

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

A correspondent sends me this case of premonition of death, which is sufficiently off the ordinary lines of such cases to attract attention. When we have a number of such cases it will be time to inquire what they mean. Why did these two old defuncts come and mutter in a pantry because a brother of theirs was going to die? And, if that is an assumption that cannot be proven, why did they mutter in the pantry at all? And if that again is not proven, what was the noise that conveyed that belief to "all the servants in a body"? This is the narrative:—

I am a firm believer in premonitions of the deaths of relatives, and give instances from my own experience.

There were some years since three brothers, all bachelors, very wealthy, and, I fear I must add, fond of money. They lived near Stoke, Staffordshire. After the death of two of them, John and Richard, I and my husband (who was related to them) were living with the sole survivor, when he was taken mortally ill. One day my husband had gone out riding, the nurse and doctor were with the patient, and I was alone downstairs, when the servants all rushed in in a body, headed by the butler, and in great alarm, saying they heard their old masters, John and Richard, talking in the pantry, which was on the ground floor. I said that was nonsense, it must be thieves in the cellars, but went myself into the pantry and there heard a loud, querulous sort of muttering, in two voices, as of old men discussing money matters, but could distinguish no words. We were all too frightened to remain in the house, so waited outside the front door till my husband returned, when he and the doctor went all over the premises, but no one could be found, nor were the voices heard again. In a few days the patient died, and we soon after left the house.

Within two years my husband was in a dying state, and one morning my maid said she had heard from the coachman's wife, who with the coachman himself was left in charge of the old place, and she wanted to know if the young master was worse, because she had heard the old men again talking in the pantry. I turned sharply upon her, saying, "Why do you tell me this?" She said, "I beg your pardon, my lady, but I thought you ought to know," or words to that effect. My husband died very soon after, and the estate was thrown into Chancery.

S. L.

The following extract from Newman's "Apologia" is instructive. I suppose that a man who lived so much in the world of spirit could not fail to acquaint himself with the fact that all spirits cannot be exhaustively classed as black or white. But the notion of bodies politic being informed and guided by these beings, who are neither of heaven nor of hell, lends a new terror to political life. There must have been some of them lately who are more than usually grey and dusky. It troubles one to think that these may be "the Angels of the Seven Churches." Their occupation,

what with the churches and the politics, must be a little onerous and not a little mixed. It has always seemed to me curious, considering what we know of the delicate grades of development here in this world, that it should be imagined that there is a definite line of demarcation in the next world. I wonder very much that one should be thought good enough to go to heaven—with all that is meant thereby—and another bad enough to go to hell—and stop there. I am not responsible for the ideas; but I think that if people thought over them they might possibly disclaim them.

This is the extract which has set me thinking:—

Also, besides the hosts of evil spirits, I considered there was a middle race, *daimonia*, neither in heaven, nor in hell; partially fallen, capricious, wayward; noble or crafty, benevolent or malicious, as the case might be. These beings gave a sort of inspiration or intelligence to races, nations, and classes of men. Hence the action of bodies politic, and associations, which is often so different from that of the individuals who compose them. Hence the character and the instincts of States and Governments, of religious communities and communions. I thought these assemblages had their life in certain unseen powers. My preference of the Personal to the Abstract would naturally lead me to this view. I thought it countenanced by the mention of the "Prince of Persia" in the Prophet Daniel; and I think I considered that it was of such intermediate beings that the Apocalypse spoke, in its notice of "the Angels of the Seven Churches."—(From Newman's "Apologia," edition 1879, p. 28.)

"No inquirer can fix a direct and clear-sighted gaze towards truth who is casting side glances all the while on the prospects of his soul." The words are Martineau's, and very worthy words they are. Do not we, most of us, spend a great deal too much thought on what Martineau calls side glances, which I should call selfish thoughts, and too little on that which Tennyson has given us in words that should never die?—

Perplexed in faith, but pure in deeds,
At last he beat his music out.
There lives more faith in honest doubt,
Believe me, than in half the creeds.
He fought his doubts and gathered strength;
He would not make his judgment blind;
He faced the spectres of the mind
And laid them; thus he came at length
To find a stronger faith his own:
And Power was with him in the night,
Which makes the darkness and the light,
And dwells not in the light alone,
But in the darkness and the cloud.

The man who thinks of nothing but what he calls saving his soul is very likely to have an extremely insignificant soul to concern himself about. He had better do his duty and let his "soul go marching on" to its inevitable goal. That is where Spiritualism comes in and tells from experience what faith used once to grasp.

A paragraph in this issue will tell those readers who did not before know it that Mrs. Penny is being relieved from

the burden of the flesh. It has been a suffering body the burden of which she has borne, but what a bright spirit was prisoned in it! I have never seen her in the flesh, but I know her and have learned to respect and esteem her. I can but hope that whatever there may be of discomfort in the necessary change may be smoothed for her, and that we, her friends, may have the happiness of joining her and receiving the welcome she will be sure to give when we reach home. Her last letter closes thus:—"Hoping to meet you on the other side when your time for happiness comes, I remain," &c. I do not know within my experience a more impressive and instructive scene than that patient waiting for the great change, that Socratic equanimity which is surely the best and highest that we can aspire to. Death must always be distasteful, but of what good has a man's life been if he is afraid to die? He may not like it. There may be plenty of reasons why he should not. But he is not consulted, and at least his retrospect should be one that he is not afraid to contemplate.

The *New Review* comes to me with a very interesting notice of Dr. Liddon by his friend Archdeacon Pott, his old chief at Ouddesdon. At every moment of his life Liddon influenced those with whom he came in contact. There was an earnestness and power in the man that came out in vitalising energy and made itself felt wherever he was. These men may believe what they please. They will never believe anything other than what they conceive of as noble and true. The important fact is that they translate their beliefs into active work. They make them felt. It has been my privilege to know many men who have influenced others, and there remains in my mind now the regret that there are so few Spiritualists among them. For, of a surety, that truth that man makes his character by his acts and thoughts, that he cannot get out of the position in which he has placed himself, is the very core and kernel of a self-respecting life. And if Spiritualists would read their belief into their life as Liddon did, what a power we should be! I profess my belief that there is no creed within my knowledge—and I have taken pains to acquaint myself with all that I could reach—so simple, so true, and so elevating as that which could be formulated under the name of Spiritualism. If one could only make the teachers learn; but one must not "cry for the moon." It may be that in the days to come those who write for us (and whom we do not always read) in the public press will consider that they may profitably look at what may be regarded in two ways, either (1) as the inherent powers of the incarnate spirit; or (2) as the intervention of something *ab extra*. If they do they will find matter worthy of attention.

The *Inquirer*, which comes to me, and which I recognise as an organ "of reverent free thought," prints a notice of a sermon by the Rev. W. Binns, preached at Plymouth which is in many ways instructive. If any readers of "LIGHT" get at it (September 13th) I recommend them to read it. A few statements will probably show why I make this recommendation. "The Scriptures do not teach any one doctrine all through. . . . Extending over 2,000 years, and written by many different persons, they are very various in character." "Are we to understand something endless by everlasting and eternal, or something of indefinite duration?" "As we retain our moral freedom in the next world I see no reason why the righteous may not fall from their righteousness . . . and I see no reason why the wicked should not abandon their wickedness and rise into their true life." "Out of heaven there is always a road to hell and out of hell there is always a road to heaven." Eternal Hope, and, perhaps, gradual decline. There are unfortunate creatures who become the victims of habits, that belong to the body, which they cannot resist. Are there souls that get on the down-grade and cannot

clamber up? Is it so that a man may not only damn his soul by sin but save it by doing what common-sense—the organised experience of life—teaches? These are questions which are important, and they are not mere matters of opinion but of practice. For the days are gone by when men believe that a man is saved by his opinions, and I hope they are come when it is recognised that it is his life that makes him. This is, I repeat, what Spiritualism teaches.

COINCIDENCE OR THOUGHT TRANSFERENCE—WHICH?

BY JOHN E. PURDON, M.D.

Eighteen years ago I introduced myself by letter to an eccentric old gentleman well known in London spiritual circles, whose wife, a remarkably fine-looking woman, was a medium of tremendous power for physical manifestations. I received, in answer to my letter, a cordial invitation to come and see for myself and study Spiritualism at first-hand.

On visiting Mr. and Mrs. Guppy shortly after, the subject of conversation turned upon a communication which the lady had received from one of her "spirits," to provide herself with a certain dye, which had suddenly transformed her hair into a mass of tawny yellow to the astonishment of her friends. Without saying more, I asked for the date of the communication, and the house-book was produced with the entry of the outlay for the said dye.

I then informed them that the "Aureoline Hair Dye," which they had procured from the hairdresser, was composed of peroxide of hydrogen, which had the property of bleaching and at the same time destroying the hair, and that just before I had written my letter to Mr. Guppy, which was received about the time Mrs. Guppy got the directions to use the hair wash, I had written a long letter to an eminent Dublin professor regarding a pamphlet I had printed on the use of peroxide of hydrogen in the treatment of cholera, a subject upon which I was very enthusiastic at the time.

The points of the case are as follows:—

First. I wrote the letter about the peroxide pamphlet.

Second. I immediately after wrote the letter to Mr. Guppy.

Third. After my letter was sent (and I believe delivered) to Mr. Guppy, his wife received a communication regarding the use of a new fashionable hair wash, the chemical nature of which was unknown to her, but the bleaching property of which was known to me.

Fourth. The fact of the purchase of the hair wash was verified by reference to the expense book, which had the entry and date set down at the time, and which was subsequent to the writing of my letter.

Now, against this case being regarded as one of coincidence or of thought transference, it may be urged that at that time many ladies in London and elsewhere were using the "Aureoline" to colour their hair, so that Mrs. Guppy might have been struck with the fancy as well as others. But, then, on the other side, there is this supplement to the story to be told. For two or three years previous to that time I was principally in India, and engaged in the study of cholera and other tropical diseases. But I felt a strong impulse to go to London, being convinced that it was there only that I could satisfy cravings for knowledge which I did not understand. Shortly after my return home I found a piece of the "Spiritualist" newspaper giving an account of a most wonderful "levitation" or transference from one house to another, of the medium, Mrs. Guppy, above mentioned.

This systematic and well-authenticated case determined me to investigate Spiritualism, which was then for the first time seriously brought to my attention. I may add that it was at Mr. Guppy's house that I became acquainted

with Mrs. Cook and her daughter Florence, who ever afterwards assisted me to their utmost in the prosecution of my researches.

We have thus, as a counter-blast to the mere accident theory of explanation of the coincidence, the fact that two very dominant ideas were present in the mind of a man of enthusiastic temperament at the time of his letter writing, which, though to him seemingly unrelated, may have had established between them, in the possibilities of the Larger Life, a connection analogous to that which pieces together the scattered events of waking or organic life in the bizarre mosaic of the Dream World. The logical nexus is more difficult to be ascertained in the case of the supersensuous than of the ordinary, at the inferior limits of reason; but if induction is to be our guide to the latter why not to the former?

WHAT A SCEPTIC SAW AT ONSET.

B. PRATT IN "THE BETTER WAY."

From time to time we like to give our readers some account of the manifestations of spirit-power, which still linger in the United States, but are uncommon in this country. The following narrative will be read with interest, and appears to be simply and plainly set forth:—

Having witnessed repeatedly Mr. Emerson's remarkable success in giving tests in public, of some intelligence besides his own, and which he and other Spiritualists claimed as the intelligence of disembodied spirits operating in some way through him as a medium or channel of communication, I had a strong desire to have a private sitting with him, to see if he could be as successful in giving facts relating to me as he had been in giving them relating to many others who claimed to be entire strangers to him.

Upon inquiry I learned he had refused all applications for private sittings, while under engagement to give daily tests from the platform. But I so strongly desired to test his power in my individual case, that I concluded to try and induce him to break his rule if possible. I accordingly wrote him a note, stating my desire, and urged him as strongly as I was able to grant my request, but giving no clue whatever as to who I was. A lady lodger in the cottage where I had a room kindly consented to deliver my note. She met him while out walking and delivered it, and waited for his answer. After reading it he said: "That man's wife is standing here by my side." He had no visible means of knowing whether I was a man or a woman, or ever had a wife or not, as he had never met or heard of me. He told the lady he had refused to give private sittings while engaged on the platform, but after her urging him to deviate from his rule in my case, he consented to see her again the next day and give a final answer. She saw him and he said his spirit control had instructed him to give me an interview and set the hour when I might call.

I called at the hour named, which was the first time he ever saw me. I told him nothing, except that I was the man whom he had consented to see at that hour. After being seated in his room, he said he could give me no assurance what would be given me, as he was unconscious during the time, and whatever would be told me would be by his spirit control. He was soon entranced, and his control, like those of nearly all other mediums I met, was an Indian. They seemed to control that line of business as well as the mediums. A truth told by an Indian is as valuable as the same told by a white man, but why it is that Indian spirits come to give white men communications so much oftener than our white brothers do, is beyond my explanation.

What he said seemed to come in two ways. Part of the time it was as if my friends were talking to me personally, and then as if he was reporting what was said to him, or giving impressions received from those friends.

He said I came from a long way off, over mountains and desert. That I saw many red men on my journey. "Your mind is much exercised in your investigation of the phenomena of Spiritualism. Sometimes you think the evidence you see is proof of its reality, and then again you doubt it. I see a light is gone out from your home, a loved one has passed away, and you are sad."

He spelled out slowly Almira Pratt; said it was the name of my wife. She is now here by your side and wants me to say to you that when she awoke to consciousness in spirit life your little boy was the first one she saw. He gave an accurate description of her character and of the disease that took her off. He described the scene at the funeral; said she was there and quoted verbatim a remark made when we last viewed the body. He described and gave the names of several spirit friends who were there present, and also gave the name of a sister of my wife residing in New York State, and said she was then sick with the same disease my wife had, but it would not very soon prove fatal. She is still living, although at that time she was not expected to recover. He put his hand in my breast pocket, and said your wife tells me you have something of hers in here; it was her photograph that I always carried there.

He talked a half hour or more, and told much that was interesting to me but would be of no interest to others. His communication was in the main, though not in all things, correct.

Mrs. Etta Roberts, of New York City, is a very successful materialising medium. Some of her sésances during the spring of 1889, reported by Henry J. Newton, were very remarkable.

Mrs. Roberts came to Onset and secured rooms at the cottage where I was stopping. The guests at the cottage were anxious to have a sésance at our own residence. She readily consented, and the dining-room was used for the sésance. We improvised a cabinet by simply hanging curtains across one corner of the room, free from door or window. The circle consisted of eighteen persons, most of whom were guests of the cottage, and all but two I think were strangers to the medium. One of those two was the medium's brother-in-law, J. W. Roberts, and the other a Mrs. Allen, also of New York City. When the circle met, a committee of ladies was selected to disrobe the medium of all white apparel and present her free from a single thread of white. We wanted to be certain that if any white robed forms came from behind those curtains that it was not Mrs. Roberts.

The room was about twelve feet by twenty, so that those on the sides of the room were within reaching distance of a person in the centre.

The conditions under which the circle was held seemed to me to preclude the possibility of deception or fraud, even had the medium desired to practise them.

Those present were at home and acquainted with each other, with two or three exceptions, while the medium was a stranger in the house and to nearly all present, and had had no control of the conditions of the sésance, and had been a guest in the house but two days.

After the circle was seated Mrs. Roberts was conducted to the cabinet by the committee of ladies, after which the lights were turned down and we were ready for manifestations.

After ten or fifteen minutes a man's voice was heard in the cabinet. He greeted those present with a "good evening, ladies and gentlemen," and some unimportant conversation.

It was said to be the voice of the controlling spirit, who claimed to have been a Catholic priest in this life and an Italian by birth. He lived and had charge of a church somewhere in Pennsylvania, and from there departed to spirit life. Soon the curtains parted, and the apparent form of a woman, clothed in pure white garments, stepped out and passed to the farther end of the circle. From her hand there hung a gauzy white shawl or mantle, reaching nearly to her feet. As she passed she threw the ends of it to those on either side apparently for examination. I took it in my hands and felt it. It appeared to be of very thin material, not much more substantial than mosquito netting and extremely white. She made no attempt to communicate with anyone, but passed the length of the circle and then slowly returned to the cabinet, giving all who desired an opportunity to examine her apparel. A little girl, said to be one of the cabinet spirits, came out and shook hands with some with whom she seemed to be acquainted, and whom she called by name in an audible tone of a child's voice. After she returned to the cabinet, the controlling spirit said a woman who gave the name of Myra, and had with her a little boy by the name of Sumner, was trying to materialise to communicate with her husband. That announcement interested me, as Myra was the abbreviated name I always called my wife, and we lost a little boy named Sumner, aged seven years some twenty-five years before. She did not come then, however. The

controlling spirit himself came out dressed in his priestly robes with an illumined cross hanging from his neck. He was a real, or excellently good imitation of a Catholic priest in his sacerdotal robes. He talked in an audible voice as he passed out into the circle. A lady kneeled as he passed, on to whose head he put his hand and gave her his blessing.

After he returned to the cabinet the form of a woman came out towards me, but no name having been announced I did not rise, and she retired to the cabinet. The controlling spirit spoke, saying, "That was Myra, who wanted to see her husband." She came again soon after and towards me. I rose and met her, took both her hands in mine, and asked who it was. She gave her name and also my name, and answered in a whisper several questions I asked. Her head and face were covered with some gauzy material, and the only means of recognition I had was from her conversation. She said she was weak, and could remain no longer, and retired to the cabinet. I put my hands on the parted curtains to prevent their closing, as I desired to see what became of her or it. The form gradually sank downwards, until nothing but a little heap of illumined something, not larger than a man's hat, remained on the carpet. I continued to look in blank astonishment at such a disappearance, when soon that little illumined mass began to rise and develop until it again assumed the form of a woman; stepped forward and put her arms around my neck, and mine around her waist, and I conversed with her again. When the form first appeared, I noticed that while the upper part of the system seemed fully developed the lower part was hardly visible. It seemed to taper down to nothing. I felt of the head, face, shoulders, and breast, and all seemed to be perfect, but on the side and back there were great vacancies, not nearly filled out. She again said she must go and retired between the curtains, which I again held from closing, and watched the gradual disappearance till nothing visible remained. Just before she retired to the cabinet the last time I said to her: "I am nearly convinced of the reality of what I have seen." After I took my seat, the voice from the cabinet announced to the circle that I had long been a sceptic, but was now nearly convinced of the reality of spirit life.

Many more forms came and were recognised by their friends, but I felt little interest in them, as I had already seen more than I could account for or explain by any law I knew anything of. That what we saw was not fraud or deception I am as certain of as I am of any evidence ever presented to my senses, of anything.

A DREAM.

The "Chicago Herald" vouches for the truth of the following story of a dream:—

"One night a lawyer sat in his office, troubled over a case, the keystone of which was a bit of testimony locked in the breast of a certain witness, whose present place of residence was unknown. The lawyer had been doing a good deal of work, and was worn out. He folded his arms on the table, laid his head upon them and went to sleep. It was only for a moment, but in that moment he saw his witness standing at the shaft of a lead mine and asking for work. That was all, and the lawyer awoke and went on with his preparations for the trial. But that trivial dream, which he had at first forgotten, came back again with a curious persistency, and he at last gave it attention. That man at a lead mine—where? Somehow Joplin, Mo., suggested itself to him. He concluded to waste a dollar in telegraphing, and found in five hours time that his much-wanted witness was there working in a lead mine. Now, what led to that dream?"

PROPHECY WRITTEN IN 1602.

"A Scot our king! The wavering State will
Surely need a crutch!
What next? In time a Scot will prate
As Primate of our Church.
When that shall be,
You then will see,
That then it will be found,
The Saxon down in London Town will
Burrow under ground."

Fulfilled when Archbishop Tait was Primate.

R.S.

SOME LAST WORDS UPON RE-INCARNATION.

BY DR. CYBLAX.

From *Neue Spiritualistische Blätter*.

TRANSLATED BY "V."

PART I.

We permit our esteemed correspondent "Fidelis"* once more to give his opinions upon Re-incarnation, after which we will add our own remarks, and then bring the subject, which cannot but be uninteresting to most of our readers, to a close, and return to our original rule of not discussing in this journal any matters which are not capable of proof. The Paris Congress was to blame for allowing this subject to be brought forward, and as a letter we have received from Prague shows, as well as some of "Fidelis's" remarks, the advocates of the Re-incarnation theory continue to be very angry with all those who will not "believe"; the usually calm and temperate "Fidelis" even allowing himself the use of such harsh expressions as "immature word-makers," "drawing upon themselves the contempt of all thoughtful persons," "self-satisfied chatterers," &c. We find this, however, quite natural, for men always become angry when they cannot give proofs for what they assert, and the clergy are especially wrathful when asked to support their dogmas by facts and not by texts from the Bible. Facts, however, in favour of Re-incarnation there are none, as no individual has any recollection of a former existence, and it is no proof of it for a spirit to say how and when he will become re-incarnated, and by what peculiarities and actions he will be recognised in his new existence. It is very easy for a man to say he has existed at such a time under such a name, and that he has some dim recollections, as though such a place or such persons were familiar to him; and equally easy is it for a spirit to say through a medium that he will be re-born as the child of such a woman; but the child, when born, bears no resemblance either in body, mind, or character to the former person. Such are but assertions, and no proofs whatever; and assertions are plenty as blackberries and of about as little value.

But the main point is the fundamental idea that man is not a natural being, but one transplanted from another realm to this of earth. This idea is in direct opposition to what is known and accepted by natural science, as well as by Spiritualists, namely, that all worlds have originated from the world-æther or dust (*nebel*) and have in course of time produced or generated everything upon them. Spiritualism agrees with natural science in saying that everything which exists is *originated* or *evolved* and not *created*, and that the higher and more perfect beings are being constantly developed from earlier and lower forms by the process of evolution. From the formation of the granite, as the skeleton of the world, up to the most highly organised animals, this gradual development can be proved, and as we are able by the study of embryology to trace the whole process of the development of the human being from the protoplasm of the egg up to the human organism, and observe that the human foetus can be followed from the lowest form of the worm to the amphioxus, where the first sign of vertebrated animals is to be found, and then on through all forms of animal life up to that of quadrupeds, from which the higher step towards the human development takes its rise, it is self-evident that man is originated exactly like every other being and developed according to the same laws and conditions, and therefore is a natural being, generated in accordance with the universal laws of nature. According to our views man is a natural being, owes his origin to nature, belongs to it, and is subject to all nature's laws, just like any other being; he has nothing in or about him which would lead to the conclusion that he was transplanted from any other part of the universe, where other conditions of life prevail, to this earth.

"Yes," say the Re-incarnationists, "this is all very well as regards the body, which is indeed earth-born, but the spirit comes from elsewhere." From where, then, my good friends? That, no one knows; this is but another assertion, incapable of proof. But we have thousandfold proof that the characteristics of our ancestors, not only the physical but the mental and spiritual ones as well, are inherited; that the

* This essay follows an article entitled Re-incarnation, by "Fidelis."

character of a man is reproduced in his grand-child and great grand-child, which would be an impossibility if other laws prevailed in the production of man than in that of animals. With animals there are certain races, or families, which retain distinct peculiarities of race to all time, although removal to other climes, and accidental circumstances, may exercise a modifying effect on their development. Just so with man; not only the distinctions of race but family characteristics can be distinctly observed in certain families, and this can readily be explained by the laws of descent, evolution, and heredity, while the Re-incarnationists have no explanation to offer, except that certain spirits re-incarnate themselves in their own families. But this is no explanation, for we ask again, why? While the universal laws of evolution, descent, and heredity conclusively explain everything.

What position does a human pair occupy, compared with a pair of animals, according to Re-incarnation theory? The latter receive from nature the impulse to conserve their kind and species, and they bring forth young, which are flesh of their flesh, bone of their bone, and soul of their soul; they are bodily and spiritual reproductions of their parents, and the young resemble the old in make, character, and disposition. But how is it with a human pair? Such a pair is nothing but a manufacturer of cases; they have only to provide a case or husk composed of bones, cells, blood-vessels, &c., in order that a strange force from elsewhere—a thing or being totally unconnected with themselves—may enter into it to be hatched and nourished, like the cuckoo's egg. According to this are not men foolish when they speak of all-embracing love, and say that when man and wife are united, the crown and blessing of their union consists in the bringing forth of children, in whom their parents live again, and in whom they find both their beings united? If man is merely the maker of the bodily case, is he not in this respect lower than the animals? and ought he not to be ashamed of making such an outcry about genuine and false, true and real love? and are not the materialists in the right, when they account love not as a principle of the soul but as mere sensual passion? The whole aim of mankind upon earth, at least, as far as he knows, would be to afford opportunities for individuals, with whom he has no kind of ideal, mental, or spiritual relationship, to perform repeated re-incarnations on earth, and for him to protect and care for them till they reach maturity; and if some former reprobate has sought out a couple and re-incarnated himself in their offspring, the parents must make the best of the bad character of the stranger, for there can be no question of parental love or duty, as the parents are, as it were, but step or foster parents.

As we have already remarked, natural science and physiology, as well as the newer science of psychology, teach the origin, descent, and development of man—man, that is, as a whole, consisting of body, soul, and spirit, and not merely the outer form; that the soul builds up its own organism, according to its inner impulses and requirements; and finally, that the spirit and soul-germ, derived from God, is, just as with animals, sub-divided, and by the conjunction of the male and female principles, gives forth a new germ, which begins its being as part of the paternal and maternal being, but as a new and independent individual. The life of the foetus is first vegetative, then animal, and finally human, and as the inner germ of the soul and spirit is capable of effecting all these changes and developments, the idea that at any one of these periods a being from without assumes the control, might be called not only unnecessary, but against reason, if indeed it were not already opposed to the laws of nature.

It is logically correct to think that—as the laws of nature are everywhere the same—all planets or worlds have not only originated in the same manner, but are designed for the same end, the final aim of the plan of creation, that is, to become so developed through all the processes of nature as to produce rational beings, endowed with consciousness and free-will, who build up in themselves the spiritual principles of nature to individual self-consciousness, in order, as individuals, to strive onward towards perfection. Let us, therefore, take it for granted that this aim of creation is attained on all habitable planets, and it is folly to think that individual beings originate on other planets and not upon the earth, and that such must, in the first place, be transplanted to the earth from other planets.

As the doctrines of Re-incarnation rest upon belief and not upon knowledge, and have no other foundations than the communications which Alan Kardec, as an advocate of the soul-wandering theory, obtained through some mediums with whom he experimented, its adherents do not trouble themselves as to whether their theories are in accordance with or in opposition to natural science, for the belief in unproved propositions is always above such considerations; and so they simply decree as follows: God created everything, His will brought forth worlds, and He likewise created spirits. These first created spirits were pure, but a portion of them fell from a state of purity, and the earth was created as a place of purification or correction for these spirits, who had to pass through repeated existences in earthly forms till they became purified from their sins and regained their earlier standpoint, that of pure spirits.

The question, from whence came the first men to earth, was answered, some years ago, by a prominent Re-incarnationist thus: The first human beings were brought by angels or high spirits from some other place, while they were in a deep sleep, closely enveloped, and with the quickness of thought carried through the universe and placed upon the earth, when the coverings were withdrawn. We should much like to have witnessed the astonishment of these human beings, when they awoke from their sleep and found themselves in a totally strange place, in an atmosphere to which they were not accustomed, on a planet with quite different consistency, temperature, and length of day and night, in short, with totally different conditions of life from that they came from. Or will it be said that there are other worlds resembling the earth in all respects?

The old fable of the human race being descended from a single pair accords with this theory, while it is a fact that men were developed on the different continents in different climates, when the necessary conditions for their production were reached by the higher quadrupeds. Where, then, were the spirits who then became dwellers on earth previously? Did they hover in space like the planets? If so, they must, like them, have regular courses, and a centre round which they revolved. Or were they inhabitants of some other worlds? Are there in fact no *natural* intelligent beings? Have the planets no other aim than that of bringing forth myriads of insects and a smaller number of animals of a high order? Is the highest ideal of God an ape? Does it not accord with His omnipotence for Him to imagine a world (and with God a thought is an action) with a higher end in view than to bring forth the ape after his kind, or the rhinoceros and elephants after their kinds? Cannot the Re-incarnationists imagine that a perfect Spirit could will and devise a moral system of the world as the end and aim of creative power? But according to their idea, that spirits are a separate creation by an act of will, there can, in the plan of creation, be no development of a rational and moral race of beings, but the creative plan ends on the planets with the production of a caricature of human beings, with the ape. According to this, all spirits are excluded from the plan of evolution of the world, they have nothing in common with nature, they stand outside of her and form a world in the world, a state within a state, and are, in fact, an unsuccessful experiment on the part of the Creator, if indeed the whole world has no rational aim. For no one can think that it would be in accordance with reason to use such infinite power, to make such grand combinations in the universe, to bring forth such a marvellous diversity of forms, and such harmonious combinations of forces, with no other purpose in view than to produce smaller or greater places or houses of correction, where such suffering, hardship, and sorrows are in store for the wretchedly imperfect spirits created by the perfect God, that many of these spirits, placed upon this world or in this house of correction, have declared this vale of tears to be the worst imaginable world, but being the best they have, all they can do is to make the best of it.

A crystal has been placed in our hands for disposal. It is said to be worth £5, and as it is for a charitable purpose it will be sold for the highest offer.

A wise man faithfully discharges all moral duties, even though he does not constantly perform the ceremonies of religion. He will fall very low if he perform ceremonies only, and fail to discharge his moral duties.

OFFICE OF "LIGHT,"
2, DUKE STREET,
ADELPHI, W.C.

NOTICE TO SUBSCRIBERS.

The Annual Subscription for "LIGHT," post-free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office in advance.
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Light :

EDITED BY "M. A. (OXON.)"

SATURDAY, OCTOBER 11th, 1890.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable. Letters should be confined to the space of half a column to ensure insertion.

Business communications should in all cases be addressed to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, W.C., and not to the Editor.

THE PARIS "FIGARO" ON THE SOUL.

An article in the Paris "Figaro" of September 16th, entitled "L'Homme à la découverte de l'Âme," is another remarkable testimony to the revulsion of feeling against the pseudo-scientific materialism of the day, which is characteristic, to use a new but significant catchword, of the *fin du siècle*.

In April last, attention was directed in "LIGHT" to some remarkable deliverances of the Paris "Figaro" as to the anti-materialistic trend of modern thought, despite its apparent mundane vacuity, towards a renovated and better life. And as the "Figaro" may very well be taken as representing the lighter literature of France, such evidence of a longing for some kind of salvation on the part of those to whom, justly or unjustly, has been attributed a somewhat feather-headed carelessness, was as refreshing as it was unexpected. The article to which attention is now called is but another instance of the same appreciative desire for something beyond and outside this state of things.

After some preliminary remarks on the modern discovery of the soul by means of table turning and so forth, and on the various classes of persons by whom this material revelation was received with acclamation, the journal goes on to say :—

There was, however, one misfortune. The singularity of the phenomena, their prosaic and undignified nature, excited public ridicule. The *saraband* of pots and pans was food for the everyday joker. Charlatanism got mixed up with it. Measures had to be taken against the new doctrine, and it was decided that Spiritist and lunatic were convertible terms. It is now admitted that this decision killed Spiritism.

This last sentence is presumably "wrote sarcastic" by the author, who begins the next paragraph :—

So, about a year ago the congress of Spiritists assembled. It counted 40,000 adherents, representing, it appears, 20,000,000 of co-religionists scattered over the globe. . . . Paris, unbelieving Paris, the land of Voltaire and of Gavroche, has no less than 100,000 adepts, of whom a considerable number belong to the educated classes of society.

Then follows one of those passages, eloquent in their expressed longing to know, which so strangely characterises these latter-day utterances :—

We call on our loved ones, we demand them again from the thick darkness. Do they really exist no more at all? Yet we do not cease to hear and to see them. We have never lived so close to them as we have done since their accustomed seat has been empty. It is the sound of their voice now still which often wakes us in the morning. It is their gentle, though absent, hands which touch and caress us. We feel they are happy when we are acting rightly, troubled when we do wrong. If this illusion, about which our gross nature still is doubtful, should be reality after all! . . . Oh! if but the slightest form would

come out of the shades, if the least sound broke the silence, if the horrible dumbness should one day consent to speak!

The writer, Jules Case, then refers to Dr. Gibier's work, the *Analyse des Choses, essai sur la Science Future*, in which the doctor asserts that the existence of the soul can be materially demonstrated.

Dr. Gibier is a French physician of some eminence, who, nevertheless, does not hesitate to assert that the phenomena, such as we know them, movement of bodies without contact, slate-writing, &c., are true, and not tricks.

"The truth is this," says Dr. Gibier, as quoted by the "Figaro," "intelligence exists outside matter such as we conceive matter ordinarily to be, and while I declare once more that I am not a 'modern Spiritualist' [the words are given in English], I assert that all the phenomena called Spiritualistic [*spiritualistes* not *spirites*], putting aside the theory so-called, are absolutely real."

The French journalist then tells us that, of course, Dr. Gibier's *confrères* will have none of this, and will not go through the investigations which he asks of them :—

But what would science risk in so doing? Would its precious time be altogether lost? It may be, though, that there is a mistake. The tables do not turn, bodies are not carried across space, the pencil does not write on the slate. M. Gibier (and with him the 20,000,000 Spiritists) thus himself becomes an interesting object of study. He affirms as real, things which seem to him real, but are not so. His own observation becomes a reality which it would be curious to analyse. Or it may be there is no mistake. Both cases demand examination.

As to Dr. Gibier's constant assertion that he is neither Spiritist nor Spiritualist, "Figaro" says, justly enough, that whatever he may say, he is becoming a Spiritist "which does not signify that he is wrong, nor that his experiments should be thrown aside without investigation." Strange this :—That the erst mockers should bring to book the Spiritualist who lacks in courage. And this is how the article finishes :—

If, as it is to be feared, systems are but a circumstantial succession of mistakes, each of which in turn is called *the truth*, a theory is valuable only in proportion to its immediate utility, to the happiness which it creates and propagates. The theory of the present school of physiologists, who going outside their own proper work, see in the manifestations of life and even of intelligence, nothing but *properties of matter*, is simple but too incomprehensible. It takes too much from the thoughts and aspirations of mankind. It is bad because it circumscribes the intellectual field, it cuts off from the individual life its better part—eternity.

We have an absolute need of an immortal soul, whose reality may explain what we do not grasp, and which may give us hope for what we have not. It is the legacy which has been transmitted to us by thousands of generations, and over which, both for wisdom's sake, and our own we ought piously to keep watch. We owe everything to it.

When, through moral weakness and careless ingratitude, we lose sight of it, they are true friends of humanity who, whether by means of religion or of science, go courageously in search of it, and attempt at the least to render the illusion beneficent and fruitful.

SOUTH LONDON SPIRITUALIST SOCIETY.

We are requested to say that the above Society desires to raise funds for raising a building for public purposes. It is proposed to hold services, discussions, Sunday and other meetings. Subscriptions are asked for, and may be sent to Mr. W. E. Long, 36, Kemerton-road, S.E.

SERIOUS ILLNESS OF MRS. PENNY.

Every reader of this journal will regret to hear that Mrs. Penny is leaving us. It may be said, and it is most sincerely said by the writer, that a more wholesome and clean record, as death adds up the account of life, was never left by anyone. May she rest in peace until she wakes into activity.

COINCIDENCES.

No. XII.

The following cases have been kindly supplied by our readers.

The first is from a country correspondent, whose initials are the same as those of our London correspondent, Mr. Edward Maitland:—

My brother George was apprenticed three miles away from his own home and was in the habit of walking home on Sunday morning and back again in the evening. One morning when on his way home, a gipsy-looking woman met and accosted him, and told him that he was born under "a watery planet," and that if he was not very careful he would be drowned. He smiled incredulously. She said, "You will think more seriously by-and-bye of what I am saying to you," and then told him, by way of reminder, and to impress her warning, that on the morrow he would have to cross a river on his way to some work he would have to do. He could go over by a ferry boat, or by a bridge; she advised the latter, and went on her way. He went on home, and thought no more of what he had dismissed as an incredible and presumptuous tale, until he got back to his master's house. There the first thing he heard was that he would have to go over the river to do some work on the morrow. This forced home upon him the warning he had received in the morning.

A short time after that, his master's wife had a very vivid dream, that George walked into their bedroom when she and her husband were in bed, which very much surprised and shocked her. He crossed the room to the foot of the bed, and leaned his elbow on a chest of drawers, his head on his hand; then looking down very earnestly at something, he said three times, "mind that water," and vanished. She awoke, and found she had been dreaming, but it left a fixed impression on her mind of future peril.

The danger was not far off; indeed, it was quite near. A few weeks, or at most a few months, and George was drowned: drowned on a Sunday morning when bathing, and within sight and reach of help. He was eighteen, or nineteen years old, tall, robust, and altogether a fine young man.

His sister, Jane, of whom I gave some account in my preceding narrative, nearly fretted herself to death over the heavy loss. She could neither eat, nor sleep, nor rest; and would continue going to the grave to weep. Fearing she would lose her reason, or commit suicide, a cousin slept with her by night, and accompanied her by day. One night George appeared in the bedroom. He drew back the curtains, and seemed much distressed or grieved. Cousin saw him. Jane did not. The unrestrained sorrow continuing unabated, cousin said it seemed on another night as if the bedroom window was broken in, and smashed to pieces. Jane heard the noise, and cousin assured her that she must be hindering her brother from resting. Still no comfort, and she could receive none, until she had the following dream or vision:—She was at the grave weeping. On one side the churchyard was a wall; that wall seemed to open, the opening was filled with light, out of the light George and another brother walked arm in arm up to her at the grave, conversed with her for a short time, and after assuring his sister that he was happy, George and his brother walked back, and passed through the wall, which opened to admit them. That vision satisfied her.

E. M.

This comes from an old correspondent:—

I don't know whether you would call a result immediately following a warning a coincidence. My story is hardly worth telling if it is not. However, here it is. I write it down this morning, September 28th, while it is fresh in my memory, for I soon forget these occurrences. A few hours ago I was awoke by a voice, heard clairaudiently, saying to me: "He is going to have a good look at you?" Who "he" was I had not the remotest idea, nor have I now. I had been reading yesterday, September 27th, my own letter in "LIGHT" of that day, called a "Psychological Puzzle." I fancied, at the time, that it had something to do with the message, but I cannot see now clearly how they were connected.

Quickly following the warning, I saw a face, clairvoyantly, my eyes being shut, but I was then awake. The eyes of the vision scrutinised my face very earnestly for some little time. It left, and then it returned to scrutinise me again.

The face was anything but ghostlike. It looked like that of an earnest man from the country, with rather a red face. My clairvoyance is usually spontaneous, without previous warning.

AN OBSERVER.

This is supplied to us from a foreign correspondent:—

I returned to this city, from my summer stay in Switzerland, ten days since, two weeks earlier than usual. My arrival here was entirely unknown to my friends. I called in the evening, at eight o'clock, on a lady, with whom I had many sances last winter. She was absent at a concert, but I remained fifteen or twenty minutes, conversing with a member of her family.

It was a little after eight o'clock that she turned to a friend, who was with her, and said, "I wish I was home, for I am very sure that Dr. H. has arrived and is calling on me." Dresden, September 29th. H.

This is from an old correspondent:—

My mother had an only sister, who married a first cousin. The husband died on May 8th, 1860, and the wife on May 8th, 1869, both deaths occurring on the anniversary of my mother's birth.

LIBRA.

This is from a well-known correspondent:—

Here is a coincidence:—On my entering her room one morning my mother said to me, "I dreamt last night you had a telegram from N." (a friend in India). "And I dreamt I had a letter," I replied, "but this is mail day, and the post has come and we are both wrong; besides, I don't hear every week." Later on the noon post brought me a letter from our friend. Upon opening, the first word that caught my eye was "telegram." So astonished was I, that I flew into my mother's room with it, and very sorry I was I did so, for the "telegram" proved to be one of those silly valentine telegrams, although the date of receipt was January 13th instead of February 14th, but that was near enough for a man.

CAROLINE CORNER.

The following coincidence in the life of a great man recently departed is striking:—

"When I was at Littlemore, I was looking over old copy-books of my school days, and I found among them my first Latin verse book; and in the first page of it there was a device which almost took my breath away with surprise. I have the book before me now, and have just been showing it to others. I have written in the first page, in my school-boy hand, 'John H. Newman, February 11th, 1811, Verse Book'; then follow my first verses. Between 'Verse' and 'Book' I have drawn the figure of a solid cross upright, and next to it is, what may indeed be meant for a necklace, but what I cannot make out to be anything else than a set of beads suspended, with a little cross attached. At this time I was not quite ten years old. I suppose I got the idea from some romance, Mrs. Radcliffe's or Miss Porter's; or from some religious picture; but the strange thing is, how, among the thousand objects which meet a boy's eyes, these in particular should so have fixed themselves in my mind, that I made them thus practically my own. I am certain there was nothing in the churches I attended, or the prayer books I read, to suggest them. It must be recollected that churches and prayer books were not decorated in those days as I believe they are now.—(From Newman's "Apologia pro Vita sua," p. 58, Ed. 1864.)

Next comes one from a regular reader. It raises the question which, when we have collected sufficient facts, we shall be prepared to discuss. But we must have facts in plenty before we can ground any substantial argument upon them:—

The many interesting coincidences which have lately appeared in "LIGHT" tempt me to relate the following incidents. Are they merely "coincidences" or do they indicate that there is a destiny, or Providence, in our lives which is foreseen by our invisible friends in another state of existence? I can vouch for the truth of what I now state. Some years ago a gentleman, engaged to be married, mentioned the fact to a (professional) medium, at whose residence he was having a sance. No sooner had he left the room than

the medium in question said to those who had outstayed him, "The spirit tells me that Mr. —'s intended marriage will never take place." And it never did, as two or three months afterwards it was broken off. In the following year the same gentleman was again at a séance with the same medium when she suddenly said to him, "The spirit tells me, sir, that you will be married before long, and that you will meet the lady you will marry on the journey you are about to make." (Whether he had mentioned that he had any intention of going on a journey I do not know.) Two months or so afterwards he was introduced, in a foreign capital, to a lady to whom he eventually became engaged; and a few days before the marriage took place he and the lady discovered that they had arrived from different starting points and by different steamers, simultaneously, at a certain sea port, and had travelled thence to the town where they met in the same train. The lady, I was told, had intended to set out on her travels a week earlier, and at the last moment, from some unforeseen cause or other, found herself under the necessity of deferring her departure. It is true they did not actually meet on the journey, but the fact that they might have done so gives the incident some little interest in view of the question with which I have prefaced my statement of the facts.

A CONSTANT READER.

And this, in no strict sense a coincidence, may be added it being understood that we do not regard it as such. Indeed, we do not regard most that we record as properly so described :—

In 1884, Mr. Rossiter, of Torquay, wrote me, saying a nephew of his, a gardener, expected to visit London, and if he called on me would my wife give him a sitting, to which we assented.

He called unexpectedly on a bitterly cold frosty evening. My wife and I were sitting at the kitchen fire, and we rather reluctantly entered the breakfast parlour, taking with us a lamp, feeling that the uncomfortable coldness of the room would militate against any manifestation of occult power. After sitting some time in the light, and obtaining some of the usual phenomena which become wearisome through their continued sameness, I suggested placing the lamp outside in the passage by the door, the only entrance into the room, through the chinks of which the light could be perceived. After sitting in the dark a few minutes conversing together, the raps being very feeble, I was thinking that the power was exhausted, when there came a crash on the table, and dry, loose earth was, as we afterwards found, scattered in all directions. I opened the door, and brought in the lamp, lighted as I left it, and on the table was a shrub, a myrtle, about a foot high and several feet in circumference, covered with moisture through the night's frost, and with a quantity of dry earth adhering to its roots. It had been taken from the back garden. Never after that did we get any similar manifestations. The gardener took the shrub away with him. Is it not strange that the person most interested should receive a manifestation according with his profession?

CHARLES WILLIAMS.

140, Victoria Park-road, September 29th, 1890.

P.S.—As we had been sitting in the room about an hour, and no one left it a moment before this manifestation took place, the gardener was competent to judge, from the appearances of the shrub, that at that moment it had been transferred from the open air.

Lastly these :—

On page 15 of William White's life of Swedenborg is the following extract from a letter of Bishop Svedborg's (Emanuel Swedenborg's father) :—"Jesper, my youngest son, was called after me merely because he was born on the same day, and in the same hour as myself, who first saw the light of the world on August 28th, 1653. I am a Sunday child, and my wife, the mother of my children, was also a Sunday child, and all my children are Sunday children, except Catherina, who was born at Upsala on the 3rd day of Easter."

In August, my daughter told me she expected some people to whom she had been introduced at Cheltenham, viz., Dr. and Mrs. Lockhart Robertson, who would be staying at the hotel here (Exmouth), and she asked me to call on them with her. Immediately after, I went to my study, and read the current number of "LIGHT." As I was putting it down, my attention was arrested by the name, "Dr. Lockhart Robertson," on the last page, which I rarely look at, as it is always the same. ("Testimony to Psychical Phenomena.") I took the paper to my daughter and said, "Is this your friend?" to which she replied in the affirmative.

C.A.P.

SIDNEY DEAN AT ONSET.

In one of his afternoon lectures the Hon. Sidney Dean said :—

"The facts of Spiritualism have vindicated themselves. The phenomena appear in such varied forms and such persistency that the world has been forced to examine. Take a single instance, and that is the primary instance of sound harnessed to the alphabet which has set the mental wonder workers thoroughly at work, and we have but little conception of the length and breadth of it.

"I love the rap; it was the 'knock, and it shall be opened to you,' and I love it, and I trust that it will never pass. It is the primary, the fundamental. Then comes the trance condition; the voice speaks of things pertaining to this life as well as the life unseen, diagnosing disease and entering into our daily lives. This has disturbed the old philosophers.

"Science has taken up the study of hypnotism and has found out what it could in no other way, hence I affirm that the intelligent brain of the world has taken a new departure. An earthquake would not have created a greater commotion than this psychic force newly discovered, the illuminated intelligence between the seen and unseen. If on one plane alone these phenomena were manifested, then in the world of matter would the cause have been sought, but the faith of the naturalist or materialist is torn from its moorings by this psychic force, there is the broad, reasonable teaching independent of crude matter, and these leave the materialist without a basis for his reasoning, no matter how cultured he may be.

"It was well the fact preceded the philosophical teaching. The mind of the world had become settled and fixed in the old ruts of creed and mystery. There had been a progress, but it was in the old dogmatic creeds and dogmas of early training; hence this newly-discovered force has shattered a thousand idols. It has revolutionised philosophy. God's loving and earnest children have ceased quaking at His anger with fear.

"Of course, thinkers have asked why did not this appear before? It did. Read your Bible; it repeats it again and again.

"But why is this force manifested, say some, through an unclean mental or moral medium? As I understand it, it works best and most naturally through the man, whose body, the machine, is adjusted to receive, not stubborn, but flexible, and the soul attuned to the reception of the great truths.

"You ask, can I create this adjustment for myself? I think so, unless there be some prenatal cause. If you are a chemist you experiment, and you have to wait on the law of your chemical combinations, and is this not true in all chemistry? You sow the seed and then wait for the harvest. If you be a medium, wait and develop the growth of this psychic power within you. You had better be damned than to ask for it to make money. It will prove a curse to you unless on the higher planes you seek for it for the benefit of your fellow men. The low have as great a desire to return through mortal mediums as the higher spirits, and if you live a low and sensual life you will call to you that class of sensual spirits. We can lift humanity into a higher and purer plane of life and bring it into kinship with the higher spirits.

"I have personally known people past middle life who had not disclosed this power in mediumistic phases, bring themselves into harmony, learn to be passive and wait, sit patiently until are brought out in them their spiritual gifts. I say to you that in the future there will be no patent on mediumship. I make this prophecy that the cradles of the future will be filled with sensitives, for those on the other side are more interested than we in this great work.

"I have spoken of the profound disturbances it has caused in creeds. What is the manifested status of Spiritualism to-day? The intellect rather than the heart is at work. We are discussing theories and philosophies, following mental will o' the wisps, dethroning infinite first cause, and seeking to enthrone fate, chance, blind force, &c., while the hungry heart is calling for the bread of life.

"Oh, if the intellects of these people would go to sleep for a month, what a blessing it would be to Spiritualism, for Spiritualism is being philosophised to death. Humanity has a hungry heart, feed it and give it the bread of eternal life. The heart cares nothing about the origin of that bread, and it cares less about your cold, empty speculations of the brain

—the heart is hungry. Let everyone talk out of his heart, and you could not hold this congregation. I say that more than seventy per cent. of what is given as Spiritualism to the world to-day is simply intellectual bran, and no nourishment. The what of the which, and the where of the how, they have a plan, a theory, everything but common-sense. Do you wonder the hungry heart goes away? There are more Spiritualists in the churches than there are of their own denominations. Why? Because they get disgusted with this theorising. It is the heart that suffers in the bruises of life, not the intellect, which cries for "the touch of a vanished hand and the sound of a voice that is still," and to those who have never had the fibres of their lives entwined in the heart of another being, and then looked in vain for the glance of the eye and the touch of the hands laid silently away, you, who have never felt this, you can philosophise, but humanity wants something for the heart, or humanity will spurn your philosophy. You and I can endure physical ailments if the heart is at peace. If we make of the heart an earth home for the pure who have returned to us, if the horizon of our soul consciousness embraces hope, faith, and charity, then indeed we are living in the suburbs of the life elysian. A life of loves as well as thoughts.

"The whole moral and intellectual universe of God is builded on the continuity of the soul life, and while in the past ignorance has offered us a hell of torment for our Father's children who have been unfortunate, by heredity or otherwise, we now know that we here create the character of our own life.

"The only way to be loved is to be lovable. Wouldn't it have been better for you in the past if you had left the cares of your counting room behind and go into your house and say to your grey-haired wife, 'I love you'? Nothing so sweet, so grand, so beautiful, as two lives grown old together, and if your heart is filled with pure love, you will be lovable. If you would have humanity come to you and melt into your life, be lovable.

"You say, I am dealing in morals. The two worlds—the seen and the unseen—are a unit; this unit of human family bridges the chasm which death creates. You and I are going to cross the river Styx just as we are. Now I charge you as Spiritualists, welcome to your bosoms the spirits who have passed to the other shore. They gladly come. That sweetens life, that leads you to walk daily in the suburbs of the life elysian. Take everyone into your own love and know what it is to live in God's humanity rather than in the narrow self, where you cannot touch any springs of life; touch humanity on a higher plane than that which belongs to yourself." [Abridged from "The Better Way."]

LETTERS TO THE EDITOR.

Remarks on a "Note by the Way" of "M. A. (Oxon)."

SIR,—I welcome the explicit statement of "M. A. (Oxon.)" that he believes in pre-existence. If other opponents of Re-incarnation (in which he does not believe) will go as far, and we can all agree to argue the further question upon that datum, I have little doubt that the presumption, or probability, of a plurality of lives on this earth will stand out so clearly, upon unprejudiced examination, as to reduce to their proper value objections derived from a sense of the magnitude of the universe. At present I only ask leave to remark that it seems but a survival of latent materialism, perhaps not wholly expelled by even a large experience of Spiritualism, to find in the mere phenomenon of physical death—a phenomenon not governed altogether by spiritual laws of individual development—a presumption that the psychical purpose of this particular sphere and mode of existence has been sufficiently fulfilled. It is rather a holiday tourist's conception of migratory experience, to think that we have "done" the earth as soon as we have alighted upon it. And I may point out that if there is plenty of space, there is also plenty of time.

I come now to the question of "the fact that much latent knowledge emerges in dream," and I find "M. A. (Oxon.)" saying, "I can only say that for twenty years I have never had any knowledge emerging in dream, and that I doubt the statement by reason of my own experience." Want of experience, I suppose, is meant. ["No."—Ed.] Is that, in his view, a reason for doubting evidence of an experience which no one has ever contended to be habitual? It is a dangerous

position for a believer in the phenomena of Spiritualism to take up! It must be understood that what is alleged is only such a recovery of knowledge in dream as is effected by memory in waking life, the sole distinction being that in dream, by a psychological necessity expounded by Du Prel, such recovery is always in the form of a communication, as information imparted to the dreamer by a personage of the dream. And this is not so very uncommon. I remember at least one case in my own experience, which I gave in a letter in the *Spectator* many years ago. Here, for instance, is a case cited by Du Prel.* Van Goens relates: "I dreamed I was in the Latin class, at the head of it, and determined to keep my place if possible. The tutor gave out a Latin phrase, but I remained dumb, and cudgelled my brain in vain to find the translation. I saw the boy next to me making signs of impatience to be asked—a proof that he knew the answer. The thought that I must give up my place to him nearly enraged me. But it was in vain I thought—I could in no way construe the phrase. The tutor at length passed me over, and said to the next one, 'Now it is your turn.' The scholar immediately explained the meaning distinctly; and the interpretation was so simple that I could not conceive how I had missed it."

But why insist specially on the case of dream, seeing that all "memory" is an "emergence of latent knowledge from the unconscious"—the relatively unconscious, that is? The only question is whether we shall understand "latency" in a materialistic or in a spiritualistic sense. In the latter is given at once the fact of a transcendental consciousness, and we have to recognise that the dramatic self-sundering of dream, which every dreamer has experienced, is only a subordinate case of a self-sundering which is characteristic of the very phenomenon of our incarnation, and is indeed the very fact of that.

C. C. M.

Re-Incarnation.

SIR,—Pray allow me to cite the following extract from my letter in "LIGHT" of June 29th, 1889, in answer to the argument founded by "An Observer" on the cases of John the Baptist and Elias, my object being to promote the faith we hold in common by endeavouring to remove such cause of stumbling as may arise through the use of unsound arguments on its behalf.

"For John to have been a Re-incarnation of Elias, the same soul must have belonged to both men. Now Elias, it will be remembered, had—in the life recorded of him in the Old Testament—undergone transmutation in its fullest degree, such being the meaning of his ascent in a 'chariot of fire'; and he was, therefore, a soul fully regenerate. John, on the contrary, was so far from being regenerate that it was said of him by Jesus that 'the least in the Kingdom of Heaven is greater than he.' John, therefore, was still out of the 'Kingdom of Heaven,' which could by no means have been the case had he been a Re-incarnation of the soul of Elias. From which it clearly follows that, instead of being such a Re-incarnation, John was simply overshadowed by the 'angel' or perfected spirit of Elias, who, after using him as his mouth-piece, withdrew, leaving him unregenerate and out of the Kingdom—as is shown by his subsequent relapse into scepticism."

From this it is evident that so far from John "being upheld by Jesus as a typical Re-incarnation," there was no question of Re-incarnation in the matter; and that while John was right in disclaiming spiritual identity with Elias, Jesus was right in speaking of John as representing the return of Elias, this being the spirit who, overshadowed and prompted him. And that Jesus should thus ignore the personal John for the spiritual Elias was in accordance with his own statement concerning himself, "Not I, but the Father which dwelleth in me."

By this we see also how unwarrantable is the use made of the saying of Jesus, "Before Abraham was I am," as an argument for Re-incarnation. For in this case he was speaking, as was his wont, from the level, not of his exterior personality as the man Jesus, but from that of his interior regenerate selfhood, the Christ within, in virtue of his full realisation of which he was called a Christ. And the assertion of his existence "before Abraham" was simply a declaration of the eternal nature of the Christ-principle of which he was a manifestation. For in its most interior sense—

* "Philosophy of Mysticism," Vol. I., p. 128.

with which as a full initiate of the Sacred Mysteries, Jesus was necessarily familiar—the term Abraham stood for manifestation in the sense of creation, creation being the manifestation of God. And inasmuch as the process thereof occurs through the oblation of the divine life and substance for the creation and redemption of the world, and these in their original divine mode are the constituents of the Christ, the expression “Before Abraham was, I am,” is identical in meaning with the Apocalyptic phrase, “The Lamb slain from the foundation of the world.”

In view of the fact that the whole system of Biblical Christianity is founded upon the doctrine of Re-incarnation as necessary to afford the experiences of the earth-life, by and through which alone man becomes at length “perfected through suffering”—or experiences felt and applied—the case for the doctrine can but be seriously impaired by the importation of arguments which will not bear inspection.

Your esteemed correspondent, “C. C. M.” refers in his recent letter on “Pre-Existence” to his translation of Carl du Prel’s admirable work, the “Philosophy of Mysticism,” with evident surprise and regret at the failure of Spiritualists to study the books which are from time to time written and published at vast labour and cost for their instruction on their special subjects. The feeling is one which constantly recurs to me when reading in your columns the crude and hasty suggestions, surmises and even positive statements, made by correspondents about subjects already exhaustively treated in works accessible to them, without first taking the trouble to inform themselves thereon. Whether it be this same question of Re-incarnation, or that of the “Eternity of Matter,” or a score of others, I rarely see any question raised which, for those who are spiritually intelligent, has not been adequately treated in “The Perfect Way,” and its companion volume. And yet for the vast majority of English Spiritualists these and other books remain as books sealed or unwritten, judging, that is, by the letters which appear in “LIGHT,” so devoid are they, for the most part, of any indications of previous study.

EDWARD MAITLAND.

[One may read a book without agreeing with its contents, it is fair to say. But most Spiritualists do not read.—Editor “LIGHT.”]

Pre-Existence.

SIR,—I read with much interest the letter of “C. C. M.” I hoped it might contribute something in one direction or another with regard to the question of Pre-existence. His method is decidedly a short cut out of the difficulties which bristle on every side as soon as we touch this question; namely, that we are to allow for “the force of the natural presumption of Pre-existence as an inference from independent existence and survival,” in such a way that those who do not believe in the Pre-existence of the individualised *Ego* are to give up the field as won by their opponents, until they can demonstrably prove that the facts are otherwise. But the difficulty is, that whatever arguments those who do not believe in the pre-existent *Ego* bring forth, the presumption in question is maintained just the same by their opponents.

This problem, like every other, must be solved by the marshalling of *facts*, which bear on the subject, and by the discovery of a principle which will harmoniously correlate them with one another, and any presumption on either side must be rigorously excluded.

Now it is not exact to say that “the only positive evidence adducible against” the theory of a pre-existent, individualised *Ego* is heredity—the resemblances of children to their parents or remoter ancestors. There is the evidence of those beings who return to us. Nearly all spirits, with the exception of a single school, however much they vary in other matters, agree in this, that they have nothing to say to us about a pre-existent *Ego*: and even those spirits who do talk about it lead us a wild goose chase through a dark continent of speculation in which we are hopelessly lost. I heartily agree with “C. C. M.” that if not “all,” at any rate the bulk of “the facts of psychology” do make for a “transcendental individuality—a consciousness comprehending that of the earthly personality, but not itself comprehended by the latter;” but then how is it that those beings who have dropped the “physical medium” which obscures from our knowledge the fact of our individualised entity before birth, should not recover their consciousness of Pre-existence? The discovery of a transcendental individuality in man only “partially plunged into a physical medium” does (I

admit) seem to favour the view of a pre-existent *Ego*; but the discovery also of means of communication with those who enjoy the whole of that consciousness is a damning fact against it, when we find that by far the greater part of those beings absolutely deny Pre-existence; and especially is it so when those who do teach it, teach speculatively and not as a certain knowledge experienced by themselves. Such a fact as this, namely, “He, the spirit, and not any other and alien force, is the agent in his own incarnation,” if it is true, must be as universal and well-known a process there as death is here, and yet it is only a fraction of these beings returning to earth who seem to know anything about such a fact.

It is only by denying the authority and even the individuality of these beings, such as the Theosophists indulge in, calling them spooks, elementals, &c., that this fact can be got over. I can assure “C. C. M.” that I am only an investigator without any love for this or that theory, provided I get at the truth, but I fail to see how matters are to be facilitated by the presumption he makes.

17, Kelvinhough-street, Glasgow.

OPTIMUS.

SIR,—I should be very glad to know what is the teaching from the Spirit world to “M.A. (Oxon.)” on the subject of “Free Will.”

On the reality of our consciousness of moral choice depends, it seems to me, all effort, and, therefore, all progress, in as far as we work out our own salvation. That each one must do this is a central truth of Spiritualism. And yet astrology, chiromancy, and prophetic clairvoyance all tend to buttress the determinist—not to say the fatalist—philosophy. The question has an additional interest from its bearing on hypnotism. When dipsomania is cured by hypnotic suggestion, we rejoice. We look upon the cure as we should on that of any physical infirmity. But is not all sin nothing but disease? and if so, why should we object to see any fault of character cured in the same way? Yet I, for my part, should be afraid to let anyone be hypnotised to resist whatever weakness chiefly beset him, fearing that his real character remained in its former state. It is as though a child had all its lessons done for it; the lesson, indeed, is done, but the power to do it again is no greater than at the beginning.

If hypnotism be not the will of another taking command of your own, but only an awakening of your own higher *Ego*—as some would have us believe—there could be no objection to its being thus utilised. But if we have no Free Will, the latter case can be no more moral than the former, nor the former more immoral than the latter; it is merely that the external force is applied immediately instead of at one remove.

I hope that you may be willing to give in “LIGHT” an opinion about the limits of the use of hypnotism, taking for granted that the hypnotiser is a person whose moral character can be relied on.

October 5th, 1890.

C. J.

Pre-Existence and Memory.

SIR,—I have read with interest the long and ably written letter of your correspondent “C. C. M.” on the above subject. Not having studied or given in any way much attention to the question, I feel myself very incompetent to join in the discussion upon it. But there is one consideration which occurs to me as bearing on it, and I should like, if you will allow me, to put it before your correspondent in the form of a query, which he will, perhaps, kindly reply to. “Have we a *consciousness* of immortality?” or rather, I should say, of the *eternal* nature of our “souls” (the word “eternal,” as I take it, implying existence in the *past* as well as in the *future*, i.e., before our birth into this life as well as after our so-called death)? Certainly the soul is *conscious* of its *own* existence, and it seems to me that there is also a *sense* of the immortal character of that inner, individual life, or “personality,” which is termed variously the “soul,” the “spirit,” the “ego,” the “noumenon.” But now comes a difficulty. Does this consciousness of immortality extend *backwards* as well as *forwards*? It would seem to me as hard to conceive of a time when one *was not* as of a time when one *will not be*, and yet the hypothesis of pre-existence seems to present an almost insurmountable obstacle to our belief in it, through the fact that we have *no memory*, or *recollection* of any such pre-existent life. It might be argued that “it

is conceivable that memory may be a faculty which will go on developing till, if we have pre-existed, we shall remember it." But does experience show that there is any tendency, any capacity in memory, to strengthen in a backward direction? By education and exercise the memory may be, and often is, developed and invigorated to a wonderful degree as regards its power of *present* and *future* acquisition, but does it become intensified in reference to *past* events? For instance, suppose a man by study and practice in mental exercises to have greatly improved his natural memory, so that after a time the faculty is enormously strengthened. What is the result? Why, that he can acquire knowledge more readily, retain it more easily, and recall it with greater facility; *but*, will his improved memory enable him to remember facts and circumstances which he had *forgotten*, or revive impressions which had *faded* from his mind *before* he began thus to educate and exercise his mental faculties? As far as I can judge, I should say it would not help *in the least* to do this, and thus it seems to me that our *experience* of the action of memory in this life does not support the supposition that it may in a future life so develop as to enable us to *see back*, as it were, into the previous life, and so to *know* that we had pre-existed.

It may be said, in reply to this, that we must not rely entirely upon our *experience here*, as it is possible all our faculties, memory amongst the rest, may be developed in the next life beyond anything we can conceive of now; but anything that is not based in some degree upon our experience, or correspondent with it, seems to me very unsatisfactory, and mere speculation.

I write from a neutral standpoint, neither as a Spiritualist nor a sceptic, but simply as

London, October 4th.

AN INQUIRER.

Evidence.

SIR,—I have, with doubtless many of your readers, perused with lively satisfaction the very instructive and interesting notes of experiences by "Edina," and am gratified to learn from his contribution in your last issue that he has had the courage of his convictions to submit a large portion of evidence for the "consideration" of Mr. F. W. H. Myers in connection with the Society for Psychical Research.

It is such experiences of phenomenal manifestations as are recorded by "Edina," Mr. A. B. Richmond (*vide* "LIGHT" of 20th ult.), and others of like character, that should arrest the attention and "consideration" of our friends—the Society for Psychical Research. Surely there is here no question of "third-hand evidence," and it will be instructive to watch, as I shall with some degree of curiosity, their action in dealing with such cases, especially when the experiences are of recent date and witnesses are prepared to substantiate their evidence. I can only venture to express the hope that their treatment by the Society for Psychical Research may prove to be more successful than in some previous cases.

THOMAS BLYTON.

4, Bibbworth-road, Church End, Finchley, N.

Coincidences.

SIR,—Your correspondent "C. C. M." has given us an *exclusive* test for sifting our coincidences, but I think an *inclusive* test is still more necessary, if any classification is to be attempted. It is not enough to say they must be *inexplicable* by any received hypothesis, but there should be some standard of strangeness to constitute them noteworthy. Every unexpected meeting with a friend in the street is a coincidence, but to record such things would not bring us any nearer to a generalisation.

Perhaps the recurrence of numbers in dates, &c., may come under the same category. I will instance the following:—X. has three initials to his name and eighteen letters in it. He married on the 3rd of the month, and so did his only married sister. His five children were born respectively on the 3rd, 18th, 21st, 6th, and 21st, and he purchased a house which chanced to be No. 18. His wife was born on the 18th and his sister on the 3rd, and an important event happened to him on the 18th. The numbers are all multiples of three. Of course the chances against the occurrence of this number in each case are only three to one, but against the frequent recurrence much greater.* As our calendar month does not correspond with the lunar month, astrology is out of court, and I see nothing in heaven or earth to explain the coincidence except chance.

LIBRA.

* I make it 1,504,323 to 1.

The Eternity of Matter.

SIR,—I perceive that "W. W. F." is willing to concede all that I have been contending for against Messrs. Cartwright and Wooding, namely, that it is *not* "self-evident" that nothing can be produced from nothing. "W. W. F.", however, has no doubt in his mind that it *ought* to be self-evident; and that if the world were only less liberally educated it *would* be. Grammar is at the root of all the mischief, he thinks. Thus, everybody knows that a noun substantive is something. Now the "exigencies of grammar" require us to believe that "nothing" is a noun substantive; from which the inevitable conclusion must follow that nothing is something. It is all owing to the grammatical education of the millions that though they know the worlds were made out of something, they are in the habit of saying they were made out of nothing. Really our educationists ought to look to this. However, as the Scotch say, "It is an ill wind that blows guid to naeboddy." Even the "exigencies of grammar" are found to "blow guid" in certain contingencies; for, as "W. W. F." informs us, they point to a method of avoiding the wiles of Spinoza, and giving Pantheism a wide berth. Thus even "human aberration," it seems, has its seasons of usefulness.

I may, perhaps, add that when I saw the initials of a new name a hope sprang up in me that the long looked-for "metaphysician" had at last appeared who was to answer the question which you have kindly allowed me to repeat more than once in your pages. It proved a delusive hope. And now, in the interval till that great man arrives, I have no choice but to believe that it has been proved to the hilt that matter has had a beginning; and, therefore, a creator.

September 27th.

GEORGE HARPUR.

P.S.—May I add a short postscript in which to thank Messrs. Cartwright and Wooding for their letters in this week's "LIGHT"? Mr. Cartwright tells us that Infinite power is infinite only "in the sense that it can do all that is possible." I quite agree; but I am not aware that it has been reserved for Mr. Cartwright to fix the bounds of *the possible* for what he calls infinite power. He next supposes that the object of my "simple question" was to "prove that things had a start." Yes, sir, that was its object; and, until it is answered, I must hold that that object has been attained. But when he asks me to be "good enough to tell him what prompted the starter," he raises a new question altogether, and one on which I might be able to offer an opinion, or I might not.

Mr. Wooding clearly expects no answer to his letter, and admits that "it is in itself very unimportant." He is a little sore that I did not see his point about Colney Hatch, but in other respects he appears, as usual, in good humour. Mr. Wooding may not be a great "metaphysician," but I should not wonder if he is something better. At all events, I have no doubt that he is a pleasant and agreeable man.

October 4th.

G. H.

[We think that this discussion may now close.—ED. "LIGHT."]

Elias—Elijah.

SIR,—In your impression of the 4th inst., "An Observer" says of Re-incarnation: "I believe it to have been distinctly taught by Jesus," and he adds, "John the Baptist is upheld by Jesus as a typical Re-incarnation . . . he said *he was not* Elijah. Jesus said *he was*. Which was right?"

On this subject permit me to quote in your columns the exact words of Scripture.

In Matt. xi. 14 we read, Jesus speaking, "This is Elias, which was for to come." Mark vi. 15, "Others said, That it is Elias. And others said, That it is a prophet." Matt. xvi. 14, "And they said, some say that thou art John the Baptist, some Elias, and others Jeremias." Mark ix. 4, "And there appeared unto them Elias with Moses; and they were talking with Jesus"; 12, "And He answered and told them, Elias verily cometh first, and restoreth all things." John i. 19-21, "And this is the record of John . . . And they asked him, What then? Art thou Elias? And he saith, I am not."

Now here is an apparent discrepancy of statement: What is the most obvious, rational, and reconciling interpretation of these passages? Not, as I believe, that John the Baptist was a Re-incarnation of Elias, but that he was a medium for the spirit of Elias or Elijah.

London, October 6th, 1890.

NEWTON CROSLAND.

Third Hand Evidence.

SIR,—I am unwilling to trespass on your space, but some comments upon myself in relation to the Society for Psychical Research, which have appeared in "LIGHT," seem to demand from me one brief explanation.

Let me say then, in a word, that I am wholly at one with my colleagues as to the *methods* of our research, although I inevitably differ from some of them as to some of the *results* obtained. Such difference, I say, is inevitable; inasmuch as the Society has never professed any common creed, but includes, as a matter of fact, almost all shades of opinion, from Roman Catholics to Agnostics, and from convinced Spiritualists to men who entirely disbelieve in human survival.

The belief in which we are, I hope, united is a belief in scientific method, and a conviction that in this, as in all other inquiries, an indolent acquiescence in evidence less than the best attainable is one of those short cuts which are likely to prove the longest way round.

Leckhampton House, Cambridge, FREDERIC W.H. MYERS.
October 4th, 1890.

THERE IS A NATURAL BODY AND THERE IS A SPIRITUAL BODY.

Say, have we lost you, child, or friend, or lover,
Who lived, and loved, and left us? Being dead,
Does the night hold you, and the darkness cover,
The last cord broken, and the last word said?
Do ye lie tangled in the churchyard grass,
While all these heavy hours above us pass?

Nay, for you come from lands beyond our seeing;
By strong, compelling love, we hid you rise;
Wrought from the finer forces of our being,
Your fleeting phantoms mock our longing eyes.
So loved, so lost, so infinitely dear,
Is it then well that thus we hold you near?

Having outgrown the scope of mortal fashion,
Where are your garments of celestial light?
Had you such love for earthly pain and passion,
You keep her out-worn garments in your sight,
Seeking the symbol of a shattered state,
When you on angel wings should mount elate?

On mighty wings which neither fail nor falter,
Sweep from the circle of our dim eclipse;
With living fire from God's eternal altar,
Quicken the utterance of our feeble lips;
Wake us to newer life, to love divine;
Nothing to you—Death's dark dividing line.

We shall not see you, you will never borrow
Our faded human vesture any more;
But we, by thrills, parting a brooding sorrow,
By love less selfish, purer than before,
By higher wisdom and by warmer will,
Shall know our loved ones linger with us still.

M. L. H.

SOCIETY WORK.

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—On Sunday last Mr. Leach delivered an address on "Love, not Blood." Next Sunday Mr. S. T. Rodger.—GEORGE E. GUNN, Hon. Sec.

CARDIFF PSYCHOLOGICAL SOCIETY.—The morning class was held at 11 a.m. on Sunday, and the Lyceum at 3 p.m. as usual. In the evening Mr. Daly read an interesting paper on "Deeds versus Dogmas."

SHEPHERD'S BUSH, W.—14, ORCHARD-ROAD.—At the service on Sunday Mr. Astbury gave an able discourse to a crowded meeting. The sacred solo, "Incline Thine Ear," was sung by Mr. Brooks, and was much appreciated. Mr. Mason, our chairman, made a few appropriate remarks. Sunday next, at 3, Lyceum; at 7, Mr. U. W. Goddard. Tuesdays and Saturdays at 8, séances.—J.H.B.

SHEFFIELD.—A lecture will be given by Mr. J. Burns, on Monday evening, October 13th, with 100 oxy-hydrogen lime-light illustrations, in Large Temperance Hall, Townhead-street. Commence at 8 o'clock; doors open 7.30. Tickets: front seats, 6d.; second seats, 3d.; reserved seats, 1s. On Sunday evening, October 12th, in the Board School, Orchard-lane, Mr. Burns will deliver a discourse on "Spiritualism." Service at 7 p.m.; collections.

GLASGOW.—On Sunday morning Mr. D. Duguid discoursed on the "Spiritualism of the Bible." In the evening Mr. R. Harper gave an excellent address on the "Incarnation of God in Man." The Lyceum was well attended and ably conducted as usual. On Thursday, October 2nd, an experimental meeting was held, when Mr. J. Griffin spoke under influence on "The Need of Spiritual Knowledge to Man," and also gave some psychometrical readings, which were perfectly correct. Several present were under control and gave clear proof of spirit power.—J. GRIFFIN, Sec.

MARYLEBONE ASSOCIATION, 24, HARCOURT-STREET, W.—We had a good morning service on Sunday with healing through Mr. Vango. The Lyceum was conducted by Mr. C. White. At the evening service a good address was given by Mr. W. Wallace on mediumship and clairvoyance. Sunday, at 11 a.m., Mr. Vango, healing and clairvoyance; at 3 p.m., Lyceum; at 7 p.m., Mrs. Spring, short address, followed by clairvoyance. Thursday, at 7.45 p.m., séance, Mrs. Wilkins. Saturday, at 7.45 p.m., séance, Mrs. Hawkins.—C. WHITE, Hon. Sec.

LONDON OCCULT SOCIETY, SEYMOUR CLUB, 4, BRYANSTON-PLACE, BRYANSTON-SQUARE, W.—Last Sunday evening we commenced the sixth session at our new rooms, which were quite full. I delivered the first of a course of lectures on "Spiritual Religion." This was preceded by a musical service, which is quite a new departure in Spiritualism, and we hope many of your readers will come and hear it. It will be repeated every Sunday. Next Sunday, at 7 p.m., I shall continue the course on "Spiritual Religion," dealing especially with its relationship to Christianity.—A. F. TINDALL, A. Mus. T.O.L., President.

WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday last Mr. Veitch spoke upon "God and Lord." Several friends followed, and a good discussion ensued. In the evening Mrs. Treadwell, in trance, gave a good address upon "How the Investigation of Spiritualism Benefits Man." October 12th, Mr. Yeates, at 11 a.m., subject, "God and Lord"; at 7 p.m., Mr. Lees, "The Blood of the Lamb." On Sunday morning, October 19th, at 11.15 a.m., Mr. Humphries will commence a series of discussions upon "How Far Does the Bible Support Spiritualism?" Supporters and opponents cordially invited.—J. VEITCH, Sec.

SOUTH LONDON SPIRITUALIST SOCIETY, CHEPSTOW HALL, 1, HIGH-STREET, PECKHAM.—The last of the series of addresses on "Bible Spiritualism" was given on Sunday and brought together a good audience. Mr. Lees has done a really excellent work in placing the records of spirit communion in the Bible so ably before us. Our healing meeting on Fridays is well attended, and is the means of doing much good. The members, who number eighty-one, are doing their best to help the building project to a successful issue, but, unfortunately, we are not blest with much of "this world's goods," and would gladly welcome the pecuniary aid of those Spiritualistic supporters who can help us in our work. The quarterly report shows that after all expenses of propaganda have been met, amounting to £22, we have only a small working balance remaining. Next Sunday Mr. R. J. Lees, at 11.15 a.m., and Messrs. Drake and Hopcroft, at 6.30 p.m. Healing on Fridays at 7.30 p.m. Intending members should apply to the Hon. Sec., Mr. W. E. LONG, 36, Kemerton-road, S.E.

LONDON SPIRITUALIST FEDERATION.—At the open-air meeting in Battersea Park the debate between the Spiritualists and Christadelphians which has lasted for five Sundays was concluded on Sunday last, when the writer had the privilege of addressing a large and attentive audience, being replied to by Mr. Timms for the Christadelphians. A brief review of the previous arguments having been made, fresh evidence was brought forward by both speakers, but when in reply to the theory of hallucination, strongly urged by Mr. Timms, the writer gave the statements of living credible witnesses as to slate-writing and materialisations in daylight, and produced copies of spirit photographs, Mr. Timms was forced to own that "the camera could not lie, but he did not understand it." He told the audience he should, at the writer's invitation, quietly investigate, and if he found it true he would then teach Spiritualism as he had been teaching Christadelphianism. Seven or eight gentlemen unasked gave their addresses, as they wished to attend the meetings as soon as a place was open in this district. The writer is glad to find that the seed sown in the open is already bearing fruit. Mr. Wyndoe also spoke at the close, giving convincing evidence. Will any friends assist us in taking a small hall or large room in this populous district?—UTHER W. GODDARD, 6, Queen's-parade, Clapham Junction, S.W.

BOOKS, MAGAZINES, AND PAMPHLETS RECEIVED.

The Agnostic Annual, 1891. (W. Stewart and Co., 41, Farringdon-street, E.C.) Price sixpence.

The Kensington News. [With some holiday notes that show an appreciation of our subject deserving further notice.]

Mountain of Light; or, Tower of the Sun. (Issued by the United Templars' Association: Paris, Jerusalem, Madras.) [Curious indeed.]

Also various periodicals which will be noticed in due course, though perhaps with some delay.

TO CORRESPONDENTS.

COINCIDENCES.—Various contributors have our thanks. All sent shall be used, though it may be after some time.

1ST M.B.—Thank you much. I think that the acceptances are in excess of the places, and, in that case, I will use your permission to let you stand aside.

J. R. L. CARLISLE.—We can pronounce no opinion without seeing what you offer; but unless the quality is good and the matter instructive it will not be worth while to send on copy.