

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

We are glad to see, in 'The Humanitarian,' the first portion of an Essay by Professor W. F. Barrett on 'Dynamic Thought.' The leading *motif* of this part of the Essay is the establishment of a relation between Telepathy and Inspiration. Telepathy or Thought-transference is, he considers, 'as well-established as certain rare meteoric phenomena, such, for example, as fire-balls, which are among the accepted though unexplained facts of physical science,' and 'better established than some dicta of, say, geology or meteorology, which we accept without misgiving.'

The Professor insists upon the tremendous, though usually unconscious, influence of thought, and brings this fact to bear upon certain Spiritualistic phenomena. The following remark is strongly suggestive:—

I believe that in many cases perfectly genuine and startling phenomena which have occurred in the presence of certain well qualified, and, as far as possible, dispassionate observers, have subsequently become mere vulgar and stupid trickery with others who have created in the plastic psychical environment an embodiment of their more or less unconscious expectation.

The transition from human Thought-transference to divine is not a difficult one, but it is an exceedingly enlightening one:—

A false and paralysing materialistic philosophy must either disappear or be reconstructed, when the phenomena we attest can no longer be denied; and so, too, the popular assaults on the Christian religion, based on its incredibility, will be deprived of much of the force they now possess in certain minds. It is obvious to the meanest intellect that the most profound change in human thought that has occurred since the Christian era will, in all probability, follow the general acceptance by science of the existence and immanence of a spiritual world. Faith will no longer be staggered by trying to conceive of life in the unseen; death will no longer be felt to have so icy a grip over even Christian hearts; the miracles of the Old and New Testaments will no longer seem to be the superstitious relics of a barbarous age; the 'prayer of faith' will no longer find an adequate explanation in the subjective response it evokes, nor the 'Word of the Lord' in mere human aspiration. On the contrary, if, as I hold, telepathy be indisputable, if our creaturely minds can, without voice or language, impress each other, the Infinite and Overshadowing Mind is likely thus to have revealed itself in all ages to responsive human hearts. To some gifted souls was given the inner ear, the open vision, the inspired utterance, but to all there comes at times the still small voice, the faint echo within us of that larger Life which is—here a little and there a little—expressing itself in humanity as the ages gradually unfold.

Conan Doyle's new book, 'The Stark Munro Letters' (Longmans, Green and Co.), is a little difficult to define. Only in an understudy sense is it a story. What one notices most is the character-picture, not of Stark Munro, but of Cullingworth. After that, the object of interest is the curious outbreaks of religious opinion and spiritual

philosophy; though it is tenable that the book is only a vehicle for the opinion and the philosophy. It depends upon one's point of view and centre of interest; and, for our own part, we are most arrested by the opinion and the philosophy which we find rather startling and altogether wholesome. We hope Conan Doyle's readers in 'The Idler,' and the many readers of this handsome volume, will be edified: some of them will assuredly be surprised. Here is a specimen of Conan Doyle's Gospel:—

Wisdom and power and means directed to an end run all through the scheme of Nature. What proof do we want, then, from a book? If the man who observes the myriad stars, and considers that they and their innumerable satellites move in their serene dignity through the heavens, each swinging clear of the other's orbit—if, I say, the man who sees this cannot realise the Creator's attributes without the help of the book of Job, then his view of things is beyond my understanding. Nor is it only in the large things that we see the ever-present solicitude of some intelligent force. Nothing is too tiny for that fostering care. We see the minute proboscis of the insect carefully adjusted to fit into the calyx of the flower, the most microscopic hair and gland each with its definite purposeful function to perform. What matter whether these came by special creation or by evolution? We know as a matter of fact that they came by evolution, but that only defines the law. It does not explain it.

But if this power has cared for the bee so as to furnish it with its honey-bag and its collecting forceps, and for the lowly seed so as to have a thousand devices by which it reaches a congenial soil, then is it conceivable that we, the highest product of all, are overlooked? It is *not* conceivable. The idea is inconsistent with the scheme of creation as we see it. I say again that no faith is needed to attain the certainty of a most watchful Providence.

And with this certainty surely we have all that is necessary for an elemental religion. Come what may after death, our duties lie clearly defined before us in this life; and the ethical standard of all creeds agrees so far that there is not likely to be any difference of opinion as to that. The last reformation simplified Catholicism. The coming one will simplify Protestantism. And when the world is ripe for it another will come and simplify that. The ever improving brain will give us an ever broadening creed. Is it not glorious to think that evolution is still living and acting—that if we have an anthropoid ape as an ancestor, we may have archangels for our posterity?

Conan Doyle is 'not far from (our) Kingdom of Heaven.'

Colonel Ingersoll attended one of the late Spiritualist meetings at Onset Bay and spoke freely of his outlook upon that which may be beyond our borderland. Being, of course, interviewed, he said:—

The Spiritualists are liberal, willing to hear all sides, and so they invited me to speak at their meetings. Of course, I gave them my ideas with perfect candour, and they treated me with perfect fairness. I am not a believer in Spiritualism, because I have never had the evidence—the facts—to convince me, but I have no objection to their ideas—if they turn out to be true. I believe in intellectual hospitality, and I think that most of the Spiritualists, in spite of my infidelity, are my friends. In no respect have I changed my belief. I am just as orthodox as ever, and still believe that facts without faith are better than faith without facts.

We note with pleasure that 'The Harbinger of Light' (Melbourne) has won its way to the conclusion of its twenty-

fifth year. An interesting editorial describes how it came to be established,—by direct intimation from the spirit world :—and the result has proved the soundness of the call. 'The Harbinger of Light' is always on the high level, wholesome and enthusiastic, but sensible. Concluding his editorial, the writer says :—

The scientific evidence of the phenomena has increased so much of late that it may almost be considered as established as a fact ; it is the theories we have now to contend with. Unconscious cerebration is dead, and the Diabolic theory in a moribund state ; but Telepathy and multiple consciousness are to the front, whilst Theosophic teachings afford a different explanation of them. Telepathy has vitality in it, and will live : it is a part of Spiritualism, and was recognised by the advanced Spiritualists before it was christened by the Psychic Researchers. Multiple consciousness has no backbone, and will soon collapse. Theosophic teachings, or doctrines founded on the ancient Aryan religions, principally Buddhistic, and backed up by the authority of Mahatmas, whose mundane existence is far from satisfactory demonstration, are more difficult to combat, if indeed it is necessary to do so, seeing that they harmonise with Spiritualism in so many points, the most important divergence being as to the power of the disembodied Ego to communicate with the mortal plane, and the nature of the next stage of life following dissolution of the physical body. There is, however, less divergence on this subject than heretofore, and toleration on the part of both parties, whilst a philosophical examination of the evidence proceeds, will, doubtless, bring them each nearer to the truth.

Mr. Talmage, the big American preacher, is not a good specimen of the thoughtful divine, but he is a very fair representative of the ignorant but intolerant mob who still create the thickest current of public opinion. A few weeks ago, in a sermon on we know not what, he fell foul of Spiritualism in the following boisterous manner :—

There are those in every audience who believe that spirits come from spookdom, and carry on a conversation with you in a language entirely their own. Think of believing such stuff as that ! Spiritualistic mediums are impostors, one and all, and there are no exceptions. Their victims are those rendered insane by grief over the loss of loved ones, or they are unbalanced men and women, or they are imbeciles. I cannot conceive how a man dare practise his outrages on such poor creatures. Rather would I be a forger, doctoring the books of an employer, or a hag going down the street, with no home or no God, than one of those filthy, crouching lepers. For these lying, thieving rascals, who claim that the dead go wandering about space, and will come to their dark, panelled rooms when they whistle, as a spaniel, to crouch at the heels of his master, the English language holds not words despicable enough—the law ought to grip everyone of them by the throat.

Now, we call that lovely, as a useful specimen of the scarlet malignity which is still to be dealt with. We are truly grateful to the great man. He looks well in our pillory. Last July, the poor fellow, in another sermon, said : 'Two or three years hence, I expect I shall be as much ashamed of these sermons I am preaching now, as I am of those sermons I preached two years ago.' We sincerely hope so : and, as one help to reform is to really know one's self, we shall take care to send our patient a copy of this number of 'LIGHT.' It may help to quicken his shame.

OUR FATHER'S CHURCH.—For spiritual religion, not verbal controversy. For delight in God, not fear. Three Sunday evening meetings will be held in the Queen's Hall, Langham-place, near Oxford Circus (entrance No. 2, Small Hall), on November 3rd, 10th, and 17th, 1895. John Page Hopps will conduct the meetings and will speak on the following subjects :— 'There is a river, the streams whereof shall make glad the city of God,' 'Children and Angels,' 'Does God inspire His men and women now ?' The meeting will commence at seven prompt. Close before half-past eight. All seats unallotted and free. Voluntary offerings will be taken for the expenses. Persons who are willing to assist in the choir, or in any other way, are invited to send their names to Mr. J. Page Hopps, South Norwood Hill, S.E.

LORD DUNRAVEN AND D. D. HOME.

Mr. Robert Cooper, of Eastbourne, a veteran Spiritualist, who has lost none of his early fervour, and still avails himself of every opportunity that presents itself of furthering the cause to which he has devoted himself for so many years, writes to us with the following suggestion : 'A great many wonderful manifestations were reported of Mr. D. D. Home, none, perhaps, more remarkable than the case of levitation which occurred in the presence of Lord Dunraven, then Lord Adare, Earl Crawford, then the Master of Lindsay, and others, when Mr. Home was carried out of a window and brought in at another, a considerable height above ground. Now that Lord Dunraven's name is so prominently before the public in connection with his yacht, I think it would be of interest if the facts could be looked up and republished.'

Here, then, are the facts to which Mr. Cooper alludes, and for the sake of those who have but recently come into the movement, it is certainly worth while to reproduce them. Both Lord Lindsay and Lord Adare fearlessly testified, in several quarters, to a number of marvellous phenomena which they witnessed through the mediumship of Mr. D. D. Home. Of the particular incident referred to by Mr. Cooper, the best account is the following, which is given by Madame Home, in her book, entitled 'D. D. Home : His Life and Mission' :—

LEVITATION OF D. D. HOME.

This event occurred in London, on December 16th, 1868, in the presence of three unimpeachable witnesses, Lord Lindsay, Lord Adare, and Captain Charles Wynne, a cousin of the latter.

A séance was in progress ; and Home, who had been in the trance state for some time, began to walk about uneasily, and finally went into the adjoining room. At that moment a startling communication was made to Lord Lindsay. 'I heard,' he related in his evidence before the Dialectical Society, 'a voice whisper in my ear, "He will go out of one window and in at another." I was alarmed and shocked at the thought of so dangerous an experiment. I told the company what I had heard, and then we waited for Home's return.'

Mr. Home was at that moment in the room adjoining that where the three sitters waited. Besides his evidence given before the Dialectical Society, Lord Lindsay published a second and more minute description of the levitation, in which he thus narrated the events that immediately followed the spirit-intimation he had received, and had communicated to Lord Adare and Captain Wynne :—

'We heard,' writes Lord Lindsay, 'the window in the next room lifted up, and almost immediately afterwards we saw Home floating in the air outside our window.'

'The moon was shining full into the room. My back was to the light ; and I saw the shadow on the wall of the window-sill, and Home's feet about six inches above it. He remained in this position for a few seconds, then raised the window and glided into the room feet foremost, and sat down.'

'Lord Adare then went into the next room to look at the window from which he had been carried. It was raised about eighteen inches, and he expressed his wonder how Mr. Home had been taken through so narrow an aperture.'

'Home said (still in trance), "I will show you ;" and then, with his back to the window, he leaned back, and was shot out of the aperture head first, with the body rigid, and then returned quite quietly.'

'The window is about seventy feet from the ground. I very much doubt whether any skilful rope-dancer would like to attempt a feat of this description, where the only means of crossing would be a perilous leap.'

'The distance between the windows was about seven feet six inches, and there was not more than a twelve-inch projection to each window, which served as a ledge to put flowers on.'

One of the other two witnesses of the scene, Lord Adare, had the distances between the windows and other details measured, and included them in the record written by him of the occurrence. Lord Adare's testimony is as follows :—

'Wynne and I went over to Ashley House after dinner. There we found Home and the Master of Lindsay. Home proposed a sitting. We accordingly sat round a table in the small room. There was no light in the room, but the light from the window was sufficient to enable us to distinguish each other, and to see the different articles of furniture. Home went into a trance. . . .

'Lindsay suddenly said : "Oh, good heavens ! I know what he is going to do ; it is too fearful."

'Adare : "What is it ?"

'Lindsay : "I cannot tell you ; it is too horrible. A spirit says that I must tell you. He is going out of the window in the other room, and coming in at this window."

'We heard Home go into the next room, heard the window thrown up, and presently Home appeared standing upright outside our window. He opened the window, and walked in quite coolly. "Ah," he said, "you were good this time ;" referring to our having sat still and not wished to prevent him. . . . "Adare, shut the window in the next room."

'I got up, shut the window, and in coming back remarked that the window was not raised a foot, and that I could not think how he had managed to squeeze through. He arose, and said, "Come and see." I went with him : he told me to open the window as it was before. I did so : he told me to stand a little distance off ; he then went through the open space, head first, quite rapidly, his body being nearly horizontal, and apparently rigid. He came in again, feet foremost ; and we returned to the other room. It was so dark I could not see clearly how he was supported outside. He did not appear to grasp, or rest upon, the balustrade, but rather to be swung out and in. Outside each window is a small balcony or ledge, nineteen inches deep, bounded by stone balustrades, eighteen inches high. The balustrades of the two windows are seven feet four inches apart, measuring from the nearest point. A string-course, four inches wide, runs between the windows at the level of the bottom of the balustrade ; another, three inches wide, at the level of the top. Between the window at which Home went out and that at which he came in the wall recedes six inches. The rooms are on the third floor.

'I asked Lindsay how the spirit had spoken to him. He could scarcely explain ; but said it did not sound like an audible human voice, but rather as if the tones were whispered or impressed inside his ear. When Home awoke, he was much agitated ; he said he felt as if he had gone through some fearful peril, and that he had a most horrible desire to throw himself out of window. He remained in a very nervous condition for a short time, then gradually became quiet.

'We now had a series of very curious manifestations. Lindsay and Wynne saw tongues or jets of flame proceeding from Home's head. We then all distinctly heard as it were a bird flying round the room, whistling and chirping, but saw nothing ; except Lindsay, who perceived an indistinct form resembling a bird. There then came a sound as of a great wind rushing through the room ; we also felt the wind strongly : the moaning, rushing sound was the most weird thing I ever heard.'

It will be seen that the testimony of the two observers is in perfect agreement. Lord Adare's narrative was written quite independently of that of Lord Lindsay, but precisely the same facts are recorded in each. It is clearly established that Lord Lindsay, as Home left the room, received an intimation of what was about to happen, and communicated it to his two companions ; that Mr. Home was carried out of one window and in at another, at a height of seventy feet from the ground ; that, on Lord Adare expressing surprise at his having been carried through the aperture of a window only raised a foot, Home, before his eyes, was a second time floated through that opening into the space outside, and back again. As Lord Adare gives the measurements between the windows, &c., his figures are naturally more precise than those of Lord Lindsay, who judged by the eye. They establish that the ledges of the two windows were seven feet four inches apart, between

the nearest points. Along the wall ran two string-courses, the lower four inches wide, the upper three. It was obviously impracticable that anyone could walk along the lower of these two very narrow shelves, as the space between it and the upper ledge was only eighteen inches. The sceptic as to the phenomenon of levitation is reduced therefore to two alternatives—either to accept the testimony of Lords Adare and Lindsay as an exact narrative of facts, or to suppose that Mr. Home chose to attempt, late at night, the impossible feat of walking along a ledge three inches wide, at a height of seventy feet from the ground, and successfully accomplished the impossible. Yet even this theory would not explain the second levitation of which Lord Adare was the witness, when Home, before his eyes, was floated out of the partly-opened window into the empty air beyond.

MR. AND MRS. J. J. MORSE'S SILVER WEDDING.

A more than ordinarily interesting reception was held at Florence House, Osnaburgh-street, Regent's Park, N.W., the residence of Mr. and Mrs. J. J. Morse, on the evening of Wednesday, the 2nd inst. Among the many social gatherings which these two devoted friends of the cause have held during the past two years, the one in question will be remembered as being the most notable event, while the cordial good will exhibited by the assembled friends must, as it indubitably did, afford the host and hostess unalloyed satisfaction.

Mr. Morse's career has been so often referred to in those pages, and his public life is so well known in both hemispheres, that it was only to be expected that felicitations should reach himself and wife from far and near, as was, indeed, the case. During their twenty-five years of married life both Mr. and Mrs. Morse have been unsparing in their labours, Mr. Morse, in his public capacity, being ably supported by Mrs. Morse upon the social plane, and both, now for some years past, having the cordial co-operation of their daughter, Miss Florence Morse, whose name is quite familiar as a willing worker. The celebration in question was indeed, not only a tribute to the event which the friends had assembled to celebrate, but also a recognition of the social and public services rendered by our friends to the cause.

The large drawing-rooms were tastefully decorated with choice flowers, contributed by various friends, a great profusion having been sent by Mr. and Mrs. Brearley, of Nottingham. Quite early in the evening the guests assembled in full force, and the first portion of the time was spent in according the personal congratulations of the company to the honoured host and hostess, in social converse, and in the inspection of the numerous and valuable presents which had been sent by various friends. During the evening Miss Alice Hunt, L.A.M., favoured the company with a selection of instrumental music, executed with all her well-known ability. Miss Jessie Dixon, accompanied by Miss H. Withall, sang, with excellent effect, 'Last Night' and 'Love's Old, Sweet Song,' and Miss A. Hunt accompanied Miss Florence Morse in her song, 'A Life Lesson.'

It was inevitable, of course, that there should be some speech-making, and that part of the evening's programme was spontaneously inaugurated by the Hon. William H. Armstrong, of Washington City, D.C., U.S.A., who, in a most cordial and graceful manner, congratulated the host and hostess on the attainment of such an important stage in their career as their silver wedding day. It was an event, he remarked, that was an honour to them and a gratification to the friends present. Mr. Morse he had known before ; he had listened with the utmost pleasure to Tien's wonderful addresses in his (the speaker's) own city, when Mr. Morse filled his engagements with the First Society of Spiritualists, of Washington ; and, as a member of the Board, he begged to assure Brother Morse that he was remembered with great esteem and respect. On behalf of that body, and on behalf of the National Spiritualists' Association of the United States, and also for the well-known Cassadga Free Association, of Western New York, he begged to tender Mr. and Mrs. Morse their heartiest congratulations and good wishes on the present occasion, and to wish them long life and prosperity ; while, as there was a possibility of Mr. Morse shortly again visiting the United States, he hoped to meet and greet him there once more.

Miss A. Rowan Vincent next expressed her congratulations, and in a neat and happy speech stated how delighted she was to be present. They all admired Mr. Morse and his dear wife and daughter, while Mr. Morse's courtesy and zeal in and for the cause were too well known to need emphasising. She trusted that they might have their golden wedding on this side, and that some at least of those then present might be here to attend it.

Mr. W. T. Cooper, vice-president of the Marylebone Association of Spiritualists, also expressed his hearty and sincere congratulations to Mr. and Mrs. Morse, and was sure all the members of the executive united their good wishes with his. It was always a pleasure to him to listen to the wisdom and eloquence of Tien, through his medium's lips, though the first time he listened to Mr. Morse under control he thought very differently about it from what he thought now. He rejoiced at the silver wedding of their friends, for he, too, had had that pleasing experience in his own case. He joined with the rest in his tribute of esteem to the virtues of their two dear friends.

Mr. Thomas Shorter said he had known Mr. Morse from the beginning of his labours, a quarter of a century ago. He had worked faithfully and well, all that time. He remembered the occasion on which Mr. and Mrs. Morse called upon him, with a small child, who had now become the young lady, Miss Florence, and who, he was glad to find, was following so worthily in her father's footsteps. It was always a pleasure to note the continuance of matrimonial happiness, and though he himself still remained in the great army of the unattached, he, nevertheless, could admire from the outside what he had not experienced from within. As one of Mr. and Mrs. Morse's oldest friends, he desired to most heartily congratulate them both.

Mr. H. Withall, as another of Mr. and Mrs. Morse's old friends, expressed the pleasure with which he had watched Mr. Morse's career, and how delighted and instructed he had been by the addresses Tien delivered through Mr. Morse's mediumship. He paid a high tribute to Mr. Morse's services to the cause, and to the value which his assistance had been in the promotion of the late London Conference.

Dr. Mack, just returned from 'the States,' made a few apropos remarks, also in the same cordial and congratulatory vein as that followed by the previous speakers.

Mr. Morse then rose to reply, and frankly admitted that, for once, the task was greater than he could accomplish. The eulogies passed upon him, the affectionate felicitations expressed to his wife and himself, and the handsome presents from their friends, were simply overpowering, and left him utterly unable to say what he felt, being filled with happiness too great for utterance. He thanked them all—those absent as well as those present—for their kindness to his wife as well as to himself. But there were two or three little matters to which he must refer. He ever felt that he owed to the dear wife and faithful companion of twenty-five years a debt of loving gratitude that he could never repay. She had been wife, 'guide, philosopher, and friend,' indeed. Her work for Spiritualism, if less public or noticeable than his, had been none the less real. She had supported and strengthened him, and been, indeed, 'a helpmeet' in all things. But, for his public labours and whatever distinction attached to him on their account, he must thank that noble spirit, wise guide, and devoted worker, Tien Sien Tie, who was the beginning and the end of all the use, work, or honour that were associated with the name of J. J. Morse in our common cause. His valued friend, Mr. Armstrong, had incidentally mentioned the probability of his revisiting the United States. Well, that was so. But, as the matter was not definitely settled, he had determined not to mention it at present, but, as it had been referred to, he would now say that an invitation had reached him from some influential people in San Francisco, and he was simply waiting a settlement of the matter. As soon as the final arrangements—one way or the other—were settled he would speak of them more publicly. He was particularly gratified by one of the presents which he had received. It was that from the executive of the Marylebone Association of Spiritualists; and as he was somewhat closely connected, professionally, with that body, it was gratifying to have this testimony of their good will. He humorously referred to the great desire, which everyone seemed to cherish, that he might live to be an old man and have a golden wedding; but he assured them all, for Mrs. Morse and for himself, that, whether their life on earth was short or long, they would ever do all they could for the work, and for the retention of the affection and the esteem

—all too high, he feared—with which their friends crowned them on this, their silver wedding day.

The company then adjourned to the dining-room, where an excellent repast awaited them.

Letters of regret at unavoidable absence, but at the same time conveying the hearty good wishes of the writers, were read from Mr. E. Adams, President of the Cardiff Society; Mr. J. Fraser Hewes, President of the Nottingham Society; Mr. R. Fitton, Hon. Treasurer, Spiritualists' National Federation, Manchester; Mr. Alfred Kitson, Hon. Sec., British Spiritualists' Lyceum Union, Dewsbury; Mr. George Spriggs, President of the Lyceum Society, Melbourne, Australia. Also from, among others, Mr. David Gow, Mr. and Mrs. W. J. Lucking, Mrs. M. Brinkley, Mr. and Mrs. A. V. Bliss, Mr. and Mrs. A. Glendinning, and Mr. John Waddington, of London; Mr. and Mrs. Venables, Walsall; Captain and Mrs. Thompson, and Captain and Mrs. Bain, Aberdeen; Mr. G. E. Aldridge, Weston-super-Mare; Mr. John Lamont, Mr. and Mrs. S. S. Chiswell, and a telegram from Mr. and Mrs. William Davis, Liverpool; Mr. Rees Lewis, Cardiff; Mr. and Mrs. Partick, Athlone; Captain J. T. Ranton, North Shields; Mr. Lewis Hall, Jarrow; and Mr. and Mrs. Thomas Blyton, London.

The list of presents included: Flowers for decoration, and in the form of bouquets, from Miss N. Dixon, Miss Porter, Mrs. Gilbert, Mrs. Fell, Miss Dickie, Mrs. Westphall, and Mr. and Mrs. Brearley. Two silver candlesticks (Indian), Mrs. Swanston. Six silver afternoon tea spoons in case, Mr. and Mrs. William J. Lucking. Silver sugar spoon and silver preserve spoon, Mr. and Mrs. Nevatt, Liverpool. Silver bowl and spoon (Indian), Miss Cartisser. Silver mounted preserve dish, Misses J. and N. Dixon. Silver pickle fork, Miss L. T. Walton. Silver sugar spoon, Mrs. Moffat. Silver brooch, Captain and Mrs. Bain, Aberdeen. Silver fruit knife, Miss Amy Aldridge. Silver fruit bowl, Mr. and Mrs. J. T. Davis. Silver fern bowl, Mr. and Mrs. E. Barrington Nash. Silver cream jug and sugar basin stand, Miss Florence Morse. Plush covered photo album, Mr. T. and Miss Shorter. Silver tea infusing spoon, Mr. George Spriggs, Melbourne. Silver thimble, Miss Sparey. Set of four silver salt cellars and spoons, in case, Mr. H. Rumford. Silver Columbian half-dollar and new crown piece, Mr. H. W. Armstrong, Washington City, U.S.A. Set of handsomely mounted carvers, meat and poultry, in oak case, Executive of the Marylebone Association of Spiritualists. Silver tea pot, Dr. J. Mack. Three silver table spoons, Mr. B. D. and Mrs. Godfrey. Two Venetian glass flower-stands, Mrs. Westphall. Gold keeper ring, Mr. Morse to Mrs. Morse. Set of gold sleeve-links, Mrs. Morse to Mr. Morse.

Among the company present were: Mr. and Miss Shorter, Miss A. Rowan Vincent, Mrs. Swanston, Miss Cartisser, Mr. E. Dawson Rogers, Mr. and Mrs. W. T. Cooper, Mr. Leigh and Miss Alice Hunt, Miss Porter, Mrs. and Miss Westphall, Mrs. Fell, Miss Dickie, Miss Jessie and Miss Nelly Dixon, Mr. Parker, Miss H. Withall, Mr. H. Withall, Mr. and Mrs. J. T. Davis. Mr. and Mrs. E. Barrington Nash and Master Nash, Miss Sparey, Mr. J. J. Vango, Dr. J. Mack, Hon. W. H. Armstrong, Mr. H. Rumford, Mr. Tylar, Birmingham; Miss Irene Lloyd, Dr. Jagalski, Miss Brinkley, Mr. Wilcher, Miss Amy Aldridge, Weston-super-Mare; Mr. and Mrs. B. D. Godfrey, Miss L. T. Walton, Miss F. Morse, &c.

THE BURNS PORTRAIT SOCIETY.

Mr. E. Barrington Nash, whose name will be known to some of our readers, has forwarded us the preliminary particulars of the Burns Portrait Society, an undertaking projected by himself. The main objects of the society appear to be researches into, and the collection of, records relating to the personality and portraiture of Robert Burns. Mr. Nash's personal investigations in this direction are associated with certain incidents of psychical interest, which have been recorded in 'LIGHT' and elsewhere, and it is this consideration which induces us to notice in our columns what otherwise would be an irrelevant matter. As the acting honorary secretary of the projected society, Mr. Barrington Nash may be communicated with at his residence, Ellerslea, Fulham Park-gardens, London, S.W., by those of our readers who are interested in the subject.

No effort, whether for good or for evil, is ever lost. Those who have reached out in their imagination towards a high ideal on earth will find it in Heaven; those whose desires have dragged them down will sink to the level of their desires.

REPRESENTATIVE APPARITIONAL FORM TRANSFERENCE.

BY QUÆSTOR VITÆ.

(Continued from page 488.)

SUBJECTIVE APPARITIONAL-FORMS.

Thought-transference being itself noumenal, may entail a visual phenomenon of sufficient intensity to be mistaken for a phenomenon of sense-relations. All phenomena are the result of noumenal relations; but I have previously shown that perceptual re-action may be presented from within (or transcendent modes) as well as from without (or subordinate modes). No doubt crystal-gazing and other visions are constituted by the phenomenal presentations entailed by thought-transference, and, no doubt, the thought-current, or noumenal mediacy, may be reflected either through a disembodied or an embodied spirit. In each case the noumenal quality transferred will entail perceptual phenomena in the sensitive. Of course, all 'phenomena' are really subjective, i.e., mental, objects. But we find that some phenomena may be presented in a thought-bearing life-current which transcends space, mediating its content into subliminal perceptual immediacy in the sensitive from within, while in other cases the thought-life current may be projected to the subliminal earth sphere, and there used to build up an apparitional representative form, which is external, or mediate, to the sensitive's subliminal-self (and yet internal or transcendent as regards sense perception), and from there relates itself with the subliminal perception of the sensitive. In the case of the thought-transferred phenomenon, the relation is presented from within the self of the sensitive in the mode of a current, which flows through him. As the transmitting circuit is itself vital, it is conceivable that it may act through the organism of the sensitive, just as his own nervous vitality will do, and from the brain command either speech or writing. This is, indeed, fully illustrated on our own plane in hypnotism. Thought-transference from spiritual planes is effected by the same mediacy, i.e., life-current, but entails the transcending of space (which does not limit thought), and the juncture of two degrees or octaves of being, which, in our universe, and in most men, are still discrete. That the mediating circuit is itself vital is further illustrated by Mons. de Rochas' experiments in exteriorisation of sensibility, also in mesmeric treatment, massage, &c.

MAHATMAS.

From all that we can learn with regard to the so-called 'Mahatmas,' there appears to be no possibility of distinguishing them from the apparitional-forms known to mediums as spirit guides. It is claimed that these apparitions represent embodied spirits, or living men, but, so far as I am aware, no evidence has been produced in support of that claim. If some credible witness who had often been visited by the apparitional-form of 'Masters' had come forward and testified that he had subsequently met the embodied original of the apparitional-forms, and had laid the evidence before the public as to what proof he had obtained of the identity of the original with the apparitions, then at least we would have some *data* to estimate. Until some such *data* are forthcoming there is no apparent reason for excluding the more reasonable and probable hypothesis, that the originals of such apparitions are the discarnate spirits of some ex-Indian occultists, who may still be imbued with, and consequently teach, the occult theories they entertained when embodied.

Supposing even that satisfactory evidence of identity were forthcoming at any time, then I venture to say that it will be found that the embodied occultist is determined, is acted upon from inner planes in accordance with the process I have indicated, and that his normal consciousness is entranced, most probably, during such experiences, which consequently cannot pertain to his normal self; to his normal memory. No embodied human being while dwelling in the circumferential macrocosmic state can volitionally and consciously function in his central degree or principle; the degree or principle of consciousness functioning in any and all microcosmic units must be in relation to the macrocosmic state he or they occupy in the great circle of becoming. While occupying the circumferential macrocosmic plane the perception functioning in man must be correlative, i.e., peripheral in mode, namely, sense-related. If any intra-normal degree or principle is made to function in man, it is the

effect and consequence of a stimulus in related mode being applied to that degree of the self from a being occupying the correlative macrocosmic state or plane. This process must apply to all human beings, whatever titles they may choose to attribute to themselves. There is but one process: that of the universal, which acts in all its unit-selves, of and by which alone these are constituted and determined, and which is the sole Reality thereof and therein.

TRANSFERENCE OF ENERGY.

I have previously stated that the relating circuit or life-current constituting the mediacy of thought-transference carries inherent polarity. The recent experiments of Mons. de Rochas confirm the fact that the auric emanation which flows from our bodies is polar and dynamic. The reflection of thought from higher planes to this is therefore effected by a vital mediacy which carries energy, and may manifest attraction and repulsion, or gravitation and levitation. A life-current consciously determined through space, and directed and propelled through an embodied sensitive, may consequently act upon the static distribution of polarity in a thing, and temporarily disturb that polarity, producing a vibration which will be perceived as sound, raps, &c. Objects may be moved even as the planets are moved and controlled by the same forces in the macrocosm. I may quote from Professor E. Coues on p. 138. 'We have excellent examples of repulsion at finite and very sensible distances in the magnetic field, or between similarly electrified bodies. The force of repulsion operating at sensible distances, between sensible molar masses, is identically what I mean by levitation.' And this, I say, can be effected intelligently, by means of the electro-vital process or circuit.

Most Spiritualists now recognise that matter is spirit externalised into states of density. 'Nature,' says Hegel, 'is the extreme self-alienation of spirit, in which it yet remains at one with itself; that extreme of possible opposition, through which alone it can fully realise itself.' Recent scientific speculation presents matter as a mode of resistance in and of a universal medium. This universal element or medium, I say, is vital-consciousness, and matter is life (not-self) densified by, and in, its process of mediacy through selves; by which process our surroundings come to reflect our states; by which process the earth reflects the image of man (in subordinate nature-modes), even as man reflects the image of his makers, i.e., the Elohim. If this is so, then it follows that a vital or life-circuit, carrying implicit idea or determination, being itself of the same identic element (though differing in mode), may act upon and modify the states of matter, and produce its temporary rarification or tenuity, and thus effect the passage of solids through solids; or temporary disintegration and reintegration.

If we admit, as we must, that the Universe is a coherent, integral, logical, intelligible unity, we must admit universal law, i.e., we must admit *one* law, as manifesting in modes correlated to its various included spheres or degrees of expression. Further, we must admit that the law applying to it as a unity must apply equally with regard to its integral units. There can be no exceptions, as exceptions would imply accident, disorder, disruption, chaos. Consequently, unless we can find some parallel expression in macrocosmic law confirmatory of our microcosmic apprehension of law, it is probable that the latter are misconceptions.

This macrocosmic confirmatory evidence of the process of mediacy I have advanced, is manifested in the permanent life-circuit flowing from the sun to the earth and the other planets, in which relation the sun stands both as logical prius to the latter, and as positive or outflowing life-pole to the latter negative recipients. The inherent polarity implicit in this electro-vital circuit manifests in attraction and repulsion, and gives rise to what scientists call gravity, by which the planets are maintained in their mutual cosmical order and equilibrium.

It is probably within the field of the opposing and relating forces of attraction and repulsion that the solar system has been created and is maintained in equilibrium, in what must previously have been uniform space, or life in solution. It is probably the action and re-action in opposition and relation of the same force, i.e. polarity, that maintain the integrity of finite selves, which would otherwise also lapse back into the ocean of unindividuate life, or undifferentiated unity. Thus the process inherent in knowing and in being appears to be identical and inseparable. Solar systems and finite selves are maintained by the same process of opposition in relation as that in which thinking occurs, which fact in itself confirms the conscious accomplishing of design in nature. And thinking again, or the birth of an idea, implies reception by mediacy prior to conception and ultimatum, even as occurs similarly in the birth process of a conscious self, and life is the vehicle and mediacy of both.

(To be continued.)

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SPIRITS AND SPIES.

A great many clever people are asking why the spirits do not tell the police who has got those silver ingots. But what they really mean is: 'See now, what frauds your mediums are: they cannot find out a simple fact which, according to you, millions of spirits know.'

We admit the difficulty, but we entirely deny the sense of the inference. If there is a spirit world, there are laws that govern it: and it may be quite against the law to save some fools trouble. If people will load up their silver ingots, and then leave the van unguarded in the streets and go inside a coffee-shop to breakfast—and probably do that with a regularity which is as punctual as it is idiotic—all we can say is that no well-regulated spirit would interfere to save the idiots from reaping what they sowed. The lesson has to be learned, and it may not be properly learned yet—at all events on the large scale. And, as for the detectives, it may be highly necessary that their wits should be sharpened.

In the meantime, is it quite certain that they have received no help, direct or indirect, from the unseen people? These clever questioners do not seem to know the A. B. C. of spirit help. They imagine that there is no way but a medium and a message. Have they never heard of Telepathy or Thought transference? Life is full of 'curious coincidences,' 'lucky accidents,' 'happy thoughts,' 'strange confessions'; and we have very strong reasons for saying that the spirit-people have much more to do with these than the clever, 'practical people' are aware of. Perhaps the spies will be helped just as much as is good for them.

But shall we be revealing 'the secrets of the prison house' if we say that the police know a great deal more about the help of the mediums than they care to make public? We could name a head of the constabulary in one of our large towns who, for several years, got help from a clairvoyant in baffling cases where detection was difficult. But what happened? Some years after, 'a ruler arose who knew not Joseph,' and the clairvoyant was prosecuted and imprisoned for that elastic offence 'fortune telling.' And yet it is within our personal knowledge that between the time when the police employed her and the time when they persecuted her, a Queen's professor of science and an eminent local physician tested her, and found her possessed of marvellous clairvoyant powers.

Now this ought to suggest several things to our clever questioners concerning these missing ingots. For instance; have we—i.e., has Society—gone the right way to work in developing possible mediums? Suppose we admit, for the sake of making a move, that our mediums are an uncertain and tantalising set;—given to telling us what we do not care to know, and hiding from us what we would give our little

fingers to know; what right have we to expect anything different or better? Society has done its best to turn mediums into so-called 'witches.' It has made it just as hard and just as disagreeable for mediums as it could; and it has not entirely repealed the cruel old Hebrew mandate—'Thou shalt not suffer a witch to live.' We do not say that this is a true description of our mediums: we only say we take Society at its word for a moment, and then we ask Society what right it has to expect a business-like and prompt deliverance concerning its blessed ingots?

No: if the spirits help the spies they will do it in their own way; and they may be just as anxious to avoid being recognised in the affair as we are to bring them to the front: and it may be a first necessity to help only behind the veil. For what would the consequence be if the unseen people came in to openly save us from our follies and dulness,—say, to take care of our ingots when we almost offer them to thieves, or to find them when we fail to do so? Only one thing would be certain to happen: we should slacken care, and take our ease, and let prudence drift, and sink down into a kind of slush of stupidity. It is not always a kindness to a pupil to do his sum for him. Is it ever?

But, for all that, our candid opinion is that Society has suffered, is suffering, and will suffer woful loss because of its foolish neglect of the wonderful gift of God we call clairvoyance or mediumship. We are, in that matter, as wasteful as we should be if, having a rich orchard, we refused to even unlock the gate, but contented ourselves with flinging over the walls our broken bottles and empty tins.

When the world is ready for it, it will see and accept its great inheritance. Probably the two things will go side by side:—its readiness (or preparedness) and its vision: and probably this is best. Until the world is really prepared for mediumship, it might use it only for the betting ring or the Stock Exchange—or to find ingots. But the unseen people have probably ideas and a policy of their own.

CONVERSAZIONE OF THE LONDON SPIRITUALIST ALLIANCE.

A conversazione of the members and friends of the London Spiritualist Alliance will be held in the Banqueting Hall, St. James's Hall, on the evening of Thursday, the 24th inst., when Miss X., of 'Borderland,' has kindly promised to deliver an address on the question, 'Where Shall we Draw the Line?' Particulars are given in an advertisement in another column.

A ticket of admission will be forwarded to every member. A visitor's ticket will also (on application) be placed at the disposal of any member who may desire to introduce a friend. Such ticket must bear the name of the visitor, and also of the member by whom the introduction is given.

The minimum annual subscription of membership of the Alliance is one guinea, payable in advance, on January 1st in each year; but subscriptions paid after October 1st in any year are taken to include membership from the date of the election to the end of the next succeeding year. Applications for membership may be sent to the secretary, Mr. B. D. Godfrey, 2, Duke-street, Adelphi, W.C.

CREEDS AND DOGMAS.

Creeds and dogmas are built up. They are the work of man, pure and simple. They come from organisation, and the desire for strength, power, and importance. All the great religions, doubtless, have the same intention, love of man and of God, and His adoration and worship. But they prescribe many things more. Each form of belief, according to men, must have compactness, unity, and concert of action. From this idea have followed given forms, tenets, ceremonies, fast and feast days, all more or less pretentious and exacting. These are the built-up additions to the great fundamental principle above enunciated, alike the aim of science, and of all forms of religion. The heart and the thoughts of man; purity, love, unselfishness; the simple teachings of the loving Sermon on the Mount by the gentle Christ; and man bowing in the silence of his chamber to the supremacy of God; these are all in all.—From 'Matter, Force, and Spirit' (Putnam's Sons).

MORE LUCIFERIAN PHENOMENA.

LEVITATION EXTRAORDINARY.

I have received from Paris the second volume of 'Le Diable au XIX^e Siècle,' but before citing further the author's testimony, I must say something of its evidential value. In my judgment, I confess, it grows. It is something that we now know the true name of the witness, that he really is a French physician, and that we may presume him to be, or to have been, as 'Dr. Bataille' professed, a medical officer in the service of the Messagerie Company. His reputable character and his sincerity seem fairly inferable further from the fact that ecclesiastics, and others of unquestionable respectability, are willing to associate themselves with him and with his work, which is now carried on by 'La Revue Mensuelle.' Moreover, Miss Diana Vaughan, against whose honour no suggestion has been made (as far as my information extends), even by her late associates and present enemies, the Palladians, has at least tacitly assented to the statements concerning her made by Dr. Hacke ('Dr. Bataille'), with whom she appears to be on friendly terms. She has, indeed, expressly declared to him the fact of her 'possession' (correcting his opinion to the contrary, already cited in 'LIGHT' of September 14th).^{*} She had also previously corrected certain errors of date in 'Dr. Bataille's' statements affecting her, merely adding that as to the rest she was indifferent. How much she will herself tell the world in her forthcoming avowals remains to be seen. But neither before nor since her conversion has she as yet contradicted 'Dr. Bataille' on any essential point. What her own responsibility may be worth from the evidential point of view is, of course, another question. At present we must take it (1) that she is admittedly an ex-Grand Mistress of the Palladium; (2) that she adds her testimony to that of 'Dr. Bataille' (nor does he otherwise stand alone) to the fact of Lucifer-worship in high occult Masonry, and that her 'conversion' is expressly from that cult; (3) that she does not deny the extraordinary phenomena alleged in connection with her 'possession.' Against all this, so far, we have only the vague suggestion of a Jesuit conspiracy, and the opinion (cited in the 'Freemason' of September 28th, from the 'Catholic Times') of the Catholic Bishop of Charleston, and of Monsignor Quigley, Vicar-General of the diocese, that the charges of 'Devil-worship' against Charleston Freemasons are unfounded. But when it is a question of the most secret proceedings of a secret society, the opinion of outsiders, however eminent and disinterested, can have little weight. Probably on October 12th, 1307, the day before the sudden arrest of the Knights Templars in France, the least of the charges against them would have been repelled as absurd and incredible by the whole public opinion of Christendom.[†]

The fact that Miss Vaughan is now before the public, and that her (at least tacit) admissions reinforce the testimony of Dr. Hacke, makes me select, from the multitudinous phenomena recorded by the latter, some of those in which she was concerned.

^{*} 'My dear doctor,' she said to the author in December, 1893, 'if you call "latently possessed" those persons who, without aid of magnetism or of an Elect Magnus, of themselves obtain penetration by a spirit of light, know that for at least a year past I have been as much possessed as Sophia (Walder), if not even more.' As it must seem strange that so long before her conversion Miss Vaughan should have been on terms of friendship with the exposé of Palladism, it must be explained that they were already allies in opposition to the successor of Albert Pike, Adrian Lemmi, though differing on the wider question of the divinity of Lucifer. The Palladians were at that time more excited by that internecine controversy than by their common opposition to Christianity.

[†] It is true that the guilt or innocence of the Templars is still one of the vexed and apparently insoluble questions of history. But no defender of the Order would now rely on the incredulity with which, even after the arrest, the public at first heard the allegations against them. And yet the risk of leakage of their secrets must have been incomparably greater in the case of a society so exposed to observation as the Templars, than in that of the esoteric lodges (if they exist) of Masonry.

I pass over the explanation given by the author of the means by which, even after his publication had commenced, he was still able to enter lodges of the Palladium, and I proceed at once to his accounts of what he there witnessed with Miss Vaughan at comparatively recent dates (1893-4):—

It was in one of the triangles most fanatically addicted to the Luciferian faith, and the question was therein debated, with hesitation, as to the approbation to be given to the revolt of the high American Masons against Lemmi. Carducci, Bovio, Hobbes had sent letters assuring us of the complete regularity of the proceedings at the secret convention; Findel had written that it was necessary to yield to the accomplished fact; Goblet d'Alviella had expressed his opinion in favour of Lemmi. The Grand Master of the triangle, perplexed, was nevertheless on the best terms with the defenders of the cause of Charleston. Some Palladists there suggested that, as nothing in Palladism happened except by the will of the good God, refusal to recognise the election (of Lemmi) of September 20th, 1893, might entail grave consequences in what concerned the magical operations of the triangle.

'What do you mean?' cried Palacios, who had accompanied Miss Vaughan to the meeting, where all had come to collect valued adhesions to their anti-Lemmi campaign.

'We mean,' it was replied, 'that if the good God is truly with the Grand Master of Rome (Lemmi), as he affirms, to combat his election will not be the means of attracting divine favours.'

'But the good God has not withdrawn from us!' exclaimed the Grand Mistress of New York (Miss Vaughan).

So this was the reason of their falling-off, of their hesitation to adhere to the vow of protestation; they feared punishment at the next Hermetic séance; that the spirits of the fire would cease to protect them and would give them over to the violence of the hostile spirits (maléachs). The reader will not have forgotten that, in the Luciferian supersitition, the maléachs are the demons who appear in hideous shapes and assault those present, and who are then called the spirits of the kingdom of Adonai.

Palacios invited Miss Vaughan to demonstrate to these alarmists that Lucifer had not abandoned the side of Charleston.

'If the good God is not with us,' he said, 'the first to be abandoned would be our sister Diana, since she is the soul of our resistance. Will our sister submit to an ordeal of the grand rite?'

'Willingly,' said Miss Vaughan, 'I am certain of the heavenly protection of the genii of light.'

She desired a serving brother to fetch her a cab; she would go to her hotel and bring her talismans.

Her absence was brief. During the interval some invocations were recited in chorus. Miss Vaughan soon returned, holding in her hand a small flat box.

She took from it a superb red rose of a wonderful freshness, and a little tambourine. They were the two talismans she used for ecstasy. [I omit the description of the tambourine, the symbolism of which is not quite clear to me.]

Diana by a gesture required silence; she was in the midst of the hall. The chant of the ritual was stopped, all standing up, attentive; perfect silence.

Miss Vaughan bent her right knee to the floor, and placed the red rose in her bodice. Then turning lightly round, she held the tambourine for a moment above her head with her left hand, and then lowered it by degrees till her lips touched the silver star.

She kissed it gently.* Then, extending her arms, she took the tambourine in her right hand, and shook it; the little metallic pieces, clashing, produced a singular vibration, a strange, crystalline harmony. Reversing her position completely without falling, as if she had been sustained by some one invisible, on whose arm her body reclined, she threw the tambourine into the air; the magic object whirled, mounting to the ceiling, against which it struck, the blow producing a long muttering, as of distant thunder; it then redescended gently, as gently as a sheet of paper in a light breeze; not touching the floor, it remained a mètre above it, turning round, shaking, and tinkling about Diana, who now had both knees bent, but her feet alone resting on the floor, all her body prone and unsupported, her hands crossed on her breast in the sign of the Good Shepherd.

* It was a star with seven radii; in the centre the letter A (Asmodeus?) in gold.

Then, in that position, looking over her right shoulder, she regarded the spectators on that side with an aspect of more than human sweetness. The ecstasy commenced.

Her feet left the floor, coming to the level of the rest of her body, and she was thus now completely extended, prone in space. The tambourine, like a magic butterfly, continued shaking and turning round her.

Now, keeping her horizontal position, Diana was gently raised, accompanied in her upward movement by the tambourine, which turned, sprang, and tinkled. And while she mounted, mounted, we heard a melodious concert of voices, as of invisible sirens, singing words not belonging to any tongue.

All this stopped when the ecstatic arrived at a certain distance from the ceiling. The tambourine placed itself under her head, like a pillow. A vivid light environed Miss Vaughan up there. A curious thing was that her dress did not hang down; it was as if body and dress had been of one piece.

She remained thus motionless, suspended in air, for nearly a quarter of an hour. The silence was from time to time interrupted by mutterings of thunder, always from afar.

Then she redescended, with the same slowness as in rising, and when half-way down remained at that stage for another quarter of an hour. Then, still very gently, her body assumed the vertical position, head downwards, without any disturbance of her clothes. Then she revolved, next lying face downwards, then resuming the vertical position, but this time with the feet towards the ground; and finally, with eyes wide open and fixed, her body keeping its upright attitude, she again took her tambourine with the left hand, while with the right she took the red rose from her bodice, and passionately inhaling its perfume, descended entirely.

She was standing like the rest of us, her feet in contact with the floor; her eyes had again their natural look; she rubbed them, as if awakening from a delicious dream, embraced the silver star of her tambourine, and said to us in a tranquil tone:—‘My friends, sisters and brothers,—Oh! that you had my happiness!’

She went up to Palacios, grasped his hand, and took a seat beside him.

At that moment, the tambourine and the rose, of their own motion, precipitated themselves into the casket, which closed of itself. The demonstration was over; no one in the triangle dared suggest again that the powers of the fire had deserted the cause of Charleston.

I reserve the narrative of the evocation of Miss Vaughan's double to next week, or when it may be convenient to the Editor to insert it. C. C. M.

RECEIVED.

- ‘The Windsor Magazine,’ for October. (London: Ward, Lock, & Bowden. Price 6d.)
- ‘The Agnostic Annual,’ for 1896. (London: W. Stewart & Co., 41, Farringdon-street, E.C. Price 6d.)
- ‘The Arena,’ for October. (London Agents: Gay & Bird, 22, Bedford-street, Strand, W.C. Price 2s. 6d.)
- ‘The Lyceum Banner,’ for October. (London: J. J. Morse, 26, Osnaburgh-street, Regent's Park, N.W. Price 1d.)
- ‘Reaction!’ A Criticism of Mr. Balfour's Attack on Rationalism. By KARL PEARSON. The Bijou Library, No. 7. (London: William Reeves, 185, Fleet-street, E.C. Price 4d.)
- ‘Obeah Simplified, The True Wanga. What it really is and How it is Done.’ By DR. M. D. CASSECANARIE. (Published by Mole Bros., Printers, Trinidad, B.W.I. No price stated.)
- ‘Heaven Revised.’ Personal Experiences of Life After Death, through MRS. E. B. DUFFEY. (Manchester: The ‘Two Worlds’ Publishing Company, 18, Corporation-street. 6d.)

MADNESS AND CLAIRVOYANCE.—We cull the following from a daily paper. It is too suggestive to require any comment from us:—“A woman who has had a great deal to do professionally with the insane and with their treatment says that nothing has more impressed her in this strange and interesting people than the clairvoyance which they undoubtedly display. Often she has been told of occurrences in another part of the building which the mad narrator had no possible natural way of learning, and which were exactly correct as related.”

THE SOCIAL POSITION OF GHOSTS.

The ‘Newcastle Daily Leader’ has a slightly chaffing but really serious article on what it cleverly calls ‘the social position of ghosts.’ With the spirit of it we entirely agree, and find not a little ripe wit and wisdom in it. It runs something like this:—

We are getting used to such things, just as we are getting used to the electric light, the telephone, the great Conservative majority, or the new woman. Time was when a number of cold and disdainful intellects professed themselves sceptical about these manifestations. Those who believed in ghosts, or professed to have seen them, were treated as if their intelligence or veracity was open to suspicion. We have changed all that. It is the age of the Psychical Research Society, of ‘Borderland,’ and Mr. Stead. The question no longer seems to be whether there are ghosts, or whether they are in the habit of visiting us from time to time in our human sphere, but what are we to do with them. When a ghost is good enough to become visible to us, it is entitled to all the usages of human hospitality.

The next step to be taken in regard to ghosts, indeed, is to encourage them to come amongst us. The age of doubt is past; the age of search and inquiry is almost over; what is now to be inaugurated is the age of familiar and cheerful intercourse. Up to the present, it is no exaggeration to say, ghosts have not had a fair chance. When they have not been received with scepticism and derision, they have been received with aversion and horror. In this respect, perhaps, we have been influenced rather by modern than by ancient literature. Most of our ghost stories are filled with gloom and terror. Shakespeare himself, who has introduced ghosts, as he has done everything else, with noble authority and power, has not taken care to make his apparitions attractive. They ‘harrow us with fear and trembling.’ In ‘Hamlet’ and ‘Macbeth,’ in ‘Richard III.’ and ‘Julius Cæsar,’ they present themselves grim, unhuman, menacing, ominous, or so pathetically miserable that we say with Hamlet himself ‘Alas, poor ghost!’ It is not so in Homer. His ghosts, or apparitions wear a friendly aspect. They present themselves as dreams which summon the hero to new conflicts, give him useful advice, or warn him of some danger close at hand. Pliny even tells us that it was in obedience to the suggestion of some such visitant that he undertook to write his account of the German wars. It is the ancient mood of cheerful acceptance rather than the modern mood of terror and dislike that we ought to cultivate. We seem to have reached a point in the world's history, in fact, when it is desirable to find a use for our ghosts. At present, so far as we are able to judge in such matters, they are a vast society of unemployed. The first thing to be done is to get rid of the ancient superstition that a ghost is necessarily a disagreeable being. Whether it is or not depends on circumstances. A disagreeable man will most probably be a disagreeable ghost; but there is no reason in the world why the average apparition should not be as pleasant a companion as the average human being.

SPIRITUALISM AND THEOSOPHY.

Mr. Herbert Burrows' letter, announcing his resignation as a member of the Theosophical Society, afforded the ‘Echo’ an opportunity a few evenings ago of having a spiteful thrust at Spiritualism. The tendency of the uninitiated to confuse Spiritualism with Theosophy is certainly very curious, and judging from experience, we should say that the ignorance denoted by a blunder of this sort is regarded as the best qualification for criticising the merits and *bona fides* of both systems. However, with an impartiality that goes far to atone for its fault, the ‘Echo’ on Saturday last printed an able and outspoken letter of protest from Mr. John Kinsman, of Clissold Park, in the course of which he says: ‘Spiritualists do not ask for a blind, unreasoning faith, but merely for fair play. They ask that people who have never spent five minutes in investigating their claims should have the decency not to dogmatise on the matter. We thoroughly endorse these remarks, particularly the last one. If the attitude recommended in that sentence were generally adopted, the battle would be more than half won.’

To know that there are some souls, hearts, and minds, here and there, who trust and whom we trust, some who know us and whom we know, some on whom we can always rely, and who will always rely on us, makes a paradise of this great world. This makes our life really life.—JAMES FREEMAN CLARKE.

LETTERS TO THE EDITOR.

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

Photographing the Magnetic Aura.

SIR,—With the object of personally investigating the phenomenon of the effect of the magnetic aura on a sensitive film, and hoping thereby to throw some light on (so-called) spirit photography, I tried the following experiments: In a dark room I placed a strong electro-magnet so that its poles were touching the sensitive film of a Lumière plate. I sent a powerful current through the coils of the magnet for twenty-five minutes. On developing the plate there was no result. I placed a permanent magnet with one pole in contact with the film of one plate and the other in contact with the back of another plate, and left it for two hours. There was again no result. Will some one be kind enough to inform me under what conditions Mr. Traill Taylor succeeded in photographing the magnetic aura?

Paris.

C. H.

[Our correspondent will oblige by sending us his name and address, in confidence.—ED. 'LIGHT.']

The Westminster Catholic Procession.

SIR,—The vision of a Catholic procession, described in your issue of June 8th last, seems to have been not singular. But there is one particular which your correspondents seem to have lost sight of, viz., that the words heard so distinctly and noted so faithfully express a form of the Trinity, which, while not contradicting, is infinitely more rational and intelligible, and altogether higher than the form we are accustomed to hear. We have first the form of the West (Egyptian), 'Father, Mother, Son'; and then we have the further developed form of the East (Hindu) of 'Father, Spouse, and Son,' with their feminine aspects of 'Mother, Bride, and Maid.' Now, how comes it that resurrected priests and monks of a thousand years ago sing words now which they never publicly sang then, and which even now are only to be found in the recorded devotions of some Catholic saints? Are we to take it that these priests and monks have learned in the unseen another theology? Or that this apparition in Westminster is for the purpose of communicating it to their brethren and to humanity in general, with the view perhaps of a re-union of all Churches and faiths on a broader and more philosophical basis than perhaps has occurred to the mind of the Supreme Pontiff of Christendom? M.A.

P.S.—It may be interesting to note that S. Ignatius and other canonised saints of the Catholic Church put forth the Eastern (Hindu) development, while Maitland and others of the Western Esoteric school have a preference for the earlier Western (Egyptian) form. Both, however, come to the same thing and express the same truth.

Materialisations.

SIR,—Your Hamburg correspondent, 'R. S.,' raises an interesting question, but it does not, I think, involve the difficulty which he seems to suppose. Recognising the fact, of which there has been sufficient proof, that a stain applied to the hand of a materialised form is frequently found afterwards on the person of the medium, he asks how it is that some of the white of the garment in which the apparition usually appears is not also found on the dark dress of the medium. But the cases are not parallel. Both the form and the garment of the apparition are materialised, and completely dematerialised, by the manifesting intelligence; they appear and disappear at his will. On the other hand, the colour applied to the hand of the apparition is an extraneous substance over which he exercises no control, and which therefore retains its normal physical conditions, staining whatever it touches. And, moreover, it does not always appear on a corresponding part of the person of the medium; applied to the hand of the apparition, it has been afterwards found on the medium's shoulder!

I have used the terms 'materialisation' and 'dematerialisation' in deference to the custom prevalent amongst Spiritualists, but I fancy that, in truth, we know little or nothing about the processes; and the spirits themselves seem unable to enlighten us, because, as they say, there are laws and powers in the other life of which it is impossible to impart to us an intelligent perception.

'R. S.' suggests that in securing mediums, so as to place any suspicion of fraud out of the question, silk threads should be

used instead of cords, because, as he says, 'it has often been proved possible for impostors to get free of the cords for a time, and to slip into them again afterwards.' 'R. S.' must excuse me for saying that it has never been found possible for any impostor, and not even for the most accomplished conjurer, to do anything of the kind, if the person who ties does his work intelligently; but if the conjurer is tied with his own cord, in his own cabinet, and on his own seat, and is himself allowed secretly to control a part of the process, then the tying of course becomes a farce. It is difficult to explain in writing how the tying *should* be done; but I have tied a 'professional exposé of Spiritualism,' and had the satisfaction of hearing him admit that he was helpless.

Silk threads, which 'R. S.' proposes, will not meet the case; they are so easily snapped by involuntary movements on the part of a medium when in trance. Strong narrow tape is far better.

VERAX.

'Le Diable au XIXe Siecle.'

SIR,—Allow me to say, in reply to your correspondent 'Hesperus,' that the supposed prophecy of St. Malachy (the authorship of which, by-the-way, is disputed) is expressly referred to in the book from which I translated. 'The Luciferian Occultists,' says 'Dr. Bataille,' 'say they are in agreement with the prophecy of St. Malachy, which assigns only nine successors to the present Pope. But they profess to be able to give the exact date at which the series will end, September 29th, 1999,' &c. Some months ago this alleged prophecy of the Irish saint, with the emblems given by your correspondent, was the subject of some interesting letters in the 'Tablet.'

I would further remark that the observations of 'Hesperus' on the temporal power, and on the 'astral' inspiration of 'Dr. Bataille,' are hardly yet to the point. I have concerned myself with the book in question only for the sake of its alleged facts, and their possible significance, if true. Is it true that there is in high Masonry an explicit Manichæism, and adoption of 'Lucifer' as the true divinity? Is it the fact that this is not only a speculative or traditional, but also a magical or operative cult, and that the extraordinary manifestations alleged have phenomenal verity? If I could say positively that these things are so, I might be able and disposed to present the antithesis, or opposite 'polarity,' quite otherwise than as it appears to 'Hesperus' (if his understanding of it is to be gathered from what he says of 'the pot and the kettle'), while agreeing, nevertheless, in principle with much that he says. As to 'Dr. Bataille' (whose real individuality is now known and admitted), I do not undertake the defence of his opinions; but it does seem rather wild to talk of his 'astral' inspiration in recording, with the utmost precision and circumstantial detail, facts of personal investigation and experience. If what he tells us is *not* fact, however, I should not have to resort to occultism for a term descriptive of his 'inspiration.'

Meanwhile, let me advise intending readers of 'Le Diable au XXIe Siecle' not to be turned away, as I nearly was, by the grotesque and ridiculous pictorial illustrations of devils and devilry with which the book is, unfortunately, disfigured; a vulgar feature, which gives it the appearance of being merely the 'penny dreadful' of effete superstition. C.C.M.

Spiritualism—or Hypnotism?

SIR,—Is there any vital difference between a subject hypnotically influenced and a medium under spirit control? This question we have been facing for some time, and many of your readers may be similarly placed. We are two investigators, one an acknowledged hypnotist, the other an avowed Spiritualist. When first we met this important question was discussed from our respective standpoints, and we decided to endeavour to investigate and elucidate. We formed a circle, at which Mrs. Z. was a sitter. For some time past this lady has shown signs of mediumship, but up to the time of sitting with us had developed but little. Mrs. Z., at our circle, was first hypnotised, succumbing readily to the will of the hypnotist. The preliminary experiments were of an ordinary hypnotic character, such as pricking with pins, fixing immovably the arms and mouth, and so up to this point ought to be regarded as hypnotism pure and simple. She was next commanded to give an address on 'Spiritualism,' which she instantly did. But her features and voice were altered, and she seemed quite another personality. Being further commanded by the operator to quicken the delivery, Mrs. Z. ceased mme-

liately, and, entirely apart from the volition of the operator, again became normal, with all the appearances of a medium recovering from control. To the hypnotist this was a unique experience, for whilst he has previously hypnotised hundreds of subjects such an event has never before occurred. That Mrs. Z. was in the first place hypnotised was certain, that she went beyond the operator at the close was equally certain. At the second sitting Mrs. Z. was again hypnotised, but this time, *without any command* from the operator, she commenced a most earnest address dealing with Spiritualism and Hypnotism. Since then the hypnotist met, in the street, outside a Spiritualist meeting place, a lady medium in an excited trance condition. Fixing his will upon her, and making just a couple of back passes, she became normal and tranquil. This lady and the hypnotist had never previously met. Does not this seem to suggest that Hypnotism is just Spiritualism *plus* material form, and Spiritualism only Hypnotism *minus* physical form? The question seems of great importance, and we should like the views of your readers on the subject.

9, Edna-terrace, Plymouth.

J. JERRET.

G. H. BIBBINGS.

Advice Wanted.

SIR,—Your well-known kindness and desire to assist investigators must be my apology for troubling you on this occasion, but I have no doubt that you, or some of your readers, will be in a position to guide us in a matter which has been the cause of some anxiety. About three weeks since I joined three friends in an attempt to investigate by means of the table, and in doing this we were careful to follow the rules printed in 'LIGHT,' some time since.

The sitters, two ladies and two men, I will describe thus: A., a lady, very nervous, on a visit to Bristol, and since returned to her home; B., a young lady, who seems to attract spirits of a high order, and who is developing as a clairvoyant, although she had no idea of Spiritualism until a few weeks since; C., a young man to whom Spiritualism is new; and D., myself, an investigator of about two years or so.

Our sittings have been very pleasant and profitable until Sunday September 22nd, when C. and D. sat. A spirit moved the table and at the same time a strange noise was heard like a disturbance or crumbling in the wall. This noise apparently started from a bedroom over-head, occupied by a youth about twelve years of age, the brother of C., and ended in the kitchen (basement), where some dust was afterwards found to have fallen. After some difficulty in the tilting of the table, the spirit informed us that he was St. Paul, and in answer to D. informed him that a friend of D.'s, who had been ill, was dead. This we have since proved to be untrue. The spirit told us not to sit again until the following Sunday (September 29th). We sat again on September 29th, when B. joined us. The same spirit controlled, and in answer to questions admitted that he had told us things that were untrue; also that he was bad and did not want to be better; further, that he came for the boy, C.'s brother, and intended to do him harm. B. could see a dark shadow on the left of C., which seemed to be trying to pierce C.'s head with something that looked like a spear. The spirit left and returned two or three times, and during his absence bright spirits were seen in the room by B. One friendly spirit spelt out the word 'bad' through the table, and two other spirits, friends of B., told us, through the table, to 'stop sitting,' which we did, and there the matter ends for the present.

Thanking you in anticipation, and enclosing my card, I beg to subscribe myself,

Bristol.

A TROUBLED INVESTIGATOR.

Trance and Premature Burial.

SIR,—The 'British Medical Journal,' in a recent issue, appears to cast a doubt upon the possibility of premature burial, but, unfortunately, there is too much evidence that this dreadful occurrence has happened again and again, and that the danger is real. Dr. Hartmann, himself, has collected upwards of seven hundred authenticated cases, out of which he cites over one hundred in his recent work, 'Buried Alive.' Bruhier, in his 'Dissertations sur l'Incertitude des Signes de la Mort et l'Abus des Enterrements Précipités,' gives accounts of one hundred and eighty-one cases, among which there are those of fifty-two persons buried alive, four dissected alive, fifty-three that awoke in their coffins before being buried, and seventy-two other cases of apparent death. The following celebrated authors have

also cited cases of premature burial, viz., Alexander von Humboldt, Hufeland, Altschul, Orfila, Buffon, Haller, Baco, Struwe, Kessler, Schuermayer, Harves, Fabricius, Schenk, Eschenbach, Thomassin, Forceps, Villanova, Wallroth, and many others too numerous to mention. Dr. Hartmann says: 'There is no truth so great that an ignorant person cannot deny it, but no one needs to go far out of his way to prove to his own satisfaction that cases of premature burial have often occurred, and may still occur; for, if he merely inquires among the circle of his friends and acquaintances, he will find some that have a sad tale to tell.' The following is a case that occurred in the vicinity of the place where the author resided: 'At the village of Merva, near Gorizia, a woman of the name of Scarlettari died in consequence of indigestion. In due time she was buried. On the following day someone passing through the cemetery, near the new grave, heard cries as if issuing from within the tomb. He reported the case to the police, who caused the grave to be opened, when it was discovered that the woman had just died, after a horrible struggle. Her body was still warm, and her arms and face were scratched and bleeding, owing to the vain attempts she had made to free herself.'

A friend of mine told me of a case that occurred in his own family, where a young lady who went to bed perfectly well was found in bed next morning speechless and immovable, and pronounced dead by the family doctor, and duly buried, notwithstanding the protests of relatives who refused to believe that death had taken place. No *post-mortem* was held, nor was there the slightest appearance of putrefaction up to the day of the funeral. It was supposed by the remonstrants that the case was one of trance or catalepsy, a peculiar disease in which even the most experienced surgeons find it by no means easy to distinguish from real death. When we consider the lax manner in which death certificates are at present administered, how, in most cases, only a cursory view is taken of the supposed dead, and in others the *ipse dixit* of watchers by the bedside is taken as proof, and a certificate of death sent by a messenger to the attending doctor, without the latter even having witnessed the death or examined the corpse, we cannot wonder that premature burials do take place, but that they are not more frequent. Discovery, however, is from the nature of the case very difficult. Cremation has been mentioned as a remedy, but it is one for the rich, or well-to-do families only. No practical suggestion, other than that of a surgical operation, has been made for the poor, who are also subject to fits of death-like exhaustion after fevers or overwork, as well as to catalepsy and trance.

If a tenth part of the time that has been devoted by the medical profession to micro-organisms, experimental inoculations, vivisection, and enforced vaccination, had been given to matters of vital importance, live sepulture would now be an impossible occurrence in civilised countries.

Clarendon-street, N.W.

JAMES R. WILLIAMSON.

Spiritualism and Christianity.

SIR,—One would think it impossible for such a question to be put by anyone who has had much experience in Spiritualism, as is put by your correspondent 'M. B. B.' I have not seen the startling statement he refers to and quotes, but to say that 'No spirit returning to us had found Jesus, or that Christianity were true,' &c., is absolutely opposed to facts and to the experience of advanced Spiritualists.

'M. B. B.' need only read 'Spirit Teachings,' by 'M.A. (Oxon.),' 'Heaven Opened' and other works, by F. J. Theobald, or 'Spirit Workers in the Home Circle,' to find that Christianity is taught and glorified by our spirit guides, and they were in no way misled by following the Master whom they have found and continue to serve.

VEGA.

SIR,—Permit me to express my great appreciation of Mr. Page Hopps's article in last week's 'LIGHT' under the above heading. My whole heart runs out to it. I came into Spiritualism ten years ago, with a very confident disbelief in the reality of Jesus of Nazareth. By a singular series of personal experiences, it has taken quite eight years to knock this scepticism out of me, and to-day my belief in His personality is absolute. I now find that He has been the instigator and inspirer of my rescue work for the 'imprisoned ones,' details of which have previously been given in 'LIGHT.'

And since His advent, what do I find Him to be? Just this: A mighty torrent of heavenly love ever flowing out to

'poor, poor, poor humanity.' Kindly allow me, through your columns, to make this my first testimony to the reality of that sublime and transcendent Spirit, Jesus of Nazareth.

PRACTICAL SPIRITUALIST.

SIR.—With your permission I should like to say a few words in the hope of allaying the apprehensions of 'M. B. B.' Your correspondent has evidently been distressed by what he has read in another paper, to the effect that the writer had had intercourse with many spirits who confessed that, in regard to their belief in Christianity while in this life, they had been 'sadly misled.' It is quite possible that the writer referred to gave an honest and true account of his experiences, but that need not disturb 'M. B. B.' I, too, have had a good deal of experience, through the instrumentality of very many mediums; and I can assure him, on the other hand, that many spirits who were earnest Christians in this life are earnest Christians still. Of course some Christians, on their first entrance into the other world, have been met by disappointment, from the circumstance that they had imbibed, while here, teachings of an extreme orthodoxy, which had led them to expect that, on their departure, they would at once be transformed into pure and holy angels and find themselves in the visible presence of Jesus—saved by faith, whatever their lives had been. Spiritualists are not alone in repudiating such doctrines—which are fast losing their hold on the more thinking portion of the Christian world.

Spiritualists, with few exceptions I should think, believe that, on entering the other life, a man finds himself very much the same man that he was here; and if he has cherished the errors to which I have referred, and rested on them as of the very essence of Christianity, he naturally concludes that he has found Christianity (that is, Christianity as he understood it) to be untrue. But he will have every opportunity for growth, in proportion as he desires greater goodness and more perfect light.

It should be borne in mind that the mere fact that a departed spirit has expressed a certain *opinion*, is no proof that the opinion so expressed should be accepted as correct. He speaks, as a man speaks here, according to the light that has reached him, and his own capacity of perception. He may have been an orthodox Christian here, and be an orthodox Christian still; or he may have repudiated every form of Christianity here, and repudiate it still. So that it is the height of folly to accept any teaching as absolute truth simply because a spirit has taught it. For there are, of necessity, as many creeds in the next world as in this, and each one is adhered to for a time; that is, till the spirit desires, and learns, to progress to a higher truth. How could it be otherwise? I presume that no Primitive Methodist expects, when he passes on, to find himself amongst Hindus, and no Unitarian amongst Roman Catholics. There, as here, the law must hold—*Similis simili gaudet*, birds of a feather flock together. There, as here, men will gravitate to, and will associate with, those with whom they are in sympathy—so long as the sympathy continues. It depends, then, upon the spirit-community with which a medium is in touch what teachings he receives and utters. So that, in short, Spiritualism *per se* has no special relation, and therefore no antagonism, to any creed, Christian or otherwise, being simply a knowledge that life continues after physical death, and that communion with the departed is possible.

SENEX.

A Curious Remedy for Insomnia.

SIR.—A discussion has recently been carried on in 'The Vegetarian' on the subject of the magnetic power of the cat, in which I think the readers of 'LIGHT' will be interested, especially those who suffer from sleeplessness. One gentleman writes:—

Allow me, as one who often has sleepless nights, and has tried everything you mention, to suggest a remedy which I have found above them all, and which you do not notice. It is simply to take a pet cat to sleep with one. Cats are the very best magnetisers and hypnotists, and the safest. To obtain the remedy, it will not do to take the cat into your bed and as soon as you have found relief neglect her. You must be kind to the cat before and after, and make her your friend. She will give you precious sleep, when all other remedies fail, and better than all put together. The cat is the truest friend of man, were man intelligent enough to know it. The Egyptians knew what we seem not to know. Do not force your cat to lie this way or that; let her take her own way. Do not even force her to come to you if she does

not wish it, but let her be in the room, outside the bed. Sooner or later she will come in and nurse you as no other animal can. Even to look into the eyes or even the face of a cat will often produce a feeling of drowsiness, leading to sleep. Cultivate the friendship of pussy, and you will never regret it.

As a pendant to the above, I may give the following incident which happened in my own family, and which shows how powerfully magnetic is the cat's influence on its prey. One morning my daughter (then quite a child), on going into the garden early, was surprised at seeing the favourite cat crouching on the ground, perfectly motionless, with its eyes fixed on a rat which maintained the same position opposite to her. So entirely was the latter transfixed by the gaze of its enemy, that it never moved when the child went quietly forward and gently taking up the rat by the neck, carried it into the adjoining yard. It remained quite quiet in her hand, but on being placed on the ground, and a man stupidly taking hold of it by the tail, it immediately turned and bit him, being by that time aroused from its stupor. That the ancient Egyptians held 'the harmless, necessary cat' in great veneration may be known from the mummied remains of the animal preserved in the British Museum and elsewhere. They were even in the habit of expressing their sorrow and respect by adopting outward signs of mourning when the family possessing a cat was deprived of it by death.

Paris.

ELIZA LUTLEY BOUCHER.

Theosophy.

SIR.—There are two points in last week's 'LIGHT' upon which I would like to say a few words. Your criticism of the caricature of 'The Doctrine of the Heart' now appearing in 'Lucifer' is entirely just and opportune. The wretched sentimentalism that has been appearing in 'Lucifer' for some time must, indeed, have made Theosophy stink in the nostrils of those who have been misled into thinking that 'Lucifer' is any longer a Theosophical magazine.

The degrading doctrine so properly exposed by you is entirely opposed to every principle of Theosophy with which I am acquainted. The Theosophical conception of the foundation of conduct is set forth in an article by 'A Master of Wisdom,' which appeared in 'Lucifer' during the time it was edited by H. P. Blavatsky:—

Seek communion and intercourse only with the God within your own soul: heed only the praise or blame of that deity which can never be separated from your *true self*, as it is verily that God itself, called the HIGHER CONSCIOUSNESS. . . . Reward and acknowledgment are in yourself and inseparable from you, as it is your INNER SELF alone which can appreciate them at their true degree and value. For each one of you contains within the precincts of his inner tabernacle the Supreme Court—prosecutor, defence, jury, and judge—whose sentence is the only one without appeal.

This healthy self-reliance, which H. P. Blavatsky so earnestly endeavoured to instil into her pupils, is the foundation of Theosophical ethics and ideals, and the fact that Mrs. Besant now promulgates the opposite doctrine shows the entire change that has taken place in her ideas.

The explanation of Mrs. Besant's present position and of her change of attitude to the leaders—living and dead—of the Theosophical movement, and her recent extraordinary conduct in the Theosophical Society, is to be found in a very simple fact, not generally known, but which will appeal very significantly to students of Mesmerism and Hypnotism. A statement of the fact will be found in 'The Path' for June last, p. 99: *Mrs. Besant permitted herself to be frequently magnetised by a Hindu, a gentleman of full habit, with a large appetite, and a meat-eater, Mrs. Besant being a vegetarian and an ascetic. Mrs. Besant promptly 'became a Hindu.'* Our Hindu happens to believe that certain leaders in the Theosophical Society are frauds. Mrs. Besant naturally adopts that belief, and travels round the Theosophical world agitating for their destruction. 'The Mahatma told me to' was her only answer to protests against this curious proceeding. Our Hindu mentions that he is a chela! At last (for the fifteenth time) the Place of Peace is found, and she casts herself at the 'Lotus Feet.' (*Vide 'Lucifer.'*)

Evidently, however, it suited neither the Hindu's nor Mrs. Besant's purpose to candidly state that she now taught Hinduism and had abandoned Theosophy. The deep-laid scheme to change the real purpose of the Theosophical Society, and destroy the work of H. P. Blavatsky and the promoters of the movement, would not thereby be served. Cunningly enough,

the method chosen was to foist exoteric Hinduism upon the Society and to call it Theosophy, thus deceiving those who place eloquence and Sanscrit terms before truth. And, immediately, we hear about Madame Blavatsky's mistakes and frauds, Mr. Judge's 'forgeries' (of the English handwriting of a personage who does not write in English), and Colonel Olcott's sins! And we are surfeited with accounts of her midnight inspections of 'my master'—how he looked, and what he wore, and how he smelt, and so on—and the utterances attributed to this apparition are from time to time given out to an astonished Theosophical Society.

No blame can be attached to Mrs. Besant, however. The wire-puller, and not the automaton, is the responsible party; and I sometimes find food for speculation in considering the relations of the Jesuits of Rome to the Jesuits (known by another name, perhaps) of sacred Benares, remembering that the methods of priests are ever the same.

With regard to the letter from Mr. Herbert Burrows in the same issue, in which that gentleman refers to 'deception, to which Madame Blavatsky was sometimes a party,' may I ask him for particulars? I have been a member of the Theosophical Society for many years, and have closely followed the activities of the movement. I have made a special study of the life of the chief founder of the society, paying close attention to the allegations made against her from time to time, but have never yet found evidence of one single act of deception or fraud, or cognisance of fraud, on her part.

59, King Henry's-road, THOMAS GREEN, F.T.S.
Primrose Hill, N.W.

SOCIETY WORK.

[Correspondents who send us notices of the work of the Societies with which they are associated will oblige by writing as distinctly as possible, and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions. No notice received later than the first post on Tuesday is sure of admission.]

DAWN OF LIGHT CIRCLE, FLAT 2, 52, WELLS-STREET, OXFORD-STREET.—Séances are held on Mondays and Wednesdays at 8 p.m. On Monday last Mr. Peters gave clairvoyant descriptions, all of which were recognised. Next Monday, Mr. Robson. Private séances by appointment. Free healing on Wednesdays, at 7 p.m.—M. HUBERT.

WELCOME HALL, 218, JUBILEE-STREET, MILE END.—Our first anniversary meeting was well attended. Mr. Emms, as chairman, gave an appropriate address, followed by one from Mr. Veitch, which was dedicated to the late Mrs. Marsh. The address was attentively listened to and highly appreciated by the audience. On Sunday, October 13th, Mr. Dale will lecture on the Bible.—E. FLINT, Sec.

SPIRITUAL HALL, 111, CLARENDON-ROAD, NOTTING HILL, W.—On Sunday last Mr. Robson's controls delivered a fine discourse upon the pioneers of human progress, the subject having been chosen by the audience. Mr. J. Kinnersley Lewis also addressed the meeting, general satisfaction being expressed by all present. Sunday next, at 7 p.m., Mr. W. E. Walker. Tuesday, at 8 p.m., Mrs. Mason.—J. H. B., Hon. Sec.

CARDIFF.—ST. JOHN'S HALL, ST. JOHN'S-SQUARE.—On Sunday last Mr. S. Longville gave an able and inspiring address on 'Some Objections Answered.' In a chatty and interesting discourse, Mr. Longville refuted the usual stock arguments against the phenomena of Modern Spiritualism. Many earnest inquirers were present, whom we cordially invite to become members of our society. On Sunday next Mr. Aldridge, of Weston, will occupy our platform.—H. G. A.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—'Do the Dead Return?' On Sunday evening Mr. Payne opened with an impressive address, and Mr. Beel, in a homely but forcible and convincing manner, dealt with the truth of spirit return. Before the conclusion it was notified to the audience that on next, and every succeeding Thursday evening, at 7 p.m., a reception will be held at the rooms, 35, Station-road, Camberwell, where all are welcome. Provision is made for capable persons being in attendance to answer questions on Spiritualism in general. At 8.30 p.m. on these evenings a lecture will be delivered, when discussion is always agreeable. Admission free.—W. P.

23, DEVONSHIRE-ROAD, FOREST HILL.—Our reopening took place on Sunday last, when we had a fairly good attendance. Our esteemed friend and fellow worker, Mrs. A. V. Bliss, addressed us whilst under control in a most interesting manner upon the necessity of being charitable and forbearing. We were reminded of the example set by the 'Nazarene,' who was ever returning good for evil, not sitting in judgment upon others,

and careful in all things to be charitable and forbearing. We were also reminded of our individual responsibility. The meeting closed with clairvoyance, ten out of twelve descriptions being recognised. Sunday next, at 7 p.m., open circle, Mrs. Bliss, psychometry. Wednesday October 16th, social meeting, at 8 p.m. Will secretaries please note that Mrs. Bliss is not accepting any platform work outside Forest Hill during the present year?—J. B., Secretary.

STRATFORD SOCIETY OF SPIRITUALISTS.—On Sunday next, Mr. and Mrs. Brenchley will occupy our platform. Mr. Savage will be the medium for our Friday night meeting for inquirers, at 8 p.m. prompt. We had a good meeting on Sunday last, when Mr. Boddington gave us a call and made a few stirring remarks. We had ably rendered solos from Mrs. Robertson and Mr. Breeze. Our old friend Mrs. Besant gave her experience. Dr. Reynolds, our respected president, also gave a short address. On behalf of our committee and all our members we beg respectfully to acknowledge, with many thanks, the sum of 10s. towards our building fund from Mr. Dawes. Our building fund is established to erect a hall to seat about 1,000 persons, and any moneys received will be thankfully acknowledged by our treasurer, Mr. J. Robertson, 13, Berwick-road, Forest Gate, E., or by me at 23, Keogh-road, Stratford, E.—THOMAS MACCALLUM, Hon. Sec.

PECKHAM SPIRITUAL MISSION, CHEPSTOW HALL.—On Tuesday in last week one of the most enjoyable soirées of the year took place at our hall, which was well attended by members and friends, who heartily appreciated the varied programme provided. Songs, recitations, and dancing occupied the time until a late hour, and the musical arrangements were effectively conducted by our worthy secretary, Mr. Jones, in conjunction with Miss Johnstone, whose artistic performances on the pianoforte delighted all. Our next soirée will be by ticket, and, unless we can secure a larger hall for the occasion, must necessarily be limited to members and friends. On Sunday Mrs. Viola Stanley was controlled by her guides, who, in an eloquent address on the 'Propaganda of Spiritualism,' earnestly exhorted the audience to live Spiritualism as well as investigating it for amusement, which too many were inclined to do. They expressed their satisfaction at the restored harmonious conditions, and predicted a great future for the work of the society. Tuesday, at 7.30 p.m., open circle. On Sunday, at 6.45 p.m. prompt, Mr. W. H. Edwards on 'President Lincoln's Investigations in Spiritualism and their Bearing on the Great Civil War.'—W. H. E.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Miss Rowan Vincent and Mr. W. T. Cooper amply atoned for the great disappointment caused by the inability of Mrs. Stansfield to keep her engagement with the Marylebone Association last Sunday. The many able utterances, clearly expressed thoughts, and useful matter contained in Mr. Cooper's address on 'Progression in Spirit Life' won the deep interest and approbation of all. While never yielding to our orthodox friends' unreal and unreasonable theories, Mr. Cooper nevertheless showed most courteous regard for those friends who hold different opinions. Miss Rowan Vincent gave twenty clairvoyant descriptions, sixteen of which were fully recognised. The many strangers present were much surprised at the (to them) astonishing success of these descriptions, several of which were given to people who were entirely ignorant of the subject. To again chronicle the success of Miss Rowan Vincent and Mr. W. T. Cooper is in itself a pleasure, but it is of paramount importance to know that the cause of Spiritualism can be so worthily upheld in Marylebone by local effort. On Sunday next Mr. George Spriggs (of Melbourne) on his 'Early Experiences.' On Sunday, October 20th, Miss Rowan Vincent, address and clairvoyance.—L. H.

MISS ROWAN VINCENT'S CLAIRVOYANCE.

It is satisfactory to notice the signal success achieved by Miss Rowan Vincent in her clairvoyant delineations at Cavendish Rooms on Sunday evening last, as mentioned above. Whatever may be the prevailing views concerning the policy or impolicy of employing platform clairvoyance as a method of propaganda—a question upon which we maintain an open mind—it is at least desirable that what is done in this direction should be done well. This being only the second occasion on which Miss Vincent has come forward as a public medium (unprofessional), the ability shown is distinctly encouraging, more particularly in view of the present dearth of public mediums. We say 'public' mediums advisedly, for we are inclined to believe that there are more private mediums than many of our friends are aware of.

THE joy resulting from the diffusion of blessings all around us is the purest and sublimest that can ever enter the human mind, and can be conceived only by those who have experienced it.—BISHOP PORTEUS.