

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

A shrewd old Englishman once said, 'When you go to find truth, take truth with you.' That would be an excellent guiding light for everyone who enters the séance room or the lecture hall. It would also be an excellent motto for the front cover of every serious book, and might fitly be printed there in letters of gold. We watch and listen and read, too often, in a narrowly critical spirit which has in it more of narrowness than of criticism. 'They come, and they treat me like a rat,' said a great medium to us once. It is a fine art, that of taking truth, to light the way in the search for truth: and truth would make the seeker sympathetic as well as wary, brotherly as well as critical, and patient as well as sure.

We wonder why Mr. S. Baring-Gould gives us his 'Book of Ghosts' (London: Methuen and Co.). There are about twenty ghost stories, all, we imagine, sheer concoctions, mere shockers, written to amuse, excite and—sell. We do not see the good of it all, and, in fact, think it is in various ways bad, the badness increasing with the cleverness. The stories are thrilling enough, but we dislike them. Records of 'ghostly' experiences of all kinds we welcome. All we ask for is honesty and truthfulness; but these romancings confuse the issue and worry the mind. We wish the novelists and tale-writers would leave the subject alone. It ought to be sacred to sincerity and truth.

'The Brain Book, and how to read it,' by H. C. Donovan (London: Jarrold and Sons), is published as 'An Exposition of Phrenology in Theory and Practice.' Mr. Donovan is the son of the late Dr. C. Donovan, a pupil of Dr. Spurzheim, on whose behalf he claims that he discovered 'new faculties' and 'localised their external indication in the head, and, presumably, their corresponding seat in the brain.' These 'new faculties' are 'Generosity,' 'Communicativeness,' 'Communal, or Outer Adhesiveness,' 'Walking Energy, or Locomotion,' 'Retrospection,' and 'Upper Causality, or the Prophetic Instinct.' Mr. Donovan himself suggests another, 'Digital Activity, or Fingercraft.' The book is an important one of over 500 pages, and is a thoroughly workmanlike production.

'The Theosophist' for October contains a further instalment of 'Old Diary Leaves.' The following, not from an old Diary leaf, but a present day reflection by Colonel Olcott, is hardly happy:—

Among other things which I learned was the fact that the first treasurer of the Theosophical Society, Mr. H. J. Newton,

a confirmed and obstinate Spiritualist, whose early interest in our society had long since faded out and who had done everything within his power to discredit us, was killed by a cable car in New York City. Poor man! I felt sincerely sorry for his horrible death, the more so because he had died rejecting the truth which he had been taught about the after-death state.

What is an 'obstinate Spiritualist'? and what was there so very deplorable in his having 'died rejecting the truth which he had been taught about the after-death state'? It looks more like the lament of an evangelical preacher over a lost soul than the rational reference by a man of the world to a man who had changed his mind.

We lately drew attention to Mr. Leadbeater's friendly attempt to minimise the differences between Spiritualism and Theosophy. We thought at the time that he had gone too far in this attempt; and so thinks the reviewer of 'The Theosophical Review,' who says:—

While heartily joining in all his expressions of kindness towards Spiritualism, we can hardly follow him in his declaration that our differences are but 'immaterial points of detail.' Rather are they the, at first, slight differences of lines at a railway junction which in the end lead off into entirely different directions.

This, from 'The Light of Truth,' has life as well as light in it:—

Teach the man to look for his self-interest in the public good. Teach the man to rely upon the security of the whole mass of his kind, and that his highest interest as a mortal is in making that security more secure. Teach the man that in labouring for his own interest at the expense of the mass, he is always crippling both his own and the mass's security. Teach the man to look upon himself as an immortal soul, that he is an eternal entity residing in a changeful, uncertain, temporary house—his body—and that the real substance of which he is composed belongs to the changeless order of harmony, but that he is a long way from it. Teach the man that here and now he is a part of the eternal spirit world. Teach the man that he can have all or none of the world's theologies and isms and he will stand no better, no worse, for that, but that there is only one religion on this planet, and that its services consist in doing justice and serving God by serving his neighbour, his fellow-man. Teach these things, hammer them into the brains of the world's bombastic educators, drill them into the murky lives of the great 'submerged.' Ding dong them from the belfries of your gilded temples, and you have then done your part in avoiding the pit into which all prior civilisations have fallen.

Turning out, for clearing away, a pile of accumulations, we came upon the following cutting from one of Mr. Charles Voysey's sermons. We are moved to rescue it, and to give it new life in these Notes:—

Every face which is dear to us, every hand which we press in honest friendship, speaks to us from the oracle of God, and gives promise of the life that is to come. All hearts which have ever throbbed with a pure, unselfish affection for endless love; all the sorrow of bereavement and the anguish of hearts that have lost, for this world, all that they cared to live for; are only so many echoes of that same pledge, 'I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.' If we did not care—if we had no love—no capabilities for longing to meet again—then, indeed, we might argue that there is no life to come. But with men and women

as they are, exquisitely tender in sympathy and intertwined heart with heart, and life and life, and torn up by the roots when loved ones are wrenched from them by death, it is treason against the majesty of God's love to doubt that all will be well; that in the world to come there will be life everlasting, and that we shall all meet together in one happy home above.

SPIRITUAL PRAYERS.

(From many shrines.)

A SERVANT'S PRAYER.

O God, my Heavenly Father, be Thou pleased to fit me for the service to which I am called; that I may perform it to the glory of Thy name, to the satisfaction and comfort of those whom I serve, and to my own everlasting advantage. O make me true and faithful, careful and diligent, humble and obedient, meek and patient, kind and peaceable. Enable me to do the business of my place, not with eyeservice as a man-pleaser, but in singleness of heart as unto God. Let me not be cross in my temper, or froward in my conduct; but ready on all occasions to bear with others and to deny myself. Let me not be hasty to answer again, and thereby to stir up wrath; but enable me to follow the things that make for peace. Let me never lower my master's character, or consult my own gain or pleasure at the expense of his interests; but enable me in all things to consult his will and pleasure, his credit and interest, as far as will consist with my duty to Thee. Let it be my ambition to act worthy of my God unto all pleasing, and to be found faithful in the sight of Him who searcheth the heart. Give me Thy grace, O most merciful God and Father, that I may so acquit myself towards my earthly master, as to have my person and services accepted of Thee, as a disciple of Jesus Christ. Amen.

INTERNATIONAL LANGUAGE AND UNIVERSAL RELIGION.

Allusion has more than once been made in these columns to the international language 'Esperanto,' and we have invited our foreign friends to write us in that language if they find it convenient to do so. Abbas Effendi has said that universal religion demanded an international language for its propagation, and we think that Spiritualists all over the world would do well to take advantage of this new means of inter-communication, which is making such rapid strides towards universality, bringing many into contact who otherwise would have no common language.

The 'Esperantist' for this month publishes a 'Voice from the Himalayas,' which utters some suggestive thoughts on the same subject. The reflections are those of a Hindu monk dwelling in those mountain solitudes, sixty miles from a railway and many miles from a post-office, who has yet been captivated by the charms of Esperanto. This is what he writes:—

'It appears to me that Esperanto bears the same relation to the languages of the world that Vedanta does to its religions. Esperanto gives an international language to the speakers of all languages, just as Vedanta gives a common spirit, or religious support, to adherents of all religions.

'Moreover, just as in the one case no one need give up his native tongue, so in the other no one need abandon his own religion. Max Müller wisely said, "Vedanta has room for almost all religions, nay, it embraces them all." And in another place he writes: "At the same time I make no secret that, all my life, I have greatly prized Vedanta. I can fully agree with Schopenhauer, and entirely understand what he meant when he said, "There is no study in the whole world so helpful as that of the Upanishads. They are the solace of my life, and will be the solace of my death." And I neither fear nor regret to say that I share his enthusiasm for Vedanta, and I feel that I am indebted to it for much that has helped me in my passage through life."

'I will conclude these few lines with a verse from a Sanskrit prayer commonly used among Hindus: "The whole of the religions of the world start from different points of view, and all of them postulate great goodness and holiness; but whatever be the way, straight or crooked, each one goes according to his own liking. Thou, O God, art their only End, as the ocean is the only end of the rivers."'

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East (near the National Gallery), on

THURSDAY EVENING, DECEMBER 1st,

WHEN AN ADDRESS WILL BE GIVEN

BY

DR. ABRAHAM WALLACE,

ON

'The Ultra-Normal Phenomena in the Life of Jesus of Nazareth, interpreted by Modern Spiritualism.'

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

Dec. 15.—MRS. B. RUSSELL-DAVIES, on 'Spiritualism Pure and Simple,' with illustrations from her own personal experiences. Followed by Answers to Questions. At 7 p.m. for 7.30.

In accordance with No. XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1905.

Article XVIII. provides that 'If any Member or Associate desire to resign, he shall give written notice thereof to the Secretary. He shall, however, be liable for all subscriptions which shall then remain unpaid.'

SPECIAL NOTICES.

MEETINGS FOR THE STUDY OF PSYCHICAL PHENOMENA.

ILLUSTRATIONS OF CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Mr. W. Ronald Brailey on Tuesday next, November 22nd, at 3 p.m., and no one will be admitted after that hour. Fee 1s. to Members and Associates; for friends introduced by them, 2s. each.

SPIRIT CONTROL.—Mrs. M. H. Wallis will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for conversation with her spirit control, on Thursday next, November 24th, at 3 p.m., prompt. Fee 1s. each, and any Member or Associate may introduce a friend at the same rate of payment. Visitors should come prepared with written questions, on subjects of general interest relating to Spiritualism and life here and hereafter.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., kindly conducts classes for Members and Associates at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for psychic culture and home development of mediumship. The next meeting will be held on the afternoon of Thursday, December 1st, Time, from 5 o'clock to 6 p.m., and visitors are requested to be in their places not later than 4.55. There is no fee or subscription.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs kindly places his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose attends at the rooms of the Alliance, 110, St. Martin's-lane, W.C., on Thursday afternoons during November, between the hours of 1 and 3. Members, Associates, and friends who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should notify their wish in writing to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous day, stating the time when they propose to attend. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

IVY LEAF SOCIETY.—A conference on Mind Culture and Body Building for the Young will be held in Holborn Town Hall on Thursday, November 24th, at 7.30 p.m. Mr. Eustace Miles will preside, and addresses will be given by the Rev. J. Todd Ferrier, Mr. Aylmer Maude, and others. Open discussion will follow. Invitation cards may be had on application to Mrs. F. L. Boulton, 6, Great James-street, W.C.

THE RIDDLE OF THE UNIVERSE.

The Riddle of the Universe is kinder than the Riddle of the Sphinx: the man who fails to solve it is not torn in pieces, a victim to his own temerity. At least not in this life; and we have confidence enough in Universal Justice to suppose that at all events we shall not be punished hereafter for trying, however audaciously, to penetrate the great Riddle that Nature every moment holds up before us. We believe, in fact, that the problems of existence have been presented to us in order that, by the exercise of our reasoning powers, we may do our best to solve them. If they prove to be problems of a higher order than our present mental processes are able to cope with, let us strive by every means to develop new mental or super-mental powers which shall be found equal to the task that is set them. Once for all let us say that we are not scared by the old bogey of 'forbidden knowledge'—for where the power of acquiring knowledge is implanted, and such inexhaustible fields of exploration are spread open before us, we cannot doubt that the faculties were given us to be used, and that if we are to fall under ultimate condemnation it will certainly not be for making the fullest possible use of the means which are placed within our reach. It is ignorance, not knowledge, which will be condemned as unlawful, when ignorance proceeds from the misuse of opportunities for acquiring knowledge. In this sense those only will be devoured by the Sphinx who refuse to try to solve her riddle, not those who, in good faith, give a false, that is a mistaken, answer.

At the beginning of the twentieth century we stand at a world-epoch, a parting not so much of the ways as of the ages. The age of pure materialism is over; the age of a spiritualised materialism is at hand. We have been considering two sides of a fabric, and for the most part we have stood either entirely on the one side or entirely on the other, for the fabric is a curtain that has divided us into two companies, having very little community of thought or expression. But those on the one side of the curtain—those who have studied the universe from the material side—have at last made the discovery that the threads of which the pattern is composed do not lie on that side only, but go through and reappear on the other side, giving rise there to a pattern apparently different, but really in harmony with that on the material side, because of the interchange of threads.

In other words, the main foundation of the materialist argument has broken down. This foundation was the self-sufficiency of the material universe, its capacity for explaining all the phenomena of its own existence, without requiring the further postulate of a complementary spiritual universe. As long as atoms were hard, indivisible, 'ultimate,' and as long as all action and reaction between material substances could be explained in terms of the atom and of definite forces acting upon it, the materialist simply stood upon the plain ground that there was nothing in the universe for which he was not prepared to furnish a sufficient explanation. But when it is suddenly made apparent, through demonstrations which come thick and fast from independent quarters, that the atom is neither hard nor 'ultimate,' but, on the contrary, is a state or condition of something whose nature eludes us, then the materialistic hypothesis crumbles into utter nothingness, and its upholders are left helpless; instead of those who believed in something above and beyond the material being the victims of a pitiable superstition, the tables are now turned.

Sir Oliver Lodge, in his address to the Midland Institute at Birmingham, on October 12th, utterly demolished the last remaining shelter of the materialists, under the

wing of their champion, Haeckel, whose opinions were shown to be out of date. Even during Haeckel's lifetime, said the lecturer, the atom showed signs of breaking up into stuff which was not ordinary matter; and it was quite likely that before long fresh atoms of matter might be brought into being in a laboratory. As for the theory of the conservation of that which exists, be it matter or energy, we have not yet thoroughly ascertained in what true existence consists. No doubt real existence is a permanent thing, says Sir Oliver; and anything which really and fundamentally exists may be trusted not suddenly to go out of existence and leave no trace behind. It appears now, however, that an atom may break up into electric charges, and these again may be found capable of resolving themselves into pristine ether. If so, then these two are temporary, and the most fundamental entity on the material side would be the ether itself. But this recognition of one form of fundamental reality does not exclude the simultaneous recognition of others. Whether Life, as we know it, is such a fundamental reality, or merely a secondary phenomenon of something still more essential, in association with certain complex groupings of the atoms of matter, no one can at present say.

But in all that is said about ultimate realities, let us not lose sight of the fact that even the changing conditions of matter, like the varying fortunes of our lives, constitute for us so many realities as far as we are concerned; and that we cannot doubt that Life is real, too. Mind and soul are as real as body, and will is as real as the force of gravitation. Sir Oliver Lodge reminds us of this in a pregnant sentence: 'Matter is the vehicle of the mind, but it is dominated and transcended by it.' As Spiritualists, we may add that mind is itself the vehicle of spirit, and is dominated and transcended by it, as matter is by mind. And perhaps spirit itself is but the expression of an eternal, fundamental Something to which we may give this or that name at our pleasure, but which we can, perhaps, most effectively think of as Infinite Essential Life.

PHILOS.

MAN A THREE-FOLD BEING.

There are a number of breezy and helpful articles in this month's 'Nautilus,' edited by Elizabeth Towne, of Holyoke, Mass. One of them draws an excellent distinction between two phases of consciousness which are sometimes confused:—

'Man is a three-strata being, instead of a two-strata one, as Hudson theorises. The obvious stratum is commonly called conscious or objective mind. This is the surface mind, the every-day mind, the mind we use in our waking hours.

'Then there is the sub-conscious mind. The sub-conscious or subjective mind is the stratum of mind which receives the knowledge and wisdom which has *passed through* the conscious mind. The sub-conscious stratum of mind holds the habits and instincts formed at some time and place in and by the conscious mind. "Sub" means *under*; the sub-conscious mind lies *under* the conscious mind, as the depths of the lake lie under the surface.

'But there is a third layer of mind which lies within and beyond both conscious and sub-conscious mind, and whose workings Hudson confounds with those of the sub-conscious mind. This may be called, for the lack of a better name, the super-conscious mind—the mind *above* conscious mind—the mind *above* consciousness. This super-conscious mind is what we call God, out of which comes all wisdom.'

The whole tendency of this magazine is to insist on the necessity and benefit of the practice of withdrawing 'into the Silence,' or of focussing the attention on the super-conscious mind, which 'contains all wisdom, knowledge, and power,' and from which 'we are able to call by aspiration and inspiration whatever we would know.'

NON-RESISTANCE.—A debate on Non-Resistance, under the auspices of the Humanitarian League, will take place on the 23rd inst., at the Essex Hall, Strand, at 8 p.m. Speakers, Mr. Aylmer Maude and Captain Arthur St. John. Admission free.

BARONESS PEYRON'S OCCULT EXPERIENCES.

Hofrath Max Seiling sends to 'Psychische Studien' for November an account of the experiences of Baroness Peyron, a highly esteemed Swedish lady, as narrated by herself in a manuscript found by Madame d'Espérance among the papers of the late Matthews Fidler, to whom it had been sent with a view to publication. The following summary of her experiences is given, as far as possible, in her own words:—

'Even as a little child I saw and heard all kinds of mystic things. I saw children, with whom I played, and heard voices speaking to me. Later, I had two visions, which could not have been the products of my fantasy, as I was not the only one to see them. One of these was in January, 1845, when I was ten years old. Along with a sister five years older than myself, an aunt, and a seamstress who was in the house, I was awaiting the return of my mother from a visit. We suddenly heard the sound of a sleigh, with its bells, approaching rapidly, the doors opening, my mother alighting and calling "Children!" three times. We immediately went outside, where we found the servants, who had also heard the sounds. There was, however, nothing to be seen, so that we were all greatly perplexed. My mother did not come home till the following day, for she had been advised not to cross the lake, which was not yet frozen sufficiently hard. About the time when she decided to stay the night with her friends, she thought strongly about us, and was afraid that we should be uneasy.

'At the beginning of May in the same year, my mother and I went one day to see the gardener, beyond whose house there stretched an alley, over-arched by trees forming an avenue, and having an arbour at the further end. The gardener was not in his house, and looking along the alley I saw his form half way down to the avenue. My mother, however, could see nothing, until I took her hand to draw her forward. Then she saw the man in his usual very strange-looking coat. We followed and called to him, but he took no notice, and moved away from us. We ran, to catch up with him, and just as we had done so, at the arbour, he disappeared. Hearing a call, we turned, and saw the gardener himself come running out of the avenue. Three days afterwards the man died suddenly, and, singularly enough, just three months afterwards, on the same day of the month and about the same hour, my mother died also.

'Although I understood that this was a vision, I was neither timorous nor credulous, as the following fact will show. When I was confirmed I lived at the house of a pastor in the country, and often had to pass, as the nearest way to visit some friends, through the churchyard, which was reputed to be haunted. One evening, coming through it, I heard, near a vault, a sound like the clapping of hands; I turned, and on reaching a certain place the sound was repeated. I stopped, and stamped several times on the ground; each time I did so I heard the same sound from the vault, showing that it was nothing but an echo. Similarly I have several times been able to trace mysterious occurrences to natural causes. I wish to mention this before proceeding to speak of the house in which I now live, and where I now write these lines.

'First I will relate a vision that I had before we came here. My elder sister, being consumptive, had to pass the winter at Malmö, although she was not considered to be in immediate danger. One night I dreamed that my sister and I were on a journey, and that she embraced me and took a long leave of me. As I tried to detain her I wept so bitterly that my husband heard it, and woke me up. When I was awake I saw my sister standing by my bed and kissing her hand to me, pointing upwards with the other hand. She moved towards the door, and disappeared. Convinced that my sister was now dying, I asked my husband to note the time; it was half-past one. In the morning I said to a friend who was staying with us, that my sister Aurora had died in the night at half-past one. This friend was just laughing and saying that if that were so we should already have had a telegram, when the news actually came, giving the hour as stated.

'Soon after this occurrence my husband bought the estate

where we now reside. Three suicides and a murder are said to have occurred here. During the summer a servant asked to sleep in another room, because in the night she saw a figure with a great dog, which crept howling under her bed. I had myself heard a noise the same night in the room above my own, being the one in which an old lady had hanged herself. I was not at that time a Spiritualist, and did not know that many suicides perform their terrible deeds over and over again.

'In August the haunting got worse, especially in the room next my own. It always began by a knocking on the window panes, followed by a regular witches' sabbath; tables and chairs were pushed about, and noises of all kinds were made. A ratterier, which was in the room with me, crouched howling under the bed cover as soon as he heard the first knocks, and could not be got away as long as they continued. Once I went into the next room with a nightlight, whereupon quiet was restored, until I came away again. Then I returned very quietly, without a light, the rooms being separated only by a curtain, and again all was calm as long as I stayed in that room. Later on, when I had become accustomed to the visitations, and did not trouble about them, the curtain was pulled aside so violently that I thought it would be torn in two. Then the disorder began in my room also, the cupboard doors being opened and banged. Another night the piano was played. The housekeeper also asked for another room, because she was visited by the suicide already mentioned.

'One November night I was awake by three tremendous blows, apparently upon the outer door, so that I thought a fire had broken out. Passing through the adjoining room I heard three more blows, from above, and the chandelier was shaken. "Oh," said I, "you are at work again, and have found a new game." Then I quietly went back to bed. This time the ghost was heard by all who were in the house.

'Some years later (November 9th, 1886) I lost my dearly loved son. About a fortnight after his death a steward, who lived in a building opposite, saw that the entrance hall of the mansion was brilliantly illuminated. As it is on the north side of the house, it could not have been the moon, and the sky was overcast. The steward also saw two tall thin figures who seemed to be conversing. The one from whom the light came drew the other with him, and they disappeared. The light was so strong that two servants, whose room adjoined the hall, also perceived it shining under the door, and a stable boy who was returning from the city also saw it.

'The death of my son made a deep impression on me, and my pietist creed caused me to think much about heaven and hell. An elderly and most estimable Spiritualist was led to me in a most remarkable manner, and explained to me many things with regard to my experiences. I learned to listen to one voice only, also to write automatically, including verses which I could not have composed of myself, a portion of which have been published.

A SÉANCE WITH MADAME D'ESPÉRANCE.

'I first gained complete conviction of a further life when Madame d'Espérance came to Stockholm in 1893, to give some séances for a Spiritualist society. At the commencement of the sitting I saw some light phantoms, such as I had often seen before. Suddenly Madame d'Espérance, who sat outside the cabinet, asked for the name of a lady clad in black, who was to come nearer to the cabinet. A gentleman present mentioned two names, neither of which was the desired one, and then my own, upon which I changed places with him. As I saw, close to me, the face of my deceased father, I naturally thought of him rather than of my son. After a time I felt two hands laid on my shoulders. I stretched out my hand, whereupon it was grasped by a very large hand enveloped in fine gauze. This startled me, for my son had unusually large hands. The hand tried to draw me into the cabinet, but as we had been asked not to leave our places I unfortunately remained seated. I am, in fact, convinced that if I had not done so my son would have revealed himself to me much more completely than was actually the case. Since I was not willing to follow, he put the other arm around my body, lifted me from my chair, and pressed me firmly against his breast, caressing and kissing me

in a manner peculiar to my son. He pressed his cheek so close to mine that I could feel the folds and the texture of the gauze in which he was enveloped. Now I had the certainty that it was no earthly being who was thus caressing me. Might it not, however, be another spirit who was playing the part of my son? This possibility had recently been discussed among some friends. In order to be perfectly sure I said, "Kiss me once more in Jesu's name." Then he kissed me on the forehead, as he always used to do in church at Communion, or on similar occasions. I covered his hand with kisses, and would not let it go. But while I held it as fast as I could it slowly melted away, so that at last I could feel it no longer, but only saw, as it were, a long white form disappearing into the cabinet. Scarcely had I resumed my place when a large piece of gauze was thrown on my knees; it smelt, as also did that in which my son was wrapped, of earth, and the gas which one smells when electricity is generated. Immediately afterwards one of the curtains enclosing the cabinet moved towards me, so that I perceived a form behind it. As I myself had been so richly favoured, I wanted something to come to the lady sitting next me, so I asked my son, if it were he, to give her his hand. I drew my neighbour's hand towards the cabinet, and it was grasped by a large man's hand covered with gauze. My son was perceived by no less than ten persons; two of them, who had never seen him during life, recognised him from his portrait. Moreover, the lady who sat behind me said that when he grasped me round the body she laid her hand on his, and found it, as I did, warm and soft. Captain B. also told me that Madame d'Espérance, while my son had his arm around me, had become very restless, and reached out her hand to him. She is much smaller than I am, so that she could not possibly have lifted me from my chair, as my son did, let alone the physical differences. Her hands are not half the size of my son's. I also saw the medium in her place all the time. Finally, I and my relatives were quite unknown to Madame d'Espérance at the time of the séance.

'I feared at first that the feeling of certainty that I received that evening, with regard to the continued life of my son, would be removed in course of time; but the exact contrary took place. The conviction that it was really my son has become firmer and firmer, so that I shall never cease to implore God's blessing on Madame d'Espérance, through whom this blessed certainty of continued existence after death has been imparted to me.'

Herr Seiling adds a note saying that the restlessness of the medium is explained by the intimate connection between the medium and the form, as is so well described by Madame d'Espérance at the close of the 24th chapter of her book 'Shadow Land.' The Stockholm séances are not mentioned in this book, which only contains a small portion of the author's experiences as a medium.

MARRIAGE.

In the article on 'Marriage,' in the issue of 'LIGHT' of November 5th, there is much that is true and wise; but it is difficult in one short article to express a completely balanced statement of truth. The statements made in the article referred to require to be supplemented, I think; especially do the last two paragraphs of the first column require this. If they are allowed to stand alone they may be seriously misleading.

The writer asks, 'Is there a marriage of souls as well as bodies? We cannot doubt for a moment that this is the true essence of marriage, and that without it the ceremony is a delusion and a sham.' This may be applied without hesitation to marriages of ceremony which are contracted for reasons of convenience; but there are marriages which cannot be described as exactly a 'marriage of souls,' and yet which most certainly ought not to be registered 'as a delusion and a sham.' There are marriages which have been contracted from a sense of duty (possibly a mistaken sense of duty) or with affection, but with insufficient mutual acquaintance, or from chivalry, and it would be a serious injury to life and to the progress of human spirits towards high living, if those who have pledged themselves to

each other on some such grounds as these should come to believe that the bond between them is 'a delusion and a sham,' and that there is not real sacredness in it.

It is wise and true to face facts, and for those so affianced to recognise, if they have sufficient honesty and insight to do so, that the ceremony which ratified their bond did not make it to be other than it actually is, did not give it an 'artificial sanctity.' At the same time it is obligatory that they should also recognise that relations which have been seriously made have an innate sacredness of their own. Duty is sacred, affection is sacred, the confidence which accompanies such marriages is sacred. (I am speaking of cases where the step has been taken with a good conscience, and not of those hollow travesties of marriage which are called 'marriages de convenance'.)

A man who pledges himself to a woman to be her protector and friend, and a woman who pledges herself to fulfil to any man the obligations of a wife, have undertaken duties which are binding, and sacredly binding. If they find that the step was a mistake, that does not render their obligations null and void, without sanctity; rather should it force upon them the recognition that each is bound to make to the other what amends are possible for the mistake by taking care that the unselfish service, and, as far as possible, sincere and forbearing affection which married life demands should not be lacking.

This loyal and affectionate devotion to obligations undertaken will in no way interfere with the highest possible ideals of spiritual marriage, and it will enable souls to rise even by their mistakes to higher levels and to clearer vision.

X. Y. Z.

MYSTICISM AND SCIENCE.

There is often a great deal in the 'Theosophical Review' that will repay perusal, on account of the keen analysis that is brought to bear upon problems which puzzle thoughtful persons of every shade of belief. To many of them the Spiritualist may be inclined to apply a different key for their solution, as in the case of the admirable analysis of 'Moods' in the November issue. The same number contains, as an introduction to the study of Jacob Boehme's philosophy, an excellent setting forth, by the Rev. G. W. Allen, of the relationship which mysticism bears, or should bear, to science. We are reminded that the real meaning of the adage, 'Know thyself,' involves also a knowledge of God, for they are 'two sides of truth which God hath joined together,' and either is incomplete without the other:—

'By many it is asserted that man has no spiritual telescope, no faculty for discovering what his outer eye cannot see. Hence the world has plunged enthusiastically into science to the neglect of mysticism. Many reasons have led to this. Intellectual faculty lies on the surface; it reveals itself spontaneously, and we have but to cultivate what we find ourselves already possessed of. Requiring only the head, it leaves the heart uninvolved. . . . On the other hand, spiritual faculty lies deeper in the nature, and does not always reveal itself spontaneously. . . . Yet, to such as can discern the realities, it lacks neither inducements nor encouragements. There is joy in the smallest progress that he who experiences it cannot describe in words. . . .

'No true mystic despises science. There is no knowledge of outer fact that does not throw light on inner truth. . . . The quarrel of the mystic is not with the discoveries of science but with its negations. . . . And just as scientific facts throw light upon the truths of Spirit, so would the truths of Spirit illuminate, and give a higher significance to, the facts of science. The two are brethren, and should do no wrong the one to the other.

'The mystic has no quarrel with systems as such; but he must ever protest against systems set up as a boundary beyond which none may advance. . . . We love to define, and erect boundaries. We like to believe that the journey is done, and that we have arrived; and so we shut up truth to our own apprehensions, and suppose that everything outside this is evil. . . . Mysticism never has been, and never can be, a shut in, sharply defined system. . . . We plead, then, for greater fluidity and less eagerness to crystallise in matters of truth. . . . Throughout the ages of eternity we shall ever be receiving new perceptions of love, and wonders, and glory in the life in which all things are for ever new.'

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A STRENUOUS SEEKER'S STORY.

II.

We have traced the story of the preparation of Mr. Myers for his life-work up to the point of that work's beginning. Precociously pious almost from his birth, he travelled on through Hellenism, Christianity and Agnosticism, clinging ever to his dream of laying, in science and experiment, at least a basis for belief in a Future Life. His early piety gave him his longing and his mission: his scholarship gave him a good working instrument: his Christianity gave him a lofty example, and his Agnosticism gave him scientific cautiousness, the necessary detachment, and a sufficient equipment of the critical spirit.

Mr. Podmore, in a characteristically shallow review in 'The Daily Chronicle,' ignores all this, and is content with the flippant suggestion that Mr. Myers was the victim of a bias, and saw only what he wished to see; but one of the most prominent revelations of this disclosure of his inner life is that he had to part company with his early faith and with Christianity altogether. The process of what he called his 'disillusionment' was, he said, slow; and in its course he passed through various moods of philosophical or emotional life: but these hopes faded, and left him to 'an agnosticism or virtual materialism which sometimes was a dull pain borne with joyless doggedness, sometimes flashed into a horror of reality that made the world spin before one's eyes,—a shock of nightmare,—panic amid the glaring dreariness of day. It was the hope of the whole world which was vanishing,' he says, 'not mine alone.' But he still clung to his dream of finding or breaking a way through 'the walls of the prison house.'

Then, at last, the hour struck. 'An entry in my diary for November 13th, 1871, indicates,' he says, 'the first turning of my spirit towards the possible attainment.' The entry was simply, 'H. S. on ghosts.' 'H. S.' was Henry Sidgwick, and for many a day these two, in important respects so unlike, trudged on together on the quest for this Holy Grail: but it was only in the autumn of 1873 that he came across his first personal experience of 'forces unknown to science'; and it is highly amusing to read the following naïve confession: 'Yet I had at first great repugnance to studying the phenomena alleged by Spiritualists:—to re-entering by the scullery window the heavenly mansion out of which I had been kicked through the front door.'

This remark, however, is historically serious as well as

personally amusing, and we must put on record here Mr. Myers' reminiscence as to those critical days. He says:—

It must be remembered that this was the very flood-tide of materialism, agnosticism—the mechanical theory of the Universe, the reduction of all spiritual facts to physiological phenomena. It was a time when not the intellect only but the moral ideals of men seemed to have passed into the camp of negation. We were all in the first flush of triumphant Darwinism, when terrene evolution had explained so much that men hardly cared to look beyond. Among my own group W. K. Clifford was putting forth his series of triumphant proclamations of the nothingness of God, the divinity of man. Swinburne, too, in 'The Pilgrims,' had given passionate voice to the same conception. Frederic Harrison, whom I knew well, was still glorifying Humanity as the only Divine. And behind these exultant pioneers was a rearguard of steadier and sadder thought. George Eliot, on whose deep moral impressiveness I have dwelt elsewhere, strenuously rejected all prospect save in the mere terrene performance of duty to our human kin. And others—all, it seemed, to whom I could look for wisdom,—maintained a significant silence, or fed with vague philosophising an uncertain hope.

But, with dogged perseverance, he pushed on. Turning from the Cliffords, the Swinburnes, the Harrisons and the George Eliots, he had his first lesson in humility and simplicity, and he did not like it. Upon his first contact with Spiritualism, as we have seen, he shivered. He found out how true it was that 'not many wise after the flesh, not many mighty, not many noble are called,' but that 'God chose the foolish things of the world, that He might put to shame them that are wise.' It was not to be wondered at that this tenderly reared pietist, this dainty poet, this refined man of the world, this finished scholar, should flinch in the presence of the sturdy though lowly little band of spiritualist pioneers with their humble tables, their queer rappings, and their mystifying trances; and we are not surprised at the confession: 'I found little of real companionship in the small sect of Spiritualists, at that time almost the only seekers or transmitters of knowledge from a field wider than they knew. . . . And thus I moved through a strange panorama of scenes of solitary exaltation, of bewildering introduction into incommunicable things.'

That phrase, 'Thus I moved through scenes of solitary exaltation' might be pathetic if it were not so amusing, for a simpler man would have been content to sit at the feet of these poor pioneers as a learner, if not as a little child. Following the 'solitary exaltation' paragraph, we come upon another paragraph of similar import in which he tells us that he took refuge in a group 'best suited to my needs':—'Mr. and Mrs. Cowper-Temple (he was afterwards made Lord Mount-Temple) lived as Lord Palmerston's heirs at Broadlands, one of the stateliest of English homes,' and so forth:—so very much better 'suited' to him than the little back parlours of the 'almost only seekers or transmitters.' Here he is indeed at home, and says:—

What hours of spiritual nurture have I lived through in the long drawing-rooms, from which beyond estrade and portico the broad lawns sloped in sunlight down to Test's crystal flow! Changeless those high souls seemed; living in the stream of an immortal existence, they moved without shock or wandering upon a far-seen sacred goal. Changeless, without, the immemorial forest trees and deep shadowed isles of lawn, through which, if some fair girl-guest chanced to wander, her beauty took something of sabbatical from the slow-moving stately day.

As all this occupies a prominent place in this self-revelation, it is only just to point out that this bit of tawdry writing, coupled with the curious reference to his fine friends, as contrasted with the poor Spiritualists, reveals much and accounts for much. But this also may have been necessary as a part of his preparation for just such a work as 'Human Personality' is, of which work we say again that its production supremely made life worth living for him.

THE LIFE HEREAFTER.

FAREWELL ADDRESS BY MR. J. J. MORSE.

At a meeting of the Members and Associates of the London Spiritualist Alliance, held in the Salon of the Royal Society of British Artists, Suffolk-street, on Thursday, November 3rd, Mr. J. J. Morse delivered an address under the above title. There was a very large attendance, due no doubt in part to the fact that this was the last address to be delivered by Mr. Morse before the Alliance prior to his departure to the United States.

THE PRESIDENT (Mr. E. Dawson Rogers), in opening the proceedings, referred to the subject chosen for the discourse and to the apparent difficulty experienced by spirit communicators in conveying any account intelligible to those in this world of the conditions under which they live. In illustration of this point he alluded to a séance at which he was present some twenty years ago in company with the late Mr. Edmund Gurney, Mrs. Everitt being the medium. On that occasion Mr. Gurney addressed a significant question to the spirit communicator (the well-known 'Znippy'), the inquiry being, in essence, as follows: "'Znippy," you say you are a spirit living in the spirit world: can you tell me how it is that you, being in the spirit world, can produce effects in the material world as you are now doing?' 'Can't tell you,' was the laconic reply of 'Znippy' (speaking in the direct voice). 'Why cannot you tell us?' pursued Mr. Gurney. 'Because you haven't the capacity to understand!' returned 'Znippy,' who proceeded to illustrate the position by reference to the impossibility of teaching mathematics to a Hottentot, or conveying to a man blind from birth exactly what we mean by 'seeing.'

The President attributed to this difficulty of conveying information the sparseness of the knowledge possessed by Spiritualists regarding the future world. 'Our friends in the unseen,' he said, 'apparently find it impossible to make us understand what it is to live in the unseen world. And doubtless it is impossible for us to understand; we can only do so by having actual experience of that world. We, of course, can readily understand that spirits can tell us about the fringe of their life—that fringe which touches our own physical life. Then we get some glimpses of the truth; but as regards their inner life we can know nothing about it until we experience it ourselves. I should be glad if "Tien" would tell us in the course of his remarks if there is any truth in the position which I have suggested.'

MR. MORSE, who was cordially received, then addressed the gathering. Speaking under the control of 'Tien,' he said:—

The difficulty in connection with the topic we have to discuss to-night has been very admirably and succinctly stated by your President. And at first sight it seems that it is almost a barrier against gaining any entrance into, or understanding any of the facts pertaining to, the spiritual world. But we venture to think it is not quite so bad as it appears. There are some points of contact by which you can come into relationship with at least some of the facts—the inner facts of spiritual existence—and by drawing certain natural inferences from those facts arrive at some intelligent conception of what the life beyond the grave may be, even for those who have risen above the 'fringe' that unites the lower conditions of the spirit life with the higher thought or condition of mortality. Right here let us suggest to you that unless man possesses some capacity to understand the spiritual reality he could not entertain the supposition of such reality. There must be a groundwork on which to stand in this matter. If we admit (as we do, of course) that man is a spirit here and now, then we must admit that he possesses here and now all the faculties, capabilities and capacities which pertain to him as a spirit. They may be overlaid by this 'muddy vesture of decay,' obscured by its presence, and there may be certain abnormal conditions pertaining to this material body which will deflect or distort, or even prevent a very clear or extensive comprehension of spiritual facts. We must differentiate, if you please, between the bodily organisation and the real man or user of that

organisation. The real man, or user, is the one that continues to exist after death. The bodily organisation is left behind, and whatsoever of phenomena were associated with that organisation as the necessary concomitants of its existence will also be left behind with it when the real man emerges at death; consequently, if it be possible to excite the spiritual capacities of the man dwelling in the flesh, so that they may come into some conscious relationship with the unseen world, then he will get much of inspiration, suggestion, information, and knowledge concerning that unseen world. And if, while in that state of exaltation, he is able to transmit his experiences to his external consciousness, and register them in the machinery necessary for their expression externally, then he will be able to tell others of the things that have come to him while in this state of spiritual exaltation. The question really hangs at this point on this—is such exaltation possible? We answer, Yes, most emphatically. The experience of every seer, ancient or modern, stands forward to testify. The experiences of clairvoyants in ancient or modern times—we speak of those clairvoyants who are exalted on the spiritual plane, not on the merely sensuous or material one—the experiences of such clairvoyants are due to their intromission, or temporary or partial relationship to the unseen conditions, and they are able to describe while in that condition what is passing before their observation. They are also able to obtain recollection of what passes before their consciousness, if unable to express it during the process, and when they return to normal consciousness to tell their friends the dreams or visions which they have experienced. Here then we have some evidence—we do not mean to say it is absolute—here at least we have some suggestion of the possibility of the man while in the flesh coming into some sort of relationship to the unseen world, and gaining some sort of knowledge concerning it, and this is based on the fact that he is a spiritual man, and that he possesses all those faculties which will become active objective agencies when he is in the spirit world after death. Therefore there is a basis in man's nature to-day—in the order of Nature—by which it is possible under suitable conditions for him to gain the knowledge that we have referred to.

Now we venture another proposition. It would be the very height of absurdity and folly for us to undertake this evening to say anything concerning the conditions of the unseen unless we could translate the facts into figures acceptable to your consciousness and understanding—and even then they would only be figures, not literal realities—or unless you have within you those spiritual conditions which relate you to the subjects we are about to discuss, and which, therefore, can afford us the point of contact necessary to establish an intelligent *rapproch* between yourself and your speaker. This, we claim, is part of the scheme of Nature, nothing miraculous, nothing extraordinary. It is uncommon to a considerable extent, we admit, because the average individual expresses all his interests and emotions, and relates all his faculties to the things of time and sense, to the utter exclusion of any possible relationship to the things of the spirit or the unseen life. But nevertheless, even the most grossly material person possesses the capacities we are referring to, and the object of religion in all ages has been to stimulate those spiritual activities, so that the things of spirit, as well as the things of matter and time, might come in some degree to the consciousness of humanity.

Here, then, the difficulty we have referred to may rest for the present. What we have endeavoured to establish is simply that you, as spirits living in bodies, are related to the spirit world, and when your spiritual side is called into activity it does enable you to gain some comprehension of the things of the immortal world. Now the task before us really, then, is an attempt to place before you some of the points pertaining to the life after death. May we now quote a question that was propounded many years ago in regard to the material side of life? It was couched in these words: 'Is life worth living?' You will all remember the answer that was returned, but we propose to put that question in another form, or rather to make an addition to it—Is life worth living *after death*? Is there any reason to suppose that it is worth continuing in another

state of being? Of course you will say, 'Certainly, it must be a better world than this, and if we are good people and cultivate our higher selves, why surely we shall be better off there than here.' Oh, yes, life surely will be worth living after death, but it entirely depends on your view-point. If you think you will be better off after death there is a strong probability in favour of it. But if we ask you to define what you mean, to state the elements of that betterment and give the reasons that shall establish the point that life will be better worth living, or worth living after death, then you will find your task more difficult than you may imagine. Why should life be worth living after death? 'Because it is God's will,' you may say. But everything is God's will. There is only one Omnipotent, and that is God. He is absolute. It is a mere truism, then, to say that it is God's will. Supposing it were not worth living, that would be equally God's will. We could not decide as to the moral merit of that will, nor could you, because that will is the expression of an Infinite Consciousness. Yours is only a finite consciousness, and you can take in only a mere segment of the infinite circle, and to set up even your most exalted conception against the manifest facts of nature and being which can only be ordered by Infinite Intelligence, is a manifest waste of time and breath. Why, then, should life be worth living hereafter? What makes life worth living to-day? What makes the invalid cling to life? What makes the mother, whose breast is torn with contending emotions as she gazes upon the pallid face of her darling, struggling in pain and agony in its snowy cot—what makes that mother long with despairing hopefulness that her child shall live? What makes the criminal, doomed it may be to long years of incarceration, cling to life even in its most unlovely surroundings? What makes life worth living to you? A thousand and one things. No two cases stand parallel. No two people feel this love of life alike. To some it is a gratification of some particular desire; to others the accomplishment of some task; to others, again, the love of pleasure and sensuous enjoyment. Some may love life and think it worth living when they can turn their wondering gaze to the great book of Nature and read the message of the stars of night, while others may cull wisdom and think life worth living when they gaze on the herbs, shrubs and flowers that grow on the hills, vales, and waysides. Some may think life worth living because they have that mental power which enables them to deal with problems in mathematics, in physical science, and a thousand things that call for the utmost energies of their minds. A thousand things make life worth living, but one thing is behind them all—the self-consciousness of the individual, which formulates its own needs and desires and finds in the achievement of its own possibilities that happiness which accomplishment always brings. This mighty power behind the brain, behind the bodily organisation, what is it? The man, the real man, the spirit, if you like. What happens at death? The real man withdraws himself from the machinery through which he has been operating. Has he left behind him one atom of his self-consciousness, one single iota of his mentality? Has he left behind one single thing that pertains to his eternal being? As Spiritualists you must answer with us, 'No.' All has gone with him because it belonged to him. What he has left has only been the cast-off machinery, and such of the mechanical functions of the body as were necessary for its continuance and operation. The only thing that can make life worth living beyond the grave is the continuance of that power to realise its possibilities which is possessed by you while on this side of the grave. It is the continuity of conscious intelligence, the perpetuity of memory, will, affection, and all those matters and things which belong to the rational, self-conscious individual. The personal continuity of man's life after death is the only answer to the question, 'Is life worth living beyond the grave?'

At this stage 'Tien' took up the consideration of the more essential portion of his discourse—the nature of the future existence. 'What,' said he, 'do you do when you are dead?' Some people, he showed, continue to act just as foolishly after death as they did before it. They may even try to act more foolishly, because their emotions come into

play, unbalancing their judgment. Others, however, act soberly and calmly, in spite of the fact that they discover the next world not to be exactly what they supposed it to be. Many people, indeed, enter the spiritual world with an entirely false conception of its nature, and become exceedingly angry with the persons who had endeavoured to teach them what that world is. If there is one thing that teachers of religion should do it is to acquire a rational idea of the future life, and they might profitably turn to Spiritualism to assist them in that direction. A man who passes into the next world does not go into a state of existence absolutely dissimilar to, and entirely separated from, the state in which he previously existed. There is as actual and real a relationship and interdependence between the material and spiritual worlds as subsists between the man himself, the real spiritual man, and the world to which he is journeying.

When (continued the control) you enter the spiritual world you pass through what we may call the lower conditions of that world. These conditions correspond to the ordinary state of affairs amongst human beings. Rising beyond this you reach the first or independent state of spiritual existence. That is, the state where the human ills, errors, inheritances, and other useless baggage that you have become possessed of while travelling through this world, are all left behind. One of the hardest things you have to do is to drop these things one by one behind you. You have to throw off the old accretions and come into relationship with a healthier state of being.

Taking next the question, 'What shall we be like?' the control made a passing reference to the stories told of spirits who look like beasts and reptiles. Such accounts were purely metaphorical, indicative of subjective mental and spiritual conditions which happened to impress the beholder. The human form divine did not, however, actually undergo such marvellous metamorphoses when man crossed the river. God never took liberties with His own creations. His laws were sane laws—God was always reasonable in all He did. 'What will you be like? Picture yourself at the very healthiest and most beautiful period of your life, when all of Nature in you shows at its best—that is, if you have lived a reasonably good and useful life, and we are assuming now, you will remember, that you have left these monstrosities we were referring to behind you, and that you have got into that condition where all the evil and error of the past has been left behind. So we repeat the statement—you will then be yourself more completely than you ever were before. There will be no marks of sickness or decrepitude, no indications of evil concealed or expressed, no marks of age, but you will seem in the fulness of your prime, with every appearance of pristine vigour and unimpaired energy. Should you meet a former friend or loved one under the circumstances we are detailing, your first exclamation would be, "Why I never saw you look so well."'

Proceeding next to the question of clothing in the next world, the control said: 'Human society lays down a canon from which, under ordinary circumstances, no one escapes, and that is, that although you may have a perfectly healthy organisation and be a veritable Adonis in form and figure, you must wear clothes. Clothes are worn in the unseen world partly from habit, but also because clothing is the outward and visible expression of a great deal of the invisible and interior thinking of the individual who wears the clothes. That world of the unseen is a world where what is subjective in this life becomes objective, and as your garments are really the expression of your thought, or want of thought, or what you allow other people to think for you, so in this other life you, being obliged to think for yourself, must clothe yourself in such fashion as seems best to you; and that clothing reflects in its character the mental, moral, and spiritual status you occupy. It is a little awkward at first. Sometimes the garments are ill-fitting; sometimes their colour is not attractive; at times their shape is decidedly unsatisfactory. But where do we get them from? And here we come to that little matter of capacity referred to by your President—the impossibility of our conveying an idea to your minds because you do not possess the experience that would afford a point of contact. The *thought* of the man clothes the external form. The *will* attracts from the sur-

rounding conditions those elements which naturally affinitise with the kind of thought, and the power of the will, harmonising with the laws of the condition, ultimately makes those garments which continue as garments as long as your affections, your will, your mental and moral condition remain as they are, or nearly so, at the time the garments were made. When the conditions change the garments will dissolve and disappear, and those in accordance with the new conditions will take their place. Now this is really the subjective side of dress in the material world. Just so long as you love that old coat or those comfortable slippers will you go on wearing them. When, however, your fancy changes you will discard them and wear something else—some new garment which answers to some new development in your mind and spirit. Now, if you were familiar with the spirit world you would realise that all this is just as natural on the other side of life as it is natural on this side of life.'

Taking next the question of food, the speaker said: 'For the average individual the spiritual world lies some four or five feet from the ground, just at the head, for the head is about as much as it is possible to get into the other world while living in this. Still, in the next world we have a spiritual bodily organisation which must be sustained. What sustains it? A process very similar to what we have already stated in regard to clothing. Nature abhors a vacuum in any world. As the forces are depleted through the exercise of the functions, the empty organs replenish themselves by the process of absorption, from the vast areas of force around them, of those particular elements of which they stand in need, just as naturally as you breathe to-day.'

'Now we may pass to the consideration of the social life of these people over there. We are in quest of reasons, you will remember, for the supposition that life is worth living beyond the grave, and certainly for the great multitude of people it would not be worth living if there were no social relationships nor social intercourse. Friendship still means something even in this world. And in that other world, purified from grosser conditions of mortality, it means much more than ever it meant here even at its very best. The law of association in the spiritual world is the law of affinity. Those with whom you are in mental, moral, or spiritual affinity, or in affinity in any direction, are attracted to you and you to them. Shall we (it may be asked) know our friends over there? Possibly not, and possibly for your mutual advantage, too. Because death has a wondrous power of quickening the perceptions, and certain people who passed as your friends here will be seen to be something quite different when viewed from that side of life. But the friends of your soul, bound to you in the ties of love and loyalty, these will surely be your friends still and help to make your social life over there. But if you always lived amongst your friends you would soon be treading a mill-horse round that would stultify the aspirations of your soul. Social life depends upon contrasts as well as affinities. Growth can only be accomplished by getting you outside of your little rut, and finding you a larger world in which to exercise your faculties; and so while friendship—sympathy—is the basis of the social life of the spirit world, it includes all forms of mental, intellectual, moral and artistic life besides.'

Dealing next with the question of occupations, the lecturer cited the case of an artist, and showed that although he might not in the next world use paint-brush, palette and easel, he would still be able to gratify his artistic inclinations. The material implements mentioned were not the only things that the immortal soul required to express itself in the region of pictorial art. And in connection with this question of higher methods the speaker said: 'It is human experience to-day, in every department of human activity, that the world is infinitely beyond what it was a thousand years ago. If those in this world can see so much progress and evolution, the same men who have been responsible for humanity's advance, dying, passing into the next world and still exercising their powers of discovery and invention, and under far more favourable conditions—surely these men will come into relationship with more wonderful laws, more marvellous principles, and be able to

develop more wonderful agencies over there, which shall be as far beyond what your best is as that best is now beyond what was best two thousand years ago. (Applause.) Our plea all the way through, you will understand, is the continuity of the human soul, in which lie latent the capacities and abilities of the Infinite Soul itself, for we hold that the immortal spirit is the individualisation of the consciousness of God.'

Considering next the subject of government in the next world, the control remarked that government, as expressed in human laws, existed for those who could not be made good citizens without such agencies. Those who are good citizens naturally obey not only the human laws they are subject to, but all other laws as well. The less government a State needed the better it was for that State. In olden days the world lacked nothing of government by emperors, popes, bishops, priests. To-day a return of the despotism of the Middle Ages would set the land aflame with rebellion from one end to the other. The history of the world showed that those peoples who were the least governed were the most progressive. There were no kings or princes in the spiritual world. There were also no wars, and if war was abolished the need of kings and princes would to a very large extent disappear. Nationality, however, was preserved after death for some considerable time. Man did not outgrow his nativity on earth: the inheritance of thousands of years which runs, for instance, in the blood of Englishmen was not easily outgrown. But there was no government as the term is understood on earth. The only government was the government of God, which compelled obedience, nay, which inspired it; for the enlightened spiritual nature, perceiving more and more of the laws and principles of Nature, realised that it must live in harmony with those laws and principles if it is to make life worth living for itself in that world.

Finally came the question of the religion of the next world. Every man in that higher condition accepted and practised that kind of religion which he was capable of appreciating and understanding, and no one thought of reviling his neighbour's religion because it was not like his own. In that better world religion meant an intelligent appreciation of the conditions of existence, resulting in wonder and admiration at the marvel of it all, and a realisation that it must be due to a Mind greater than all other minds—God. A reverent obedience was the real meaning of religion, but an intelligent obedience also demanded an intelligent reverence. The religion of the unseen world recognised that God is being made manifest in the whole of the illimitable Universe; that the inspirations of the Eternal Soul were ever flowing forth and inspiring all His children; that the only true and useful praise to God was right and wise service to all God's children who stood in need of it. The ultimate triumph of the divine element, the final unfoldment of the God in man, was the destiny looked forward to, as the religion of the world of spirits.

In conclusion, the control said: We have done our best to give you some conception of the life beyond the grave, to show you that it is worth living, even for the humblest and lowest, for they in turn will rise higher and higher, and at last enter that purified condition which we have been discussing. Like voyagers down the stream, you float day by day upon the rippling tide, the strange chances and experiences of life being like the varying and undulating banks on either side. Sometimes the dense foliage and overhanging trees make the passage dark and gloomy; anon the cold winds and rains blow and beat upon you, and you think life is sad and miserable indeed. But the little boat floats on, and presently the river widens, the banks recede before you, and lo! there is the broad ocean that men call death. It is eventide—the sun is sinking to his couch, and as he drops into the bosom of the sea he floods it with a golden beauty deepening to a sombre grey. Your faces flush, your souls fill with wonderment. The night is coming, the purple vault will soon be flecked with the starry hosts in their lustrous glory. The shores have vanished. 'I am alone on a nameless sea. Is this death?' Behold, yonder is the first gleam of dawn. The day grows stronger, and a distant shore rises before you, where stand multitudes of fair and radiant beings stretching

out their hands. The boat has grounded upon the shores of the eternal world. 'Welcome' rings upon the ear, for the beloved are there to meet and greet you; the voyage of life is over; the passage over the silent sea is ended. Your feet are on the immortal shore, and upward you pass with your companions into the realms of never-ending day, where you shall grow in grace and goodness, come nearer to the high ideals of your secret thought, and in that unseen world you will learn that in its higher light you have abundant reason for realising that life is worth living beyond the grave. (Cheers.)

At the conclusion of the address, which was loudly applauded, the President invited questions.

In reply to a member of the audience who asked if it was possible for 'a discarnate spirit of five hundred years before Christ to communicate directly with earth-life now,' 'Tien' replied that it was possible, but exceedingly unusual, since it would entail a serious strain upon the medium, and the contact of so highly refined an aura as that of the spirit with the conditions of material life would result in a repulsion that could only be overcome by a very strong exercise of the spiritual will. Such an undertaking could not be entered upon except in extreme and exceptional circumstances. Ordinarily communication between so advanced a spirit and this world would be carried on through intermediaries.

This being the only question put, DR. A. WALLACE then proposed a vote of thanks to Mr. Morse, of whose life and work he spoke in most appreciative terms. He wished both Mr. Morse and 'Tien' God-speed in their future career in America. Their departure was our loss but America's gain. (Applause.)

MR. E. W. WALLIS had great pleasure in seconding the resolution, and cordially associated himself with the remarks of Dr. Wallace regarding the value of Mr. Morse's services to the movement, and the loss which would be involved by his departure. He felt that their American friends were to be congratulated upon securing the benefit of his labours.

THE PRESIDENT, in putting the resolution, said he would like to add his congratulations to their American friends on having acquired the services of Mr. Morse. He thought the 'Banner of Light,' which was the oldest Spiritualist journal in America, was exceedingly fortunate in having secured the services of Mr. Morse as its editor. His thirty years' experience of Mr. Morse enabled him to say that in no single act had that gentleman ever brought discredit on the movement. (Applause.)

The resolution having been cordially adopted, Mr. Morse expressed his acknowledgments, and in the course of his remarks observed that his mediumship had benefited him incalculably in body, mind, and soul. 'I may be absent from you for years,' he said, 'but I don't feel it in my heart to say "Good-bye," but only *au revoir*.'

MR. MYERS AND MR. PODMORE.

Mr. Frank Podmore seems to be incorrigible. He is a living illustration of the well-known fact that 'none are so blind as those who will not see.' The ordinary dispassionate reader of Mr. Myers' great work on 'Human Personality' usually feels that Mr. Myers was cautious to a tiresome degree, and that he was so fully alive to the transcendent importance of the issues involved that he exhausted every possible hypothesis before he finally, after strenuous opposition, surrendered to the force of the facts and accepted the spiritualistic origin of some of the manifestations he had observed. Not so Mr. Podmore. Writing in the 'Daily Chronicle,' reviewing the book just published by Mrs. Myers, entitled 'Fragments of Prose and Poetry, by Frederic W. H. Myers,' Mr. Podmore has the splendid audacity to say:—

'It is clear that he embraced Spiritualism, as he had previously embraced Christianity, not under the compulsion of carefully sifted and balanced evidence, but because the belief satisfied the imperious needs of his nature. . . . It was the will to live, and not the spurious marvels of the séance-room which made him a Spiritualist.'

Of course it was not the 'spurious,' but the *genuine* phenomena of the séance-room which made him a Spiritualist, and it was 'the will to live' that made him hesitate and carefully sift and balance the evidence with wearisome care and caution, so that he might make assurance doubly sure and be under no illusions. But Mr. Podmore seeks to justify his own sceptical attitude, and clutches at any straw.

PSYCHIC.

THE VALUE OF TRANCE MEDIUMSHIP.

The various theories which have been propounded from time to time to explain, or explain away, the phenomena associated with trance mediumship have been of interest to students of Spiritualism; but, from 'unconscious cerebration' to 'subjective mind,' including 'telepathy' and 'sub-conscious mental action,' they fail to cover the whole ground of the facts observed. One fundamental assumption which characterises them all, and renders them unsatisfactory, is that critics proceed upon the supposition that spirits—because they are spirits—are practically omnipotent, omnipresent, and omniscient, and, judging from that point of view, they are disappointed because the spirits do not meet all their requirements and exactions. They assume that if spirits really influence sensitives then they must be able to give absolute evidence of that fact, identify themselves, and prove their independent existence up to the hilt, and because the spirits are unable to satisfy their demands they too often go to the other extreme and deny spirit influence altogether.

It is doubtless true, to a large extent, that the evidential value of public trance and inspirational speaking as regards the proof of the presence and operation of an outside, ex-carnate intelligence, is practically *nil*, except under special circumstances, for the listener who does not know the ordinary normal capabilities of the medium, and who is unacquainted with the circumstances of his development—of his conditions, opportunities, and training, or lack of it, prior to the discovery of his mediumship—is not in a position to accurately gauge the situation. He hears the address, and, while he may, possibly, be struck by the fluency and ability of the speaker, may be charmed by the beauty of the diction, and the fertility of illustration, as well as the variety and cogency of the ideas and arguments that are employed, he will probably say: 'I have heard nothing but what the medium or speaker could have advanced himself; nothing that supplies evidence of spirit action; nothing but what other speakers who do not claim inspiration, or direct spirit aid, could equal or surpass.' But that is hardly fair—it does not touch the real point, and it sets up a standard of comparison which the well-informed student of Spiritualism is unable to accept. It is not a question as to whether the medium can equal or surpass the best normal speakers, for the latter may be trained, well-educated, and experienced public teachers, whereas mediums, as a rule hitherto, have sprung from the uneducated class, and have had no training in elocution, save what they have indirectly and reactively acquired as the result of their mediumship. It is really a question as to whether the teaching is good and true.

Then again it must be remembered that mediums who are developed for public speaking are not, usually, 'test mediums,' and their work is not intended to supply evidences of spirit identity, and only indirectly do they afford indications of spirit influence and power, for a trance-speaking medium is not, and should not be, regarded as a mere tube through which the spirit speaks; nor is he a phonograph which reproduces the exact words spoken into it, for the control acts by suggestion and thought-transference rather than by speech or dictation. The spirit does not enter into the medium's body and take possession of his brain, and after expelling the sensitive from his physical form, use it just as he chooses at his own will and pleasure.

Whatever ideas or feelings may be impressed upon, or aroused in, the medium's brain, there is always an admixture of his mental life in what is transmitted through him. Even when he is entirely oblivious of his external surroundings, and unconscious of what is taking place on the outer plane, there is always something of the medium in the message, which is, of necessity, affected by the capabilities and conditions of the sensitive, and is limited, tinged, or warped in the process of expression. The ideas have to be clothed in words, the feelings have to be portrayed; and although the sensitive is unaware of any effort, and simply submits to—or co-operates with—the inspirer, it is not possible for the operator to compel the subject to speak word for word, as though repeating a lesson, the message or teaching he would like to give.

Mesmerists, hypnotists, telepathists, have all admitted

the peculiar difficulty which they have had to contend against when they wished to make their subjects utter certain definite words; especially when there is no mental image associated with them; and the same limitations have to be faced and overcome by spirit people. When we recognise that incarnate intelligences are still human beings—unchanged by death—and that they can only express themselves in accordance with the conditions afforded to them by both sensitive and sitter, we shall cease to expect miracles, and be grateful for the flashes of revealing light which afford us even momentary glimpses of the presence of our friends from the other side.

VERAX.

'THE GRAND OLD MAN' OF SPIRITUALISM.

Having paid a flying visit to the United States collecting material for a contemplated work, I had a thousand calls upon my time and attention, but I managed to spare a few hours for Boston, and, of course, my one desire was to see the Father of Modern Spiritualism, and of those various uplifting movements the golden threads of which are being gathered together as the 'New' or the 'Higher Thought.' Of course I refer to Dr. Andrew Jackson Davis, whose works came truly as 'Nature's Divine Revelations' to me at the critical period of my life.

I had written to ask him if I might give him a passing grasp of the hand, and he in response called at my hotel before I got there. It was Sunday; so instead of being at his Warren-avenue office he left me a suburban address six miles from town. In the afternoon I drove out with my good guide, philosopher, and friend, Mr. Horace Fletcher, the great dietetician,* who has been an earthly Providence to me all through this delightful trip. I had told Dr. Davis of the great work my friend is doing; so he received us both with fraternal warmth and heartiness.

The Doctor was bright, young, and alert as ever; his face radiant with knowledge, love, and charity. On failing to find me at the hotel he had walked back the whole six miles. He and his sweet and bright-faced wife ride incredible distances on their winged wheels—their 'bikes.'

With his usual modesty he always deftly turned the conversation from himself and his work to that of my friend or to mine. His youthful freshness of interest showed him to be one of the eternal men, not of an age, but for all time—to vary the old saying. Youth and age are all one to him.

My treacherous memory holds few of his words or happy expressions, but the impression left on me is ineffaceable. I had mentally pictured him in glowing colours, but the reality exceeded them all. Time is needed for us to appreciate the Revelation which flowed through this happy medium; how he summed up the knowledge of the past, analysed the then present, and forecasted nearly all of the later developments, illuminating all in the light of eternal principles, throwing us back on Reason and into the arms of our beauteous and bountiful Mother Nature. He outlined for us the grandest cosmogony that ever shone through the mind of man; the most rational interpretation of the scheme of things; clearing away the nightmares of mediæval superstitions, illuminating our duties, and picturing a destiny for us so glorious that we are blinded by its excess of light. As I have said before, he has shown us how religion, philosophy, and science may be united in fruitful embrace; has sketched the philosophy of the future, and has left us a mine of pregnant suggestion, of potential wealth, which we may all realise in the measure of our capacity. We shall see in it all just what we are big enough to see. I feel inclined to sing the 'Nunc dimittis' now that mine eyes have seen that the man is worthy of his glorious message.

E. WAKE COOK.

*His discoveries are revolutionising scientific ideas of economic nutrition.—E. W. C.

KILBURN.—UNITARIAN CHURCH, QUEX-ROAD.—On Sunday next, at 3.30 p.m., Mr. E. W. Wallis will give answers to written questions from the audience. All welcome.

A NEW THEOSOPHICAL MAGAZINE.

We have received from the Theosophical Society Publishing Department, 244, Lenox-avenue, New York, the first number of 'The Word' (two dollars a year), which announces its message in the following terms:—

'This magazine is designed to bring to all who may read its pages the message of the soul. The message is, that man is more than an animal in drappings of cloth—he is divine, though his divinity be masked by, and hidden in, the coils of flesh. Man is no accident of birth nor plaything of fate. He is a power, the creator and destroyer of fate. Through the power within he will overcome indolence, outgrow ignorance, and enter the realm of wisdom. There he will feel a love for all that lives. He will be an everlasting power for good.'

An important feature of the new magazine will be a series of articles on Plato's Dialogues by Dr. Alexander Wilder, the introduction to which on 'Plato, his life and times,' appears in this first number. Other articles are on 'The Passing of the Creed,' the liberation of the mind from formulated beliefs; on 'Real Knowledge,' and a poem on 'A Vision of Aphrodite'; a translation of a Tamil work setting forth the doctrine that 'all varieties of life are phenomena in spiritual being,' with commentary by Sri Rāmanātha; and continued articles on 'My Former Lives' and 'The Mirror of the Soul.' The last-named deals with crystal-gazing.

In the article on 'The Passing of the Creed' we are told that:—

'Evolution in the world of matter is the symbol of the Evolution of the soul—that persistent, intelligent identity which is evolving itself into Self-consciousness. Evolution is the key which will unlock the mysteries of Life and Soul: I do not say death, for what we call death is mere change. Through Evolution our at present imperfect apprehension of Truth will become an ever-perfecting comprehension.'

Religion, then, should permit us to believe that, as in the material world, the evolution of the individual is the method by which the evolution of the race is brought about, under the guidance of spiritual impulses; but to this process 'the crystallisation of opinion into creed is an obstacle most difficult to overcome.'

'AWAKENED INDIA.'

'Prabuddha Bharata, or Awakened India,' is a monthly publication containing elevated thoughts by reading which all may benefit. The October number gives some of Sri Rama-krishna's teachings on the 'Avatara,' or saviour, the messenger of God, like the viceroy of a mighty monarch:—

'Whenever there is an insurrection of irreligion in any part of the world, God sends His Avatara there. The Avatara is one and the same. Plunging into the ocean of life, He rises up in one place and is known as Krishna; diving again, He rises up in another place and is known as Christ.'

The same magazine contains an admirable article on 'Destiny and Self-exertion,' from which we must content ourselves with a brief extract:—

'It does not behove one to despair nor give up hope of success after a little effort. . . . There is infinite power within man, the self is the storehouse of unending strength. It is a blasphemy to deny the power of the soul. By indomitable will, unflinching zeal, dogged pertinacity, and tremendous exertions, man can conquer everything.'

'Prabuddha Bharata' says: 'One reason why the little Japanese soldier can march twenty-five miles a day with a burden of one hundred pounds, is that his lung-power, and hence his whole physical system, is developed by habitual deep breathing.'

UNION OF LONDON SPIRITUALISTS.—The usual monthly conference will be held on Sunday, December 4th, 1904, at the Workmen's Hall, West Ham-lane, Stratford, E. At 3 p.m., Mr. Brierley, of Camberwell, will read a paper; discussion to follow. Speakers at 7 p.m., Mr. W. E. Long, Mr. Brierley, and Mr. G. Tayler Gwinn. Farewell to Mr. J. J. Morse early in December.

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.

Miss Rowan Vincent.

SIR,—Four years have passed since Miss Rowan Vincent left us, and the earnest desire of her last days on earth is as yet unrealised. The sealed symbol which she entrusted to her friends is still unopened, and remains without identification. Now, it is claimed by certain mediums and friends of Miss Vincent that she has appeared to them on several occasions since her departure; that they have conversed with her, and that she has given written messages containing '*unmistakable evidence of identity.*' If such be the case, is it not strange that she has taken no means to accomplish what she always asserted would be of the utmost value as testimony to the cause she loved beyond everything? Surely, if human personality persists after the 'change called death,' there cannot be a total forgetfulness of the interests which were dearest to us during our life on earth; and yet, notwithstanding her alleged appearances and messages, there is no evidence that our dear friend remembers what was of vital import to her. Had such evidence existed it would doubtless have been only too gladly made known by the recipients.

There are a great many puzzles in Spiritualism, and this is among the number. Can no steps be taken to solve it and to carry out the wish of a rarely-gifted and devoted Spiritualist?

FLORENCE M. FINLAY.

MARY C. PRICE.

Thaba N'Chu,
Warwick-road, Ealing, W.

Cases of Spirit Obsession.

SIR,—The desperate case of the poor deaf carpenter will no doubt be regarded by some as a terrible blow to the investigators of spiritual manifestations; but I know for certainty that most cases of obsession have no connection with Spiritualism whatever. I hasten to make known to readers of '*LIGHT*' that a very experienced magnetiser here in Copenhagen, Mr. von Huth, has cured many cases of obsession. I especially remember the case of a little girl, who was obsessed by her grandmother, who had only been dead some weeks. Mr. von Huth cured the child from most painful excesses of violence and the worst sort of language, accompanied by all the symptoms of a very distressing sort of obsession, by praying for the deceased, and *never* praying *against* them. The poor, miserable souls, in which some divine spark is always hidden somewhere, can never withstand the warming feeling of charity, and sorrow for their sake, which expresses itself in a sincere prayer for them individually, and they are soon brought to see and relinquish their distressing efforts.

I send these lines as soon as possible, that the poor man may have this chance of being relieved. A séance or two must be held; kind words must be spoken to the unhappy spirit; and a person, who is specially gifted for earnest prayer, must pray for the *obsessing* spirit—not at all for the living man.

It is one of the greatest strongholds of Catholicism that they put so much earnestness into their prayers for the dead, who want it so very much!

(MADAME) T. DE CHRISTMAS.

Valby, Copenhagen.

'265 Years Old?'

SIR,—In your notice of a pamphlet, '*The Yogi and His Message,*' on page 548 of '*LIGHT,*' we are told that the author is a Yogi, whatever that may mean, and that 'he tells us that in 1899 he formed acquaintance with one who was then in his two hundred and sixty-fifth year.' I am a Spiritualist, but I am not credulous enough to accept such an extraordinary assertion without evidence, and, being of an inquiring turn of mind, I feel like asking if the birth certificate and life record of the Yogi in question can be produced. If not, how does the 'Swami' propose to establish the alleged fact? Does not such an assertion throw doubt upon the trustworthiness of the Swami's conversion? I see references to this gentleman in the November issue of '*The Crank,*' and the following passage may be of interest to your readers: 'We are sceptical of any real importance attaching to the conversion of a man who looks upon all the toiling section of the community as "the pests of the country whose touch defiles the higher class of men"; and again, "What he calls a religious conversion we should call a political one." Be that as it may, I am doubtful about the Yogi's alleged great age, and dubious about the pretensions of the Swami.'

LUX.

'A Premonitory Vision.'

SIR,—You mention, in your issue of the 5th inst., under the title of '*A Premonitory Vision,*' a story published lately in the '*Phare du Normandie,*' which relates to Armand Carrel, killed in a duel in France. You add: 'The date is not given.'

Let me tell you that Armand Carrel, mortally wounded by M. de Girardin, died on the night of July 23rd to 24th, 1836, and that the story reported by the '*Phare du Normandie*' is a kind of embroidery of another told in the '*Histoire de Dix Ans*' (1830-1840), published in 1847 by Louis Blanc:—

'One day,' that celebrated historian says, 'Armand Carrel related, in the following terms, to the more intimate of his friends, a dream, the remembrance of which troubled him: "*I have seen my mother during my sleep.*" She was dressed in black, and her eyes were full of tears. In fear I asked her: "For whom are you crying? Is it for my father?" "No." "Is it for my brother?" "No." "Then for whom are you mourning?" "For you, my son."'

'The day after that prophetic dream Armand Carrel wrote in the "*National*" the article which provoked the answer of M. de Girardin and caused the duel.' ('*Hist. de Dix Ans,*' Vol. II., p. 222.)

Louis Blanc observes that, for some little time, Armand Carrel, known as a violent politician, and whose life had been always unhappy, was continually agitated by anonymous letters containing menaces of death. He was, the historian adds, 'in a state of mental agony.'

My idea is that Louis Blanc, being a friend of Armand Carrel, has somewhat dramatised this history in order to make a great effect on his political party. In any case, I believe that Armand Carrel was naturally—principally since 1823-24—in a kind of nervous agitation. (He had been condemned to death March 16th, 1824, by a court-martial.) Hippolyte Castille, who published his biography in 1857, relates some writings of that unfortunate man, from which I extract this passage: 'I have always had an indefinable terror of death; my imagination has always refused to divine anything about it.'

Now, who is right: the celebrated Louis Blanc (friend of Armand Carrel), who spoke of a *dream during the sleep,* or the unknown author of the '*Phare du Normandie,*' who speaks of a *vision during waking?*

New Lenton, Nottingham.

TEDER.

SOCIETY WORK.

Notices of future events which *do not exceed twenty-five words* may be added to reports if accompanied by *six penny stamps,* but all such notices which exceed *twenty-five words* must be inserted in our advertising columns at the usual rates.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On November 21st, at 8 p.m., a séance will be given in aid of the above society by the Rev. F. O. Matthews. Admission by ticket, 1s. each. Only fifty tickets issued; early application necessary.—J. ADAMS, 105, Cheapside.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—A useful public circle was held on Sunday morning last. At the evening service Dr. Matthews gave a splendid address, followed by striking tests. We regret so many had to be refused admission, the hall being already filled. Next Sunday, the 20th, at 6.30 p.m., Dr. Matthews will again give tests of spirit return.

CLAPHAM SPIRITUALIST INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. and Mrs. Boddington, who were welcomed back to the ordinary services, dealt with questions from the audience in their usual lucid manner. Sunday next, at 7 p.m., Mr. Pettitt. Thursday, at 8.15 p.m., Mrs. Boddington, clairvoyance; silver collection. November 27th, anniversary services and tea at 5 p.m.—B.

FOREST HILL.—99, DEVONSHIRE-ROAD.—On Sunday last, at 6.45 p.m., Mrs. Turnpenny's earnest address on '*Shall we Meet on that Beautiful Shore?*' and good clairvoyant descriptions and advice gave much satisfaction. On Sunday next, the 20th inst., Mr. T. Timson, F.B.P.S., will lecture on '*Spiritualism: What it is and is not,*' at 6.45 for 7 p.m.; all welcome, room limited.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—The Special Mission was continued on the 1st inst. by Mr. and Mrs. Roberts, on the 2nd by Mr. E. S. G. Mayo, on the 3rd by Mr. H. Fielder, and on the 6th by Miss Porter. On the 9th inst. Mr. J. J. Morse gave a splendid address on '*Does Personal Consciousness Survive Death?*' which evoked warm applause. On Sunday last Mrs. Checketts gave an earnest and stirring address on '*The Spirit of Power.*' The after-circle was successful. Next Sunday, at 7 p.m., Mr. Geo. Tayler Gwinn. Wednesday, November 23rd, at 8 p.m., Rev. F. O. Matthews.