the horror of possible damnation. I felt the need of a Saviour. I tried to order my life according to the Bible. I prayed earnestly, and what made me still more fervent, I had several remarkable answers to prayer. This at the time seemed miraculous, though I have since learned the power of the human will and also of Spirit action, which explain the same as merely phenomena of higher laws of nature. I became more and more religious, often fearing I had committed the unpardonable sin against the Holy Ghost, which has turned so many brains and nearly turned mine. I was sent into the country, and amidst genial companions was partly restored. I then became organist of a church, but as I grew towards manhood my extensive reading gradually awakened certain doubts concerning religion. This was the most cruel period of all. I read many books in defence of Christianity, but ever as I thought I had conquered my doubts they arose again in new forms. At length my distress became so acute that I gave up my profession of organist, and went round each Sunday to the various denominations trying to find peace and rest but in vain. I was on the high road to Atheism when a cousin brought to my notice the existence of Spiritualism.

I determined to investigate and after reading several books on the subject and learning from them that it was possible to obtain the phenomena alone, I began by sitting daily in the *light* at a small table.

After six trials of about half an hour daily, the table moved into my lap. I then asked if a Spirit was manifesting, and by the usual method of signals found out that the communicating spirit was my grandmother. In the evening of the same day I tried again, and asked the spirit if she could tilt out the number of years which had elapsed since she died, *of which I was quite ignorant*. She replied "Yes," and tilted out eighteen. I did not know if this were correct, only remembering that she died when I was very young, but I had forgotten all about her. Thinking this would be a good test I asked her again on the following morning. Again the number came eighteen, and on making enquiries I found this to be exactly true. I remember how agitated I felt. I paced my room, a strange feeling came over me of elation and yet awe as I walked hastily to and fro. I kept saying to myself "I have communed with the dead. I have communed with the dead." I felt I had solved the problem which had perplexed so many. So absorbed was I in these studies that I thought of nothing else, and I found that small articles easily moved and tilted. so in this way I was daily seeking for communications.

The following are communications received by me through tilts of the table :—

May 17th—1873 "Am I doing right?" "Yes." "Shall I be a medium?" "Yes." "Are you happy?" "Yes." "How long have you been dead?" "Eighteen years."

May 18th—Spelt out—"Never doubt!" "Ought I to go to church?" "No." "Will you ever tell me anything to harm me?" "No." "What ought I to do?" "Wait a little longer and you will find out. Just upset your notions about God." "Ought I to trust in God alone?" "Yes." "Will you tell me what I ought to think concerning Him?" "Yes." "Ought I to pray to Jesus Christ?" "No." "Was He God?" "No." "Was He different from others?" "Yes." "Will He ever communicate through me while on earth?" "Yes." "Does He know anything of me?" "Yes." "Was He a great medium?" "Yes." "Are we saved by faith?" "No." "By works?" "Yes." "Did you not think to be saved by faith?" "Yes." "Are the ecclesiastical systems wrong?" "Yes." Here I would call attention to the fact of the communications being totally at variance with my wishes and beliefs as a Christian; this being at the commencement a proof of the existence of a foreign intelligence.

I had a great friend of about my own age at this time, to whom I used to confide many of my mental difficulties. Two days after (*May 20th*) the following was spelt out: "God is anxious about

him, and warn him not to disbelieve ; so limit not your writing to him that he may believe, and put in your letters much about Spiritualism." "Can you bring Mr. and Mrs. H—— ?" "In five minutes." The table here ceased moving, but soon after recommenced, plainly with another influence. "Are you happy?" "Yes." "Have you any communication to make?" "Yes." Table tilted out "Are you quite convinced?" I may here remark that while my friend and I sat together we obtained violent table movements. I remember after a lot of these I asked for a test and the table became suddenly perfectly still and would not move. We could not understand it, till it occurred to us that they meant some sort of a test by this. On my saying I was convinced, the old movements recommenced at once. I received many good tests alone. A cousin came to me, and I having asked her for a test, she tilted the name of a game we used to play at which I had quite forgotten. Another spirit mentioned a trivial circumstance which we did in her honour when she came on a visit to our house some years before she died. This was also a matter I had quite forgotten, and was not the communication I expected—I was thinking of the probability of something quite different being said at the time. These may be said to be trifles, but it is in such forgotten trifles that the evidence of a foreign intelligence is often shown. I may remark a great peculiarity with these Spirits. They often confused me by insisting that they were not dead but alive, and that it was I who was dead and that they were living. This is to me another proof of intelligence other than my own.

Many times every day I continued to obtain communications from Spirits by placing my hand upon any movable article that chanced to be near, which, without my volition, instantly moved. So I gained many tests of a like character to the above, viz., knowledge communicated of which I was entirely ignorant, which proves that the manifestations were not merely involuntary actions, but the result of intelligence, and that intelligence not my own. The information in many cases was not, nor ever had been, in my mind, and being alone when making these investigations, it could not have been the reflex of other minds. It must therefore have proceeded from unseen, viz., spiritual intelligences. Soon after I was directed by the spirits to sit at a table holding a pen over paper. I did so, keeping quite still and shutting my eyes, so as not to influence the manifestation. I sat passive, and I felt a burning sensation at the elbow as if something like a live coal were pushing my arm. Then my hand began to move, at first slowly, then rapidly. When I stopped, I opened my eyes and was surprised to find the following :—

"God bless you and have you in His keeping ; and your mother and father.

"Yours affectionately,

"Mary Ann G——."

That this was not the effect of the action of my own mind, voluntary or involuntary, is proved by the fact that, till I opened my eyes, I did not know in the least that there was anything but mere scribble, let alone a signature. As to the name "Mary Anne," I did not know, nor do I know now, whether it be correct or not. The surname is that of my mother's family, but she declared her sister's name to have been Mary, not Mary Anne. Had I had a hand in it, I should have certainly written "Mary." I may say that with my eyes shut the pen was constantly lifted and violently pushed in the small ink vessel I had close to me, when fresh ink was required. After this I obtained daily lots of communications in the same way. They have always been of an unexpected character, many of them in the handwriting of the deceased persons, and containing accounts of events, both past and *future*, of which I was entirely ignorant. Both the teachings were also of a nature entirely above the calibre of my mind, and, indeed, explained the very things I was perplexed about, and could not otherwise find out.

I was afflicted with lameness, so that I could scarcely walk about, leaning heavily upon a stick, and my system was enfeebled. One day I obtained the following, spelt out with difficulty: "Get an abdominal belt." Now at the time I did not know of the existence of these contrivances. I asked the spirit to write and explain. I was then told all particulars, and even a price named, that I might know which kind to get, which proved to be correct. I was told to go to Messrs. Pulvermacher, and upon obeying these instructions, I, in a week, either from the belt or from spiritual action through the same, became wonderfully strengthened.

Before detailing my extraordinary experiences in music, I must explain that I had at that time no knowledge of musical theory, merely a little knowledge of the piano. I had often longed to compose, but could not. I had written a song, "I await Thee," which was the very utmost of my attainments, and this I now find to have been most faulty, and a very indifferent production altogether. Even this I could not do before I became a medium, so probably I was helped even with it. Having said this, my readers will be able to understand the following communications better. The following are a few specimens of writing received:—

"God is Spirit, and they who worship Him should worship Him———.*
They that seek to know Him strive to do His work.

"Mary Anne G——."

"Must I tell you again not to doubt? With your song will be found a great many things that you little think of, namely, spiritual things, and joys unlooked for by you, or any of your family. You will be a joy to them, if you believe. They will live (and happily) if they believe." (My father was

*In cases where blanks are left the writing is illegible in the original communication.

ill at this time. I always had great fear of losing my parents.) "Yes they will, if you behave aright, and follow my example. You are rather too much given to murmur, and God likes a cheerful mind. Try to believe, and work for the cause, and go Mr. H—— next Sunday or the Sunday after, and it shall be told you what you shall do. Rest satisfied; I only mean to warn you. All is well. Your mother and father are sure to believe and live long and happily. God bless you. Try, but be constant. There are few like you in the world.

"God is a Spirit Essence, and must be worshipped in truth—by deeds, not words. He is infinite; we are finite. He is pure; we are impure, comparatively. He is no distinct—Spirit, but all in all. It is not wrong to worship the Essence, the Spirit Essence in us all, but beware of———. There is no such thing, God is the infinite Whole, we are parts. I have travelled for eighteen years and not seen Him, save in His works. I would not deceive you, my child. I am your grandmother.

"Sarah G——."

I also received a communication in her own handwriting from a young lady who had been dead about a year. This, however, I cannot give. I feel it too sacred, too extraordinary. Suffice it to say that probably no more convincing communication was ever received. No more convincing test that our departed ones do not cease to love us. The letter furnishes to me (knowing as I do the whole circumstances of its production; and my total inability to conceive of such a communication, much less to deliberately forge the handwriting)—this, I say, furnishes to me a complete answer to the theories of scientists, and psychical researchers, as to the delusion, hallucination, right and left brain action, telepathy, etc. Armed with this letter, I feel that I can approach the dark river, assured that I shall find on the other side, not a world of mocking demons, or elementary phantoms, or blank annihilation, but, living and real, the loved ones who have gone before.

I now come to assistance received by me in Music. Here is one communication I received:—

"My child, your song is much admired in many places. Do you think that you could write much more fluently if you were inspired by a spirit musician? If you think you would like his help, there is M——. He is a German, and a very little man in his day, but he is much more now than many you think great. M——, he will assist you. When you become entranced he will write—you."

Some time after this a pupil came to me, wishing to learn harmony, of which I was ignorant. The Spirits, however, told me to engage to teach her, and that they would help me. When this German Spirit came he had great difficulty in writing his name (probably through my ignorance of German). It came out Merf—, or something like that, so after many trials he said let it be "Muffler." I think this was meant rather as a joke. The following is the first communication received from him in writing.

"Dear Friend Musician,

"Listen to me; mark my words, my boy. You must learn before you teach, my boy. I ought not to tell you, but I may put you in the way.

Get—on 'Harmony,' or stay, get Hamilton's second book. No, no, the 'Musical Concatenation and Ideas,' that is what I mean; and get Clarke on 'Harmony,' first book. or else look in the British Museum for works on—. My boy, do go to God, and it may be that I may be permitted to tell you. My boy, you must not love me more than God, but I know you do not. I cannot tell you yet—ask again—. My boy, promise me to do what I tell you, now, now. It is sometime hence, to tell her that it was God. Yes, yes, remember. My boy, my dear boy, get a slate pencil and write out all the common chords, then write out all the inversions, then make her do the same, then tell her to turn them into every scale, then tell her to write little exercises on the bass, then tell her about the dominant seventh, then make her write that and its inversions in every scale, then the superfluous sixth, then let her write pieces on the exercises at the end, then let her write pieces of her own, then get a simple song and ask her what key it is in, then get her to understand all its chords—their progression—then get her to take it into another key, first by writing out, then at sight—yes, of course—a simple one. You would like to know what to do with her when she comes. Make her do this before you. Make her write it out here, not at home. Do you see? Do not fear what she will think, she will think it quite right. Make her sit at the table, and do you explain as she writes, and be writing yourself something at the time. Make her write everything out. Mind, no hurrying, no skipping, that will only land you in the mire. You mind, get on as I tell you. My boy, forget not your promise; she is here for other things than you wot of. Teach her presently that which you know so well; that which you are ordained to teach. You were never sent into the world to teach music, but to teach religion. Oh, learn of Him, oh, learn of Him Who is meek and lowly of heart! Yes, yes, yes. Go the to Museum as soon as you can. Tell her to get a music book. Get Clark on 'Harmony.' Get her to repeat what you have already told her; tell her to get a book, write questions in her book, and tell her to write the common chords out in every scale without bass, major first, then minor. Is that not enough for her? If not, get more paper.

"What is an interval? What is a scale? What is a chord? What is a common chord? What does a common chord consist of? What is harmony? What is a diatonic scale? What is a chromatic scale? How many kinds of diatonic scale are there? How to you form the major scale? How the minor? Why are the sixth and seventh made sharp in the ascending of the minor scale? Enough for to-day. Make her write out the intervals when you have that book. The chords will amply do for to-day. Good-bye. Thank God. Remember, you must give God glory. Make her write out the inversions. Surely that will do! God bless you. Adieu.

"Show her the common chord of the scale, make her write it out in every key, then make her write the others, one at a time. I repeat, write it out for her, and let her copy it in every key. Well, write them all three, if you like, it does not matter. Tell her that there are three different kinds of interval—major, minor and chromatic, or else say major, minor and diminished, or else—perfect, imperfect and diminished. You must tell here that there are three kinds first, never mind their names. What are names? You on your world are all names, names, names, names." (Drawing of an ancient musical instrument like a spinnet here.)

"While on earth I was a German, and a poor man—a soldier in the Austrian army. I used to play on a kind of horn, and composed music, but was not taken any notice of, being poor. I have seen many battles, and learnt to abhor them. Since I have been in the Spirit spheres I have been through many strange conditions of being, till I became attracted to little Frederick Tindall, whom I love more than if he were my own child. Now I am no longer poor, and all are pleased to listen to my compositions. I had not

your opportunities, but I do not complain. All was for the best. Mind you do not make spirits cross. Mind you do not thwart us. Mind you are good. Mind you are holy. Mind that you are all you ought to be. Oh! that you would give up you foolish doubts and complaints." (Here followed questions on musical theory for my pupil.)

"Now do you see the difference, you muddle-headed one, now do you remark that there is something at which Spirits can laugh?" (I had the idea that they were like our biblical angels, incapable of such frivolity.) "They laugh heartily, I can tell you, at your notions about harmony, though, mind you, you have a very good perception of music on the whole, but you must remember that you have not had much earthly instruction. Never mind that, you remember you chose God once, above all earthly masters, and He was and is pleased. So be diligent, and we shall yet see you do great things, even in music. Many before you have become confused about intervals, but I will tell you another time. Master what I have already told you, for I tell you that I at least love to do one thing at a time. Good-bye.

"Muffler."

"Do you know that I am very much pleased with your experiments on the piano? You will soon hear something which will surprise you. First come the exercises, then the tunes, or should come, should they not? Yes, I do not mind, you shall play, possibly at Huddersfield, something, though not much yet—you have other things to do. You shall hear me play on something better. I will play on the piano." (A horn drawn here.) "My boy, they are very much amused at harmony, as you explain it, but never mind. You stumble on; something will come of it all. Haydn is most anxious to talk with you—most anxious—but Haydn is not so very wonderful. Haydn is very much amused at musical ideas as—by yourself, yet he does not think you a dunce by any means. He does laugh when he sees you struggling over discords and concords, and diminished and augmented, and chromatic, and major, and minor, and sharp, and flat, intervals. We, nevertheless, think that you will one day be great at music if you proceed with it. I will say nothing about it. Try your best. Good-bye."

With regard to the book Muffler speaks of, namely, Clark on "Harmony," I had never heard of it, and finding there was such a work, I considered this a good test of knowledge foreign to my own mind. Being fond of Shelley's poems, I asked if they knew anything about him. They said they would bring him, if I waited till next day. I then received what purported to be a communication from him, signed with his autograph, which on comparing with his in a copy of his works, I found to be exact. I am sure that I could not have done this myself, nor could I now if I tried. Whether the Spirit was Shelley or not was immaterial. The fact of the autograph proves a foreign intelligence to have been present. One of the things I dreaded most was to have my religious notions shaken, as I considered them necessary to salvation. Yet one of the first communications received was: "Just upset your notions concerning God," and in writing I obtained the following: "Beware of believing in the Trinity; there is no such thing. God is the Divine Whole, of Whom all are parts." Bit by bit they combatted my views, till they had altered them.

I now give an extract from a letter on Music:—

"We have learnt what music is. Through imperfect mediums it is impossible to tell you of truth, except in hints, and you yourselves would not under-

stand if we were to tell you ; but this hint we will give you : Music is a faculty of spirit, music is that which touches the spirit and its chords of feeling to produce love and joy; it needs no instrument, *no sound*, no harmonic construction, no practice. We have nothing of this, yet we are ever producing music. How, we cannot tell you through imperfect mediums, but we will give you a hint.

“ You know that you have a voice in your human organism which produces sound.

“ How, if the spirits have that which not merely produces one note at a time, but any effect, any combination of music which they please ? How if all who are perfect, their beings' feelings in love's music flow together and chord together in one loving whole, which may be called God ?

“ This is a very poor hint. We, inspired by his *Spirit-Guide*, have written—through Frederick Tindall—some beautiful music. How have we done so ? Think you we are still struggling over crotchets and quavers ? No, no, no ! But, through his spirit we have poured a pure stream of music, and his spirit shut up in his organism has interpreted what we have given him according to his organism's imperfect ideas, and according to the methods which you have amongst you ; but this we tell you, that whoever plays what he has written will get music flow into his spirit. It is not the notes that he plays, but the beautiful meaning of which the notes are the imperfect manifestation which will flow into his spirit, and he will hear and play music.”

I now come to painful experiences, namely, deception. This deception consisted in urging me to do a certain thing I dreaded. This was kept up persistently, day by day, till I succumbed ; and then I found I had been grossly deceived. A part of this took the form of writing a letter, and this very letter was written through my own hand by spirit power ; yet the whole proved a deception. But I am glad of this now, as I often think of it as one of the strongest proofs of a foreign intelligence communicating. It is curious that often in the early days of investigation, many people have met with deception. It is, I believe, our own imperfections that enable a class of earth-bound influences to get power over us for a time ; but if we trust in God and seek only the truth, brighter Spirits will help us out of these evils. This was my experience.

I was also influenced to draw and paint three pictures of a most extraordinary kind. One, called “ The Creation of Light,” consisted of multitudes of spiritual forms gazing upon a focus of light from which issued rays lighting up a dark ball, which I suppose was meant for the earth. The second, called “ Nebuchadnezzar's Dream,” was a vast figure, with the peculiarity of three eyes, and in each was depicted a scene in the life of the king. The third was “ The Handwriting on the Wall.” I was told the three subjects before hand, and, strange to say, I thought I was drawing the third when I was doing the first another instance of spiritual direction. I used to be awakened suddenly very early in the morning, plainly by Spirit influence, and made to work at these for hours in my bedroom. They certainly were of a character quite impossible for me to conceive, and even the drawing far beyond my powers. I had also one night a most extraordinary vision. I was awakened by feeling exactly as if I was being tightly clasped in some one's

arms, and, on looking up, I saw in a braze of light, these words in gold letters: "Redeeming Love." I was not asleep. I was awakened by the claspings and felt the arms around me after I awoke, and, when quite awake, saw the light and the words. It made a most wonderful impression upon me. I never saw anything more plainly or so vivid before or since. The light seemed like the magnesium or lime-light; and the letters appeared to be graven into my very soul.

I must next relate how my Guide first came to me. I was told to pray for more gifts and sit alone. On doing so I felt a convulsive movement in the chest followed by a groan issuing from my lips. Then several voices spoke through me. I had thought it was necessary to be unconscious to get such manifestations; my surprise may therefore be guessed. I now come to some very strange experiences. I had been told for some time to prepare myself as *my guide* was coming. I was sitting alone one Sunday afternoon. After two spirits had spoken in their own voices through me, so that I instantly recognised them, I felt a holy and powerful influence and a spirit said through my lips: "*It is I, be not afraid. It is better to be loved by Spirits than by mortals.*" After this I obtained communications in writing. I was told to go to Mr. H——'s seance. I there sat with Mr. H—— (who was one of our local officials) and his daughter and I went into a semi-unconscious condition, and a most powerful influence took possession of me, which I was quite unable to resist. At this time I was worried much with deceptive messages, and my Guide told me to cease communion with all but himself for a while. He also told me that he had established a link with my spirit that no other spirit could communicate except through him, so that I could be kept from deception. This marks a distinct change in my development. Since then, till lately, I have been unable to get the old manifestations or letters in Spirits' own handwriting. This relieved me of much worry, for before the influences would come upon me at all times and try to speak through me and control me before strangers. I was unable especially to enter a church or sit through a service. I remember once thinking to go into a church, and getting as far as the porch, and there feeling an attack as if every bone in my body was being wrenched asunder. This, happily, was not seen, and I at once gave up all thought of entering. These first violent and strange experiences every psychic has to go through. The mediæval mystics call it meeting "the dweller on the threshold," and the Bible the "temptation of the devil," but to those who are tried and not found wanting there is a beautiful recompense.

I must pass on to my experiences with my Guide. He would communicate in the following ways:—By automatic writing, by a method of symbols, signs, etc., sometimes in writing, in speaking through me or by clairvoyant visions, and sometimes by an internal

voice which I cannot describe. He became my teacher in all things. I received help in all sorts of ways, and masses of philosophical teaching as to man's past history. Many years ago I received long communications, very similar to much which Madam Blavatsky has published since. I think I received mine first, anyhow they were received before she printed hers. And they were utterly new to me, and, indeed, I believe to the world also at that time. This only proves how, when the spiritual Orders will it, the same teachings come through various and unlooked for channels. I should like here to ask those who allege that the manifestations are the result of our own enhanced powers, how it is that I cannot, since my Guide took possession of me, get the phenomena I had at first. If it were myself, my own brain action, I ought to be able to get it as much now as then. Though this has stopped, I am able nearly always without losing consciousness to get communications from my Guide, and those whom he allows to speak, by motions of the hands, by signs, by whispers, and by impressions, or clairvoyant pictures, or visions. By these means I am often shown the course to pursue when in doubt. I can also see portrayed the results of certain actions and hints of what will happen or has happened far away. I could give abundant instances of this. In professional matters, I often receive signs in drawings, words, etc., which denote coming events—disappointments or successes; and I invariably find them true. Sometimes certain melodies are hummed or sung through me as I am at my work, and certain of them mean different things: some always portend disappointments, some success, some pecuniary benefit, some warnings; so that I am often disturbed when I hear them. I have also a kind of clairvoyance, or I might better term *impression*. Instead of words, pictures are placed before me; and in all my life I experience a constant guidance. I can tell when some of my most intimate Spirit friends approach, by intuitive feelings.

With regard to manifestations through others, I may say that my wife, though somewhat sceptical in these matters, has obtained some strange phenomena. Once when sitting late by a dim light, drinking some coffee, she exclaimed that the cup was full of light. I advised her to look steadfastly, which she did, and then gold writing appeared. She used often, after this, to look into it, and received most astonishing communications in gold writing and in poetry, quite beyond her power to compose. The *modus operandi* was as follows: My wife used to look in a large breakfast cup, which covered both eyes. The first signs would be that she would declare she saw a light in the cup, then she would say it seemed as if she were looking through a hole in the cup, like looking through a stereoscope, and she would see all sorts of most unaccountable things, things the very last we should ever imagine. After this, gold writing would often flash up, and as the letters

appeared, before they died away, she would call them out while I put them down. We have had a great deal of such writing, but one instance will suffice for an example. She described a hill, surrounded by a large number of people, then a man ascended the hill, dressed in a long robe, with a gridle round him, and began to preach. Then this faded away and the following writing came :—

“ Do not be perverse, but follow my example. Caution others against disbelieving Spiritualism. You can influence Fred, and materialize spirit forms. Do not be too anxious, but perceive as you go along. Be sincere in your doings. Cultivate your mediumship. Good morning. Be not fearful, but trust in Providence. All happiness awaits you. Farewell, until some other period.”

My wife has also seen scenery, and the faces of many we have known. We have sat by ourselves, and by placing my hand lightly upon hers while she holds a pencil over a slate, her hand has been moved, and we have had most astonishing communications and convincing proofs, without either of us in the least knowing anything of what was being written. The peculiarity of these communications is that there is no commanding them. Often when I have thought that a good opportunity has occurred, we have obtained nothing, or nothing but nonsense; at other times, unexpectedly great results. Often when I have earnestly wished to go on, the Spirits have drawn her hand off the table, and made it so rigid that we could not easily bring it back again.

If they write “ Good-night,” or “ Farewell,” or similar words, you may try and try, but you will get nothing more. My wife and I attended a seance at the Quebec Hall some years ago. She was very sceptical, and rather ridiculed the whole thing. Nothing particular occurred until just as we were going to break up, when, without any warning, she fell with her hand on the table in a dead trance. None of us being experienced in this sort of thing, we could not wake her, and we sat for an hour and a half, hoping she would come to, when the people declared they must close the hall. We then, by shaking her, and trying all kinds of means, got her upon her feet, and she was led into the street by a Mr. Taylor and myself. She returned to a sort of half-consciousness, but kept talking as if she were someone else. At last we got her home. Mr. Taylor staying outside to see if I could get her upstairs, as I had promised to make him a sign from the window if all was right. I had great difficulty in doing so, and when she got into our rooms she declared she saw her sister, and for several days she was like some other person, and kept constantly falling into trances, and talking, incoherently. These trances come on by quick breathings. It was a long time before these disturbances left her. But, what was most strange, at about the time she said she saw her sister, her sister, with some friends, was staying at Brighton, and while sitting at supper about twelve o'clock, when all else were in bed, they

heard heavy footsteps coming up the stairs, and pausing at the door. When they went to look there was no one there. Two out of three present heard this.

On one or two occasions we have obtained raps; once when sitting with Mr. Dale and other friends at Seymour Place. On this occasion a relative rapped out several convincing messages in response to the alphabet which Mr. Hancock called over. I wished him to do so as he knew nothing of our affairs.

At one time an aunt of mine was very ill, and one night my wife awoke me by saying that she heard several loud double knocks at our street door. It was raining heavily, and it was in the early morning, so most unlikely that any person should be at the door. These knocks were at intervals. We thought probably my aunt was worse and that they had sent down for us, so we both listened, but not hearing it again, I could not make it out. I was determined to go and see before breakfast, feeling sure they had sent. I went and found they had not sent, but that my aunt had died just at the time the knocking occurred.

I will now relate a few seances with other mediums. Seance at Mr. Maynard's.—Mr. Fever medium, a perfect stranger. My grandmother controlled him, and made him keep passing the fingers of one hand over the back of the other. I could not think, at the time, what this meant, but the next day remembered. When about two or three years old I used to sit by her side, and her hand being long and thin, loved to pinch it continually. This is almost the only thing I can remember about her. Seance with Mrs. Kimball.—I went with Mr. Hocker. She was a perfect stranger to us both. She described Mr. Hocker's three children who were dead, three being the right number. Also an old gentleman and young lady by me—my grandfather and Miss M——.

Music was written through me in the following manner: I was told to sit down to the piano, and then used to go into a semi-trance condition, sometimes with eyes closed, but at others with my eyes open. My hands were then violently moved over the keys. The first melody I ever obtained was the first part of the piece, "The maid has placed a magic ring," since played in the operetta of "The Village Festival." I had made one or two crude attempts at composition before being a medium, but had not the slightest talent for the same. One of these was a few strains towards a waltz. All these Muffler altered and made quite new. He told me to go to the piano and at once played the melody on pages five and six of the "Clara Waltz," which by critics is always considered the best part. He afterwards wrote the rest. They went on in this manner to compose a great deal of music through me. Let it not be imagined that this progress in music was the effect of my own study. I did not study. I sat down, held a pen over paper, or sat at the piano, and, without my volition, the informa-

tion I needed was given, and the problems that perplexed me solved. I had no knowledge of harmony previous to these Spirit instructions, and a very little knowledge of the piano. Therefore the compositions were not the product of my own mind, or reproductions of previous knowledge which had been forgotten. The recitative and air, "How strange in dream," was said to be written under the influence of Mendelssohn. Many of the great composers used to try to influence me. I had also written some poetry before I became a medium. I may here remark that even before I knew anything of Spiritualism, I believe I was under some sort of influence. I can now trace it back through my childhood. These writings the Spirits corrected, and altered. They also wrote new poems, and urged me to publish them. In this way all my previous attempts were revised; and an oratorio ("The Son of Man"), a cantata ("The Worship of the Image"), and an operetta ("The Village Festival") were written through me. Much of these was written far away from a piano, without my knowing whether I was writing rubbish or not. One of the purest examples of this was a hymn (words and music written together) beginning "In the endless spheres of being." I have found that these compositions were produced by a regular course of spiritual evolution. That is, they were first produced in the manner described, then I should be told to put them aside, and if I wished to publish those which were not considered perfect, I should find such difficulties arise that I could not do so. Then after they had been put away for a while, the Spirits would begin to revise, and so they have done over and over again, so that when at length perfected, the original plan would be quite altered, and the final result would be what I should never have conceived at first. This, in itself, is another proof of a foreign intelligence. Such are a sample of the phenomena I have obtained in the course of my early investigations, but it is a very small part—a great deal is not capable of being published, being of too private a nature. The whole course of these phenomena tends to prove the Spiritual theory. I think that nearly all the objections since alleged by scientists occurred to my mind in these investigations, and were disproved one by one, by the most delicate and convincing methods—methods which I am now totally unable to describe.

I must here explain with regard to getting communications, that these are not at all times at my command. They come in the way mentioned whenever the Spirit wants to help or guide me in some particular way. When sitting with others I am thrown into a deeper trance, when Spirits will speak through me. But this I very rarely subject myself to, as my friends are so opposed to it, thinking (though I believe wrongly) that it injures my health. I wish I could explain the nature of my clairvoyant powers in the little affairs of everyday life, but I fear in retailing such matters to become

ridiculous. However, I will give a few instances. When I am sitting alone, and a certain Spirit suddenly appears (I can see and describe Spirits occasionally), I often hear or see, shortly after, some of their immediate relatives on earth. One evening an aunt of mine, who died about fourteen years ago, appeared. I asked what she wished to communicate, but could get nothing clear. I suppose not ten minutes had passed before her married daughter (who was in some trouble at the time) knocked at the door. This lady we had not seen for two years, she was totally unexpected, and she lives far away. A like instance happened to me only recently. In fact, never a day passes without some occult experience. I find that the Spirits can not only show visions of what is to happen ; but that they can exercise more or less control over people and things in this world. I will try and explain. Suppose they tell me by their symbolic methods that a certain troublesome event will occur. I ask them, cannot this be mitigated or avoided ? They will perhaps answer, if you do so and so for us (perhaps something for the cause) we will do what we can for you. If I follow their advice, I shall probably find that the event, whatever it is, *will happen*, but happen in such a way, or such new circumstances will arise in connection with it that the *sting* is taken out of it. While I have found by following my own course (which might seem to be the most reasonable one) the thing, in all its trouble, will come upon me. They are able to help us in a thousand different ways in life. Another experience I have. When sitting alone (if under their influence I am directed so to do), I can as it were look through things and see people at great distances. Then, by further concentration of mind, I can hear them speak, and see a sort of symbolical representation of what they are doing or intend to do. This is, however, often not clear enough to prove it easily to another, but it is certainly proved to myself, because in meeting or hearing from these people, I find enough evidence that I have really seen them and their doings.

That, however, which convinces me the most of the truth of Spiritualism, is that I experience a constant guidance in all the affairs of life, which reveals to me the presence of a power possessed of knowledge greater than my own. This is to me one of the most glorious blessings of Spiritualism. When I hear people talk of psychic force and whether our own Spirits produce all the manifestations, I feel that persons holding these views have not yet advanced far enough to lay hold of this greatest proof and blessing of Spirit Communion.

I believe, then, that my experiences explain many of the enigmas of Spiritual influence, they show that to get their messages through a mortal mind there must be a connection established, a constant stream of inspiration ever flowing, that this causes an exalted state of soul and revivifies, so to speak, our old ideas, that many of

these are reproduced in mediumistic trance and writings, and that only after a considerable time, in which we must apply ourselves to educating our own Spirits under their direction can they—the higher spirits—at all reproduce the truths and teachings they wish to convey, in any degree of purity. This explains the vast mass of contradictory religious teachings, foolishness, etc., coming through mediums. Let us listen, knowing that all this is educational, not in the spirit of the scoffer or of the open-mouthed enthusiast; but as students, eager to catch the grains of wheat amongst the chaff, It may be said, if it is necessary to go through all this to become a medium it is not worth the trouble. But though I have suffered much, I would willingly go through all again to obtain the knowledge I have gained, namely, that there is a life beyond the grave. Many may object to the methods of the influences who have been my teachers, but probably if we knew all, nothing better could have been done, considering my ignorant and bigoted condition of mind, and the difficulties of communicating. Anyhow the method has been effectual. I have that proof of the existence of foreign immaterial intelligences which the psychic student asks for, and which no mere witnessing of manifestations through others can ever give. Through all my difficulties and blunders, through all this curious symbolism, I behold a great and good purpose towards me, helping me in my every-day life, educating me in various kinds of earthly knowledge, strengthening my body, and also developing my soul powers—the Spiritual Ego—which is the grand purpose of Spiritualism. Therefore I believe in, and am willing to follow the counsels of my Guide. It matters not to us whether our guides be a ray from one of the great Reformers of old, or the concentrated influence of many, or a planetary spirit, or our own higher self, the Christ Spirit of the Gnostics, the divine Ego in each one. “By their fruits ye shall know them.” One thing is certain the power is outside ourselves as material beings. Therefore Spirit is proved to exist, and if we are led by love and kindness to truth and goodness, then is the source Divine and the guidance to be followed—not blindly, but in faith and trust in God. There are many enigmas in Spiritualism, many things dark, much to learn, but the first thing to do in this material age, is to lay a firm foundation by proving the existence of Spirit and a future life beyond the grave. It is to help towards this end that I publish these experiences though at the risk of ridicule of the frivolous. The phenomena are beginning to be believed in, the question now is as to their cause. I maintain that these experiences prove that they proceed in great measure from the action of departed Spirits. Meanwhile I say to all who would know the truth, experiment for yourselves, for “he that seeketh findeth.” Trust in the Divine power within you and around you, and you will gain that knowledge which will recompense you for all your trials. “Strait is the gate, and narrow is the way

which leadeth unto (eterl) nalife, and few there be that find it."

After being so thoroughly convinced of the truth of Spiritualism I began to be an enthusiastic worker, gave many trance lectures, and held many meetings, becoming secretary of the London Spiritualists' Federation. As I say elsewhere, though not a physical medium, at my earnest desire I was given the physical phenomena for a time to convince me that it was not all hallucination. I now append a report of some phenomena obtained :—

The following is a report of some of the seances held :—

COMMITTEE NO. 1.—Seances held at 4, Portland Terrace, in dim light.

June 28th, 1891.—I saw a tall Indian spirit, and written up "I am Skiwaukee." The table movements became very powerful. Mr. R—— suggested that the table should be lifted off the ground, and it was done immediately. After this it was repeatedly lifted in answer to questions. During the sitting Mr. R—— found the table pushing with great force against him ; he suggested that the Control should push him across the room. In response to this suggestion, he was pushed several feet across the floor. Towards the close of the sitting the table was laid sideways on the floor, and then lifted completely off the ground. Just before the close the table was raised from the ground and replaced with such violence as to break off one of its legs.

July 5th.—Raps distinctly heard both on the table and my wife's chair. My wife said she saw what appeared to be an enormous enlargement of Mr. R——'s hands and afterwards his head. These had no distinct form at first, but gradually the fingers of the hands and the features of the face developed. The form then stood behind Mr. R——, and gradually the arms appeared, then the body, and so on down to the feet. These at first appeared shapeless, but gradually the toes were formed. The spirit was clothed in a loose white robe with a girdle ; he had a beard of great fineness. He moved about the room and frequently took my wife's hand in his. During this time my wife was entranced and on waking up, said she had been an immense distance with the spirit. He had taken her where there were no fields, but only sand. They entered a temple, very strange, quite unlike an English church. He asked her several times if she was tired. We asked him if he could show the date of his life on earth. My wife saw "2,000" across his chest and a number of letters which she could not make out clearly. He then began to disappear, first the feet, then the body, and finally the head, which appeared to melt away into Mr. R——'s head, just as it had originally come out of it. My wife alone saw this spirit. While the foregoing was proceeding, great efforts were made to lift the table, and it was once completely lifted off the floor.

July 12th.—My wife again saw the spirit before described. His head appeared to come out of the table, and then my wife saw the full form standing behind Mr. R——. In response to our request for information, he showed letters of light by his side. These appeared one by one, and he ultimately spelt out in this “Patrician by birth.” He disappeared as before.

July 19th.—My wife was touched on both feet and I on one. My wife also saw a very dark form behind Mr. R——, but not distinct enough to describe.

July 26th.—My wife saw the form of a lady; she wore a black dress and earrings, and appeared about fifty years of age; she repeatedly touched the back of Mr. R——’s chair. Presently my wife saw something in the lady’s hand; this gradually grew until it seemed to form part of the arm; it then developed into the face of a man. He had very dark hair, and had not so much light around him as the lady. Having become more fully formed, he separated from her, but only the upper part of the body was formed. The forms presently disappeared, but my wife said she felt they were still in the room. I suddenly cried out in a commanding voice “Get a light.” This was done. I then said “There are many against us, coming to upset us.” This was said under influence, though I was fully conscious. During the sitting my wife heard raps on her chair, and we all heard them occasionally.

August 2nd.—I was controlled by the same intelligence (apparently) who spake at the end of the last sitting. He declared himself to be “John King.” He stated that he was very tired of producing physical phenomena, but he was working off the sins of his past life and must keep on. He spoke of the exposure of Husk. and said he was more a victim than anything else. If we ever took money for exhibiting phenomena we should come to the same end. They had all come to grief through it. He said he must build a wall around us to protect us from evil influences. Alternately with him, two other Spirits spoke, protesting against having a new task imposed upon them. One of these voices was a high treble, and contrasted very strongly with the well-known voice of “John King.”

Between this seance and the 2nd of February several sittings were held, though not regularly, as our Sundays were taken up with a course of Sunday lectures. On most of these occasions the enemies were mentioned, and these enemies were spoken of as about to be defeated or as having been defeated. Two appearances of Mr. R——’s double also occurred during this time. At one of the seances I was controlled by a Spirit who would give no name, but spoke as if Madame Blavatsky. She said that great changes were impending in the Theosophical Society.

February 2nd, 1892.—I was controlled by a Spirit who appeared to go through some incantation. While he was doing so my wife

took one hand off the table, the control quickly replaced it, saying, "This is very dangerous." I said afterwards that I felt a feeling of great horror when the hand was removed. The control said that our enemies were defeated, and that we should all be better off than ever before. (This was curiously fulfilled some time later.) He said he did not know English, but was speaking by the help of my Guide. I saw, during the incantation, a beautiful female form, and over her, in answer to the demand of the control for the sign, the words "Jesus Christ."

February 28th.—Many raps were heard on the table and my wife's chair. I was touched by a finger, and at the same time my wife saw a light on my hand.

April 3rd.—Raps were distinctly heard, and answered questions intelligently. My wife and I were touched on the hands, and my wife's foot was grasped. Presently she saw the "Roman Patrician"; she was afterwards entranced and said she had been a great distance with him, but could not remember what she had seen. We all distinctly heard a sound as if something was moving over her chair. Almost immediately she jumped up in great terror, and it was found necessary to get a light and close the sitting. My wife stated that just before this occurrence she saw the "Patrician" moving round the room towards her. The noise we heard was caused by his passing his hands over the back of the chair to find her, and he then seized her by the arms and endeavoured to lift her up. It was this that caused her fright.

June 19th.—Loud rustling was heard among some paper on a chair; there was nothing in the room to cause the noise. My wife was several times entranced. About ten o'clock we wanted to close the sitting, but were told not to do so. She was then entranced, and Mr. R—— and I heard a continuous noise in the vicinity of her chair. On awaking she said that the chair had been moved, and on lighting up we found that it had been moved to the left over a considerable space; in fact, as far as it would go, being right against the sofa. This proved the wisdom of the advice not to close the sitting.

June 29th.—A remarkable passage of matter through matter, of a nature I could only describe privately. The table was lifted to a considerable height.

August 7th.—The table was lifted completely off the floor, it was also tilted over on its side and held down with great force against our attempts to raise it. Finally it was raised from the floor, turned over, and placed on each of our shoulders—on mine and Mr. R——'s twice, and on my wife's once; while on Mr. R——'s it revolved several times.

These private seances were then continued at Federation Hall, the first being held on *October 2nd*, when the table was raised twice completely from the floor.

October 9th.—Mr. Smyth was touched on the hands and my wife on the face. Raps were distinctly heard on the table and in various parts of the hall. Soon after John King had told us that Skiwaukee was present, she said that her chair was being moved. As it was being pulled away from her she stood up, and we all distinctly heard it travelling over the floor. The movement was not continuous, but the chair seemed to move a few inches at intervals. On lighting up at the close, we found it at least a yard from the table, and with its back lying on the seat of another chair. During the evening the table was lifted six times, once or twice to a considerable height. It also seemed on several occasions to be held down, so that three persons could hardly lift it.

October 16th.—My wife's and Mr. Wyndoe's chairs were pulled from under them. When my wife had been standing some time, a second chair was got for her, and this was immediately thrown back with considerable violence. At the close it was found at least a yard and a half from the table and in a space which was quite clear of chairs at the beginning of the sitting. Her dress was pulled, and Mr. Wyndoe saw a little child by her side pulling it. During the evening footsteps like those of a little child running round the hall were distinctly heard. A general movement of the chairs at the back of the hall was also heard, and she saw a tall form in white, who appeared to push them. At the end those on one side of the hall were found to be very closely packed. She said that her hat was being touched, and soon after we heard a sound of something metallic falling on the floor. One of the long pins out of her hat was subsequently found more than a yard behind her on the floor. She said several times that her hat was being touched, and it was found at the close that the other pin was nearly out.

October 23rd.—Mr. Drummond and chair were moved bodily along the floor for some distance. My wife said one of her bracelets was moving down her arm; at the close it was found to have come down on her hand, and was unclasped. A spirit purporting to be Madame Blavatsky controlled me. She said that her Sharman was with her, and that he was a friend of my Indian control. She reminded us that she had told us the truth regarding changes in the Theosophical Society.

On *October 30th* and *November 6th* my wife's chair was pulled away from her, and on the latter date brought back again.

November 13th.—My wife's chair again pulled away. Her dress was also pulled. After violent table movements all took their hands off, and held hands round it; the table then moved without contact. Madame Blavatsky controlled me. She spoke of her secrets and that she wanted to write. My Indian control opened the proceedings by an invocation, and closed them with a benediction in the name of the Two Queens, in the name of my Guide, and in that great name which he said he might not utter. (This

name is one written through me at intervals during twenty years in characters never yet deciphered, several specimens of which are preserved.)

December 4th.—During this seance three of the sitters saw a white form standing near the door.

December 11th. The form seen at last seance was now seen by all present. No distinct limbs or features could be made out, but the outline was that of a human being. The form appeared to become luminous at intervals, and was then much more clearly visible. It stood by the door. We had nine tilts of the table in succession. The control purported to be Cardinal Manning, and he said the nine tilts meant the nine follies of the Catholic Church. One of the lady sitters having known the Cardinal, there appeared some reason for supposing that it was really he, as he had been very angry when in earth life at her leaving the Church. She said the nine follies referred to the nine mysteries of the Church. The form, we were told, was that of the "Roman Patrician." My wife's dress was pulled.

In concluding these reports I wish to draw attention to the following points:—The table being lifted completely off the ground and being held against the efforts of the sitters, shows the existence of some extraneous force. The movement of the table without contact and the pulling of chairs from under the sitters disposes of any theories of unconscious muscular action, magnetism, etc. Raps, phantasms, and touches seem to point to a certain amount of intelligence behind the force. This is further exemplified in the varied voice phenomena, clairvoyance and trance speaking. It may be said that we have demonstrated already that without professional mediums and under conditions precluding trickery, table movements and raps occur, furniture can be moved without contact, and the spirit form does appear.

I had these physical phenomena for about two years. I shall be ever thankful to the kind spirits who gave them to me. They passed away as they came only through my Guide. But I know that these phenomena occur, though had I not had them in my own home I might have doubted considering the amount of fraud that lately has crept into the cause. But for those who doubt I will refer them to the works of Wallace Crookes, Hare, Zollner, Sir Oliver Lodge and the vast body of evidence contained in the many volumes of Proceedings of the S.P.R., to "Phantasms of the Living" published by them, and most important of all to the monumental work of Myer's "Human Personality and its Survival after Death." Any fair-minded person, after weighing this evidence must come to the conclusion that the fact of a future life is proved with as great a certainty as any other scientific fact. If Spiritualism has done no more than this it is indeed a blessed messenger from the Divine to our poor humanity. But having done this in a series

of extraordinary phenomena up to about twenty years ago, its phenomena seem to have fallen off. Tricksters and charlatans have entered the field, and much is taught for which there is no evidence whatever.

In the early days of phenomenal mediumship when persecution prevailed, before spiritualism became fashionable, each individual fought for his own hand, then many of our speakers were poor and uneducated though full of zeal, but as we rose in public estimation there was much criticism about this, it was said that all such speakers or mediums should be relegated to the private seance room and only educated exponents should appear in public.

Thus arose professionalism.

In those days the great work of the movement was seance holding and the meetings were held chiefly to aid and to discuss such work. Then public discussion was the glory of the cause, and I remember how keen such discussions were, and how we used impatiently to wait until the lecture was over, longing to begin the discussion, and how much we learnt from hearing diverse views.

But with the advent of professionalism came creedalism. It was said that discussion was not orderly for Sundays, and the meetings grew more churchal. So we have to-day little discussion, little seance holdings, merely a series of meetings presided over by professionals.

Now professionalism in mediumship is a difficult question. To be fair and to arrive at a just conclusion let us state the arguments both for and against it.

First, speaking in its favour, it may be said that mediumship to be perfected needs one's whole time, then if so it must be paid for. People say you cannot expect a man who works hard, say eight hours a day, to give his spare evenings and Sundays to sit gratis to convince others, and even if he does do this, his system is so depleted by hard toil that only poor results can be obtained, whereas the professional polishes his work, and if we engage him we shall not be inflicted by bad grammar and misplaced h's.

Now *per contra*. Mediumship is so unreliable that when anyone tries to make a living out of it, the genuine article too often fails, and as bread and butter must be had, the inducement to cheat or supplement the genuine article is sometimes too strong to be resisted. Again, too much polishing often drives out real inspiration. I for one would sooner behold all the vagaries of genuine control than listen to a discourse so polished that one cannot help feeling there is little of real spirit influence attending it.

Many of the present exponents I can remember were far more mediumistic in days gone by than they are now.

If we question the vast number of recent converts why they are believers, we find that they have had some clairvoyant tests, they admire the philosophy, or they have had some trivial phenomena

in their own homes. But this, put under the severe tests of Psychical Research, or up-to-date psychological knowledge, gives very little proof or solid foundation for our Spiritual Philosophy. Very different were the experiences of the early pioneers of Spiritualism. Our knowledge was built up by stupendous manifestations, which most of the present generation have, alas, never seen, and which have nearly died out. I could not have embraced Spiritualism on the evidences which have satisfied many of our new converts. My belief was the result of constantly increasing facts and daily communication with the unseen.

I am not condemning our friends for being easily converted. We welcome them to our ranks ; but this is our contention : Why is it that these facts are now so rare ? Why should not the present day Spiritualists be built up in the way that we have been.

The gradual fading away of these grand manifestations shew something to be wrong in our cause. And this is further accentuated when we hear people (who should know better) say that these phenomena are not wanted now, we have got beyond them, we want higher things. There is a fashion abroad of deprecating the physical phenomena. By physical I include all movements or evolution of material objects by psychic agency up to materialization. This is suicidal. These phenomena are the backbone of spiritualism, and that they have ceased, or nearly so, is a sign of retrogression, not progress. Has our neglect of them caused the spirit world to withdraw them from a generation deemed unworthy of such high privileges ?

We find in London, though a great advance in Sunday services, vice, a sad falling off in seance holding, and in powerful physical and materializing phenomena. Our journals, too, may be scanned through and through, and very little will be found in them of test phenomena. They are mostly filled with semi-religious platitudes and short stories, or trance orations.

We should not let respectability, increased numbers, orderly services, and much oratory take the place of those convincing spiritual manifestations which first awakened the intention of mankind to the existence of Spiritual Beings.

Another danger is that though there is a great deal of interest taken in occult phenomena, it has become too much of an amusement, a fashionable craze, its chief feature being so-called clairvoyance and palmistry. Our idle fashionable friends are never tired of paying their half guineas to have their fortunes told.

There is too much professionalism. The late editor of *The Medium* used to constantly warn us of this danger. He saw it coming. While, then, I acknowledge that in many directions advance has been made, I would arouse our friends to the need of more seances, less talk and more phenomena, less creedalism and more earnest investigation. The open-mouthed listening to professionals, the paying of public clairvoyants, the depending on others

whether they be professional mediums or clergymen, all this savours of priestcraft. The only advance the world has ever made in knowledge has been by the scientific method of collection and observation of facts without preconceived opinions. This is the only method to advance true spiritualism. This was the method of the old pioneers. It took a lot to convince them, but when convinced, nothing could shake their belief. Can we revive the old methods? Let us try, and the spirit world will aid us.

The dissensions in Spiritualism are caused by credalism and professionalism.

There are many of us who long to go further, deeper into these psychic studies.

What wonders in chemistry lie hid behind the phenomena of materialization. What higher laws of Nature wait for discovery in the movements at physical seances. What new powers of man in thought transference, clairvoyance, and the phenomena of the Double. What *real* knowledge when the communion with spirits is more real and freed from the mixture with human brains? Spiritualists, in this investigation you hold the key to life and death.

The era of materialism is passing away. This century will usher in the reign of psychism. So the wheel of eternity goes round. The time is coming when the old beliefs of Paganism and of the Renaissance will be revived, but in a different guise. Science demolished superstition; it was then supposed that the supernatural was dead. But the new Psychism will prove that the invisible realms of nature are subject to invariable laws as well as the material ones. So science and religion will join hands in the next decade.

The lower forms of Spiritualism are fast passing away. The young giant cannot be bound by the chains of the methodist conventicle. The spiritual phenomena were never sent to make a fresh small sect with a cast-iron creed, but rather to infuse new life and spirituality into the old faiths, and to show that they, though exoterically false, are all esoterically true. But though orthodox Spiritualism and Theosophy are decaying, the New Psychism is spreading amongst all classes. Palmistry, Astrology and magic are being revived.

The Higher Powers teach man in symbols. They inspire him with truths just one step in advance of the plane of thought on which he dwells. I do not hold with the attacks upon Christianity so prevalent in the Spiritualist press. I do not believe in Iconoclasm. I desire rather to explain the beautiful symbolism of the Churches. I shall endeavour to do this in the Christian Occult Society, and also to deal with the allegories of Paganism, and, as *far as permitted*, with the inner meanings of the writings of the Mystics, Rosicrucian, Oriental, and Neo-Platonic and even the secrets of White and Black Magic.

There needs to be much broadening of thought amongst Spiritualists. In Occultism alone will be found the key to the problems

of Spiritualism. Deeper studies, more practical work, and less theorizing will be found to be the way to real enlightenment.

It is an unfortunate thing that so many of the leaders of Spiritualism are men of no mediumistic gifts. It is even the fashion to despise mediums as persons of weak will, who need looking after ; whereas they are the promise and foretaste of the higher humanity of the future.

We trust that the ministers of religion will study Christian Occultism. It alone will explain the symbol of Christianity, and it alone will preserve us from the dangers of the lower forms of Spiritism, which amongst the uneducated and the narrow minded are apt to lead to Sorcery and Witchcraft.

After working hard for the Cause for some years I grew discouraged as I found so much professionalism and fraud. I therefore left the public propaganda, and sought only to continue private investigations.

CHAPTER III.

CHRISTIAN OCCULTISM.

MY Guide led me out of the cruder forms of Spiritualism and Agnosticism to the study of Occultism, and I founded the Occult Society in 1885, which for eight years held lectures and Occult meetings. I have received such help, kindness and instruction, that I know my Guide is no deceiver. I was puzzled when I heard that many mediums have had such a control, but I am told that His influence is widespread; indeed, as the Gospel says: "Wherever two or three are gathered together, there am I in the midst of them." This, the great comfort of Spiritual Christianity, is ignored by men of science and by many Spiritualists.

Here an explanation is needed. It is impossible to unveil all I have been taught regarding the Christ. Some of the teaching is well put forth in Mrs. Besant's *Esoteric Christianity*. When Paul says Christ is born in you, he alludes to the Christos or Higher Self. This, then, is the immediate guide of those, who as the phrase goes, are converted—in union with God. That is in union with their Higher Selves. But these Higher Selves, the essence of all past lives, are in touch with the Christ Sphere and with the mighty Entity who inspired Jesus of Nazareth. Jesus, the last incarnation of that Logos, is indeed coming again. He has ever been coming since His Gospel was crushed out by priestcraft. He said His Spirit should be with us, and it has been and is with all those who look to Him for guidance and develop their Soul Powers. We hear amongst mediæval saints, we hear among the poor and lonely of their fancied communion with Him. Amidst much delusion and hysteria, words so dear to scientists, rays from the Great Teacher have pierced through to them; and behind Spiritualism which is His work, He comes to guide and help His followers. These things cannot be discerned by physical eyes. To find Him we must develop Occult powers.

The aim of my Guide is to revivify the dry bones of the present day religion; to interpret the mysticism of the Bible and other sacred books; to teach the true Gnostic Gospel; to show the inner spirit of Christianity, discarding the letter; and by fresh inspirational afflatus to aid true religion. Those who would learn Christian Occultism must throw aside all dogmatism and sectarianism, and invoke and embrace the Spiritual Christ in their own souls.

The trance condition is that which all the Old Mystics and Seers experienced, and which my Spiritual Guide has developed in me. But my trance state is not altogether the same as that of the Spiritualistic Medium. Even in my normal condition I am always, in a certain sense, under the direction and inspiration of my Guide. The nature of this afflatus should be understood, as it throws light upon all past inspirations. There is a connection between my own spirit and my Guide through which a stream of inspiration is poured, but the message is interpreted by my own mind, and in my own language. All inspiration is modified and cramped by the condition of the mind through which it passes.

I was led out of the cruder forms of Spiritism and Agnosticism by the study of Occultism. Now, what is Occultism? It contains the esoteric truths at the base of all religions, it is the Path leading to the Masters of Wisdom, it is the knowledge of Magic, White and Black, and of the spiritual powers within, which raise man to the god-like plane. There is a Black Art which Occultists should understand, but not dabble in, and there is a Celestial Magic which they all should practice. The cultivation of these powers made Jesus and all other Seers great. To their development all His teachings point. The true priest or spiritual teacher should possess these powers, and devote his life to Occultism, and not, like our clergy, be merely a *savant*, a moral teacher, or political hack. What, then, are some of these powers? By invoking the aid of spirits, or by the creation of elemental phantoms out of thought substance, clothed in psychic essence, the Occultist can achieve much; as also by the aid of talismans containing magical names (one of which I have been given by my guide, and found efficacious). These latter are useful in summoning spirits, for the lower must be commanded, though the higher can only be attracted by Love.

By the White Magic of Love, and by certain invocations, the Doubles of the Living can be made to appear and do our bidding. It is also possible to travel long distances in spirit and be with those we love. Love is the key to Magic. The eastern ascetic kills out sexual love, but he who has not drained the cup to the dregs can hardly be a true magician. Love awakes the dormant powers of the soul. The purifying and ennobling of the sexual feeling, which merges it into the Divine, or turns the baser metals into gold, according to the jargon of alchemy, is the true Path of Magic. Occultism is not merely Spiritism or Theosophy, it is something higher and vaster, and its secrets *cannot* be revealed, except to those who are sufficiently advanced. The difference between White and Black Magic lies in the *intention*. The Prophets and Seers have all been adepts in the former, putting forth their powers to aid humanity; whereas the Black Art is used for evil purposes, through compacts with undeveloped spirits and elemental powers inimical to man.

Working through Spiritualism and Theosophy alone, and suffering much persecution, at length the *Inner Light* was given me. I realised the nature of the true Gnostic Gospel and that mystic Union with Christ, spoken of by the Seers, which the Churches travesty. It is indeed true that those who seek can have the Christ to guide them. The Masters of Wisdom who dwell on the Christ plane have sent many messengers in this age, each evolving a part of the true Gospel. Amongst them are Madame Blavatsky with her Theosophy ; Mrs. Kingsford with her *Spiritual Interpretations of the Bible*, and the many true mediums and adepts who have revived the spiritual in man, and by their miracles overturned materialism, and as one of them the work has been given me of teaching Christian Occultism, under the inspiration of my Guide.

Here I would remark that I can do nothing without my Guide's help and consent. I pretend to no powers of myself alone, so I trust I may be acquitted of the charge of egotism or presumption. A mistake many of the psychics have fallen into is to suppose their particular message to be final, whereas there is no finality, but a constant evolution of higher and higher inspirations, more and more free from the dross of human imperfections. The priests have materialised Christianity, and therefore they cannot withstand freethought criticism. But the real Gospel of the Mystics, born amongst the occult fraternities before Christianity was made a state religion—the gospel teaching is quite different from that of the present day ecclesiasticism. If it could be proved that there never was a real Jesus, and that all the events in the New Testament never occurred, this would not affect that genuine Gnostic Gospel or the existence of the Spiritual Christ, who, indeed, is coming again, not through the material clouds, but bursting through the cloud of materiality, with the Light of Spiritual glory, and bringing His saints with Him, some already reincarnated on the earth, and more to be so.

We have psychic manifestations to-day, because the old mystics are born again in our midst. Let, then, the clergy cease struggling to defend the literal truth and infallibility of the Bible, which cannot be defended, and learn through occult development to discern that Christ not made flesh, eternal in the heavens, who is, indeed, the express image of the Father, begotten before all worlds.

Truly, Jesus and many more have been overshadowed by this spirit, but we depend on no mortal man ; each can have the Christ within if he will study Christian Occultism. This is a truth revealed to me, and I have not lived in vain if I can give this to my fellows. The time for a revelation of a part of esoteric truth has arrived. God is not the masculine divinity of the Jews, but the Divine Intelligence behind phenomena and the whole Divine Drama of the sacred books is a crude and veiled description of the grand Initiation of Man into Occultism. Life passes through all the forms of

matter ever upward by evolution and reincarnation. There is an astral world, surrounding and interblending with this physical world, and beyond that a spiritual state, called by the Easterns Devachan, and by the Westerns Heaven. We have one permanent Ego which absorbs the essence of many personalities; through many reincarnations man evolves into a god. Not amongst the gods of India and their secret fraternities, not from Buddha and his ascetic school, but amongst that flowering forth of Western thoughts experimental psychism, and the Higher Spiritual Christianity, will the Spiritual Messiah be born.

Communion with the Christ Spirit is open to all, rich and poor, and amid the incrustation of man-made dogmas, is still the strength of Christianity. The Oriental ascetic, the Theosophist, the Materialist, and the cunning man of the world must be got to acknowledge this deeper power than all. This is the power which brings the sainted and glorified dead back, not only to the *savant* of the schools, but to the poor and ignorant. This is the Christ Spirit who, as of old, dwells not in temples made with hands, not only amongst the great and wise, and *respectable*, but amongst those who need help, who need *love*, who need the Comforter. This new Spiritual power comes to all in gentleness and love, spiritualising their creeds. With sectarian exoteric dogmas Occultism has nothing to do, it seeks to bring back the spiritual into religion, and the true Christ into Christianity.

Every church should be a centre for psychic development, every religious teacher a practical Occultist, and the Religious Parliament idea should develop into a grand harmony of religions. The religious teacher of the future should not be a man to expound political nostrums, but a centre of Spiritual Power. Big organizations, nostrums, and external movements, will not better the world unless an Occult Influence behind them is first developed. In the study of Occultism and the development of Occult powers will be found the true salvation of humanity. There should be a silent telepathic bond of union amongst all true psychics, and if we are united with each other, and one with Christ, an irresistible power will push the whole race forward, and the reign of the Spirit will have begun on this earth.

It is not possible to describe the trials and difficulties of the Path of Initiation, even when under a wise Teacher. Each must find these things out for himself and bear his own burden. My Guide does not interfere with my free action. If He did, no doubt I should not have fallen into errors, but how then could I have learnt by experiences. In one life or another the student must pass through all, know what every evil and good is, and choose. This is why the Occultist often seems in trouble, often transgresses some man made rule, or law of pseudo morality. One great help is in the development of Occult Powers. With me this took the form of

Trance and a kind of clairvoyance which I might better describe as impression and premonition. One great proof to me that a foreign intelligence speaks through me in Trance is that I am normally so bad a speaker that I have to read my remarks, whereas in Trance I have addressed hundreds by the hour together. The Trance is a peculiar condition. I seem to hear my own voice speaking without my volition. I lose all idea of time or of the material world, yet seem intensely alive. But I am told now to rest from all this on account of my age and weakness, and not to subject myself to these psychic conditions, and many of the old manifestations I cannot get now. It seems as if my Guide, after showing me the truth of these phenomena one after the other, does not repeat the lesson. Scientists doubt premonitions. I am certain of their truth. I will give a few instances. Years ago I was giving a Grand Concert to bring out my Cantata, "The Worship of the Image." It took over six weeks hard work. When in the midst of this I saw a vision of my wife weeping in great trouble. Knowing these visions *always* come true, I said now there is some trouble coming which will upset the concert. My guide said if you like you shall not know it till afterwards. Now, my wife's father, though suffering from rheumatism was no worse than he had been for two years. Time passed, the concert was held, and we were not told till after it, so as not to upset us or else we should have had to give it up, that he was suddenly worse, and a few days after he died. Again, on my birthday, June 22nd, I invited a great friend of Mr. R——, and we four had a sitting in the evening. A horrible vision came. I saw a man trying to push in at the door, a man wishing to murder someone, and the Spirit John King at length seemed to be able to push him out, saying, "Repent! Repent!" I knew it was a symbolical premonition of a coming murder, and knowing such premonitions always come true, I was filled with horror. I would not read a paper or look at a poster, but a few days after I heard my wife talking to a lady of a horrible event that had just happened, the murder of President Carnot.

Another instance, just after lunch, I was sitting in an easy chair, not thinking of anything spiritual, when suddenly in the way these visions come, I felt a great event had happened, and I saw before me the *Daily Telegraph* spread out, and could see columns about some death, with a heading in large type. I felt someone had died suddenly, but next day I found it was about the time the Emperor of Russia was murdered.

Again, though a loyal citizen, I do not take great interest in Royal personages. One early morning I awoke and saw the Queen, all in brilliant light. No idea of her illness had then got abroad, but in a day or two afterwards the news came, and about three weeks after she died. I do not know why I am the recipient of premoni-

tions about these high personages, but I am relating facts, I do not pretend to explain them.

When at Glasgow, my Guide, speaking through me in trance, announced that unless the evil currents could be stayed the coming century would come in bloodshed and war. There was no thought of the Boer war at the time, but we all know how true his words were. I have no power of myself to induce these phenomena, they come spontaneously.

I had one great proof of materialisation of the Double. My wife was ill with rheumatic fever in bed. I had just finished my work and was sitting in my study reading a newspaper, the door was open, when to my surprise I saw what seemed to be my wife in her nightdress peeping round the door at me. I rushed after the figure but it vanished, and I went straight into the bedroom to find my wife sitting up in bed drinking some beef tea, and the servant sitting by her side. They both declared solemnly they had never moved out of the room. Though I have seen so much, I could scarcely credit my own eyes. The figure was so real, there was no one else in the house. I am extremely thankful for this clear manifestation in full light, and from this experience I quite understand that many such manifestations are so life-like that they do not cause fear. When I came to think about it, the face and flesh seemed more like a waxen image, but still it was as real as any human being.

I will here summarise some of my conclusions :—

1.—That we can communicate with the departed, but that much of the phenomena is due to non-human spirits, or is a symbolical mode of teaching from the higher spheres.

2.—That we have a higher self, and that our earthly consciousness is but a fragment of our whole being. This is proved by the investigations of the Society for Psychical Research.

3.—That the spirits of the *living* can communicate, and can be summoned by invocation.

4.—That the *real* existences and *real* events are in the spirit spheres, and that the whole procedure of material life is but a reflection from them. Therefore, to obtain benefits, to ward off dangers, etc., we must act on the spiritual plane *before* the results of the unseen events are shadowed down upon the earth.

5.—That there is a true Occultism and magic, having but a slight connection with Theosophy.

6.—That to practice certain magic arts, certain orders of spirits must be invoked.

7.—That there is a Christ-sphere controlling the destinies of earth which may be called the Higher Self of Collective Humanity, where the true adepts are, whose material basis are the psychics amongst us, and who inspired Jesus of Nazareth.

8.—That we can travel in the astral, and by silent suggestions,

will power, and the aid of certain entities work much good or evil, and that ordinary humanity has little power to withstand these influences.

9.—That there are mighty truths underlying the stories of black magic, witchcraft sorcery, and compacts with spirits, and that if we go into these abnormal studies with a true motive the Christ-spirit will lead and guide us aright.

10.—Without Occultism you cannot know any *real truth*. Nothing is as it appears. All knowledge is based on observations of our material senses. If death comes, then all surroundings are viewed differently, and new spheres of life are opened up. Even these observed by astral senses are also illusive. How then can we know reality. We call people's actions good or evil, but the criminal who commits the crime is often the puppet of evil forces invoked and set free by the so-called good. So the evil forces let loose say at a revival meeting, with its talk of fiery hells and avenging deities, though supposed to have such a moral influence, really sets free a set of elemental forces that perhaps produce the "horrible murder" of the next week.

CHAPTER IV.

ON THE CHRISTOS

BEFORE I go further, I wish to exonerate myself from any charge of egotism or presumption. The possession of occult powers does not necessarily imply that their possessor is better than his fellows in a wordly sense. Still less are we to expect of such any superior moral, intellectual or ascetic attainment. It simply means the possession of a faculty developed in past lives, and the possessor of such is a convenient instrument for those behind the veil to communicate through. It might as well be said why is yonder deacon of the church, a man of exemplary morals, honesty and integrity, not the great artist that yonder musician is. Let us remember the Master's words, "I thank thee, oh, Father, that Thou hast hidden these things from the wise and prudent and revealed them unto babes." Again, "Verily I say unto you the publicans and sinners go into the Kingdom of God before you." "The stone which the builders rejected has become the head stone of the corner," and lastly, a verse my Teacher so often quotes, "Blessed are you when men deride you and persecute you, for *then* are you doing the will of your Father Who is in heaven."

The Great Teacher is not too high or too far off for the poor and lowly, or for the rich and intellectual to gain communion with if they only know the way. Here the churches hold a truth which many Spiritualists deny. And in taking Him as their guide is the only means for a medium to enter the astral realms without grave danger. Many great teachers have been given to humanity, but for us now in the West *He* is the teacher we should take as our Guide and seek to come into communion with. To find out the way is the purpose of Christian Occultism.

This planet and all connected with it progress together. As then there is a divine spark, the Christos, in every human soul, so there is a Divine or Christ Sphere in the world of Spirits. These are the Guides and Teachers of humanity. This is pure logic, not imagination. And who is the great teacher of the West? The Spiritual Christ, that great Master whose last incarnation was in Jesus, or Jehoshua, 2,000 years ago, and who is coming again to this planet. Now what is the meaning of these old stories of avatars and of second advents of the Great Teachers? They simply mean that

they come again "re-incarnated" or if the Master has got beyond all earthly incarnation, the coming is a renunciation of heaven or Nirvana for the time for the world's good, and a descent into the spirit or astral spheres and from thence inspiring some fitting instrument on the earth plane.

Mr. Mead has just published a book from the exoteric side of investigation into the ancient lore, and he proves that the real Jesus lived about 100 B.C. His arguments are strengthened by the trained clairvoyant observations of other theosophists who give further outlines of the real life of Jesus, which have been set forth in a series of articles by Mrs. Besant. From these it appears that the real Jesus passed his early years in an Essenian monastery on Mount Serbal, that he learnt magic in Egypt, that his loving nature, causing him to sympathise with the poor and oppressed, led to his revealing some of those occult secrets which the more rigid occultists considered should be withheld, and the result of which was that he was stoned to death as a magician and his body afterwards hung on a tree, but that he was never crucified. My own investigations have not verified all this, but I believe it to be substantially true. I think that he also travelled extensively, especially visiting Nineveh and Assyria.

His birth occurred at a time, like the present, when the civilised world was honeycombed by mystic sects and the time was ripe for new teachings and a new teacher. The teachings of Jesus were in the world for some centuries after his death, but they were eventually stamped out by the politician and the priest. His teachings were the flower of the mystic sects and of the Occultism of the time, much of them we find in Gnosticism. The mystics then receded into obscurity before the advancing tide of human ignorance, whose apotheosis is in Priestcraft. Yet his mission was not a failure, for though each teacher's doctrines are overwhelmed in time by ignorance, yet every teacher raises mankind a step higher on its long path of evolution.

Love, Brotherhood, Liberty, these were the magic formulæ taught by Jesus. They produced ere long by a recoil movement the vilest antithesis, namely, Persecution, Creedalism and Tyranny, yet the seeds He sowed remained in the world, and only now do they begin to flower. The exoteric party triumphed for a time, hence beautiful truths imaged in glorious symbology became crystallized and were treated as actual facts. Hence arose that terrible system of Priestly Christianity which gave the world a thousand years of darkness.

The Spiritual Christ has once more descended into the Astral Plane, and many of his followers are reincarnated in this age to revive his teachings with the additional knowledge gained during two thousand years.

But the one burning longing, the one great ceaseless effort of

the real Jesus is to undo and to overthrow those false doctrines of so called Christians, that have done so much harm to the world, and to overthrow priestcraft, and to make man, spiritually, morally and socially, free.

That god-like soul which when incarnate in flesh sacrificed the life of the body to help the poor and needy, has suffered and mourned for long the result of those efforts being nullified and stifled by the ignorance and selfish power of the world, and by an arrogant hierarchy. And for many ages He has been indeed coming, but not till the present has mankind reached a high enough plane to come into communion with Him and His angels.

He whose earthly personality left us two thousand years ago went through those post mortem states which Occultism has partly revealed. That personality through which the divine Christos functioned had much to learn and unlearn, and in coming again to-day, he comes with the added knowledge of two thousand years. For let us remember from the greatest to the least all are subject to the law of Karma.

Now I have been taught that above all things that lofty Soul has one great desire,—to overthrow that ignorant creedal priestcraft which destroyed His influence of old and which is His chief antagonist now.

We cannot conceive the burning desire of that Soul to do away with the errors taught in His name. The feeling is not against persons, nor even against organisations, but against that spirit of anti-Christ in the world which like a poisonous tree spreads its branches over poor humanity. That tree is known by its fruits, and its fruits are Puritanism and Creedalism, the crushing out of human freedom, fear, torture, and oppression, in every shape, and the defiance of nature's laws.

Occultists judge not by externals. We must not think if we renounce the churches and join freethought, or even become spiritualists or theosophists we are free from this. Just as amongst Christians there are some of the most beautiful Souls in union with Him, so amongst the so called lovers of freedom and brotherhood there are as great pharisees and priests as amongst the worst sacerdotalists. It is this He comes to destroy, not by violence, not by exoteric outward methods but by working on individual souls from within.

“If I be lifted up,” etc., so says the mystic text. And if a few of us be lifted up to gain even a glimpse of that Christ sphere we would draw many after us.

I know that in unveiling the great truth that it is possible through our Higher Selves to hold Communion with Christ, and that we should take Him for our Guide, we must use common sense, depending on the Divine Power to guide our reason and keep us from vain imaginings and hysteria. Sceptics point to the hysterical nuns

with their stigmata, to the delusions of the saints, and to the many Christos impostors who have led people astray. Also to the raving of the revivalists, the quakers and shakers, and the unlearned mediums who have thought themselves possessed of the saviour. But the teachings of Christian Occultism are very different. Based on scientific psychic phenomena, it approaches the Master through the Christos of the Higher Self as the Gnostics did of old.

Seeing that the Master and His followers have descended into these unseen realms close to us—that the sign of this is Spiritualism, theosophy, and all forms of psychism rising up in the world—what should we occult students do to come under His inspiration, to serve in His cause, and to be protected from the many dangers attending occult investigation? This is a practical question. First, they who would take Him as their Master and Guide should renounce all priestcraft, all tyranny, and strive to be free—spiritually, politically and socially *free*. They should repudiate those doctrines concerning Him which dishonour His name. Secondly, remember He comes not through the clouds of the heaven with noise, but breaking through the cloud Materiality. Then those who would commune with Him must develop their soul powers, they must be clairvoyant to see, and clairaudient to hear spiritual things. They must become free of the body and travel in spirit. They must be entranced that the Christos that is in their own Higher Selves may be able to express itself through their organs.

To develop these spiritual powers must be their work. Then shall their souls ascend to the sphere of the Master, then shall they realise His Presence and His Guidance. This is the aim and glory of Western Occultism.

Let me briefly summarise the truths that some of the Christian doctrines symbolise. The fall of man, the descent of spirit into matter, the communion of saints, the higher spiritualism, the trinity, the triune powers of nature. The teachings, unveiling of the true Occult Path, all teachers having taught the same. To the spiritualist and theosophist I need not speak of the true nature of inspiration, of the sacred books, how inspired, of the miracles, of spirit action, of all blood sacrifice, being a species of black magic, for by blood evil elementals gain power. Nor of the supposed life of the Master, which is a symbolical picture of the life of every adept. The temptation of the devil is not this the meeting with the Dweller on the Threshold. We all know what that means; we all know what baptism means. I have already explained it, and where is the adept who has not been crucified?

Now let me briefly sketch those false teachings which ignorant priests have formulated from an exoteric rendering of beautiful Occult truths. That men fell through Adam eating the fruit in the garden of Eden, that therefore all children born are depraved and doomed to eternal misery unless saved by that peculiar plan

which is known as the atonement, and that God himself came down, was born of a virgin and was crucified that every one who believed in him might so escape this misery, this is briefly the priestly doctrine, which sprang up through an hierarchy without spiritual powers, trying to interpret Occult mysteries by the letter, though Paul specially warns them that the letter killeth. This, then, is the great heresy of the Priest, that Nature is fallen and degraded. But since the influence of the coming Christ is making way in the world, the clergy and their flocks are rapidly outgrowing this. Still, even now they cling to the central doctrine of Christ being God, and of the necessity of his atonement. This the citadel of priestcraft remains and must be demolished ere Spiritual Christianity and the Christ can come back into the Churches. This, then, is our great work, to Spiritualise the Churches, to turn the baser metals of ignorant exoteric dogmas into the pure gold of Occultism.

Let us teach the ignorant preacher of blood, and fire, and wrath the teachings of the true Christ; for if we develop our Spiritual powers, relying on them, we shall indeed, through our own Higher Selves and our Spirit Guides, be lifted up into His sphere and learn of Him Who is meek and lowly of heart. For behold the chariot of the Coming Spiritual Christ already gleams through the darkness of the materialistic clouds, and we shall hear his voice in our souls.

All religions are exoterically false but esoterically true. As each individual has a higher self the essence of many lives behind his earthly personality, so collective humanity has a Higher Self in the Christ Sphere in Spirit Life. There the Spiritual Christ and His Angels preside over the Soul forces of the planet, and from them has come down those teachings which form the esoteric basis of all religions. There are two ways in which man has progressed, by the Divine Spirit coming down upon him through intermediate channels and producing many forms of religious teaching, and by the Christ spirit within him, ever urging him upward. These two Divine Forces have inaugurated the various religious Dispensations of the world. Therefore it is a narrow view that sectarians take when they think their own sect the only true religion, and speak of all other faiths as false. That is, they are but symbols of Inner Truths, but in a higher sense all religions are true. The Divine Triad, the Creative Power, shines through all, and the Spiritual Christ, the Ruler of this planet, shines through Buddha and Zoroaster as well as Jesus, though Jesus is the last and more complete image of the Christ of the Heavens. Therefore the materialistic iconoclastic position is a false one, for while sceptics attack the exoteric fables surrounding religious verities, they are too prone to uproot the beautiful flowers of Truth itself, which bloom forth under the rays of Divine Light from above.

We would now unveil some of the beautiful imagery of Catholicism.

The Catholic Church, whose roots lie deep down amongst the various stratas of pagan mysteries is indeed still the repository of Spiritual Truth. She alone has recognised in the Holy Virgin, the feminine in the Divine Essence. This beautiful Truth, the Reformation with its cold semi-materialistic breath almost killed out. The Divine Creative Energy is indeed our father and our mother. The feminine power united to the masculine, shines through all old religions and in Christianity down to the time of the Reformation. Also in ancient Phallicism, and in the Isis and Horus of Egypt, in Astarte of Asia, in the male and female deities of Greece, in the Holy Virgin, and in the Woman clothed with the Sun whom the Dragon of Materialistic negation would devour. Let us revive this beautiful truth. As Day requires Night, as Life must be followed by Death, and Death again by Life, as summer by Winter, as Matter requires Spirit, and Spirit must have Matter to clothe it, so the Divine Power must be Dual, masculine and feminine. It is a Triad, for this Dual union produces a third—the son, or the Logos, the express image of the Divine Duad, begotten before all worlds—the infant Horus—the youthful Eros—the Spiritual Christ. But the Church, now except in hidden places, has felt the withering influence of that Simoon breath of Puritanism, and many teachers, while they practice its rites, do not understand the meaning of its beautiful symbolism. They go by the letter, though Paul warns them that the letter killeth and the spirit alone gives life. It is not our work to attack exoteric dogma, but rather to interpret it, to initiate students into Christian mysteries and to teach Christians the meaning of their own religion. We would also warn men against, and expose the errors of the lower cults of Magic and Spiritualism. There is an Occultism which is indeed a straight and narrow way, which leadeth unto life Eternal also there is a broad path that leadeth to destruction. Many by following Eastern Yogism, think by abnegation of nature's functions to attain to Magical powers, but this is a reflex of that great Puritanical heresy which results either in the negation of Materialism, or in the worst forms of Sorcery.

The true Gnostic Christianity teaches that the supernatural is as true now as in the past, and Christian Occultism explains her symbols. Materialistic attacks may indeed demolish exoteric fable and dogma, but they are powerless against the real esoteric Truths. Christian Occultism transfers Christianity from the materialistic plane altogether to invisible and spiritual realms. We believe in the Spiritual Christ, the Christ who was never human, who was begotten before all worlds, the Divine Logos. Truly He inspired Jesus of Nazareth and inspires now all those who look to Him for guidance. Christian Occultism believes in many Gods and powers many, and amongst them in Jehovah the tribal God

of the Hebrews. But it does not confuse these with the Divine Mystery of all Nature, whose outward expression is the Trinity.

Christian Occultism does not believe in the infallibility of the letter of the Bible. It recognises the ever present inspiration of the Church, and also of those possessed of the Holy Spirit without its pale. Just as in the old times there was the Levitical Order and also the prophets raised up outside that order, so now there is a priesthood within, doing its work in teaching those exoteric dogmas which are best fitted for the understanding of ordinary minds, and there are also those inspired ones outside the fold who can discern through the symbols the Esoteric Truths behind. The true priest, the true mystic, should devote himself to the spiritual.

The clergy who dabble in politics, in social fads, in mundane affairs, have mistaken their true vocation. These should be the work of more material minds, the true priest should be a centre of spiritual forces, an inspired man, not taking his inspiration from the dead academic lore of Oxford or Cambridge, not a mere pedant in mathematical or classical honours, but a Seer, a Prophet, a recipient of Divine inspiration, a true servant of Christ, whose material envelope indeed remains with men, but whose soul is in touch with the spheres of Sainthood and of the risen Church. True Occult students instead of making the Christian's path difficult or attacking their organisations, should aid them all they can. There is only one foe to true religion and that is the infallible pretensions of those who see in religion nothing but its exoteric dogmas. This is that anti-Christ spoken of in the Bible that materializes and debases things spiritual, and not only so but tries to crush out the true Gnosis wherever it can, even as it did in the first few centuries of our era. The Church has almost forgotten its spiritual powers. In its reaction against sham miracles it has too often quenched the Holy Spirit.

It has been therefore powerless before the champions of Materialism, who, with the science and knowledge of to-day, are able to demolish many of the exoteric fables under which truth lies hidden. We, Occultists, appeal to the clergy; we say, now is your opportunity! Lay hold of the new inspirations. The door of the Unseen is opened wide and all sorts of agencies are rushing in, but beyond all this some of us have seen glimpses of the Glory of that Coming of the Spiritual Christ which has been so long the hope of earnest souls. The members of His Church are to be found in unexpected places, we can know them by the signs spoken of in the Bible—the possession of occult powers. Let us now briefly consider some of the allegories of the Bible, though its extreme wealth in symbolism precludes us from giving more than a few instances. In the Eden legend we discern man's soul falling from the spheres of paradise, where it pre-existed,

into matter. We realise that gradual descent of spirit into material conditions from the earlier semi-material races of theosophy into its present form in earthly humanity. And then we see that the Christ, the inner and diviner self, can be the only Saviour, the only Guide who can lead man back to Heaven, the only Power who can turn aside the flaming sword of the cherubim who ever keeps flesh and blood from entering the kingdom of Heaven.

We see in the life of Jesus the career of the Adept, the occult Path which every soul must tread who seeks the inner wisdom. He is overshadowed at birth by His own Higher Self—the essence of many lives—He is tempted of the Devil. Every occult student is so tempted, whether to take the left hand path and use occult powers for Self only, or to follow the straight and narrow way that leads to goodness, purity, love and the higher life.

That choice of the latter leads to crucifixion, to the hatred of men, to sorrow in this world, is a mere truism not requiring explanation. Mankind have ever crucified their spiritual Saviours, and do still, all those in whom the Christ Spirit dwells. Another beautiful allegory tells us how, when the Initiate has chosen the good path, the spiritual Christ, his Divine Guide, descends upon him as a Dove, and a union is established between his soul as the unit with the Divine Whole. To hasten the Day of the Coming of the Christ is the work of Christian Occultism, when the evolution of a higher race of man will have taken place in whom He and His Angels may indeed dwell. To this, occultism points in its prophecy of the rise of the sixth race of man, whose first germs are beginning to take root in the soil of present humanity.

God is not the masculine divinity of the Jews, but the Divine Intelligence behind phenomena, and the whole Divine Drama of the sacred books is a crude and veiled description of the grand Initiation of Man into Occultism. Life passes through all the forms of matter ever upward by evolution and reincarnation. There is an astral world surrounding and interblending with this physical world, and beyond that a spiritual state, called by the Easterns Devachan, and by the Westerns Heaven. We have one permanent Ego which absorbs the essence of many personalities; through many reincarnations man evolves into a god. Not amongst the gods of India and their secret fraternities, not from Buddha and his ascetic school, but amongst that flowering forth of western thought, experimental psychism, and the higher Spiritual Christianity, will the Spiritual Messiah be born.

Communion with the Christ Spirit is open to all, rich and poor, and amid the incrustation of man-made dogmas, is still the strength of Christianity. The Oriental ascetic, the Theosophist, the Materialist, and the cunning man of the world must be got to acknowledge this deeper power than all.

We have psychic manifestations to-day, because the old mystics

are born again in our midst. Let, then, the clergy cease struggling to defend the literal truth and infallibility of the Bible, which cannot be defended, and learn through Occult development to discern that Christ not made flesh, eternal in the heavens, who is, indeed, the express image of the Father, begotten before all worlds.

Every church should be a centre for psychic development, every religious teacher a practical Occultist, and the Religious Parliament idea should develop into a grand harmony of religions. The religious teacher of the future should not be a man to expound effete dogmas, but a centre of Spiritual Power. Big organizations, political nostrums and external movements, will not better the world unless an Occult Influence behind them is first developed. In the study of Occultism and the development of Occult powers will be found the true salvation of humanity. There should be a silent telepathic bond of union amongst all true psychics, and, if we are united with each other, and one with Christ, an irresistible power will push the whole race forward, and the reign of the Spirit will have begun on this earth.

CHAPTER V.

RE-INCARNATION AND THE AFTER LIFE.

RE-INCARNATION is the only solution for the many problems connected with the After Life.

Some years ago I proposed a series of questions to Spiritualists showing the impossibility of their creed without re-incarnation. The following are a few of these :

We know from Spiritualistic facts that there is a life beyond the grave for the Spirit of man. Is the human spirit created at birth? If so, cannot that which has a beginning have an end? Can we conceive that, as there is a fresh birth every few minutes, a new immortal creature is on each occasion added to the universe? If the human race has been on the earth a hundred thousand years, has a new immortal creature been added to the the Spirit World every few minutes during all that period? If so, can we conceive of a spiritual state ever filling, yet never full? In all the material realms of nature, birth and death produce an equilibrium, but here there would be an endless influx, and no counterbalancing efflux. Can any individual conceive of himself existing a million years hence, the same personality as now, with merely added knowledge? Then, again, how about all the first savage forms of humanity? Are they still existing in the Spirit World? Of course the Christian can easily solve all these questions by one word—miracle. But the Spiritualist knows that there is no miracle. What, then, is his solution? There is but one, namely, re-incarnation. There is nothing added to, nothing taken away from the universe. The whole phenomena of life and death is merely *Change of State*—the waking and sleeping of the Spiritual Ego. Next, let us consider whether man lives again, and all the animal creation find death to be annihilation. If we say "yes" we play into the hands of the materialist, who says, "thought is a product of the material brain and ceases at the dissolution of the body;" but if we contend that the brain is merely the instrument on which the spirit plays, then we must grant that the animals are possessed of spirit also, though in a lesser degree than man. The death of a man and a faithful dog are in all respects the same. The Materialist is logical when he says, "they are both gone for ever;" we, to be logical, must reply, "no, they both live; they have a spirit." We do not here simply imply individuality; the human spirit alone, doubtless

has the faculties for conscious individuality, but there is no way out of the difficulty, but by supposing that animals give forth a spirit at death, which will yet be taken up in higher forms. There is a beautiful axiom among the Kabbalists, "a stone becomes a plant, a plant an animal, an animal a man, a man a spirit, a spirit a god." This spiritual evolution goes hand in hand with the evolution of matter; a man's beginnings are deep down in the animal world, his destiny is in the highest heavens. Everything material has its spiritual counterpart; what we see born, dies out of the unseen world, and what we see die, is born again in spirit. Let, then, the Spiritualist who believes in a future life consider. Is it possible that fresh immortal beings are being created every moment? If he thinks this difficulty not insuperable, let him consider the whole animal creation, most certainly possessed of spirit (if man is), though in a lesser degree. Can this spirit be destroyed? If so, then why cannot man's also? If not, what remains but re-incarnation? Now let us look at some objections to the doctrine. It is said that the spirit world contains all things necessary for man's progress, without coming back to mortal life; and yet in the same breath it is taught that the spirit life is the result and outcome of the present one. If so, then the effect cannot go beyond the cause that produced it. Let us take the savage of fifty thousand years ago, only a shade removed from the gorilla. Is it possible that his soul can be developed in the spirit world to become a Shakespeare? Impossible. To do this many a fresh dip in material life must be taken. Again, it is said, this is retrogression. It is not. For a savage to be reborn as a European is progress. Again, we hear people say they don't *like* the doctrine, they don't *want* to come back, they want to rest, etc. Do they expect to find the Spirit World like the fabled heaven, where, as the old lady expressed it, she thought she was "going to do nothing for ever and ever"? Do they not know that wherever they go, they will only gravitate to their own affinities, and find a life and a state of existence such as they have made for themselves by their acts here, and whether this state is in the spirit spheres or on an earthly plane, it is much the same thing? If another life be proved, then re-incarnation is the only solution to the difficulties it presents. Then we see no fresh creations, but an upward progress through all the forms of nature to man; and a constant progress of the spirit of man through the worlds and spheres of space; passing through, first a material, then a spiritual existence, in perpetual succession: the latter, the result of the former. In the material life Karma is evolved; this Karma works itself out in the Spiritual plane, leaving an indelible impression on the Spiritual Ego; then a fresh dip is taken into material life, and so through the ages the Spirit of Man goes on evolving till a higher plane altogether is reached, of which we can form no conception.

People say we do not remember anything about our past lives. Now this might have some weight in the old times when the earthly personality was supposed to represent the entire individual. But psychical research has entirely revolutionised our ideas concerning ourselves. If one thing there is proved more than another it is that we have a *Higher Self*—that our earthly personality is but a fragment of our entire being. Why, not only do we forget our last existence, but we do not know what other portions of our being are doing in this present life. Take the well-authenticated phenomena of the Double. I have myself known several cases of the Double phenomena. Where, then, does the objection come in as to our not knowing of a past existence, when we do not know what our spirits are doing now? That part of our consciousness which functions through a new brain and body produced by parents of course does not remember. but the complete being, the Higher Self, the essence of all the lives, remembers and knows, and when we are united to it in a high estate of evolution we shall then remember and know all.

Now to another objection—the laws of heredity. People say we are the result in brain and body and character, in fact an amalgam of our ancestors, not necessarily of our parents, but perhaps of more remote ancestors. But let us consider how far this doctrine carries us. If that be so, then there is no room for belief in a human soul, we are but matter. But we Occult Students know that this is not so, the facts of Spiritualism alone are sufficient to prove that we are spirits clothed in matter. What, then, is the solution of this difficulty? Natures' laws, spiritual and material, work in harmony. When Darwin traces out his physical evolution he only looks at one side, he cannot see the causes that produce that evolution. There is a spiritual evolution which goes hand in hand with the material evolution of Darwin, and being *behind it*, produces and causes the other. So the evolution of souls goes hand in hand with the evolution of bodies. Sympathy, attraction of like to like, Karma and heredity, work together in harmony. The soul, by mutual attraction is drawn towards the body, most useful for its fresh development. But in us all, if we could look into the souls' depths, there is a vast ocean of which the forces of heredity are but as ripples on the surface. The teaching I have received is that when a spirit has worked off the effects of material existence and accomplished its period of rest, it is attracted back once again by its affinities and desires to the physical plane. Are we to suppose then, says an objector, that Shakespeare is in yonder child? Here, of course, is a fine field to exercise sarcasm. He talks glibly of men of genius keeping a shop in the next street, or a great-grandmother posing as a daughter, etc., but this is mere badinage. The Soul of our genius is *not* in this newly born child, it is merely connected with it by a spiritual chord. As the child grows up,

more and more of that overshadowing spirit enters into it, but the whole spirit entity is never incarnated. It is the Higher Sefi. So through many lives this Higher Sefi gathers up the essences of earthly experiences into itself, and what for? To evolve a higher being on the God plane of existence. Then memory in all its brightness will reveal all the past, nor will that revelation cause sorrow, we shall look upon all in a new light, we shall see the reality of things, not as now merely their shadow.

Re-incarnation explains why, when we meet some people for the first time we feel we are old friends, why we are often attracted to strangers, and yet do not seem at home with our own relatives. It explains why some are born poor, ignorant and criminal, and others in high places. It explains the hard adverse fate that seems to cling to some, and the so-called good luck of others; and why, when we talk of spiritual things to some people they can never grasp them. Is it not a lesson to those who live only for wealth and self gratification that by the law of Karma they must come in again as the poor and oppressed, or how shall that side of their nature be developed? There is a silly objection of some people, they dislike the idea, they don't want to come back. But if we are wicked, whether we live for ever in one life, as some Spiritualists think, or are re-incarnated, we must suffer the consequences of our wrongdoing, and if we are good here, we shall be re-incarnated either in some more glorious world, or else come back to this one centuries hence, when it will be as a heaven to what it is now. It is the only doctrine that proves the perfect justice and love of the Divine Power, for every wrong must be atoned, every blessing earned. There is no injustice or partiality. All suffering and evil is the result of our liberty, yet liberty we must possess to become self poised beings in the future.

Depend upon it the two words that explain the riddles of the universe are evolution and re-incarnation. As night and day, and death and life alternate, so the whole universe in its activity and progress is a Manvantara, when the Great Spirit breathes out Life, or Day of Brahma, and the Pralaya that succeeds is the night of all things when it absorbs all the fruition into itself again. That is the many Divine Intelligences who are the result of all this succession of lives, these not losing their individuality but each growing into and becoming the All. Here let us pause and recognise the limits of human reason, and also the truth spoken by my Guide, who said while here we can only get hints of the Real Truth, as those in shadow have not the full perfect ray. But I shall not have written this in vain if I have dispelled some of the misconceptions regarding re-incarnation, and shown something of the future that awaits us. The following were some lines written by my Guide :—

“ In the endless spheres of being
There are many ebbs and flows ;

First the weary and the watchful,
Then the joyful and the calm;
First the dead and then the living,
First the cold and then the warm;
Still for ever, upward soaring
On the high, the perfect road;
Upward, upward, ever tending
To the perfect state in God."

CHAPTER VI.

THE CHRISTIAN OCCULT SOCIETY.

NOW let us dissect the present cults of Christianity. All have some reflections of the real Gnosis, though mixed with error. What of the Catholics? They hold to one set of dogmas, and maintain that the Church is inspired still; that miracles have not ceased; and that the sacred writings need the priest inspired by the Holy Spirit to explain them. These ideas are shadows of great occult truths. We have only to listen to the unlettered babble of salvationist or revivalist oratory to see what becomes of the ignorant trying to explain biblical writings. We cannot help shuddering at such uncouth exoteric rendering of beautiful symbology, and it has done incalculable harm. Again, the Catholic religion has alone kept alive that beautiful truth of the motherhood as well as the fatherhood of God in its cult of the Virgin. Why make the Deity only masculine? The Divine Intelligence surely is both our Father and Mother—aye, Father, Mother and Child also—the Divine Trinity of the Ages.

Now, so far well, but the Catholics err pre-eminently, and all the other sects partially, in limiting salvation to those within their own pale; in fettering the human intellect, and above all, in persecuting so-called heretics.

Turning to Protestantism, we see a revolt against this tyranny in its demand for freedom of thought and speech, for the right of private judgment, and in its dislike of superstition. But this very freedom has sown the seeds of its dissolution, for Protestantism is split up into numberless sects, and it considers every ignoramus fit to expound those writings which are chiefly occult and mystical. Hence it has evolved an exoteric theology, grotesque and in many cases absurd. It has reduced sublime truths, which can only be taught symbolically, to a literal hash of dogma, degrading to the Divine Intelligence and to the Spiritual World.

This being the condition of present day Christianity brought about by that great apostacy when the religion of Jesus was made a political engine and His real Gnosis crushed out; this being so, the Great Teachers have determined in this our day, to bring the real Gnosis back to man, not by violence, or by war and persecutions, but by the gentle means of persuasion and love. There is no need to overthrow the Churches, rather let Christian Occultism

permeate them. Their method then was first to break down Materialism. For over fifty years a great struggle has been going on, and Occultism has triumphed all along the line. The facts of Spiritualism alone have proved that there is a spiritual world and spiritual beings surrounding and impenetrating this material one, and that human life continues much the same in essence if not in form beyond the grave.

But these Spiritualistic facts are only the vanguard, the froth and foam of the mighty tide that is coming in. Behind are the truths only known to Occultists, and which are allowed to be *gradually* given forth, and behind are the great Teachers of the same, and the Coming of the Great Teacher of the West—the Christ.

The Occult Powers first gave a series of psychic phenomena to demonstrate the fact of a spirit world ; next they sent various occult messengers to explain, these also to interpret religious symbology and the hidden Eastern Wisdom. But now a further step must be taken. When mankind woke up to the glorious news that there was no eternal hell, no quasi-omnipotent Devil, and that the golden harps and winged angels were only symbols, he was too apt to think all was plain sailing. In his delight at the dispersion of the unreal horrors, he forgot that these spheres of super-sensual beings were a reflex of his own world and that his new psychic powers revealed many dangers round him. Truly with the opening up of such powers the great Teachers have provided means for the protection of the truth loving student, but they may not interfere with individual liberty and what the Spirits call Karma.

The Western nations are so unspiritual and so unused to any conception or belief in psychic realms or forces that they seem to think it is sufficient to get proof of their existence. But this is only the first rung of the ladder. They must grasp the fact that through his psychic powers man is coming into connection with new worlds crowded with psychic entities, many of whom are of an undeveloped nature. The proof of this is to be found in the records of folly, fraud and suffering falling upon professional mediumship or through frivolous playing with magic.

But notwithstanding all, the benefits to the real truth seeker far outweigh the dangers ; but this has proved to me how necessary it is for the Occult student to put himself under an Occult Teacher or Guide. I soon realised amidst the blessings attending Spiritualism and Theosophy, the imperfections of their present propaganda. Though grand pioneers I felt that something more is wanted. This was proved to me by the advent of my Guide, and it is because I know that the Christ is the Great Teacher of the West, and that He and His angels are coming again, some re-incarnated, and some with Him descending into the Astral world, that I venture to put before those who are spiritual mediums or Occultists on the path

the necessity of taking Him for their Guide and advancing along the path of Christian Occultism. It is difficult to make the higher mysteries plain. In many cases they can only be realised when the student has really found Christ within his soul.

All things are revealed from within; from without cometh no divine revelation. I will, however, try to summarise a few Occult truths.

The Guide or Teacher is either a Spirit directly communicating or through the Higher Self or Christos within. This is in union with the Master Christ.

This Master was the Higher Self of Jesus, the result of many previous lives and came to Him in the symbolism of the baptism.

Jesus or Jehoshua then was the last incarnation of the Christ spirit. He inspired personally His followers for a time, then left the earth sphere for Heaven the Devachan of the mystics, but He has ever been coming back to help His followers. Not till man reached a certain point in evolution could he be given those psychic phenomena with safety. They were tried several times before, the last in the so-called witch epidemic, but the world was not prepared, they cause only cruelty and bigotry to blaze up the more. Now how shall the student look to Him for guidance? First by gaining Occult powers and so becoming united with his own Higher Self. the Christos within, he can then through this gain touch with the Master.

Now let us beware of distorting this great truth. Do not bring it down to the fact of an ordinary spirit controlling a medium. Look on Christ not as a separate Personality so much as a great Spiritual Influence, coming in many shapes and symbols, illuminating our Higher Selves. I can say no more. It has been given to me to divulge a little of the mystery, others must seek and find for themselves, and strive to go further. But I am assured that only by becoming one with Him can the world be uplifted, our own evolution advanced, and many dangers around us be avoided. All then who love him in any shape or guise within the churches, or who are mediums, or in materialistic darkness, should join together under the Master, remembering His words: "I am the Way."

I propose then to form the Christian Occult Society for all those to join who, whether within the Churches or not, will take the Christ as their Guide. Our Society will be a brotherhood, taking Him as our Master. We will have no dogmas, our motto shall be Union with Liberty, and within the Society there will be an occult order, "The Order of the White Rose," for those who seek for Occult powers. There is no reason for any Christian to forsake his Church. Such should try to revive within their Churches Spiritual Christianity and bring back the Christ into their religion. It will be the work of our Society by lectures and literature to set before Christians

the Spiritual Interpretations of their dogmas, and to urge them to study Spiritualism, and to sit in their own homes to obtain communion with their beloved ones. This is the true Communion of Saints. Also to obtain occult gifts. Did not the Master promise these to His followers, and the fact of church ministers not having them shows that they are not true followers of Him. Let us see the gift of healing shadowed forth by the christian scientists among men once more, clairvoyance, speaking with tongues, etc., the gifts Paul speaks of, now forgotten.

The basic Verities of all the Great Teachers are the same, fitted for the various races of mankind. Occultism teaches that each race should keep to its own religion and teacher, and work for their spiritualisation, for as said before all are exoterically false but esoterically true.

What, then, is my object in writing this book? I have given a truthful account of the Occult phenomena I have obtained. It proves a future life. I have discovered the Path. It is in becoming one with our Higher Selves. This Higher Self or Guide is the Christos within and in union with the Christ Spirit. He who has his Higher Self for a Guide has the Christ for his Guide. He will guide into all truth, teach all that is necessary, and without interfering with Karma or individual liberty will guide him through this life and all other lives. It is because I see in Spiritualism, Theosophy and all forms of the Occult, confusion and disorder, and still more so in the Churches with their exoteric creeds, bowing down to idols in place of the living Christ, and in a world sunk in Materialism, that I feel anyone who has such revelations should come forward and do what he can in His Master's cause.

Let us then form the Christian Occult Society. Let us, as far as possible, have nothing to do with self-seeking or gain for ourselves. Let us have an inner circle to study Occultism because I am sure that is the easiest way to commune with the Master; but let us also welcome any who will acknowledge Christ as their Master and Guide. I am assured that it is only by doing so that we in the West can be saved, not from a fiery hell, not from eternal torment, but from our own past Karma, our own difficulties, and the seen and unseen difficulties about us. Let us be kind to all, the priest, the clergyman who is in advance of his flock, the honest Christian, the many good worthy souls who if only in an ignorant way love the Master. Let us welcome them all without any idea of creed or sectarianism so long as they will acknowledge Christ as their Guide, and not interfere with the liberty of others to think as they please. Let our Society be united under His Guidance, and I feel assured that He will indeed shew us the Path, and Guide those who have not Occult powers gradually to obtain them so that they may see and no longer be blind. I expect the world to call me deluded. I expect to be made out either a crank, a self-seeker, or one doing this

for gain, though what I should be glad to know, except to make the remaining few years of a life of misrepresentation and calumny full of strife instead of peace.

But I have had these things shewn to me, and I should be false to my Guide if I left this world without telling these truths to my fellows. I don't pretend to give proofs such as scientists require, I write to help those who really wish to be guided on the Path. I write for those who love the Christ and would rescue His Gnosis, His Gospel, and His Name from the falsehood that ignorant materialistic men have reared around them.

There is one thing, I think essential if our Society is to do the work intended. That is that no one shall make any money out of it, all shall work free, and all moneys received go for expenses only, and for extending its work by literature, lectures, etc. I feel in this age when we see how fraud and disaster have followed on money-making by mediumship, and also in the Churches how mammon has caused hypocrisy and strife ; in this age we do not need to teach asceticism, or any other ism, but we need above all things to avoid prostituting heaven's gifts for money. I know this will seriously curtail membership and keep many self-seekers out, but better a small band of true Occult students than a mass of professionals and charlatans.

Therefore it is intended to have no fixed subscription, but every member must give something annually to defray expenses, and they will receive literature in return for their subscriptions, either in print or in M.S., and all accounts will be open to members' inspection.

When the Society is fully organised, a series of Lectures and Occult Meetings will be commenced.

Those who would join or help in any way can communicate with me at the publishing office of this book.

THE END.