

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.

When shall we cease to refer to a grave as a 'resting place'? Unfortunately the bad habit, like so many others, is increasing. Within a few days we lately saw it three times in one daily paper, referring to the graves of Robert Louis Stevenson, a Duchess, and Thackeray. Even if there is no persistence of life beyond the grave, the phrase is bad. But, if life beyond the grave is true, the phrase is a dismal foolishness. One of the many uses of cremation would be that it would save us from *that*.

But there is a more dismal foolishness impending, if we are to credit 'The Daily Chronicle,' which tells us that embalming is coming into fashion, and that the only embalmer in England is now overwhelmed with applications for lessons. A certain journal, advocating this ghastly absurdity, says; 'If we are to judge by the expressions of persons who have viewed the body of a notability lying in state, there is not one who would not desire to "look like that" when mortality had taken on immortality.' So then, we are perhaps in for a new fashionable craze, and we may expect to find it quite necessary to 'lie in state' if we wish to be considered anybody; and we shall have to be cooked and spiced and plastered accordingly—'when (oh, hideous contradiction!) mortality has taken on immortality.' Poor human nature! of what fantastic tricks is it capable!

Mr. Voysey, in a late sermon, grapples with an Essay, by Dr. Conway, in the 'South Place Magazine,' on Theism. We regret to see that Dr. Conway appears to have gone right over to ethical Atheism. One of his arguments is that if there is a God He does or permits evil, and that is a contradiction in terms, and is destructive of Theism. He says:—

It is not ethically permissible to say that God is not responsible for what he permits; for conscience and human laws hold a moral being responsible for what He might prevent but does not prevent. It is not ethically defensible to say that men must not do evil that good may come, and at the same time maintain that such is just what is done by God—apart from the fact that Omnipotence could secure all the good by good means.

To this, Mr. Voysey replies:—

In answering this, my first statement is that God is not omnipotent in the sense in which Dr. Conway and others use the term. Of course both sides in the dispute utterly discard miracle. Both of us alike believe Evolution according to regular laws to be dominant and supreme in the order of the world, to the entire exclusion of interference by miracle. Therefore we can both readily admit that God cannot create an oak tree in a moment in full maturity, but He can grow an oak tree from an acorn. Here His own power is limited by the very object upon which He works, and by the work of producing an oak tree which He has undertaken to do. And after

He has grown an oak tree, He cannot make it to be also a fig tree and bear figs. Neither can God make an old man in an instant of time. But He can grow one. So on, all through creation or evolution. In like manner, God cannot make a good man, a perfect moral being, in an instant of time. But He can grow one from a babe or a mere animal; and in its growth it must pass through all the necessary stages and changes and developments which are requisite for the production of a good man. When once it is perceived that you cannot get goodness without a certain amount of freedom, nor can true freedom be possible which does not permit of every kind of wickedness, then we see that there is no other way in which God could work in order to produce goodness in man. The omnipotence of God must be given up if it implies that He can play fast and loose with the nature of things which He has made or with the laws which He himself has laid down. We men are forbidden to do evil that good may come, because we are not omniscient, because we cannot be absolutely sure that we shall succeed, and because there may be some better way of securing the good. In short, we are too ignorant to be trusted to adopt measures, even for doing good, which our consciences condemn. But in the case of God, there is a Being infinitely wise as well as infinitely more righteous than we: and He must know what is the best, and also what is the only way by which He can grow good men. With the certainty of success, too, vanishes the immorality of the means adopted.

That last thought takes us on rather thin ice, but there is a truth in it. The first part of the reply, on the contrary, is as convincing as anything could be, in a region where reasoning must always be partly in vain. Spiritual evolution is our mainstay here. It explains much, and opens the door of hope without limit.

The Convention at Washington (U.S.) appears to have been a signal success—brilliant, thoughtful, happy; that is the blend we want. Some opening words by the Rev. A. J. Weaver, of Maine, struck the right note, as the following selected sentences will show:—

Spiritualism rests upon a solid foundation demonstrated by the laws of science, and standing upon this we intend to build an edifice which shall command the respect, the admiration and the love of the civilised world, but we cannot do it at once.

No foundation is more important than the immortality of the soul—that great fact that there is no end to the life that we have commenced here, but that, stretching on from the earth, there are worlds rising above worlds in which we are to figure as individual identities, continuing forever the life we have commenced here. We demonstrate this great fact.

You know that immortality, or a future world, is one of the corner-stones of Christianity: and how do Christians know there is a future world save that Jesus, after he left his body, came back in a materialised form, and proved his identity to his disciples, and to others? Just in the same way to-day is it demonstrated to Spiritualists that our friends come back and demonstrate to us a future.

We look to Buddha, that great, noble and inspired man, and we draw from him the great doctrine of Karma, the doctrine of consequences, of cause and effect, that there is nothing in this world or in all the worlds beyond us except what is based upon natural laws; that there is and can be no such thing as supernatural; that the infinity in self is natural. This is the corner-stone of Buddhism, and we gladly adopt it in ours, also that other doctrine embodied in the Golden Rule; so we as Spiritualists take that fundamental principle of a truer and

holier life, and rest our lives upon it ; and it becomes to us what the Golden Rule is to the Christian, a pure, holy, sacred principle. When we cease to make the Golden Rule one of the essential things in this great religious edifice, I tell you Spiritualism will go down, just as any religion will go down that is not based upon this.

We want a religion that takes hold of the hearts of humanity, that feels that the human soul is worth more than all the physical universe around us. Where is there any religion in the world that can touch the sympathies, that can touch the hearts, that can draw out the emotions of human nature like the assurance that our departed can come down to us and take us by the hand, breathe into us their inspiration, and assure us that the homes they have on high are homes where we can be welcomed for evermore ?

We have only just been able to look over Dr. Peebles' lively 'Epistle to the Preachers and Members of the National Anti-Spiritualistic Convention' which was to have slain Mediumship, and driven Spiritualism out of the field. It appears that Moses Hull and the good Doctor had their lips 'padlocked' by the Convention ; and these gentlemen have had to fall back upon the printing press.

Dr. Peebles seems to have been more struck by the vituperation of these champions of purity than by anything else. He says :—

Accustomed as I am to association with physicians, cultured scientists and the learned literary bodies of this country and Europe, I say it with sorrow, I have not for years heard such coarse profanity as I heard in the pulpit of the 'Church of God' on Thursday last. Listen : 'Hellishness,' 'The hell-holes of séance-rooms,' 'Damnable teachings,' 'Devilish doctrines of Spiritualism,' If mediums are influenced, it is by the 'devil and his imps,' 'Vipers of hell,' 'Damnable heresies.' Such pulpit profanity shocked my sensitive nature, which is aflame with love and charity. Beloved brethren, try and shun such profanity, such un-Christian, uncharitable language. When rude street boys use such words as 'hellishness,' 'hell-holes,' 'devilish,' and 'damnable,' it is called swearing. Dear brethren, give heed to Paul, 'But the fruit of the spirit'—that is, Spiritualism—is love, joy, peace, long-suffering, gentleness, goodness, meekness,' &c.

These good people loudly called for mediums to come on to the platform and perform. Dr. Peebles replies in kind. 'Come now,' he says, 'come now, yourselves, and be weighed' :—

Jesus said (Mark xvi. 17), 'These signs shall follow them that believe.' What signs, what tests ? They shall 'cast out demons,' 'speak with new tongues,' 'take up serpents,' 'drink deadly things,' 'lay hands on the sick,' &c. Brethren, you say you are believers in Christ—do these signs follow you ? No twisting or dodging ! Last night you offered to give thousands upon thousands of dollars to any medium who would come on to your platform and give a spiritual manifestation. I follow your example. One of the signs, one of the tests, of a believer in Christ is 'to take up serpents.' Now, I will put a box of rattlesnakes on to your pulpit-platform. And if you Christ-believing preachers will thrust your hand into that box and take up those serpents, I will give your Convention 1,000dol. ; or if your preachers, professed believers in Christ, will drink such 'deadly things' as prussic acid, carbolic acid, belladonna, and strychnine, a vial each, which I will hand you, and not be hurt, I will give you 5,000dol.

The logic of the bet is hardly perfect : but it is perhaps about as good as these rowdy reverends deserved.

The 'Journal of the Society for Psychical Research' has a new editor. In the light of recent disclosures, it is perhaps significant that this new editor is Dr. R. Hodgson. The Journal invites communications, addressed to him at 19, Buckingham-street, Adelphi, W.C.

We have received from the Pulvermacher Galvanic Co. (Regent-street, W.) a treatise on 'the self-application of Galvanism, by means of bands, batteries and belts.' We

cannot but think that an exceedingly useful invention was ill-used in connection with the prosecution of a supposed pretender some years ago. This little treatise is modestly written, from a practical and business point of view ; and we are of opinion that it is on the track of a great truth. Honestly and sensibly carried out, Galvanism is curative.

SPIRITUALISM AND THE PAGAN RELIGIONS.

It has often been pointed out in philosophical works that the old pagan religions were founded on Spiritualism. Is this indeed so ? Now, to my mind at least, appearances give ground for this opinion. I have already said in my previous communication on 'The Testimony of the Ages to the Existence of Spirits' ('LIGHT,' No. 851) that the belief in the existence of spirits, and in their intervention in the sphere of our earthly life, as well as the practice of evoking spirits, may be traced back to the most remote antiquity. The traditions of pagans are in perfect harmony with those of Jews and Christians ; and with the Romans this belief was a dogma of their religion. The Romans were convinced that the souls of the dead never forsook the members of the family to which they had belonged. They watched over them ceaselessly, protecting them when they judged it necessary.

The souls of the dead were of two kinds, the 'Lemures' and the 'Larvæ.' The Lemures continued to dwell in the house which had been their home during life, and were the souls of those who had led irreproachable lives. As for the Larvæ, tormented by the memory of their crimes and of their ill-regulated lives, they passed a disturbed and anxious existence in wandering round the house they had once occupied. Wandering ever hither and thither, they appeared sometimes to members of their family or household. Thus Caligula was seen by his gardener and others, who were struck dumb with terror. It was necessary to have recourse to certain ceremonies, in order to control these spirits, and prevent them from disturbing the tranquillity of inoffensive persons.

Again, those who in their lifetime had been victims of injustice or persecution, returned after death to torment and terrify their persecutors. The famous Roman historian, Livy, tells us that Virginia appeared several times after her death, and pursued pitilessly all those who had by their threats of violence driven her father to save her honour by assassinating her. 'These Larvæ may be compared to the 'spirits in purgatory' of the Christians.

The Lemures also appeared sometimes on the domestic hearth to those who possessed their affection. But these were not 'spirits in purgatory,' but simply 'revenants.' Ranking above the Lemures were the Lares or domestic spirits, viz., Lemures who by services rendered to the family had made themselves worthy of becoming the protecting divinities of the house. The Penates again were of a superior order to the Lares, and there was in every Roman house, whether rich or poor, a chapel devoted to their worship.

Now all this is pure Spiritualism, and gives, in my opinion, ample support to those philosophers who maintain that the ancient pagan religions were founded on Spiritualism. To those who say that in these days of civilisation we do not enjoy the privileges of the ancients I reply that contemporaneous Spiritualist doctrine (or spirit teaching) proves by facts that moderns in every quarter of the globe, who have by means of mediums consulted spirits on this point, have positive assurance that they are surrounded by numbers of spirits, who watch over them in exactly the same way as the Lares, the Lemures and the Penates watched over the ancient Romans.

In addition to this the Christian religion also teaches that our parents, our children, and our friends watch over us ceaselessly from Heaven, and that each one of us has his 'guardian angel,' whose duty it is to inspire us with good, and to lead us into the right way. Are not these the Larvæ, the Lemures, the Penates of the pagans ?

In my opinion, then, the beliefs of pagan antiquity, and those of to-day, are identical in everything but in name.

Gajsin, Russia.

JOSEPH DE KRONHELM.

BLOOMSBURY AND VICINITY.—'LIGHT' may always be obtained of Mackenzie and Co., 81, Endell-street, Shaftesbury-avenue.

THE IMPENDING WORLD-CRISIS;
OR,
THE PREDICTED FIRE DELUGE.

THOMAS LAKE HARRIS AND THE BROTHERHOOD
OF THE NEW LIFE.

BY WILLIAM OXLEY.

I am favoured with another of the serials emanating from the above fraternity, edited and published by 'Respiro,' bearing the above ominous title, and largely interlined to draw my attention to certain passages. Were it not that the work is published in sincerity, and addressed in all seriousness to the inhabitants of our earth to warn them against an impending doom, involving the destruction of the whole race—excepting Harris and his followers, and a few who may prove susceptible of the internal breathing—it is beneath ordinary criticism, for it will be treated with contempt by all sane people, and consigned to the oblivion which it deserves. My only object in noticing the work is to show to Spiritualists, occultists, and others who care to notice it, the terrible and melancholy results which flow from the inflation of the personality that attaches to itself what should apply representatively and universally, *i.e.*, if it is in consequence of spiritualistic influx.

The personal Messianic craze is just now very rampant, and I could add some dozens to the list published in my work on 'Modern Messiahs and Wonder Workers.' One radical fault is common with the whole of them, Harris not excepted, which is that they one and all ignore the pretensions of their rivals, and as one of them said to me, 'the presence of so many counterfeits proves that there must be a genuine one,' claiming the genuineness for his own person. That T. L. Harris is immeasurably above the mass of his competitors in literary ability cannot be questioned, which only adds to the pain of witnessing such fine intellect prostrated to a purpose which ordinary minds will treat with indifference and scorn, as the ravings of an egotist who has lost his balance of mental equilibrium.

The amazing and astounding declaration is published and proclaimed by Harris and his votaries, that by means of the impending judgment and catastrophe only some *twenty thousand* out of the computed *fifteen hundred millions* at present living on our globe are to escape the destruction which will overtake them on account of their wickedness, and that within a very short period of time. The long-suffering of the Lord God has reached its termination, and according to Harris it requires all the strength of his (Harris's) will power, aided by that of his votaries, to pass through the crisis, and he and they are to be the commencement of a new and improved race of human beings who are to develop a new and better mode of life than that of their unfortunate and wicked predecessors. There is one crumb of comfort for the seething mass of now embodied humanity, and that is, that they are to be destroyed by chemical action without acute pain. This chemical action will dissipate and dissolve the physical bodies, and so prevent the corruption and stench that would otherwise arise from the earth's surface. The destruction of mankind by the Noachian deluge was a trifle in comparison with the impending fire deluge so rapidly approaching its consummation. Such, in fewest words, is God's last message to mankind, according to T. L. Harris.

It is curious to note that the appearance of Messianic self-claimants is not confined to Christians, for, according to Buck's 'Theological Dictionary,' and McClintock and Strong's 'Cyclopædia,' no less than twenty-five of them have sprung up from time to time among the Jews during our era, most of whom came to an untimely end, followed by the collapse of their work and the dispersion of their disciples. The Mahomedan world has had several, the latest being the Mahdi, who died of small-pox a few years ago in the Soudan, followed by his successor, the present Khalifa, with whom the Anglo-Egyptian Army will shortly come in conflict. Both in the Eastern and Western Continents there are several of them at the present day. So much for Messiahdom, and I pass on to give a few extracts from the strange publication which I am noticing.

Speaking of Harris's Community he says (p. 106): 'The society completes its own organisation by elective attraction; then it marches to the redemption of the world by neighbourhood, town, city, and district, and finally by national adoption.' How this is to come about in a depopulated world is one of the

enigmas with which the work abounds. Again, we read at p. 111: 'The momentum of the past drives mankind to a final catastrophe, and the sooner the crisis is effectuated the better it will be.' 'It is, therefore, with feelings of great relief that the arch-natural man beholds the natural race sweeping on, and entering into the vortex of dissolution.' It may be surmised that Harris and his votaries will perhaps rejoice in seeing themselves saved while the whole race is being destroyed; animals are not mentioned, and whether the wild and carnivorous ones will be left or destroyed is conjectural. Notwithstanding the all but total destruction of the race, it appears that a class called "'Survivalists" *if* (the great number of 'ifs' in the work renders it of little or no value) they remain faithful, and if their physical organisms possess sufficient vitality to endure to the end, will emerge from the crisis safely and proceed forthwith to evolve to its perfection the arch-natural body of immortality.'

The immortality of the body is a theory broached by the Christian Israelites long before Harris took it up. We know that it proved to be a chimera, and resulted in the collapse of two modern sects who made it a chief bait to attract members. In nothing is the Harrisite system more potent than the Roman Catholic practice of calling down the judgment of God upon those who dare to reject the dogmas and practices of the Church. In a note (p. 136) it is written: 'But Father [*i.e.*, Harris] has said that owing to attacks on him in recent years, some have perished because there was not life enough to save them, as to their present bodies, who otherwise might have been saved. Terrible, indeed, will be the Karma of those who maintain a hostile attitude to the New Life'; *i.e.*, as represented by Harris and his followers. At p. 136 occurs this: 'The Lord said [to Harris], I will destroy this race. This judgment shall pass hourly and daily till the whole earth is emptied and laid bare; but go thou and stand in thy place till I come in the vortices of Heaven.' Harris's 'Lord' must surely be one of the ancient deities who always breathed out threatenings and slaughter to such as would not bow to their behests. Harris is evidently psychologised or self-hypnotised into the belief that he is in actual communion and contact with the alleged founder of the Christian system, similar to some other mediumistic persons who say the same thing.

According to Harris, spiritualistic séances are operated by 'the remains of the natural hell; those most immediately active as infesting and communicating or magnetising spirits, flow into the human bodies more fully and absolutely; evolve phantasms of structure through them, and in some instances making themselves visible to the natural eye in various stages of materialisation.' Again at p. 137, 'Those who die in proprium, the falsehood which they had generated, the cruelty and vanity, the ingratitude and greed, the conceit and self-importance, mingling with the folly of their self-righteousness, bring them, or may bring them at the vanishing time, into the mediumistic state.' Some people may think that Harris sees himself as in a mirror, and the sooner he realises it the better it will be for him and his votaries.

One of the fraternity wrote in 1885: 'Mr. Harris's arch-natural body is the first which has been organised in a man of the earth by our Lord-Lady; and father [T.L.H.] will be able to use all the arch-natural forces and powers and virtues in the world. They will be under his control and direction; he will rule through them, and he will be able to become visible or invisible at will; he will be outside all the ranges of the evil forces, and will pour into them the Divine virtues, before which they will shrink, collapse, and vanish.' Harris, writing of himself in 1885, said: 'The final effort to which my powers are now concentrated is to evolve in my own person a supreme organic fact; a fact as great, if not greater than that which made a basis for the first promulgation of Christianity, the physical transformation of the body of our Lord.' In a company of Knights Templars, while standing around a great table, he writes: 'The spirit of the Mother descended and rested upon me, and I spoke such words to them as I think have never been heard on the earth since the Sermon on the Mount, and they went away declaring that such a feast had never been given, and such Divine utterances had not been given since the world was made.'

I forbear to give more of the fulsome adulation and abject servitude of his deluded votaries, and the outrageous utterances concerning himself, which may be termed blasphemous—if blasphemy is anything more than a theological fiction—and will speak of that which will very shortly be demonstrated as a

singular and unprecedented fact, or a huge delusion ! I refer to the statements made by Harris as to his bodily organism which is now claimed to be immortal.

In 1888 one of the Brotherhood wrote : ' Father's state [T.L.H.] has undergone an entire change. He still bears the burden of Saviourhood [?]. He has passed through a mysterious change. The old form in which he has born and laboured for humanity has passed away, being accepted of, and drawn into, God.' In 1879 Harris wrote : ' Prior to the last change I was a man of time, opened and looking into Eternity ; at last I have passed the boundary ; and now as a man of Eternity merely look forth through the lenses of the visible form into the world of time.' In 1890 one writes : ' Father has gone through all his changes ; the new natural body that has been forming for these many years, has transposed into the old form of remains ; so that he stands to outmosts in the redeemed, immortal body.'

This, at all events, is explicit. On the reality of this, Harris, and the Brotherhood of the New Life, must stand or fall. The issue is clear, and must be met one way or another, and it remains to be proved whether T. L. Harris does, or does not, die the death common to all the human race. He and his society have to meet and deal with a factor which, as yet, they have not reckoned with, but will have to do. When his death takes place, as assuredly it will, there must be no subterfuges, no smuggling away of the corpse, but a strict conformity with the American law which requires the registration of marriages, births, and deaths.

Such is the object lesson I have but feebly portrayed, which should be a warning to such mediums (Harris himself is nothing else) as apply to their own selves what—if spiritually given—should be spiritually received and applied, and this not specially but representatively and universally. Ignorant of, or disregarding, this we have the sad spectacle of a man with great, if not brilliant, intellectual powers, yielding to vanity and egoism, and suffering from a disturbance of his mental equilibrium.

A word to ' Respiro,' who has marked many passages in his work, the purport of which is unmistakable. I am quite aware that this criticism will be termed an ' attack ' against Harris and his Lord, as well as the so-called ' Brotherhood of the New Life,' but if so, what about the outrageous, cruel, and cold-blooded attack by Harris against the liberty and rationality of the whole human race, including those who have laboured in all branches of literature, arts, and sciences, for the advancement, comfort, and happiness of their fellows ?

' Respiro ' has thrown down the gauntlet and I take it up, and am quite willing to defy the arch-natural powers which Harris is, apparently, so ready to evoke against those who dare to call into question his dicta, which are based on assumption and self-declaration without a shadow of proof by which they can be substantiated. I give this as a warning, not to try on me any nefarious proceedings—whether occult or otherwise. My defence is for the right, the true, and the good.

' L'INITIATION.'*

Under the able editorship of ' Papus,' this magazine has just entered on the eleventh year of its publication, and the occasion should not, I think, pass by without a word of friendly recognition and congratulation from occult students in England. I feel sure also that there are many readers of ' LIGHT ' who, though not themselves occultists, will be glad to join in the message, and wish long life to an enterprise which has so well sustained its title to existence and consideration. ' L'Initiation ' is celebrating the commencement of its second decade by the first of a series of special issues, the one under notice bearing strong witness to the industry of the editor and his associates. It is devoted entirely to the Oriental tradition of occultism, especially in India. Some idea of its scope will be conveyed by the fact that it contains, among other sections, an elementary grammar of the Sanskrit language, by ' Papus,' and a bibliography of some three hundred works conveniently arranged by ' Sédir, for the purposes of the occult student. Dr. ' Papus ' may rest assured that there are many here who follow his labours with interest and recognise their value.

A. E. WAITE.

* Paris : Chamuel, éditeur, 5, Rue de Savoie.

A CASE OF VERIFIED CLAIRVOYANCE.

At the request of the Editor, I give for publication the details of the case of verified clairvoyance which happened to me the other day, and which I mentioned in the course of the discussion after my late address before the London Spiritual Alliance. From the nature of the case I must alter all names of parties concerned.

About the end of last September a friend of mine whom we will call Mrs. Grey—a widow and an orphan—wrote to me a distressful letter, saying she had spent almost her last penny in advertising for a post as companion, and after waiting several days, had not received a single reply. She was in despair, and as she had heard of my belief in the fact that our dead friends can help us in our worldly affairs, if permitted to do so, she expressed a wish, in a bantering way, that I would get her friends, or my friends, in the spirit world to help her in her extremity.

A day or so had passed after the receipt of this letter, and I was sitting in the dusk alone by my fireside with my mind set, as my habit is, to greet any ' forms of the departed,' and with probably this letter still weighing on my mind, when I fancied I saw a stately, middle-aged, brightly-dressed lady, a stranger to me, enter, who began by impressing me that she was the mother of my friend. Mrs. Grey is only a recent acquaintance of mine. I never met or knew her parents.

My clairaudience is of the type that does not hear actual sounds so much as receives impressions of words as I look steadily at the face and lips of my visitant, much in the same way as when we practise card-projection at my Delphic Lyceum. On this occasion I asked the lady to impress me with her name, and I received the impression, Louise Weldon. As regards the Christian name, I caught the impression partly wrong ; as it is, I have since heard, not Louise but Elise. As regards the surname it was right, but Mrs. Grey had once mentioned to me her family name, although at the time it had gone out of my head. The lady then reminded me of some Penny Readings given by a lame clergyman in Kensington, named Claxton, which I had attended with my cousins when a boy. She said she had sat behind me at one of those meetings, and had noticed me, but little thought then that she would make my acquaintance years after in this way. She said her daughter was suffering mostly from her own waywardness and under the influence of her dead father, who had always been erratic, but she was going to try and draw her daughter now more under her own influence and to help her by inducing some people whose relatives were once great friends of hers, of the name of Carter-Glenn, to answer the advertisement and to take her on the Continent, and I was impressed especially that something would happen in connection with them in Paris. I also seemed to catch from her lips impressions of Gloucester-road or terrace, as the place from which the lady would write. My visitor also said something about a Phyllis, which I did not quite catch.

As I was not sure whether all this episode was not a mere fancy, I did not immediately write to my friend. But after a day or so, as her letter had to be answered, I thought it would cheer her up by hope if I told her my vision, especially as my thoughts on the subject kept urging me to do so ; so I told her by letter briefly the above details. To my surprise, a few days later I received a reply from Mrs. Grey, stating that, marvellously, twenty-four hours after the arrival of my announcement she had received a reply to her advertisement from a Mr. and Mrs. Carter-Glenn, who, although living in the country, had appointed a meeting in Gloucester-road, and offered to take her on their winter travels.

Since then the engagement has been secured by my friend, and she has now started off abroad. At present she has gone to Egypt, and the episode about Paris has not been verified. Mrs. Grey also tells me that my personal description of her mother was perfectly right in every detail ; that her mother had known people of the name of Carter-Glenn, but not the particular ones who had engaged her. Her mother had also known the lame clergyman, Claxton, but she, herself, was too young to know about the Penny Reading episode, although it was a very likely sort of thing her mother would have gone to. Such is my story. I believe Mrs. Grey has still my letter ; but as she is abroad, I cannot get her confirmation. I know she told me that she showed my letter to the Carter-Glenns, as she could not help believing somehow that

I must have known and induced them to help her. I can only affirm that they were complete strangers to me, and that I did not do so and had never heard of them before.

F. W. THURSTAN, M.A.

PRACTICAL SCHOOL OF MAGNETISM, OF PARIS.

M. Durville became interested in magnetism accidentally. He was assisting at a meeting of Spiritualists at a friend's house, when he was requested to magnetise a lady suffering from neuralgia. He had never magnetised before, but being pressed to do so, and being bent on investigation that evening, he consented to try, and soon put the lady to sleep. Not knowing what to do after having put her to sleep, he consulted the subject herself while in the somnambulist state. She told him what to do to awaken her, and also prescribed remedies for herself, which, when subsequently used, re-established her health.

This led him to make similar trials on others, which also resulted successfully. He then sought to discover the laws in action by experimentation and by study of the existing works on magnetisation. He became so much interested in the question, and met with so much success in therapeutic treatment, that he decided to devote all his time to its pursuit. He took up the publication of the 'Journal du Magnétisme,' which the Baron du Pôtet had ceased to edit in 1861, and republished it in 1878, with accounts of the experiments made by him and by other searchers who grouped themselves around him. He also established a school and clinic at 23, Rue Saint Merri, which received State authorisation. There are now two branch schools at Lyons and at Bordeaux working in connection with the central institute.

M. Durville holds an open clinic twice a week, which is largely attended by patients and students. He has devoted his attention mainly to the therapeutic application of magnetism more than to experimentation. He has, nevertheless, made many psychic experiments in the course of his experience, but has not classified them methodically.

Lucidity exists in a latent stage in a certain number of people, said M. Durville. Magnetic stimulation may then excite it into action. Perhaps half of his subjects show lucidity, but in different degrees. Some can see their own internal organs, and diagnose the condition thereof; others can exert the same faculty in connection with other people. Others again can see at a distance. He had had one subject who read with her foot. When blindfolded, she followed the lines by contact through her foot. He could not say whether lucids see at a distance by means of a magnetic projection, which traverses solids and carries perception, or by means of the exteriorisation of their double. All subjects who are lucid have the prevision of their own future symptoms in illness.

Some have prevision for other people; they can diagnose illnesses, prescribe for them, and foretell the issue. Others again have the prevision of other events, as well as illnesses. None of his subjects have been controlled by discarnate intelligences as occurred in the case of one of Cahagnet's subjects. He has effected the exteriorisation and production of the double of some of his subjects. The double could be felt, by the fact that it imparted a sensation of cold when touched. It was seen by other sensitives. But therapeutic application of magnetism interested him more than experimental research. In fact M. Durville's institute appears to hold a similar position in magnetisation as that of Dr. Bérillon holds in 'suggestion.'

An open Faculty for the study of occult sciences has recently been established in association with this institute, through the enterprise of 'Papus,' who informed the writer that his adept leaders had instructed that the time has come when pledges of secrecy are to be withdrawn, and occult knowledge is to be placed at the disposal of the public; hence his action in this respect and the reason why they are extending their movement to America and other countries.

This Faculty comprises three branches—hermetic, magnetic, and spiritual. Dr. 'Papus' directs the hermetic course, which will deal with the Kabbala, Tarot, and alchemy; with theoretic and practical occultism; psychic-therapeutics, Masonic symbolisms, and Hebrew. 'Papus' will be assisted by Sédir, Serge Fidelis, Havard, Sisera, and Tabris. Examinations will be held, and degrees issued.

The Faculty of magnetism will be directed by M. Durville, assisted by Professors Muscadel and Renaud, and will issue

diplomas authorising treatment by magnetism and massage. Twenty diplomas were issued last season.

The Faculty of spiritual science will be directed by M. Gabriel Delanne, assisted by M. L. de Faget.

The 'Temps,' which occupies the leading rank among Paris daily papers, published an interview with M. Sédir, on August 24th, with regard to the alchemical course. Alchemy, said M. Sédir, seeks to hasten the natural evolution of metals by certain scientific means.* Metals consist of three principles: salt, mercury, and sulphur. By salt we mean the material aspect; by mercury, the qualities entailing the special type; by sulphur we mean the fire or astral principle. Artificial evolution may be stimulated by acting on the negative mercury by means of positive, symbolical, *i.e.*, astral fire. The alchemist must first discover what evolutionary stage the body to be acted upon occupies in the universal process, both as regards its elements and its principles. Modern science has demonstrated by photography that man radiates a luminous fluidic emanation. Alchemical success depends on the qualities carried in this radiation, or astral fire; only the operator who carries gold in himself, and can impart it, can make gold. Gold represents the sun, and is masculine, as are iron and sulphur also, while silver and copper are feminine. The whole of the alchemist's art consists in uniting masculine with feminine metals, and stimulating the reaction as above. It is by the imparting of human gold in such conditions that the natural evolution of metals may be hastened.

Krapotkin says in the 'Nineteenth Century': 'The old conception according to which psychology was treated as a mere branch of deductions from speculative principles is no longer tenable. . . . Metaphysical psychology has been compelled to retire into the background. . . . It is beyond contest that from a mass of psycho-physiological investigations which have been made within the last thirty years something new has continually been learned about man's psychical life, something that could not be learned from mere psychological self-observation. . . . Once it is admitted that for each sensation, emotion, or thought, there is an equivalent process which goes on in the brain and the nerves, both processes must be known in full.'

But the above researches are psycho-physiological, as also are those of the Nancy and Paris school of hypnotists, and do not comprise psychical investigations. It is much to be desired that a psychical laboratory existed in London, comprising both hypnotic and magnetic experimental research, independently of any preconceived theories or doctrines. The psychical experiments, such as have been presented by De Rochas, Professor Boirac, Dr. Luys, M. David, M. Brandt, Professor Delbœuf, Dr. Joire, Dr. Durand de Gros and Dr. Ochorowicz, have no parallel in England, and are not sufficiently known. Yet they are as important to the comprehension of man's psychical life as those mentioned by Krapotkin, or as those of Liébeault, Bernheim, Charcot, Janet, &c.

LONDON SPIRITUALIST ALLIANCE, LIMITED.—A meeting of the Council of the Alliance was held on the 17th inst., attended by the following members:—E. Dawson Rogers, H. Withall, R. Harte, W. J. Lucking, J. J. Morse, Mrs. W. P. Browne, and Miss Vincent. Notice of two resignations was received, and three new Members and nine new Associates were elected.

* Evolution applies in all modes of vital-substance or matter, or not-self, as well as in self, including metals consequently. It is the result of, and sequential to, the involution of the processus of the Universal. Sex in self or dual polarity in not-self, is also inherent in all substance or matter, as in the Universal Life.

If there is any truth in material alchemy, it is subordinate to the same law. There can be no exteriorisation apart from prior interiorisation. The alchemist cannot project gold, *i.e.*, human sun rays or spiritual radiation, into his crucible during the reaction of masculine and feminine metals, but for the fact that that vital radiation has been precedentially imparted to him from the universal flux or vital processus flowing to him from higher, inner states involving through man and entailing his evolution.

It may, perhaps, have been granted to some men to have the stimulus imparted to and through them by which the evolution of metals united in alchemical marriage, may have been hastened. But, if so, then to claim that power as self-evolved is an inversion of the truth. Conception in the thinking process of the alchemical operator is the equivalent in the domain of spirit and soul (self) of what alchemical marriage represents in the lower domain of metals. The former is as much dependent on vital influx as is the latter. The maxim that 'to make gold you must have gold' is not complete, therefore, but should rather be: to make gold you must have received gold; you can only transmute sequentially to the recipient of power from higher sources. Man is but a link; a relay in the infinite chain of the vital processus of himself, *per se*; apart from the mediation or communication of that Infinite Life, he can do nothing and is nothing.

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EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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'THE DEVIL'S ADVOCATE.'

Our readers will kindly note that the title of this Article is in quotation marks. It is borrowed from an ancient practice of the highest respectability, and from the mellow-minded Mr. Gladstone: so there is nothing disagreeable in it.

The fact is that 'The devil's advocate' was a highly valued functionary of the old Roman Catholic Church, without whom, we believe, it was not possible or proper to canonise a saint: for, before the saint could be elevated to his unquestionable niche, it was necessary to rake up everything that could be known against him; and so this grave functionary was appointed to set forth every conceivable objection to the proposed saint. For the time being, he had only one object—to drag the candidate down; or, let us say, to prevent the Holy Catholic Church being taken in.

In looking somewhat carefully through Mr. Podmore's lately published book, 'Studies in Psychical Research,' (London: Kegan Paul and Co.) we could think of nothing else but this most venerable old official,—this most useful guardian of the gates. Mr. Podmore would have played the part to perfection. Patient, unspeakably painstaking, with a wonderful eye for a crevice, and an equally wonderful wrist for jerking an incident off the rails, and putting an up-train on the down-line, he is indeed 'fearfully and wonderfully made.' But if Mr. Podmore could have been perpetual 'Devil's advocate,' in the old Catholic Church, and if his function had been taken seriously, the Calendar would have been a very starved one;—the Church would have been rather bare of saints.

The main difference between the D.A. of Rome and the D.A. of Westminster is that whereas the one did not necessarily have a bias or even a personal opinion, the other has both. Mr. Podmore is an enthusiastic unbeliever. He starts with a vehement assumption against all things spiritual, and strictly attends to business as one whose mission is to detect crevices and stuff them up with anything that comes to hand: and if there is nothing substantial to stuff them up with, he jams in an unfailing supply of innuendos, assertions and assumptions. But a passage, towards the end of the book, gives us the key to it all. At the end of a long Chapter on Haunted houses, he comes out with the naïve remark: 'To discern, however, in such narratives as these, proofs of *post mortem* agency involves two assumptions, for either of which we have even less scientific warrant: the survival after death of some form of consciousness, and the affection by this consciousness of the minds of persons still living.' This, of course, is a flat denial of personal immortality, as, at all events, a

more unscientific belief than belief in stories of haunted houses.

In the main, the book is an attempt to establish that opinion, or to prevent a contrary opinion creeping in; in the prosecution of which object, Mr. Podmore, as we have said, spares no pains. He quotes, with a sort of quiet envy, how Dr. Hodgson once occupied fourteen hours in writing up his notes of a single slate-writing séance. That was in Dr. Hodgson's unregenerate days, when he also exhausted every possibility of deception, and spent his fourteen hours in imagining explanations of things that 'could not be.' Mr. Podmore is still plodding along in that desert. From first to last he doggedly explains away, in accordance with the following confessed canon;—'We are bound to assume abnormality somewhere, and, of the two, it may be easier to suppose the medium abnormally dishonest than to credit him with abnormal "psychic powers."' There we have it. Assume and always assume that the medium is a cheat: or, if you get ashamed of that, fall back on 'the blessed word' Telepathy, or that equally 'blessed word' Hallucination. Thus, when the Master of Lindsay and Lord Adare saw, through a prolonged experiment and at close quarters, the levitation of Mr. Home, Mr. Podmore selects the explanation that 'the witnesses were to some extent hallucinated.' So again, when Prince Victor Duleep Singh signs a declaration that, though in no way anxious about his father's health, he, being awake, saw, in his bedroom in Berlin, a representation of his father, who, about that time, had died in India; and when Lord Carnarvon confirms this, as the person to whom the Prince told about the appearance, and as the recipient of a telegram some hours after, announcing the father's death, Mr. Podmore merely says; 'It is difficult to know whether to class the percipient's vision as an illusion or a hallucination.' One or the other label *must* be stuck on. Choose which you like! It is, on our side, equally 'difficult to know whether to class' this sort of comment as desperate courage or sheer exhaustion.

Even Sir Wm. Crookes does not escape. It is true he saw some wonderful things during the prolonged period of his patient investigations, but Mr. Podmore shakes his head and sighs. 'It may be pointed out, generally,' he says, 'that the absolute conviction which Mr. Crookes and the circle appear to have entertained of Home's honesty, may have led at times to the relaxation of precautions, when such relaxation would certainly have vitiated the observations.' Was there ever such desperate special pleading? Still, Mr. Podmore is good enough to say that, after talking the matter over with Sir Wm. Crookes, he is 'not prepared with any cheap and ready-made solution of the problems,' but that does not restrain him for a moment in putting everything down to self-deception, telepathy, or some sort of insanity. For instance, as to this last; after confessing to being rather beaten by Mr. Stainton Moses' experiences, he says that he hovers between regarding Mr. Moses as a cheat and concluding that what he did he did 'in some state in which he was not wholly responsible for his actions.' As for Eglinton, all we need be concerned about is his reputation as a conjurer. Slade, of course, was convicted of fraud (Mr. Podmore always gives in at once and with eagerness to that hypothesis!). The rascals who produced spirit-photographs were, of course, rightly punished; and so on.

But Mr. Podmore too ardently throws off all his cautious safeguards when it is a charge of fraud that is to be made. Here, he is the greediest of believers. For instance, respecting that remarkable photograph got from Mr. Mumler by Mrs. Lincoln, he admits that there is in the background a likeness of the deceased President. 'But clearly,' he says, 'if Mumler had found out who his sitter was there would have been little difficulty in producing a

photograph of Abraham Lincoln.' That only shows he does not know the whole story, which affirms that Mrs. Lincoln went to Mumler under test conditions and unknown. Mr. Podmore, moreover, does not seem to know or to remember the very remarkable position of the President's arms and hands in relation to the sitter, and the one or two other faces in the background which Mrs. Lincoln identified.

Mr. Podmore's very well-known resort to thought-transference or telepathy is here worked to rags. It is, for instance, useless for us to say that 'there must be something in it' because several persons saw it. The reply is at once forthcoming, 'The later apparitions are due possibly to thought-transferences from the original percipient, brooding over his strange experience.' How the 'original percipient' came to see it, we do not know. Ask Mr. Podmore, and he will at once select a label from his five and forty pigeon-holes, containing such convenient designations as telepathy, thought-transference, pictures floating in the ether, the family vault of the subliminal consciousness, exaltation, depression, poetry or pork-pie: for Mr. Podmore assumes that it *must* be one of his five and forty designations, and that it is only a question of what label he shall stick on.

It is only right, however, to say that towards the close of the book, under the influence of Mrs. Piper, Mr. Podmore's labels fall a good deal into the background. He still runs thought-transference cruelly hard, but he no longer seems to be entirely satisfied with it, and is rather amusingly staggered as he writes his last lines. But, even in these closing pages, he struggles hard. Mrs. Piper's 'Dr. Phinuit' 'may, with 'much probability, be assumed to be merely the trance-personality of Mrs. Piper, masquerading under an accidentally suggested name.' For the very remarkable outpouring of tests, as in the case of Mr. J. T. Clarke (though things were told him which he denied but afterwards found to be true), 'we need not look further than telepathy for an explanation.'

But the case of Professor Oliver Lodge stretches Mr. Podmore's explanation, to breaking point. In a long letter, Professor Lodge tells a most convincing story concerning his experiences with Mrs. Piper. He received by post, as a test, a certain old gold watch which he at once handed to Mrs. Piper, who, almost immediately, poured out a delightful little shower of test statements concerning the deceased owner of it and the sender of it to Professor Lodge, who had not the slightest knowledge of the curious facts described by Mrs. Piper: and yet, Mr. Podmore's first words are; 'This account may, indeed, conceivably be explained as the result of a process of telepathic conveyance from Professor Lodge's mind of things heard in boyhood and long ago forgotten.' It is utterly useless for Professor Lodge to say; 'But I did not hear them.' He *must* have heard them! How else could Mrs. Piper, without a moment's warning, read them off like a book? It is true that the voice which told the facts said; I am a man you call dead, but I am alive, and I tell you that all these things happened to *me*, and you will find it is all true if you go and inquire. But Mr. Podmore's duty is to prove that this cannot be.

But we have come to the end of our tether, and we strongly wish our last word to be a word of fervent gratitude for this book. Mr. Podmore, in an extremely simple and picturesque way, takes us over a great deal of ground; and, in spite of his preconceived idea, sets forth a vast amount of impressive information. His bias is, happily, very visible and can easily be discounted: his information, in the circumstances, will be all the more telling.

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

THE SENSE OF INNER COMPANIONSHIP.

AN ADDRESS DELIVERED BY MR. F. W. THURSTAN, M.A., AT A MEETING OF THE LONDON SPIRITUALIST ALLIANCE, IN THE FRENCH DRAWING ROOM, ST. JAMES'S HALL, ON FRIDAY EVENING, THE 12TH INST.; MR. E. DAWSON ROGERS, THE PRESIDENT OF THE ALLIANCE, IN THE CHAIR.

(Continued from page 561.)

Of course, in this, as in the development of other senses in past ages, there have been individuals here and there, souls before their time, who have felt what the generality are now experiencing, and what universal humanity may experience, it may be, in a golden age to be—individuals, like Abraham, separated from father and home and living a lonely life in tents; and Moses, an exile flying from unsympathetic fellow-countrymen, to dwell by himself on the barren, lonely slopes of Arabian mountains, conversing with beings of the psychic world in what was then called Faith—a word which is best interpreted by the phrase I am now using, the sense and consciousness of inner companionship. So, too, conversed Jesus, withdrawn to lonely hill-tops, or Mahomed, in his cavern, seeking refuge from his low-grade surroundings. And to come to more modern times we have Dante in inner intercourse with his Beatrice, and the recluses, the nuns, the ecstasies, the Eastern Devotees, the Mystics, the Quietists, all experiencing this feeling, this sense.

And this leads me up to try and give you an idea what the sensation or feeling is like. It is difficult to do so, for the sense is still rudimentary and imperfect; but the experiences of these men in the past, combined with the experiences that we, who, in these recent times, are more conscious of the certainty of the presence of inner friends, and who have developed more systematically the means for conversing with them in spirit, have felt at times like a new strange consciousness within us, may enable us to get some idea of its nature.

To begin with, I must call your notice to the fact that all our senses are not acute, and, like that of sight and hearing, constantly reminding us of their presence or ringing up the attention to the particular consciousness they are creating. The majority of our senses are otherwise; they are a general undefined feeling permeating the consciousness with particular sensations, which do not obtrude themselves on our notice unless they are suddenly cut off, and then we feel a sense of discomfort, of loss. These obtuse senses are like the lower notes of the chords in music. While the higher vibrating, or acute ones are playing the melody, they are supporting or giving fulness by an added harmony or accompaniment. Such a sense, for instance, is that of the gravitation of our body, of its being steadily pulled equally all round to the centre of the earth. We do not consciously note this feeling, until we disturb it by standing on the edge of a high cliff, or on a ground of unstable equilibrium, and then we feel giddy.

The sense of vital heat, or energy, is a similar example. And to come at once to the higher grades of consciousness, the sense of companionship is another of these general feelings which we are most conscious of in their absence or cessation.

We all know the feeling of being in the presence of a congenial companion. The pleasure is not so much in the direct interchange of thought by conversation as in the interchange of a feeling of happiness, contentment, and possession. We are generally unconscious how much this sense is a part of our well-being until death or cruel circumstance breaks up the intercourse.

Now the sense of inner companionship is like this sense of bodily companionship in being general and undefined, and unobtrusive on the attention, filling the consciousness only with a peace, a calm, a happy elation, a sense of well-being, an expansion of spirits, an energy of vitality, a clearness of intelligence, a force of will; but it differs from it in arising from a totally different set of conditions. The other comes only when two beings who love each other, or what is much the same thing, who love the same principles, the same ideals, are in bodily presence near to each other; but this inner one comes only when the congenial ones are separated from each other in bodily presence. Not necessarily by death—distance in space can give the conditions for its rise within us. For instance, two lovers on this earth plane, secure of each other's affection, may wrench the sense of outer companionship and tear themselves apart at the

call of duty, and yet they find a new sweet sense permeating their being—giving energy to their work, vitality to their limbs, fire to their eye, light to their intellect, which they never experienced before, and the outer signs of which all their friends can note in them. Such experiences of this realisation of inner companionship have proved that this sense is sweeter than the old one, and has given rise to the saying that 'Absence makes the heart grow fonder.' In physical body they are separated, in psychic body they are together.

So, too, when death removes our beloved ones, if we are conscious of our psychic nature and of theirs we should rejoice, for a new star, a new sense, will arise within us. This instance will explain, without need of further ones, what is meant by the sense of inner companionship. Remember, it is not a sense that wants the stimulus of spoken declarations or of touches to gratify it; those are the characteristics of the sense of bodily presence, and would kill the other sense, which is one more of interfusion of psychic being, and a general feeling of peace, contentment, elation, burning in our hearts within us. To such a feeling words would be vulgar. Even names and things of the bodily personality interfere with it; only the aspirations of the individuality and character foster it.

Such a feeling individuals in the crowds of humanity, who are massing on each side of the veil, are already beginning to experience within themselves: individuals who have been drawn into this companionship, it may be, by having shared some outer comradeship or common experiences; but it may be also by those who have never yet met in body, but who belong to the same Divine principles, the same brotherhoods, work-guilds, and mansions into which the world of God's children is divided.

I have shown you, then, how the same conditions are now working, as have been observed to work when our other senses have been evolved. It will be but natural to conclude that, given the requisite time, all our fellow beings will know what some of us already feel faintly and strangely, and some of us know consciously and joyfully from experience, that this new sense will open out within them and form new avenues of consciousness to dissipate their present discomfort and desolation. We who, whether on this side or that of the river of Death, have discovered the secret that death does not necessarily remove the opportunities for gratifying the sense of personal bodily companionship, are perhaps in a more favoured position to consciously develop and feel this other sense of inner companionship; provided we do not insist on the former too much: for we must remember that the inner is the natural one to spiritual beings, and it is impossible while the outer is being gratified. It is a warning we most of us need. For, with our earthly bodily presence encompassing us, we yearn again for the bodily presence of our loved ones, and are not content in our séance rooms unless we get it. But has it never been the experience of some of you old Spiritualists, that although you have obtained never a word or a touch from the departed being you long to meet again, yet somehow after you have done the sitting, and after the call for such intercourse, that night, or the next morning, or, it may be, days after, suddenly, unexpectedly, coming like the wind, you know not whence or why, there arises in the heart a feeling of inner happiness, of elation of spirits and life, burning like a vestal fire all day and for days, making the duties and worries of workaday life seem light and the pleasures of sensual life seem trivial? That feeling is the sense of some inner companionship started within you by the intercourse of an elevated soul with your soul. And then, perhaps, it suddenly goes out as suddenly as it came, just to show you that it was not arising from yourself but from something outside you that had temporarily interfused its soul with yours. It was perhaps the very being whom you had attempted to call to bodily companionship. This is the natural way in which spirit speaks to spirit. Moreover, if you carefully note the sensations which accompany different experiences of this inner burning gladness, you will distinguish that there is often a subtle difference, like that between two perfumes. The reason is that each inner friend, by difference of character or individuality, affects this sense of ours in a different way; and when we recognise this difference, and our sense is getting more developed, we can clearly distinguish the indwelling of one friend from that of another, in our heart.

With persons, then, on a higher plane than ourselves let us remember that this mode of inner companionship is more natural and more pleasant. But there may be a cry going up

in the hearts, now, of some of my hearers: 'Ah, but we have this earthly, personal body clinging round us still, and, as long as that is the case, the personal, bodily presence of our friends must be sweeter to us, if not more natural.' I can echo the cry; who can not? Even our friends on the other side, I believe, can echo it. And I will tell you what I believe is a great truth—that neither kind of companionship by itself can long satisfy any kindred souls, whether near in the body or removed as regards the body, for the simple reason that our nature is ever double, outer and inner, both here and in all stages to be, and a great law is for ever acting; the outer or formal is ever striving, wheeling towards the inner and informal, and the inner informal towards the outer formal. They are the opposite hemispheres of the one circle of our being, and as that circle wheels on, the right spokes of our being must turn into the left and the left into the right. If they do not our progression has been stilled. But as it is impossible for the progression of our being to be stilled—only to be slackened by want of energy—we have here a blessed secret revealed which will answer this cry of ours, that, just as development of the sense of outer companionship passed into the development of an inner one, so too the development of an inner must, in natural course, pass again into an outer one; and it is, moreover, a law that this wheeling of one phase into another is slow or quick in proportion to the laxity or intensity of our realisations. Consequently, if we wish for outer companionship again with our lost ones, our end will be best achieved, not by checking, but by developing with intensity the inner companionship. Why were Abraham and Moses favoured by the outer presence of their exalted friends? Was it not because, for decades of lonely years before, they had conversed with those friends in inner communion? So, too, if ever we shall get the personal presence at our séances again of beings who have passed into the radiant state, it will only be because we have been continuing, without intermission, to converse with them inwardly with burning hearts, until an attraction sets in, drawing us nearer and nearer, and at last the souls, blended within, must find satisfaction by expressions from without.

However, I will leave that mystery, and say in conclusion that we Spiritualists—and I call no one a Spiritualist unless he has felt this blessed inner communion with separated friends—all others are investigators and mere acolytes in the great temple—I say that we Spiritualists, with our conscious knowledge of this sense and this intercourse, have our duty as well as our privilege to develop it in ourselves, and in others, to higher and higher states of perfection, and by doing so shall revolutionise the world more than any outer political reformer can do. For when this sense is once developed more generally in man, all social and communistic reforms will then become easy; the struggle for material existence with all its consequent selfishness, jealousy, greed and meanness, will fall off naturally with the advent of the sense of a new world, in which we can express that highest want of our social being, the desire of congenial companionship. A new springtide and joy of existence will succeed the present chill, darkness and depression, and the songs of men will no more be singing:—

'Why is the world so sad to-day?

Where has its music fled?

Why have the songbirds hushed their lay?

Why are the roses dead?

Heart! it is not the world that's sad—

The roses bloom sweet as of yore.

O heart, it is thou art filled with pain,

For thy love, thy love, he is here no more.'

We will teach them that their loves are still and for ever with them if they will but develop the sense to commune with them, and then rather will they sing in the words of the newer day:—

'I want no Kingdom where thou art, love;

I want no throne to make me blest,

While within thy tender heart, love,

Thou wilt take my soul to rest.'

For we will teach them that the sense of inner companionship, the interfusion of being with being, gives to each personality a sense of space, region, and locality, as of temples and gardens, where once again we shall meet and clasp the bodily presence of the loved ones—not lost, but gone before—who have no coign of vantage on this dull-vibrating earth plane of ours, no dwellings more by its seas or shores, but only—in our radiant hearts.

And may the fellowship, the companionship, the comradeship of the holy spirits in God be ours now and for evermore.

PERSONAL CONSCIOUSNESS IN THE DOUBLE.

The interesting article by 'Questor Vitæ,' or 'The Duality Inherent in the Human Double,' raised a question in my mind as to whether there is usually personal consciousness in the 'double,' or is it with some, or perhaps with all at times, merely a sort of shadow of the real self; an automaton, acting according to a preconceived thought or intuition of the sub-conscious self? I have had several experiences of the matter, both in my waking and dream life, and it has struck me as very curious that sometimes the consciousness was in the 'double' altogether—or spirit, I should prefer to term it then—and at other times it was chiefly or altogether with the material body. The first part of the following instance is an illustration of the latter state.

I was lying down one afternoon when I suddenly became very passive, in fact, unable to move—not asleep as sceptics would say, the feeling was too sudden for that—but very peaceful, and rather wondering what was going to happen, for I was certainly not in my normal state. How it came about I do not know but, as if by the stroke of an enchanter's wand, I saw a representation of myself standing up by the side of the couch! I knew this 'double' was a part of myself, yet all personal consciousness was with the material form lying down. While I looked and wondered this other self suddenly opened like a shell, and what I felt to be a representation of my spirit, sprang out, all radiant with life and beauty—myself transfigured! At the same instant the outer form began to collapse and soon disappeared—like dematerialising—and the perfected spirit hastened away, as if quite unconscious of me. Presently I saw this spirit form, or double (but surely this was something beyond the double), was becoming weary, and at last sank to the ground. Then a spirit I had occasionally seen before made his appearance, and with the greatest tenderness lifted this distant representation of myself, and they both disappeared in space. It was all very real to me, and though I was wide awake I could not understand it. A day-dream, some may say—a reverie. Perhaps, but the story is not yet finished.

Two days later, without any preparation of feeling in an abnormal state, I again became clairvoyant—or had a 'reverie,' and this at a moment when I had little time for such things. I saw this double of myself very busy in a distant land! Had Omar, the Persian poet, a similar experience when he wrote?—

'I sent my soul through the invisible,
Some letter of that after life to spell;
And by-and-by my soul returned to me
And answered, I myself am heaven and hell.'

After many days I again had a strange experience of this 'double.' This time it was shortly before breakfast, when in the same sudden, spontaneous way, I saw myself face to face!—my twin soul, as it seemed, but radiant now with spiritual beauty, as in the first instance it was with the mere outward beauty. And face to face we communed, soul to soul, and a message of peace—perfect peace—was given to me, cheering for many a day.

In dream life I have many times seen and talked to this twin representation of myself, but at first I thought of it as only a dream; this experience in waking hours was something new in the mysteries of mediumship. The curious part was that in the last incident I was conscious of a twin-like feeling of identity with the double.

But there is a significance in the message of peace—perfect peace—to understand which it is needful to relate one of my many dreams. It was first published in the 'Medium and Daybreak,' in 1893, and shows that, whether we are conscious of our state of development or not, spiritual beings about us are, and can give us indications of it, as well as warnings and messages of various kinds.

In this dream I was visiting at a large, grand old castle. During this visit, unable to sleep one night, I arose early in the morning; but, on opening my bedroom door, I saw at the end of the long corridor a lady in deep meditation, walking slowly towards me. My first impression was that she was pleasing, graceful, ladylike, and I had a wish to know her. As she came within the radius of light from one of the windows, I was greatly surprised to see that she was an exact counterpart of myself. Looking at her, spell-bound, I awaited her approach with mingled feelings, but curiosity was uppermost. When she came near, we both stood for an instant regarding each other with interest; then I asked: 'Who are you?'

Her reply, 'Yourself,' was startling.

'How can that be?' I next queried.

'Time will make it clear to you. I am your conscience; your spiritual nature; your better self.'

'But why are you here?'

'I have come to be with you always, to show you yourself, and in me you will see personified your spiritual progress or retrogression.'

'But,' I said, with a feeling of horror, 'I have no wish to be looking at myself always in this way; it would make life into a living nightmare.'

'Whether you like it or not,' she said, quietly, 'I shall be with you always.'

I knew that my companion was not an ordinary human being, and a feeling of intense dislike of her now took possession of me, and I said, with great vehemence: 'You shall not be always with me, for I will kill you.'

With most exasperating calmness she replied: 'It is no use trying to do that. for you can't.'

My ordinarily quiet nature was now roused as it rarely is in real life; so, without further discussion, and with a feeling of desperation I seized hold of her with the intention of throwing her over the balustrade. Much to my surprise I discovered that her strength was exactly equal to my own, so that all my efforts were useless in that direction. Her manner and the expression of her face were very like what a mother might have towards a wilful child; in fact, I was beginning to feel very much like a naughty child, and completely baffled.

'Do not fight against the inevitable,' she said; 'you will find I am your friend, not your enemy, and peace will come with submission.'

As she said this the rebellion which had so overmastered me gradually gave way, and a peaceful calm seemed to radiate through me.

As my 'other-self' came nearer to me, but, though nearer, now in a sort of unobtrusive background, I awoke.

Five years after that dream I got from this 'other-self' the comforting assurance of 'peace—perfect peace.' To me it was all very real, both the dream and the waking vision.

On another occasion, when in deep sorrow—and such occasions are often used by spirits to make their presence manifest, because of our need, 'Man's necessity is God's opportunity'—I had an experience of this strange phenomenon of the 'double,' though at that time, not knowing anything of Spiritualism, in my ignorance I thought it was my spirit which for a short time left the body. Then *all* the consciousness was in the disengaged spirit; the body was, so far as I felt to be concerned, mere dead, inert matter, though still mine. During the few short moments of freedom from the trammels of the body which I then enjoyed, I saw and communed with other spirits, both incarnate and discarnate—the latter doing their best to comfort and cheer me.

Has not every medium a natural tendency to develop some special form of mediumship? And are we not almost powerless as to what form the mediumship shall take? If we do not go upon the lines Nature has pointed out for us there is sure to be disappointment and failure. For success we must work with Nature, not against.

Going back in my recollection, similar experiences during childhood come to mind. The first one was at eleven or twelve years of age. A magic lantern was being exhibited at the school where I was a boarder, and one of the subjects thrown on the screen was a lion's head. This was gradually magnified till it was many times its original size. The sight fascinated me—not with fear, it was simply fascination. Presently I felt my will had lost all control of my body; I was powerless to move either hands or feet. Then, to my amazement, I seemed to be rising out of my body. My attention was then divided between the lion's head, at which I continued to gaze, and the feeling—equally fascinating—of beginning to float over the heads of the other pupils, towards the lion. But fear as to what would become of my body during my absence quickly drew me back to my physical habitation. I did not mention this to anyone at the time, for I did not know how to explain or describe it—and then there was the fear of being laughed at. But I had discovered something new—something to amuse me while going through the severe discipline for all children, of sitting still.

The interest of these experiences to me is the proof it seems to be of a fact that we all wish to know something about, that the spirit can live, move, and have apparently perfect

sentient life apart from the body. If it can do so for a few moments, why not for all eternity? Only those who have had similar experiences can know what a prison-house the material body can become even when, to all appearance, in good health. But should not different terms be used to describe the 'double' according to the two states of consciousness? If partial or complete consciousness remains with the spirit in the material body, then the term 'double' seems very suitable to describe the more or less perfect representation of this ghost-like representative of oneself away from the body. But when the complete consciousness is with the 'double,' so that it feels like the liberated spirit, would not the term 'spirit' be then more appropriate?

W. (ILFRACOMBE).

A STORY OF BEWITCHMENT.*

It may be interesting for the readers of 'LIGHT' to know that the lady who is responsible for this, the latest romance of occultism, belongs to a group of transcendental students, the leader of whom is her husband, M. Ernest Bosc, the compiler of several encyclopædic works on art, architecture, and archæology, but of recent years a convert to occult philosophy, as it is interpreted in France. To this conversion we owe some interesting, though not, perhaps, first-rate, presentations of occultism in India and Egypt. The organ of the group is a monthly publication, entitled, 'La Curiosité.' Established originally at Nice, the little school is not, we fancy, recognised by that of 'Papus,' the most influential and erudite of French esoteric bodies, but a certain exclusiveness, suggesting, if not supporting, the idea of rivalry, is perhaps characteristic of all, or such at least is the impression when they are viewed from without.

It must be confessed that Madame Bosc has considerable literary facility, and her story is readable enough, though a little tame; it has the magical apparatus in abundance, but not the magic touch. We are glad, on the whole, that it does not possess conspicuous merit, or exercise uncommon fascination, for it belongs to an order of fiction which would encourage, if it could, a belief in the literal sense of black magic and its nameless iniquities. Here are diabolical apparitions, pacts tacit or pacts explicit, elementary spirits, half homunculus, half vampire, and bewitchments by means of waxen images, with effects scarcely less potent than prussic acid. It is all too crude and too obvious to carry any conviction, but it can serve no tolerable purpose to present the infamies of old sorcery in the light of an exact science. Madame Bosc's failure, is, in fact, due to her lack of any real motive, ethical or artistic. She seems conscious of this deficiency, and seeks to supply it in a prologue and epilogue explaining the significance of her story; but here also she transmits no strong impression, except that Erebus and a personal devil in the disguise of a varlet do not seem to work in well with recent fashions in Theosophy. We could, however, forgive Madame Bosc were it not for M. J. Marcus de Vèze, who has prefaced, annotated, and postfaced her story. If these be French methods they are still not a little ridiculous. We are promised more of this sort of thing, for the chief characters of 'L'Envoûtement' are to incarnate in another romance, and both these are but part of a 'diabolical and infernal series,' to be followed by yet another series, as we infer from the title. But life is too short surely, and Madame Bosc accepts herself much too seriously.

GENTLEWOMAN, earnest inquirer into Spiritualism, would be glad to join private circle; slightly mediumistic.—Address, 'Inquirer,' Office of 'LIGHT.'

CAMBERWELL.—'M. J.' would be pleased to have a circle in his house on religious lines, if he could get one or two to join him.—Address, 'M. J.,' 227, Camberwell-road.

MORSE'S LIBRARY, LONDON, N.W.—The usual Wednesday evening meeting was held here on the 17th inst., when the control of Mr. Morse delivered an address upon 'The Psychology of Evil.' The topic proved a most interesting one, and 'Tien' developed all his well-known ability in dealing with it, his keen reasoning and felicitous illustrations divesting the matter of the abstruseness that might have been naturally expected to be associated with a topic of such a character. There was an excellent attendance, and a successful winter season will again be the case with these much-appreciated gatherings.

* 'L'Envoûtement.' Par MADAME ERNEST BOSCH. Avec préface, notes et postface, par J. MARCUS DE VEZE. Paris: Chamuel. 1898. Price 3fr. 50c.

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.]

An Offer of Work.

SIR,—There are probably many of your readers who have 'time on their hands,' and who would like to do a little work for The Alliance. Here is an offer of work which almost any-one could do:—

I have a collection of cuttings, all referring to Spiritualism, which have been long waiting to be pasted into a book. Many of these are exceedingly interesting and scarce; and I am disposed to think that if they were put into a book (and afterwards indexed) for the Alliance Library, the volume would become increasingly interesting and valuable.

But I see no chance of my doing it now, and most of my friends are nearly as hardworked as I am. Will anyone with leisure offer to undertake this bit of work—to paste in the cuttings or to index: or both? It would, I should say, be very interesting to anyone who had sympathy with the subject, and time.

216, South Norwood Hill, S.E.

J. PAGE HOPPS.

A Special Request.

SIR,—May I ask the favour of making a request to your readers on a matter in which, doubtless, many will be delighted to co-operate with me? It is this: Will any friends possessing authentic specimens of spirit writing—on paper or slates—articles brought into circles by spirits, spirit photos, casts of materialised hands, feet, &c., drapery, or any article illustrative of the power of spirits over material conditions, loan me the same for a short time, for the purpose of making lantern slides, to illustrate a lecture upon the 'Phenomena and Facts of Spiritualism'? If any friends who will do me the favour will write to me first, saying what they can send me, I will at once reply and make any necessary arrangements. I desire to create as perfect a set of illustrations as possible, as we are on the eve of our Jubilee year.

J. J. MORSE.

Florence House, Osnaburgh-street, London, N.W.

Communication with the Living.

SIR,—Will you kindly find space for a few more words on the subject of 'Communion with the Living, through the medium of the "Ouija"?'

Since the appearance of my letter in 'LIGHT,' a few weeks ago, I have been overwhelmed with letters from all parts, asking me every sort of question on the subject. I have replied to a great many of them, but finding it quite impossible to reply to all (especially as I am just launching a new book), I take this opportunity of informing the many readers of 'LIGHT' that the 'Ouija,' or Egyptian talking board, is, I believe, to be obtained at Whiteley's, Westbourne-grove, W., with instructions how to use it.

I should be glad to know the experiences and opinions of some of your readers as to this form of telepathy. Since I wrote to you I have constantly sat with a friend and conversed with one or two living people through the 'Ouija'; only yesterday I did so, and held a long conversation with another friend, just as if he were present; and I have also seen the same thing occur in table-turning at Brighton to a party of people whom I introduced to the 'Ouija.'

Harrington Hotel,

(MRS.) F. A. BARKLY.

Harrington-road, S.W.

Christ's Resurrection Body.

SIR,—I am very far from wishing to dogmatise on a subject which is beyond all proof, and yet I feel that I must venture a reply which is hardly more than a suggestion to Mr. Tomlinson's question in a recent number of 'LIGHT.' I have always conceived of the body of our Lord, while on earth, as consisting of a greater proportion of the purely spiritual over the astral, or ethereal, than that of ordinary humanity. This seems to be proved by the ease with which He could put away His mortal body, and appear as a spirit, as He did at His Transfiguration, and when walking on the sea.

This theory would, I think, make the speedy disappearance or indrawing of His natural body in the grave, quite in order. In the case of ordinary men and women, where the astral or

ethereal body is in excess of the spiritual, the process would be incalculably longer.

Mr. Tomlinson furnishes me with another suggestion in the interesting extract he gives us from St. Peter's Gospel. If the angel who is there spoken of, as seen by Mary Magdalene, was sufficiently materialised to make himself visible to them and to speak their speech, surely the Master whom they knew and loved could, through the hidden forces of their natures and His own, make Himself understood by them—as, indeed, He did during the forty days subsequent to His resurrection.

M.L.H.

The 'Christian Fellowship' Society.

SIR,—I thank you for the paragraph on this society which appeared in your columns. We have found many Spiritualists willing to give us a fair hearing, and some of our most earnest fellow-workers are firm believers in spiritual phenomena. Although it is not in accordance with our practice to give prominence to names, I may say that, while in the flesh, Mr. Thomas Grant, of Maidstone, Mr. Edward Maitland, and our late treasurer, Mr. J. C. Staples, were esteemed members of the society.

One aim of the movement is to influence and to encourage people to make more use of their judgment and reason, to exercise their Divinely-given powers, and to assert their rights as *rational* beings; not taking for granted that a theory or a practice must be necessarily right and just because it has the sanction of many generations and the support of the leaders and teachers of our own day, but that, resisting as far as possible the bias of self-interest, personal prejudice, or preconceived ideas, they will endeavour to give a respectful and impartial hearing to all sides, and thus, as far as they can, forming a right judgment, they will at any cost stand by and hold fast to that they *think* good. I shall be glad to send leaflets of the society free of cost to any of your readers who apply for them.

(REV.) ALEXANDER H. SMITH.

St. John's-road, Penge, S.E.

Mr. Charles E. Smith's Proposed Missionary Tour.

SIR.—If Mr. C. E. Smith will communicate with Mr. Page Hopps, he will, I doubt not, receive printed explanations of an organisation in operation called 'The Church of our Father,' which Mr. Page Hopps has arranged on the lines set forth in 1, 2 and 3 of Mr. Smith's letter to 'LIGHT' of the 20th inst. I think so, because last month I received these papers in answer to a proposal I had made to set going an attempt to place before the gathering of Spiritualists, which is to take place in June, 1898, a scheme to congregate thinkers of all sorts, hopeful of more light likely to be got by the means which Lord Bacon indicated when he wrote:—

'Certain it is, and it is one of the profoundest of the secrets of Nature, that the minds of men are more open to affections and impression when many are gathered together than when they are alone.'

Readers of 'LIGHT,' and everybody else having eyes to see, and ears to hear, must perceive the world-wide hunger there is all round us for better teaching than is, and perhaps ever has been, easily available to mankind. And to some of us it seems that the way towards this teaching is not through any of the doors prominently wide open to what is really a Barmecide feast. Who can deny that the blind have led, and do lead, the blind? Admit ever so much excellency of intention of pastors and masters, still multitudes are fed with stocks and stones. The times cry out for a new departure. Since we cannot go to teachers having knowledge why not let them come to us? We don't know their ways. Let them have theirs. Better give them opportunity of picking and choosing their agents and ways than to continue the well-nigh endless, dreary, vicious circle of following leaders who, drive they ever so well, know nought of the road, nor where it goes to.

I know nothing more about 'The Church of Our Father' than that it takes in all sorts and conditions of men without interference with their religion or inquiry about their conduct, in hope that that one may help the other. And if, as I have no reason to doubt is so, the congregations are free of priest and priestcraft, and all sort of authority aiming at liberty, then I, for one, shall be with Mr. Page Hopps when I can get at him; and it seems to me that if such men as Mr. C. E.

Smith and Richard Harte, and say Mr. Morse, and others like them who justly deserve the confidence of all good men, were to prepare and present before the meeting in June, 1898, simple practical plans of getting together meetings of those who know of invisible worlds, and of masses to whom the knowledge might spread, then the invisible workers would find out such remedies as human ills require. And let them do that their way.

GILBERT ELLIOT.

Tednambury Stud Farm, by Bishop Stortford.

Help to Inquirers.

SIR,—Remembering with gratitude the kindness I myself received, when first investigating Spiritualism, from those more advanced in occult matters, it seems to press upon me, somewhat as a bounden duty, that I in my turn ought now to do what I can for inquirers.

I know only too well the various stages of fear, doubt, and hope such must pass through before one can finally accept the teachings of Spiritualism with conviction; and I know also how a helping hand, extended in true heart sympathy, may smooth the rugged path that leads to truth.

Unfortunately, inquirers have a double difficulty to cope with, as Spiritualism is clothed in two garments, fact and fraud; and no one recognises this or laments it more than Spiritualists themselves; hence I think I may with advantage impress upon all inquirers the absolute necessity of tempering zeal with discrimination.

There seem to me to be two kinds of inquirers (and I use the word advisedly):—

1. Those who have not yet accepted Spiritualism, and
2. Those who do not *wish* to do so.

It is to the first class I freely offer any assistance or information I am able to give. To the latter class (whom I frequently meet) I would suggest without bias, that they should seek some more profitable outlet to their morbid curiosity, and repellant cynicism, than investigating in such a spirit, and ignorantly condemning as wholesale fraud what is popularly known as Spiritualism, because their sluggish material natures are incapable of either understanding, or responding to, the exquisite beauty of its beliefs and teachings. I am willing to devote one evening a week to assist sincere inquirers, and shall be happy to hear from any (stamped envelope enclosed for reply) to whom I can be of any assistance.

EFFIE BATHE.

72, King's-road, Camden-road, N.W.

Spiritualism and Vivisection.

SIR,—It was with great interest I read Mr. Gilbert Elliot's letter on the subject of vivisection.

It speaks volumes for the refining and enlightening influence of the spiritual philosophy that nearly all Spiritualists are anti-vivisectionists. They realise that it is not through vicarious suffering that either knowledge or happiness can be gained. Still, if I may be allowed to say so, they do not as a rule actively use their influence against this meanest of crimes. Many have not studied the subject, and are therefore ignorant of the extent to which the practice is carried on and the number of victims that are yearly put to the most abominable tortures, often to prove over and over again the same medical fact.

To a developed moral nature it is impossible to think that the great God of love and wisdom could bless with increased power or knowledge those of His creatures who wilfully torture their dumb brethren. Further, what a short-sighted policy to scar and maim our eternal spiritual body with the shadow of a crime for the mere chance of increasing the strength of this perishing body of clay. There are many who cannot see the question in this light, and by them the papers written on the subject by some of the first medical men of the day, showing the utter *uselessness* of the practice, should be read.

There is a society at 20, Victoria-street, Westminster, working for the total suppression of vivisection which, on application, would gladly send papers with full information on the subject. I do not love animals myself, but all the more do I feel their defenceless and forlorn condition. I believe with Mr. Herbert Burrows that it is not sufficient to have our own lives brightened by a knowledge of a happier future life; we must do something to help to make this life better, and to realise in our daily life the prayer: 'Thy will be done on earth, as it is in heaven.'

Not only the vivisection, but also the 'Slaughter House' and the 'Cattle Ship' question, are crying out for reform. Men can do much for it with their influence and their pens, and so can women; nay *more*, for in their hands is the training of the minds of the coming generation, and it is they who will reap what we can but sow.

This is a painful and a distressing subject on which to write, still more to study, but it is not by daintily passing on to the other side that we can help to remove these foul blots on our civilisation.

FLORA MACLEOD.

The Society for Psychical Research.

SIR,—I hailed your article in last week's issue with something more than pleasure. The spirit of sympathetic comprehension which it breathed has seemed to me sadly lacking in the utterances of some of the contributors to 'LIGHT.' Doubtless there are many excuses for the unsympathetic, not to say contemptuous, attitude of some Spiritualists towards the Society for Psychical Research. They have, on their side, probably had much to endure from anti-Spiritualists. But this attitude is not the less regrettable because there are excuses for it.

There are many who, like myself, have found the old adage true, 'The longest way round is the shortest way home'; for them the straightest, perhaps the only road to Spiritualist convictions, is along this steep or severely evidential one laid down by the Society for Psychical Research. This may be their misfortune, but it 'takes all sorts to make a world,' and if heredity and education have resulted in forming a mind slow to believe what it desires, and fearful lest the very greatness of its desire should lead to the premature acceptance of opinions resting on an unstable foundation, such a mind requires to be dealt with by such methods as those of the Society for Psychical Research. We all need larger sympathy and more willingness to respect the work of all who are seeking truth, however little their methods may commend themselves to some. It is sad and most regrettable that those whose goal is the same should hinder its attainment by slighting or undervaluing any path which leads to it. Spiritualists, Psychical Researchers, and Churches are really, though sometimes unconsciously, working towards the same end, viz., to convince the world of the existence and claims of the life of spirit; they are working against fearful odds, for the materialistic views of life are tending to close up the avenues to spiritual quickening and to imprison human nature in such mental conditions as lead to pessimism and suicide. Why can we not recognise that the unity of our great common aim includes us in a true fellowship and demands of us wide tolerance and mutual respect, and also that anything like scorn or disparagement of methods which really supplement one another, is more detrimental to the cause we have at heart than any external attack can be?

I may add as an apology for my letter that I write as a Church member, a Psychical Researcher, and a Spiritualist, and as one who owes a large debt of gratitude to the influence and teaching of these three divisions of the great host who are striving for the victory of light, spirit, and life over darkness, matter, and death.

H. A. D.

SOCIETY WORK.

BATTERSEA PARK OPEN-AIR WORK.—Last Sunday afternoon Messrs. Adams and Boddington and Mrs. H. Boddington again addressed an appreciative gathering, and dealt with opponents.—W.S.

193, BOW-ROAD, BOW.—On Sunday last Mr. and Mrs. Clegg Harris and other friends conducted the meeting. The room was crowded.—H.H.

72, ASKEW-ROAD, SHEPHERD'S BUSH.—On Sunday last, Mr. Vango occupied our platform and gave good clairvoyance, all descriptions being recognised. Next Sunday, at 7 p.m. sharp, Mr. Peters.—L.C.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, N.—On Sunday last 'Evangel' answered questions, and also related some of his own experiences. Next Sunday, at 7 p.m., Mr. Dale will give delineations of character; Thursday, at 8 p.m., circle, for members only; medium, Mrs. Brenchley.—C.D.C.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—On Sunday last Mr. E. G. Sadler conducted the morning service. In the evening Mr. E. Adams gave an address upon 'Spirit Communion: Some Popular Objections Considered.' Next Sunday morning, Mr. S. Giddings; evening, Mr. George Harris.—E.A.

EAST LONDON SPIRITUALISTS' ASSOCIATION, STRATFORD.—There was a very large audience at the Stratford Centre, the Workman's Hall, West Ham-lane, on Sunday last, when Mr. Peters gave clairvoyance. Mr. Glynn Grant was in the chair, and urged the claims of the organisation. At the Forest Gate Centre, Liberal Hall, opposite G.E.R. station, Mr. Gibbs and Mr. Hawkins kindly occupied the platform in the absence of Mr. W. Ronald Brailey, through the illness of himself and Mrs. Brailey.—THOS. MCCALLUM, Hon. Sec.

NORTH LONDON SPIRITUALISTS' SOCIETY, FINSBURY PARK, 14, STROUD GREEN-ROAD.—On Sunday last an excellent trance address upon 'Spiritualism and Mediumship' was given by the inspirers of Mr. W. Walker, of Edmonton, followed by a series of clairvoyant descriptions and advice to many of the audience. A hearty vote of thanks was accorded to Mr. Walker and his guides. Sunday next, at 11 a.m. and 7 p.m., and Tuesday, November 30th, at 8 p.m., Mr. Walker, clairvoyance; Wednesdays, at 8 p.m., circle for members.—T.B.

MERTHYR TYDFIL.—On Sunday morning last the meeting was conducted by Mr. C. Hemmings and Mr. Brooks. In the afternoon the accounts of the society were presented to members in general meeting and considered highly satisfactory. At the evening meeting Mr. F. W. Oaten discoursed on 'Spiritual Gifts,' giving us some of his own useful and interesting experiences, and in very plain, forcible language exhorted all to investigate for themselves, when they too would soon be convinced of spiritual gifts and the truth of spirit return.—W.B.

BATTERSEA PARK-ROAD TEMPERANCE HALL, DODDINGTON-GROVE.—On Sunday last Mrs. Hillier opened our meeting and gave personal reminiscences and an able address, in which she emphasised the need of inward evolution and the opening out of dormant faculties, and followed with some successful psychometry. Mr. Adams spoke on 'Spiritualism v. Satanism.' Solos by Mr. and Mrs. Sherwood. Next Tuesday, at 8 p.m., Mr. Peters, clairvoyance. Thursday, at 8 p.m., public developing class. Next Sunday, at 7 p.m., Mr. Whyte ('Evangel').—W.S.

HACKNEY SOCIETY OF SPIRITUALISTS, CLIFTON HOUSE, 155, RICHMOND-ROAD, MARE-STREET, N.E.—Mr. Brenchley was with us on Sunday last, and related his experiences before and after he became a Spiritualist, touching strongly on the necessity of educating the rising generation in the ways of perfect truth and perfect love, also urging every Spiritualist to strike a hard blow at misguiding creeds and dogmas. On Sunday evening next, at 7 p.m., addresses will be given by members of the society. Members' circle on Wednesday, at 8 p.m.; doors closed at 8.30 punctually.—H. Brooks, Sec.

STRATFORD SOCIETY OF SPIRITUALISTS, MARTIN-STREET HALL, STRATFORD.—On Sunday last Miss Constance delivered an address on 'Spiritualism in General,' and afterwards gave very successful clairvoyance. Mrs. Landridge sang a solo entitled, 'The Master stood in His Garden,' which was much appreciated. Anyone capable of conducting a choir and willing to help would be much thanked. Next Sunday a medium is arranged for, and Mr. Wrench will sing a solo. On Thursday we have our annual meeting, when all members are specially requested to attend. A members' circle every Sunday after meeting. Lyceum (twenty-eight children present), Sunday, at 11 a.m., Mr. Wrench, conductor.—WM. A. RENFREE, Sec.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—Our public circle on Sunday morning was conducted by our leader, Mr. W. E. Long. His guide was able to give some good clairvoyant descriptions. At the evening service the hall was crowded, and Mr. Long gave an address on 'Joan of Arc,' and explained at some length her spiritual gifts, at the close of which Mr. Newton gave us a violin solo, which met with a good reception. Our after-service circle was well attended, several good tests being given. On Sunday next, at 11 a.m., public circle; at 3 p.m., children's Lyceum; at 6 p.m., lending library; at 6.30 p.m., Mr. W. E. Long on 'Bible Prophets and Modern Mediums'; at 8 p.m., members' and associates' circle.—'VERAX.'

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Mrs. Green's services, on Sunday evening last, were appreciated by a very numerous audience, who at the conclusion of the address manifested their warm approval of the sentiments uttered. The clairvoyance which followed was as carefully given as it well could be, and it must have been evident even to strangers that the spirit people described were very real to Mrs. Green, but we do not think that the conditions prevailing at the time were quite as suitable as usual; and this may account for the number of descriptions which remained unrecognised; out of the thirteen given there were but five recognised fully. We quite expect, however, to hear next Sunday that some of the remaining eight have been recognised, former instances of this kind being numerous. Miss Morris sang the solo, 'Calvary' (Paul Rodney), prior to the address, and Mr. Thomas Everitt, the President of the Marylebone Association, who occupied the chair, made some remarks relative to clairvoyance. Next Sunday, at 7 p.m., Mrs. Green will again be the speaker and medium. Doors open at 6.30 p.m. Early attendance is particularly requested. Soloist, Miss Hughes.—L.H.