

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.)"

There are two people in London just now who may attract the attention of Spiritualists. One performs at the Alhambra, and of him the "Daily Telegraph" writes, as only it can, on this wise:—

If at this moment we were in the throes of the Spiritualistic movement all London would be rushing to see Mr. Carl Hertz and his great sensational mystery, "Stroubaika." But then Mr. Carl Hertz is only a very expert and clever conjurer, not a trader on the nervous or the susceptible. Who can have forgotten the days of the Davenport Brothers and Professors Fay and Fergusson, when a veritable religion was made out of the cabinet trick—not nearly so surprising as what can be seen any night at the Alhambra, where advertised trick takes the place of specious imposture? Carl Hertz places on the stage four upright brass bedposts, and to each bedpost is attached a simple curtain. A man in front of the audience is chained and padlocked to a deal board. The board with the chained and padlocked man is suspended in mid-air between the bedposts. The curtains are drawn, and there is an interval of at least three feet between the curtain and the stage, proving that trap-doors are impossible for an exit. There are no mirrors or optical delusion. In less than three seconds a chained and manacled lady has taken the place of the man, who is smiling in the stalls. If such a trick as this—and it is a trick—can be performed with such instant ease, we must not pin our faith too much on the other tricksters who surround the conjurer's art with an air of mystery and religion.

To be in "the throes of a movement" must be to most of us a new sensation. I never was there myself. And what ineffable nonsense the "D. T." man writes about what he is most obviously ignorant of—Spiritualism! It is suggestive of another kind of "D.T."

The other person of whom I write is the Magic, or is it the Mystic, Muriel at the Aquarium. It may be that all she does is pure trick. I do not know; but I know this. I offered myself as a person to be experimented upon. I was requested by the patterer who introduced the lady to think of somebody in the audience, and to then think of someone else, asking that there should be some transference of an object between the two people. I had, intending to make my experiment, noticed a man, who was noticeable by the fact that he was much taller than most of those present, and that he had a large white beard, and wore a red rose in his button hole. As I had proposed to make the experiment I observed him on entering. When asked to do what I have above stated, I refrained carefully from looking in the direction of this gentleman. I turned my back on him: the lady, Mystic Muriel, took my hand, and, I having in mind that she should go to this man seated at the very back of the hall, take the rose

from his coat, and bring it to a lady in the front row of seats, she did so with perfect accuracy and astounding rapidity. If it was a trick I should be obliged to anyone who will tell me how it was done—and do it himself.

There are, I know, tricks that can be done in this way. But I submit that a man who very carefully avoids giving any external indication of his thought, who definitely expresses it in his mind, and who finds that thought translated into act through the medium of another person may very well ponder over the "trick." Will anyone say how that trick is done? Will anyone reproduce it? And is there any mediumship in it? I have got myself into trouble before by saying that I thought it possible that unscrupulous mediumship might be allied with conjuring tricks. I repeat the remark, and see no reason to recede from it. I am quite impenitent. It may be that all these phenomena are the result of trained skill, the educated trickery of the conjurer. In some cases I believe it to be so. Maskelyne requires—how many tons of luggage before he performs out of the Egyptian Hall? But there are things done on the public stage now which I cannot explain outside of mediumship. Is it conceivable that these people who do these strange things are mediums without knowing it? But that is incompatible with the conjuring explanation. A statement is abroad that Mr. Maskelyne made some pretence to occult powers in his early days. Perhaps he has made more pretence in that direction since.

"C. C. M." deals with some remarks of mine in a letter which was printed last week. One or two observations are, perhaps, required from me. I do not see how the question of Pre-existence affects the theory of Re-incarnation. I do not assume to say (for I have no knowledge) that I pre-existed on this world, and I take it that I am there on the same plane of knowledge with the rest of my fellows. Nor do I venture to lay down any law for other people as to what they should do when they sleep. I only say that I have got nothing out of dreams, and I have not been able to get from others with whom I have become acquainted any evidence that *they have*. But it would be idle to deny that such evidence exists. I am not in the habit of refusing to look at evidence all round. The question is as to its worth. There is one other point. I am not quite able to accept the saying that "all memory is an emergence of latent knowledge from the unconscious." If that is to be accepted, all my life before to-day is latent. It is not so, for my recollection of the past is clear and needs no effort to recall it. There are things and scenes that drop out of recollection to-day, yesterday, and other days. But are we to say, therefore, that our memory is a revival of latent consciousness? It may be so, but I do not quite grasp the fact.

It would be very improper to attempt to make any separation between Mr. Myers and those with whom he is associated, nor does it enter into my head to do so. But

I remember that once two secretaries debated from very different points of view on the platform of the Society, and I agreed with one and not with the other. It would be very distasteful to me to say a word that could offend either. But surely facts remain. It is right, however, to recognise the fact put forward by Mr. Myers, that the Society for Psychical Research includes all shades of opinion, "from Catholics to Agnostics." Perhaps it is the importation of previous conceptions that prevents the Society from arriving at a new one—a consummation much to be desired.

"C. J." asks me as to my opinion on the subject of Free Will. It is an old story, that same subject. I do not know what to say, but I suspect that what has been said to me, that a man makes his future and lives by it, is the nearest we can get to truth. All effort does not depend, surely, on "moral choice." I believe that all people who prophesy from hand or face or otherwise do not lay down any hard and fast line. When they do the line breaks. The remarks of "C. J." on hypnotism are quite in the line which I have adopted, after careful consideration. I do not think that the "liberty of the subject" should be interfered with. Hypnotism may alleviate pain; I believe it does; but for that purpose there is no need to subjugate the will of the subject to that of the hypnotiser. That is spiritual violation. And that I should say even in the case of saints.

As to pre-existence, it is clear that we know nothing about it, and cannot prove it experimentally. I hold it as a truth, because it fits into my conception of things and is explanatory of much. If anyone will come and teach me as to the past, if there be one, and the future, if there is to be one, I will listen to him. But, after all, we know nothing about it. Here we are, spirits in prison, and I take it that we have come into this gaol having "served various times" before. Out of this we make what we can, and the soul, having its experience, for which it came here, departs to another and, I hope, a better place. We cannot tell. It may, poor soul, be so unfortunate as to return here. It may. I cannot prove a negative, but will anyone undertake to prove a positive?

THE WHITE CROSS LIBRARY.

In the October number Mr. Prentice Mulford discourses on "The Uses of Diversion." He thinks (and rightly) that so long as a man is diverted from fixing his mind on his own ailments, real or fancied, he is the better for it. Perhaps one may go further, and say that, as disease can be bred by a morbid attention to a purely imaginary symptom, the reverse process may generate health. The action of the soul—the real self—on the body that it wears is little understood. Every form of curative process, independent of medicine, is referable to that. Faith-healing, Christian Science (what a term!), mesmeric suggestion, the "miracles" of Lourdes and Knock, are to be explained on one principle. Count Mattei must, we think, be included in the same category. There is a future for a man who will study the influence of mind (or soul) on body and tell us where it comes in.

"The Literary World" considers the "Proceedings of the Society for Psychical Research" interesting, "since the two honorary secretaries contribute papers leaning to entirely opposite explanations of the phenomena gathered by the Society." Mr. Podmore, it is surmised, is likely to "drop the whole subject as but the outcome of unbalanced, uncritical, and even hysterical natures," whereupon the writer pins Mr. Podmore to facts, but he is obviously uninstructed in these matters and does not know that a fact may be interpreted variously.

"TOXAR."*

Attention has frequently been drawn to the influence of the revival of occult science on modern literature, especially the literature of prose fiction, but one phase of that influence, that which it has exercised on form, does not seem to have been considered separately. And yet, undoubtedly, that influence exists. Allegory has had its day, and the transcendental utterances, so full or so empty of meaning, which delighted men fifty years ago have no place now. In their stead there reigns the mystic story, or romance, a thing quite different from the narrative garnished with "facts," so dear to the hearts of readers of the "shilling shocker." To introduce into a work characters having abnormal powers no longer frightens the reader, he rather likes it, and does not throw down the book with that "fudge" which is supposed to be the quintessence of concentrated contempt. Among the many things for which humanity ought to be grateful to modern Spiritualism is this change in literary method, which gives an author far wider range of illustration, whether he deal with "facts" or with "fancies." Especially is this method of value to writers whose imagination hovers on the borderland of the unseen, fearing much to sail away, though fascinated by the possibilities lying beyond the new horizons.

The romancist who gave us "Thoth," and has now given us "Toxar," uses this method, and it is a little difficult to determine whether these are stories in which the so-called supernatural is presented as a possibility or even a probability, or whether the supernatural is only made use of as a teaching instrument; the subjects taught, however, being only such subjects as are consistent with a belief in things other than such as can be treated by a pair of scales or a scalpel.

The story of Toxar, a "man of means," is told by the philosopher Xenophilos, and the keynote is struck in the first few lines where this old—he was very old—philosopher says that "every day he sees new sides to truth and new marvels in life."

The "man of means," Toxar, is a slave of Royal race, who, apparently, has lost conscience during his servitude, and uses his "means"—unscrupulous intelligence—in the service of any master in whose possession he may happen to be. But all his owners in turn come to destruction through him, and none the less so does Antinous, who possesses him through nearly the whole course of the story. The knowledge of this Toxar is of the most singular kind and extent, and there does not seem to be any way of accounting for its possession by him.

"But how," questioned Antinous, scornfully, "have thy masters given up such a slave?" "As it happens all have died in the accomplishment of their desires. Ill-fortune has attended every one. But the slave cannot control death." Nor does this perfect slave hesitate to repeat the assertion that all his masters "have perished in the fulfilment of their desires." How under the influence of Toxar the Greek Antinous is lured, quite willingly, to his ruin, and how the simple, but pure, Hermione is slain at the bidding of Atossa, the artful and corrupt, and the whole history of King Antinous and his people, till the arrival of Velda and Telemos, must be read to be understood. The delicate irony with the undercurrents suggestive of unseen powers, cannot be transplanted into extracts.

But what does the author mean by Telemos? We are evidently not dealing with old-fashioned allegory; Telemos would be intelligible then, though not half so interesting. Telemos has a living jewel in his forehead, by means of which he reads the thoughts of others, and yet he cannot preserve this jewel from the wicked hands of Atossa, who cuts it away from his forehead while he is bound, thinking, but thinking foolishly, that she can graft it on her own flesh.

* "Toxar," a Romance. By the author of "Thoth." (London: Longmans, 1890.)

And Telemos marries Velda, and their children have not the jewel in their foreheads. "The first-born, a boy, had a tiny scar on his brow, but no jewel; and the others had not even a trace of the mark." Is this a story of lost spiritual powers, lost in the presence of an all-conquering materialism? Is it merely a romance in which the shadows of meanings but lightly fitted over the writer's own mind, or is it, as Xenophilos himself puts it, "nothing but the old weary burden of the poets," a story of "the weakness of man and the infinite mysteries of nature"? Whatever it is, it is delightful.

SIGNS OF THE TIMES.

"Tit-Bits" gives the following account of apparitions at the time of death from a country clergyman. We are getting on:—

Some persons, despite evidence upon the subject already accessible to the general reader, find difficulty in believing that human spirits are occasionally permitted to manifest themselves to intimate friends at the moment of departure from this world. Certain occurrences related in the hearing of the present writer by trustworthy individuals may assist honest doubters to reach a satisfactory conclusion. He has selected them from a number of cases in his possession, chiefly because of his confidence in the respective narrators, and, with the exception of the second—to which he briefly alluded several years ago in a periodical of limited circulation—they have not previously obtained publication.

The writer's attention was first called seriously to the matter during a visit which he received from a working man who, although intelligent, was by no means of an imaginative or excitable temperament. It appeared that, while working at his trade (that of a gardener) in a Dorsetshire town, a singular incident had happened to him, of which he desired an explanation.

Upon a Sunday morning, about eight o'clock, while alone in his room, he was somewhat startled to observe the figure of his mother—who was then residing in Sussex, and from whom he had parted on affectionate terms—standing near the fireplace. Having for an instant looked earnestly in his direction, and seeming to utter the words "My boy," she passed slowly out of sight. He went downstairs immediately to inform the people of the house, who familiarly rallied him with the common proverb, "Dreams always go by contraries," quite ignoring the obvious consideration that he had not been asleep and dreaming. The whole thing distressed and perplexed him greatly until the evening of the next day, when he received a letter from a sister which contained the following lines:—

"Dear mother died rather suddenly this morning about eight o'clock. She was most anxious to see you. A satisfied look came on her face, and she said, 'My boy' distinctly."

More need not be quoted, but it is worth mentioning that the man, while convinced that he had actually seen his mother at the time specified in the note, was not particularly desirous for others to credit his statement, and seemed most anxious to obtain an elucidation of the mystery upon natural principles.

Among similar phenomena, which the writer has recorded in the course of a varied experience, are two authentic cases belonging to the period of the war with Russia in 1854-6. It will be remembered, at least by older readers, that communication between the army in the Crimea or the fleet in the Black Sea and this country could not be maintained upwards of a generation ago with the celerity and accuracy marking the telegraphic arrangements of the present day. A wearisome time often elapsed before full details of an important event reached home, especially if they came through ordinary channels of information. Whatever may be the true explanation of the facts about to be narrated, it will be admitted that they were manifest exceptions to this frequently vexatious rule.

During the month of November, 1854, a terrific and disastrous tempest raged for several days and nights in the Black Sea, occasioning much destruction to the stores and shipping of the allied armies, as well as serious loss of human life. Among those who perished was a brave young officer whose friends resided in a town on the southern coast of England. It chanced that at the hour when the ship went down a servant of the family, going up the staircase of the house, was terrified to observe on the dimly-lighted landing above her, as she imagined, the form of her young master.

He was in full naval uniform, apparently drenched with water, yet standing erect in a calm and undimmed attitude. Recovering her self-possession by a determined effort, the maid quickly summoned the other inmates of the dwelling, but, on their rushing to the spot, there was no trace of the apparition. It was several weeks before the fatal news actually reached the bereaved household, with whom, quite naturally, the verity of the singular intimation was ever afterwards an article of faith.

The other example presents several features of peculiar interest. During the same war there was serving with the troops in the Crimea a married sergeant of one of the regiments of Guards. He was an exceptionally well-conducted man, and had chosen to leave his wife in this country rather than expose her to the hardships and dangers of a campaign. The worthy couple had not parted, however, without mutual assurances of speedy re-union, and the husband declared that at all events he would let his wife know "what became of him."

Of course, no particular significance was attached to the promise, and it passed as the natural expression of excited feeling. Neither was it recalled for many weeks, until an occurrence took place indelibly impressing the words upon the wife's memory. Having occasion on a dark November morning to rise long before daybreak on account of her household duties, she became, as she subsequently expressed it, "all at once" mysteriously aware of her husband's presence.

In the gloom of the humble apartment there seemed to be enacting a battle-scene, among the unfamiliar movements and figures of which she distinctly recognised one form. She was conscious of surprise, however, in observing that her husband was fighting bareheaded, that he had neither sword nor cross-belt, and seemed outnumbered by enemies. In a few moments he appeared to fall forward on his face, and the vision or illusion rapidly faded away.

It was subsequently ascertained that at the same hour, although thousands of miles distant, on the slopes of Inkermann, was raging the hotly-contested fight in which less than 1,500 British soldiers bravely withstood fully ten times as many Russians.

The sergeant was among the heroic band who took the field "so early in the morning," amidst "darkness and thick drizzling rain," and not attired in the full uniform usually worn by troops going into action. He was also one of those who fell, and, according to careful reckoning, at the very time when the battle-scene was observed by his wife in England. She always regarded the experience as the unmistakable fulfilment of his parting promise.

The correspondent who sends us this extract adds:—I would like to supplement these remarkable cases from "Tit-Bits" with one that occurred in my own family. My wife's mother had two sons—both in the navy—one was in China, the other in England—at the time of the incident I am now writing of. One night she awoke full of alarm, and aroused her two daughters—one sleeping in the same room as herself, the other sleeping in the next room—telling them that Willie was standing at the foot of her bed (Willie was the son in China). In course of a few weeks a letter was received from the officials of the navy informing her that her son William had been drowned, and by comparing date and time it was found to occur at the very hour at which her son appeared at her bed. My mother-in-law was not—is not—a Spiritualist, but this has ever remained engraved on her memory though twenty years have now passed since this occurred. I might further add that this very "Willie" often attends our home circle, and controls my wife, which he did only yesterday evening. He tells of his drowning; how it occurred, and also confirms the fact that he did appear to his mother the night he was drowned.

Forest Hill,

H. W. BRUNKER.

We only weaken ourselves by dwelling upon mischiefs which we cannot hope to remedy. We have only a certain amount of thought, of feeling, of resolve, each one of us, to dispose of, and when this has been expended unavailingly on the abstract, on the intangible, it is expended, it is no longer ours, and we can not employ it when and where we need to—close at home.

SOME LAST WORDS UPON RE-INCARNATION.

BY DR. CYRIL AX.

From *Neue Spiritualistische Blätter*.

TRANSLATED BY "V."

PART II.

According to Spiritualism, one universal plan of creation exists for everything, and everything in nature works forward towards the same end, that is, the development of rational beings. Such a plan is within the comprehension of all. According to this, the Divine will has given the impulse for regular and constant development, within certain limits, of the original substance, the Spiritual principle, proceeding from God as the positive element which controls matter, which penetrates it incessantly, is everywhere present and active. And as the Spiritual principle proceeds from the eternal Spirit—God—it must in a finite sense contain the qualities of the infinite and bring them into effect; that is, in the infinite formation and development of matter it must finally succeed in producing beings, in which the divine, rational, and moral principle is developed in individuals endowed with self-consciousness and knowledge and gifted with the quality of eternal progress. Here the aim of the creation of personal spirits is attained and in a rational and natural manner.

The doctrine of Re-incarnation, on the contrary, makes God create spirits, which are like Himself, and to whom He has given the task of forming worlds; and as some of these spirits have fallen from their original state of purity He has ordained the world as a temporary place of abode for them, in order that, being connected with earthly organisms and an earthly planet, they may pass through experiences and atone by suffering for the ill-use they have made of their privilege of free-will, and thus become purified and reconciled with God.

This idea presupposes an arbitrary act of creation on the part of the Almighty, and represents God, not as an absolute being with conscious Spiritual individuality, but rather as a personality in the human sense, and is founded on the same idea which the Church has endorsed, of God's taking a special personal interest in this tiny world, which is looked upon as the central point of His special providence, whereas it is one of the smallest and most insignificant objects of creation, owing its origin to the universal laws which produce worlds, and subject to those same laws.

But if we return to the asserted fact of Re-incarnation itself we say, as we have done before, that a compromise cannot be accepted. We look upon the idea of a partial Re-incarnation, depending upon particular circumstances, as an absurdity; either Re-incarnation is a law of nature and possible, or it is against nature and impossible. Re-incarnation rests upon incarnation, with which it stands or falls. If man is a natural being, originating out of, and closely connected with, nature, he is not "incarnated," but the spiritual principle, which acts in nature and strives upwards towards perfection, after passing through all nature's processes, is in man finally evolved as self-consciousness and indestructible individuality, which more and more approaches to the Divine in his progressive development. Then is man the highest product of nature, then is he, through evolution, "originated" and not "created."

But if man is a spirit, "created" by God at an immeasurable distance of time, and only incarnated in an earthly body for the purpose of punishment and improvement, he has nothing in common with nature, and only his outer shell is subject to her laws; he is a stranger upon the earth and only here in a state of imprisonment.

Therefore, if man is a created being, and not one originated in nature, it is natural to think that he may be re-incarnated once, twice, or any number of times, just as a released prisoner, who does not amend, may be re-imprisoned. We will even go further and say, that if incarnation is ordained by God for punishment, or as a means of purification, it is quite reasonable to think that this process may be repeated as often as is necessary to complete the purification. But then the question again presents itself, who then arranges about the new imprisonment? There must either be in the spirit world a sort of police jurisdiction, or God must be looked upon again in the light of a human personality, who Himself personally superintends everything.

Let us briefly recapitulate, for the better understanding of our meaning, what we have brought forward, as reasons against the theory of Re-incarnation.

Re-incarnation is a dogma, an article of belief, which has never been proved and never can be proved, since some, even of its own adherents, admit that proof of it by facts is not possible.

Man is a natural being, "originated" in accordance with universal natural laws, and not a being "created" outside of earth's nature. He therefore begins his individual existence upon this earth as the highest product of earthly nature, in order to strive ever onward towards perfection, even after he has quitted the earthly body.

Natural science, embryology, physiology, and the newer science of psychology all afford proofs that man is generated in accordance with the self-same laws, both physical and spiritual, which obtain with all other beings; and as all other beings have in their embryonic development to pass through every stage of species preceding them, till they attain that of their own especial specific development, so must man in his embryonic condition pass through the stages of all classes of beings, from the worm to the mammal and quadruped, till he becomes developed as man.

The inheritance of physical characteristics shows the race with animals and man, and the inheritance of mental or spiritual characteristics denotes the spiritual descent of both man and animals; therefore, a being or essence brought from elsewhere is unnecessary. The idea of the creation of spirits, who have failed in the end for which they were designed, namely, to aid God in His works, and without their being connected with any place of abode, is not in accordance with the wisdom and omnipotence ascribed to God by man; for as God must have known what the results would be of the creation of beings, who could not be perfect unless they were like Himself, and, therefore, were in a degree imperfect beings, it would be unjust for anyone, be he man or God, to create such spirits with the fore-determined purpose of exposing them to troubles and sufferings during thousands of years, for no other object than that they should thereby attain that state of purity, which they might have possessed to begin with, had God in His omnipotence willed it. We reason from the human stand-point when we say that what is not ideally human cannot be ideally Divine, for it is impossible for man to think of God otherwise than as ideally perfect from a human point of view.

Let us now examine the grounds which are set forth by the advocates of Re-incarnation to show why it is a "conditio sine qua non" in explanation of the mystery of our being, and absolutely necessary to reconcile the sufferings of human life with Divine justice.

First, they say: "Man is not able, in a single earthly existence, to make every experience and to undergo in himself all that is necessary for his perfect development, and, therefore, he has to pass through repeated existences in order to learn everything and collect all experiences in himself, and must be re-incarnated as often as is necessary to become a perfect man, with knowledge of everything in earthly life, gained by his own personal experience. Thus must the human spirit pass through every station of life, high and low, even that of male and female, in his various existences, before he is in a position to present a perfect picture of man."

But now comes the question, when man has attained all the knowledge and experience to be got in earth life, through his repeated incarnations, what, as a spirit, is his next course? If he has attained perfection as far as earth goes, then, we suppose, he must take leave of this earth, and incarnate himself on some other planet, and there pass through as many existences as are necessary for him to be personally acquainted with all upon that planet, and so on *ad infinitum* from one planet to another; so there is no end to his Re-incarnations and he does not enjoy his real spiritual existence till he has attained perfection, that is, complete knowledge of the universe.

In accordance with the idea that a man must have personal experience of all things before he can understand them, a doctor would have himself to undergo every kind of disease and pain, such as broken legs or arms, before he could treat them successfully, for the Re-incarnation theory rests upon the assumption that only personal experience, and not study, is capable of forming men.

Human life itself is in opposition to this theory of its being always necessary to begin again at the very beginning

in order to make new experiences; indeed, all we know, our knowledge and acquirements, would be impossible if we had to learn everything by personal experience. Universal history and natural science, geography, and the study of mankind could not be of such general benefit to humanity as they are, if it were necessary for each one to learn everything connected with such sciences by his own observations and experiences. One of the most noted geographers of Germany, Dr. Petermann, has never seen any other country than his own; he has had to content himself with the reliable observations of others, and, in spite of this, he is looked upon as an authority on this branch of science. Further, no one has ever heard that a man who changes from one kind of business to another, or leaves one branch of science for another, is obliged to begin over again at the very beginning, to go to the infant school, and pass through every class at school and gymnasium before he can be again admitted to the university in order to study medicine, having previously devoted himself to the study of theology. When the human mind becomes developed and the understanding sharpened, a man can pass from one department of knowledge to another without it being necessary for him to begin over again at the very beginning. But this is what Re-incarnation signifies. Its teachings assume that man is not able mentally to pass through all branches of knowledge, all the emotions of the soul, all the shades of development of character, and to become acquainted with them, but that if he has lived as a master it is necessary he should be re-incarnated as a servant, to learn by experience what it is to be in a dependent position; if in one life he has been a miser, in his next he must be a spendthrift, that he may learn how hard it is, when all his means have been squandered, to be left without assistance from hard-hearted men, &c. In short, this doctrine limits the power of the mind to such a degree that all free spiritual development is excluded, and everything is solely based upon experience through the senses. But if we call the attention of one of its adherents to the wonderful way in which some male author has depicted a female character, and the torments of the soul of some unhappy woman, so that it is evident that such a man is well versed in all the feminine soul-life, he will say that the author was, no doubt, formerly a woman, and now that he is re-incarnated in male form his experiences during his existence as a woman are recalled to his memory.

If the human spirit is able of himself and by means of his indwelling powers to form ideas and conceptions out of impressions of the senses, to which he then applies the wisdom and mental acquisitions of the past thousand years for the building up of his individual knowledge, and thus by appropriation, thought, and studying the ideas of others he attains a degree of knowledge and learning of which his predecessors, in spite of all their application and study, were incapable, and if, in addition to this, he makes use as well of all the acquired knowledge of his contemporaries, which is possible only through the mind and not the senses (as knowledge for the most part is founded upon belief and confidence), he must then be in a position to become further independently spiritually developed, after having left this world, without its being necessary for him to re-incarnate himself, because during his life he had neglected to make himself conversant with the life of a tailor, shoemaker, or carpenter. Change of trade (*umsattlen**) frequently takes place in the world without its being necessary for the individual to begin his life over again at the very beginning. A theologian has become a surgeon, an actor a clergyman, a martial dragoon once became a Pope, while Shakespeare, Liebig, and many other celebrated men changed their trades, their powers of mind enabling them easily to master everything that was necessary in their new callings; and it is, therefore, quite an unfounded idea that man needs repeated earthly existences in order to experience himself everything belonging to humanity.

This notion is due principally to the supposition of the earth's being a place of correction, in which spirits are incarnated for as long a time and as often as is needed for their amendment. It is likewise due, in great measure, to man's over self-estimation, which makes him look upon himself as a quite exceptional being, who is an object of the infinite God's especial care—a God, who was regarded by the Jews as a national God—a God of the Jews; and who in the Christian

Church is described as though He were God of the earth alone. Everything ascribed to and related of God has reference only to this little grain of sand, called the earth, and the few millions of people who crawl upon it. Thus we speak of God's will, God's laws, God's justice, of God being well pleased or angry, &c. God's laws are in the heart of man, and demand from the Indian that he shall take as many of his enemy's scalps as he can get, while among civilised people they are an incentive to love their neighbours, and with Spiritualists to do all in their power for the good and happiness of mankind, in order that they themselves may be blessed and happy.

The higher man rises in his knowledge of spiritual verities the more will he be able to comprehend the human ideal, which is the Divine as far as he is capable of conceiving it; and the more he understands what duties are demanded of him, as the highest product of the God-principle of nature, in order to become worthy of such a position, the higher will rise his moral views and desires and the more will he feel the want of even higher development. Man as a natural being, arrived at the stage of individuality, is destined for immortality; but an immortality broken by repeated re-births is no continuous progressive development, but a finite existence, which can never lead to rest, nor even to the consciousness of a uniform life.

THE DUKE OF ARGYLL ON HYPNOTISM.

The following is going the round of the papers. Much more remarkable experiments are familiar, but the public will be more impressed by the testimony of a Duke. This is the testimony:—

The Duke of Argyll describes in a letter to the "Spectator" a remarkable experiment in hypnotism which he witnessed many years ago at the house of the late Dr. Gregory, Professor of Chemistry at Edinburgh University. He says:—Some one was asked to think steadily of some familiar scene—a house, or a room, or any object of which one could form a vivid mental image. On taking the hand of the mesmeric or hypnotised person, the image became visible to him or her, and was read off or described by the clairvoyante. Trying this experiment myself, I thought of a special room in a friend's house in England, which was very peculiarly and almost fantastically furnished. I imaged it in my mind with that distinctness which we are all able to give to the stores of recent memory, and awaited the result. I can only say that it was a result which astounded me. The clairvoyante described the room, with all its special and unique features, as if she saw it, but saw it with difficulty, through some darkness which it required some groping to penetrate. Not a word was spoken by me. She made out her vision with extraordinary truth. This happened now nearly forty years ago; but it left an indelible impression on my mind. I was convinced then and I am convinced now that the power of clairvoyance, as above defined and limited, was, however incomprehensible, a real power. I felt also, however, that the whole phenomena bordered on a region into which it is hardly safe to enter. It is well to feel in so practical a form the truth of the saying that there are more things in heaven and on earth than are dreamed of in our philosophy.

A RATHER precocious infant had its christening unfortunately deferred until it was able to talk, and at the font was lifted in its father's arms for the ceremony. After the minister had dipped his fingers in the water and made the sign of the cross on her forehead, the unawed child leaned down, and catching up the long sleeve of his white gown, wiped the water away, calmly remarking: "Baby's face clean. Don't want wassin'; dot it wassed 'fore us tumbled out!"

THE DUKE OF ARGYLL AND HIS AMATEUR DOCTOR.—The Duke of Argyll until recently had been suffering severely from rheumatic gout, and when he arrived at Inverary two months ago he had to be carried ashore. By the advice of Professor Story, his Grace agreed to undergo treatment by an amateur, a Mr. Robertson, of Roseneath. The Duke has just written a long letter stating that he has been completely cured by the treatment, and mentioning other cases which, at his request, were also dealt with, and with success. The Duchess of Argyll has also written a letter stating that since the Duke began to try the remedy he had steadily improved, and was in a fair better condition than he had been for months. His Grace is now in excellent health, and takes exercise in the grounds daily.

* Literally "to saddle afresh."—Tr.

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

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Light:

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

SATURDAY, OCTOBER 18th, 1890.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 3, 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.

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FAITH AND THE CHURCH CONGRESS.

The matters discussed at the Church Congress, and indeed at all or any of the Congresses which, in recent years, have become as characteristic of the late summer almost as much as are the shortening days, rarely come directly within the purview of "LIGHT." Nevertheless, at times there are subjects talked about at some of these meetings which interest us considerably, and therefore a reference to the discussion on "Faith" which took place at Hull on October 1st is not out of place here.

The Bishop of Wakefield opened the conference on Faith, by saying that "the choice of the subject seemed almost more appropriate for the devotional session than for an ordinary session of the Congress, but of late years it had been impossible to omit from the programme of the Church Congress such subjects as materialism, agnosticism, and the like." This transfer of subjects from the devotional, that is, emotional side, into the domain of practical consideration is itself another evidence, if that were wanting, that the Church is becoming very much alive to the difficulties of the day. The Bishop of Wakefield thought it best at once to define what he meant by faith. "Faith as a natural principle," said the Bishop, "is that faculty in man which realises the unseen." This is a most important definition, for though many sermons have been preached on Faith being the "substance of things hoped for," and so on, yet they have generally been of an order of religious diletantism which has taught nothing and which has materially helped to land the Church in its latter day difficulties.

The Bishop of Wakefield sees clearly that this will do no longer, and at once defines what he means by Faith. But not only does he define, he enlarges:—

It is very obvious that without realisation of another world there would be no religion at all. . . . The realisation of the unseen is the essential condition of religion. . . . What is for the time consciously present to us is so absorbing that, unless strenuously resisted, it exercises complete sway over our whole being. To most it is the material world which is thus consciously present, and, therefore, thus powerful. But if we could only balance this with a no less vivid consciousness of the unseen and immaterial, then the world of sense would have lost its potent charm, and we should escape from its thralldom.

This is admirable doctrine, doctrine which, if it were reduced to general practice, would render Church con-

gresses quite unnecessary, to say nothing of churches themselves.

Much, however, as this teaching is in advance of the scholastic theology which found its exponent in Dr. Wace, the Bishop's notions of the unseen are coloured all by the orthodox training through which he has had to pass. He says:—

If only God and the Incarnate Son, and the holy angels, and the spirits of just men made perfect, were as real to us, as vividly and persistently present to our consciousness, as the houses and hills and trees, and living creatures which we see everyday with our bodily eyes, it would not be so very difficult to live for another world, and to govern the whole life with a view to it.

Just so, but the Bishop evidently does not see that the exercise of this Faith faculty would render people conscious of unseen evil as well as of unseen good, and this spiritual blindness on the part of Dr. Walsham How very much diminishes the value of his address. There are, indeed, as the Bishop says, "those who live habitually in the conscious presence of the unseen," but the tremendous meaning of these words has never come home to the speaker, or his address, advanced as it is, and grateful as we must be for it, would have proceeded on far different lines. To live in the conscious presence of the unseen is one thing, to live in the conscious presence of an unseen of one's own manufacture is quite another.

The idea of Faith as a faculty, not a faculty of words, as Dr. Wace would have it, but something real and substantive, as real and substantive as sight, hearing, or touch, was evidently prevalent in the assembly, for Sir Andrew Clark spoke of Faith as being "a fundamental faculty of the organism." That Sir Andrew apparently wandered away from his subject as soon as he pronounced his definition matters but little. But the fact that a physician of eminence has asserted Faith to be a "fundamental faculty of the organism" is too important a thing to be passed over, and it will be interesting to watch how this opinion will be received by Sir Andrew's medical brethren. Certainly this faculty is stated to be that "whereby it [the organism] is enabled to receive, apprehend, assimilate, and enjoy spiritual things," but it is asserted to be an appanage of the "organism," and that is the serious point. That Sir Andrew Clark spoke of Faith—a faculty of the organism—as neither resting on the Bible, nor on the Church, nor on councils, nor on authority of any kind, is, perhaps, rather evidence that it is not wise for everyone to speak at Church congresses, than that the definition of Faith is a wrong one.

But, for us Spiritualists, the interest of this conference is that we find Faith acknowledged to be a *faculty*, by two people of some importance in the religious and scientific world. And, if to this is added the recognition by the Bishop of Soder and Man of the *active* utility of faith, when he says "The subjective faith of the people requires to be more largely utilised," we have evidence that the spirituality which Spiritualism in its higher developments has long taught, is permeating the ranks of those with whom we, perhaps, have little else in common; and that the Divine Spirit is clothing with new life some very dry bones.

That the various speakers did not quite realise the meaning of the UNSEEN is of no present importance. That will come in time, though it may be very different from what they have anticipated.

LONDON SPIRITUALIST ALLIANCE.

The fortnightly Assemblies for the Session 1890-1891 will be commenced on Tuesday, November 4th. Particulars are advertised on our first page.

OUR greatest friends are the spirits of people whom we have never seen. I know Robert Browning spiritually; but if I had pressed into his presence while he was alive in the flesh, doubtless I should have said something about the weather.—REV. H. H. SNELL.

COINCIDENCES.

No. XIII.

Another small collection of coincidences. The letter signed O. T. G. is very interesting. We may add that the newspapers have lately (October 6th) published the fact (in America naturally) that a mother and two daughters all gave birth to twins within a few days. That was a coincidence with a vengeance.

The letters we append are printed as we have received them, and are all sent at first-hand:—

If the enclosed coincidence is of no use to you don't print it. I think you may like to know of the following incident which occurred yesterday in my house. A little girl of eleven years was playing a game called "Fish ponds," with my niece, aged twenty-three. Both girls have lost their mothers, and I knew them both intimately when they were living.

When the younger girl was lifting her fish-rod and hook to pick up one of the pieces called a "fish," with the hook suspended to the string and rod, she felt the rod and string pulled down on the table, so that she struggled to lift it, and yielded, saying to the elder girl, "Some one is pulling the rod down." "Oh," said the other; "I wondered what you were struggling with, but there is no one here but me to pull it." The child then explained that she felt someone was pulling the hook and rod down, and as she looked to see who it was, a mist came before her eyes over the end of the rod, so she could not see who pulled it. The elder girl then said to me, "I can understand her seeing the mist that hides something, but I can't make out how she felt the pull of her rod."

I then asked my niece, Alice, if she often sees these mists, and when; and she replied, "I have, when out walking in the country, sometimes seen a man walking in the road near me, and when I have looked again, a mist has come over my eyes, and I have found there is no man in the road at all, in the next moment after seeing one." I think, therefore, both these girls have clairvoyant faculties.

My niece's parents were both firm Spiritualists when Alice was born.

Might it not be interesting to have testimony of other young people who have this faculty of seeing through this mist, as they call it, during the hours of everyday life? The incident of the rod being pulled I can't account for, except that the little girl's mother was very playful, and would be likely to play with her child in games, and in this house, too, in which she was so intimate with us. I hope this is not a worry to you. Burn it if it is of no use. But don't mention my name in it directly if you use it.

O. T. G.

You still ask in "LIGHT" for more coincidences. I send you one that is apparently trivial, but may have had its purpose fulfilled in my edification.

A month ago I was present at the morning service in the little old church of Tintagel, in Cornwall, which is built on the top of the highest cliff overlooking the sea. The Psalms for that morning contained the passage, "Thy righteousness standeth like the strong mountains. Thy judgments are like the great deep," which struck me as being the key note, as it were, of the voices of earth and sea around me.

I left the church with these thoughts in my mind and of the suitability of the words of the Psalmist to the surroundings of the great primary rocks and the deep ocean.

When I returned home the first book I began to read was Ruskin's "Fronde Agrestes," and opened accidentally at once on p. 92, where my eye fell on the same text translated more powerfully from the same Psalm: "Thy righteousness is like the great mountains. Thy judgments are a great deep."

Need it be added that this translation and commentary of Ruskin's were better than many a sermon upon the texts, which came to me so sympathetically with my surroundings, and illustrated one of the lessons of Earth's many voices?

O. T. G.

If your readers are still ready to follow the records of all kinds of coincidences, I can supply them with a very singular one which we could not help hailing throughout Italy as a propitious sign. Of course we allow people to smile at our ingenuity, and we willingly join in it too, but we nevertheless feel somehow a sense of gladness in being able to register it.

You know that *Hesperus* was the name of the evening star and *Hesperia* was the name that through it Italy received by the ancient Greeks.

Well, *Hesperus* is then the star of Italy, and by a strange coincidence it was seen in full mid-day, on Monday, November 27th, 1871, when for the first time the Italian Parliament assembled in Rome, and when King Victor Emanuel could well say, as he did: "My task is accomplished, all Italy is free, in Rome we are and shall in Rome remain!"

It is only in the lapse of twenty or thirty years *Lucifer*, or *Hesperus*, the evening or morning star, is seen in broad daylight, but it was a singular coincidence that it should be described in Rome and throughout Italy on that eventful day!

Florence, October 6th, 1890.

SEBASTIANO FENZI.

1. On Thursday last I was thinking—and which of her friends is not thinking at this time?—of Mrs. Penny, and was wishing for a photograph of her, which I had never asked for. Indeed, I had told her, long ago, that I did not care for photographs. The next morning I received a packet from her, containing, among other things, a photograph of herself, with a letter reminding me of what I had said. Notwithstanding that, there was nothing very remarkable in this as a coincidence, if it stood alone; it being quite natural, in the circumstances, that I should now wish for such a memorial, and that she should send it unasked, though the coincidence of the date of wishing and sending is observable.

2. At the same time I was trying (for a special reason) to picture to myself her house, as I remembered it. The packet received next day contained also a photograph of her house.

3. On the same day I had been reading in Newman's "Development of Christian Doctrine" what the author says of the cult of the Blessed Virgin as it grew up in the Church; and I was struck by the applicability of his characterisation to the metaphysic, as I had vaguely understood it, of Boehme and his school of Christian Theosophy, concerning the Divine "Sophia." (It seemed to me that the Cardinal might thus have pointed, quite unconsciously, to a future "development," in which the historical and phenomenal should be raised to the metaphysical and eternal, in accordance with the whole conception of Christianity underlying the expositions of Mrs. Kingsford and Mr. Maitland.) But the doctrine of the "Wisdom" (Sophia) is one of the most difficult in Theosophy, and I laid down my book reflecting how, at another time, I should have had recourse to Mrs. Penny's extraordinary learning in that school, for guidance and instruction on the problem. In the above-mentioned packet from Cullompton, which reached me next day, were several sheets of commentary on that very doctrine, translated by Mrs. Penny from Franz Baader and Gichtel (eminent lights of Christian Theosophy), with this endorsement, "Some day you may find these extracts serve when in Boehme you find his 'Sophia,' as I used . . . an insoluble and unmanageable entity," with the date added, "October 8th, 1890," the day I had been cogitating as above.

4. On that same day, again, I was writing down from memory the names of Boehmenite authors whose works I had seen in Mrs. Penny's library, at Cullompton. After enumerating some half-dozen, the name "Hahn," occurred to me. It was just a name to me, and nothing more. I could not recollect having seen any work of his at Cullompton; certainly I had never come across him elsewhere, nor could I recall any mention of him by Mrs. Penny. Who was "Hahn"? I conjectured that I had been really thinking of a Hegelian writer, *Hahn*; but probably I had, in fact, come across Hahn's name in a casual reference by Mrs. Penny, some of whose writings I had been lately re-reading. In the above-mentioned packet which I received next day was a book, the valued gift of my friend, by that very author, *Hahn*, a German writer, described as "The Württemberg Theosophist."

October 13th.

C. C. M.

MR. KIDDLE, we learn with great regret, is laid aside. He suffers from some painful affection of the eyes, and is imperatively ordered to rest.

THE Druses are mysterious people, and the Rev. Haskett Smith has been initiated into their mysteries. How far he can tell us of them we do not know; but there linger in such communities bits of knowledge that are not common property.

PROVIDENCE AND LAW.

The professors of science, after their investigations into the properties of matter (which is the sole object of their studies), find that in its so-called simplest forms, that is to say in the mineral world, it obeys certain rules or laws. Every chemical element, and every chemical compound, manifests certain definite affinities always in exactly the same degree, and of exactly the same nature. At least, if there be any deviation in different portions of the same substance, that deviation is so minute as to utterly escape detection by the most delicate and perfect tests ever devised. In the realm of mere matter law absolute and exact reigns supreme, as far as human senses and contrivances can tell us. The same statement is true with respect to that which is termed energy. Some persons believe matter and energy to be one and the same thing; but that does not affect our present considerations. Energy obeys certain definite and fixed rules; and as all creation consists of matter and energy and nothing else, all creation is governed by certain definite and fixed laws, which laws are held to have been discovered, absolutely in many cases; and their action, presenting characteristics of eternal existence, is held to be absolutely eternal. From this is deduced the position that, "creation is the result of the working of certain definite and eternal laws," from which there is no exception to be taken.

But the prophets of this school are not content with resting here. Having arrived at that deduction from their acquaintance with lifeless existence, in which no evident or suspected providential activities are discoverable, they conclude that all the teachings of religion concerning any such ruling power are myths. By the application of these laws they think they can explain not only mere chemical and physical phenomena, but also vital activity. Indefatigably do they chase that ever-receding will-o'-the-wisp, the vital spark; ever discovering new actions and attributes of matter, or of force; each of which discoveries promises at first to solve the everlasting mystery, only to end in the disappointment of proving itself to be but another veil that hides from view profane the sparkling gem that beckons onward every would-be solver of the riddle.

Urged on by deceptive appearances, the Materialist never despairs of finding at last the key to the problem of life by material means; and in so doing of confounding his enemy the Spiritualist. He firmly believes that life is merely the result of the everlasting interaction of the forces, and materials with which he is familiar; or of some other force that obeys the same sort of laws. He sees no design in nature, but only an automatic building up and elaboration of matter and force, by virtue of their inherent qualities. And to this he attributes all the mental, moral, and vital phenomena of life; dispensing with the possibility of the existence of anything of the nature of Providence. Special Providence is an absurdity in his idea. Special Providence interfering with the affairs of man would be an interference with fixed and positive eternal laws—which is impossible. Therefore there is no God. Q. E. D.

Such is the position of Materialism. But the experiences of life, especially of those persons who are students of things spiritual or occult, give evidence of a providential power. We do not think that we are guided here, admonished there, and assisted elsewhere by a power outside ourselves. We know it, as well as we can know anything in this life. We know that we are surrounded by some power or force that impels us this way or that—that impresses ideas upon us that were not in our previous possession; we know it by common experience, and occult study but shows us how this impulsion and impressment is affected, and for what purposes it is.

Experience teaches us that our prayers are answered, when the thing prayed for is for the moral improvement of ourselves or of others. Also it shows us that our real wants are supplied, if we are not wasteful of our means, and faithfully utilise them in a proper manner. Experience and observation show us that many of our intended actions are prevented, while others are promoted; the reasons for which are not seen for the moment, but afterwards become clear. Many a disappointment is vexatious for the time being, but often we subsequently see that had we had our way it would have been the worse for us. The great majority of such like coincidences, so-called, pass without being noticed from want of observation. The more prominent ones alone become striking

to the masses, and their rarity inclines people to the remark concerning them, "What a remarkable coincidence!" But to the observant eye, especially under the influence of spiritual-mindedness, these events cease to be rare; they are no longer remarkable coincidences, but every day experiences; and a testimony to a watchful, and benevolent power; a power that does interfere in the affairs of men, a power that has been termed providential, and which has been ascribed, by those who knew not of the reality of spirit action, to the direct agency of a being they called God.

Here is the great conflict between religion and science. The former asserts God, the latter replaces Him by inflexible law. Common experience in the spiritually-minded maintains providential activity in human affairs. Learned experience in the materially-minded leads to denial of the possibility of such activity.

Both are right, and both are wrong. Law does prevail universally, and there is a special Providence. Law is definite and eternal, and Providence obeys it. Law is certain and fixed, and Providence makes use of it. The fault is that Materialism is under the impression that it knows those laws; and religion fancies it knows Providence. The adherents of the former imagine the laws they philosophise about to be the same as those they have attributed to matter; while the latter have mistaken the dicta of spirits for the commands of an infinite God. Science confounds the philosophical proposition it has itself deduced, viz., "that creation is the result of the working of law," with such a one as the following: "Creation is the result of the working of such laws as we can by material studies discover, and no other kind of law exists." Science knows nothing whatever of laws relating to intellectual and moral action, and its speculations on the subject are like a mazy whirlwind, whose sand clouds get denser with every twist.

Let us see what light Spiritualism sheds on the question of Providence. Firstly, we must say that the evolution of moral feeling is the prime object of human life. Secondly, that we are surrounded by spirits whose work it is to forward that evolution, to the utmost of their power. But, thirdly, that they cannot force its growth, and can only influence men by impressions or otherwise to take steps that will afford them the means by which they may profit, if they so will; each man developing his character for himself, spirit guardians merely influencing him towards doing that which will promote that development. Thus, a spirit desires a certain person in whom he is specially interested to meet another man from whom he will gain an idea that is calculated to strike a weak spot in the character of the *protégé*. That spirit will take steps to bring about the meeting. When he has succeeded in this he will impress on each ideas that will bring out the point, leading the conversation into the groove he wishes, and so bringing about his object. Or perhaps a man is going wrong, owing to bad company or otherwise; his guardian knows it well, and so arranges matters that some striking coincidence (?) shall occur that will arrest the erring soul and cause him to reflect. Once having made him think over his conduct the guardian has accomplished much, but more has to be done. Ideas crowd upon the reflecting soul, or some special idea is so strongly impressed on him that he cannot shake it off. It may be remorse, or a sense of his own folly. He believes the ideas to be his own; and thus stands self-convicted of folly, or of wrong doing. The guardian will keep up that self-conviction so long as he judges needful; so that on the recurrence of the trial, or temptation to that particular form of evil, the previous self-conviction may act as a deterrent.

The guardian knows the faults of his charge, and takes measures to make him reflect upon them; and apparently, also, it is his business to test and try the progress made, by exposing him from time to time to temptation, never failing, however, to awaken consciousness of the error to which he is tempted; so, that if the man fail in the test, it is in spite of warning, and he is of his own free will opposing what is called his better judgment.

Often do we propose to do a certain thing that seems to us harmless, nay, even beneficent, but obstacles unexpectedly arise to prevent. Often this is no mere chance, but due to the direct interference of the guardian, who sees further than we, and who knows that our intended action would have the opposite effect to that which we might desire.

Providence, therefore, is shown by Spiritualism to be in most cases merely the action of spirits, whose duty it is to

watch over and guard our spiritual development. These guardians are not, as a rule, beings very highly exalted above mankind; and in their turn are under the same kind of guidance by still higher ones. They cannot, and would not if they could, infringe the laws that govern their actions; a few of which laws we have learned something about. In their actions law reigns supreme, but those laws are of a different nature to those the Materialist knows of. And, therefore, the existence of providential activity in no way contravenes the dictum of science concerning the supremacy of law throughout the universe; for it is by law that Providence acts. The error of science is, ignorance of the existence of spirit, and of the laws that govern it. "1st M.B. (LOND.)."

PRE-EXISTENCE.

A REPLY TO SOME OBJECTIONS.

Allow me to reply to some remarks by your correspondents "Optimus" and "An Inquirer," on my recent letter on Pre-existence.

"Optimus" says: "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."

"Optimus" wishes to start from "facts," and seems to suppose that a "presumption" has no derivation from facts. Now, I have, in my way, also a respect for facts, and a greater respect for them, I must contend, than "Optimus" has. For I insist on going back to the very first "fact" admitted between us—a psycho independent of the physical body—and appreciating that, first, in relation to the question at issue; whereas he insists that this original fact shall be allowed no significance at all, and that the inquiry shall begin from a "presumption" of his own, that it has no significance.

Now this is to beg the very question I raised, and to sin against the principle of evidence which he professes to uphold against me. A presumption is as much an inference from fact as is a conclusion from a whole body of subsequent evidence. It is an original probability arising from what is already known and admitted. It may be rebutted by other evidence, but failing that, a reasonable person will have a belief or an opinion (as it is more or less cogent) in accordance with it.

I naturally anticipated that the absence of testimony to Pre-existence in the spirit communications of England and America would be regarded by many Spiritualists as "a damning fact" against the idea. I deliberately excluded that circumstance from consideration in specifying heredity as the "only" positive evidence adducible against the idea, just as I should equally exclude from consideration, as irrelevant, on my own side, the testimony in favour of Re-incarnation by the "spirits" of the French school. I will not now insist on my own strong opinion that the majority of the communications have not the origin supposed; because I want to argue as far as possible upon agreed data, and also because I do myself believe in a genuine residue. And for this purpose one is as good as fifty. But my answer simply is that I should not expect these communicating personalities to know anything more about the matter than ourselves. "Optimus" imports into his objection another "presumption," viz., that these personalities have been already retracted into the transcendental individuality; that the personal consciousness is already restored to integrity by re-union with the transcendental; that the "physical medium" has been "dropped" with the external organism. Let us beware of a dead and materialistic conception of the condition of the "self-sundering," of supposing that this condition is altogether of flesh and blood. It is the imagination, the attachment, the magnetic attraction, the pre-occupation of consciousness with terrestrial relations, which maintains, while it lasts, the dualism of the subject. During all our earthly life we are projecting a will-sphere into the plastic ether; we are constructing an organism of habit which survives for a time in and of that subtle element. There is an intermediate state, measured as to duration by the tenacity with which consciousness clings in imagination to its old organic conditions, and to past relations. It is just this attachment which constitutes the personality. Death only frees us gradually, by cutting off the supplies on which the personifying imagination feeds, the occasions of importunity by the external life. We linger, some a longer, some a shorter time, before that pre-occupation of consciousness in

which the personal life consists relaxes. As it does so, we find our identity more and more in the larger circle of our transcendental individuality; we no longer distinguish ourselves from that. But previous to that consummation, we may communicate with our friends through mediums, knowing nothing but what we have learned on earth, and able to tell them nothing new. Were it otherwise we ought to be a great deal better informed of the "Jenseits" than any one can pretend that we are, after all these years of open communication. I shall be told that the foregoing is all "theory" and "speculation." What do I know about it? Alas! as the result of some sixteen years' attentive research and reading in "Spiritualism," just nothing! But I will tell "Optimus" what, I think, I do know from positive evidence. I know that behind the normal consciousness of our present life there is one more comprehensive, with faculties different and more potential. These are transcendental; and as many have been, and occasionally are, intromitted into, and manifest them, they belong to our individual being. I know, likewise, that the condition of the manifestation of this larger self is the dormancy of the more circumscribed self, the personality which is the limitation of the larger. The personality of the organic life and consciousness is a mere partial phenomenon of the individuality. Now, mark the probable consequence of this relation (a relation which requires some metaphysical considerations to make it clearly intelligible). The dropping away of the dualising limitation of consciousness is just the merger of the externalised Ego of that dualism in the total self. We may conceive it provisionally in this figurative sort of way, for a more exact statement in terms of psychology cannot be given concisely. The memories and interests of the earth-life no longer stand out with the prominence they claimed when they were limitations of consciousness. They have no longer an actuating power out of proportion to their importance in relation to the whole stored-up content of a being of whose total experience they form but a single ingredient or moment. If they retained such a power, if they could move the will to communicate again with earth, that fact alone would be evidence that the at-one-ment of the self-consciousness was not complete, that the dualism still subsisted. These are rational deductions from the concept of transcendentalism, and from the dualism which it implies. We must not, with "Optimus," hypothetically admit transcendental individuality, and then jump to the conclusion that the dualism is resolved, and the integral unity recovered, as soon as a certain external phenomenon has taken place. Instead of arguing against a transcendental half (and much more than half) of us which has never been incarnate at all, from the fact that communicating spirits know nothing of Pre-existence, we should rather infer, from the concept of transcendentalism, what is the condition of the communicating spirits. They are right! The personality is not re-incarnate. Every spring the tree puts forth its leaves, but they are not last year's. The crude presentation of the idea of Re-incarnation by the school of Allan Kardec has been of great prejudice to the philosophical doctrine, and has diverted attention from the significance of much positive evidence. But now, for many years past, from one quarter and another, the truer and older statement has been explained and enforced; and it would greatly facilitate discussion if opponents of an idea would take the trouble first to understand it. However, as our Editor tells us in his note to Mr. Maitland's letter giving expression to this complaint, "most Spiritualists do not read" just the books we think they should. I suppose that those who put forward unfamiliar ideas must submit to this inconvenience, seeing that there is enough of candour, of interest, and of intelligence to make a fairer field than they can get elsewhere.

My reply to "Optimus" has run to an unexpected length, and I must ask leave to add what I have to say to "An Inquirer" in another communication next week.

But I must just notice a rather careless misrepresentation by "Optimus" of what I said. He remarks, "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.'" Anyone would suppose from this that I had claimed "all" the facts of psychology as having this significance. What I did say is, "All the facts of psychology which make," &c., a very different thing! C. C. M.

JUST where Spiritualism differs from theology it agrees with the religion of Jesus. It is alive, fresh, spontaneous, progressive.—S. J. FINNEY.

LETTERS TO THE EDITOR.

Re-Incarnation.

SIR,—I read the "Last Words upon Re-incarnation" (Dr. Cyriax) in your issue of October 11th, with some feelings of dissatisfaction.

The idea that any responsible "Re-incarnationist" could teach or think that the incarnating Ego is susceptible under any circumstances of being "nourished like the cuckoo's egg," is one that only an occult ornithologist is capable of appreciating.

The failure in the case cited of a "spirit" to prove its identity by taking re-birth "as the child of such a woman" surely evidences nothing, if not the utter untrustworthiness of "spirits" in general, and their, or many of their, "communications" in particular.

I certainly respect the Materialist who scouts the absurdity that seeks to whitewash the foaming breast of human sex passion—stronger than death itself.

As to the animal parents having no hand in the making of more than the "house" to vehicle the Ego—untold thousands of moral and virtuous couples having to entertain the reprobate "cuckoos" that invade their nests—this may be called the parents' Karma.

I ask leave to protest against your readers being misled by the astonishing statement that the prehistoric doctrine of Re-incarnation, which every student knows to be the root and corner stone of all ancient religions, has "no other foundation than the communications which Allan Kardec obtained through some mediums!"

J. T. CAMPBELL.

257, Mare-street, Hackney, London, N.E.

[We do not feel sure that we have cut out of our correspondent's letter all that we ought. But what we have cut out we are clear ought not to be printed.—Ed. "LIGHT."]

To "M. A. (Oxon)."

SIR,—In your "Spirit Teachings," p. 188, you make mention of a pamphlet sent to you by an unknown friend concerning the two witnesses of "Revelation."

I beg of you, sir, if possible, to send me that pamphlet, or let me know by letter, or any way you please, what does it say in regard to the above witnesses, as I happen to be intimately acquainted with a person in this country who has said and written much as to these witnesses. I could tell you more about him and my conversations so far with him if you desire in the future. This much I can tell you, that so far, with all my cross-examinations and arguments, I have not been able to shake him, or find any of his teachings and explanations not to stand to reason. On my asking him why he does not publish his works, he says that it is not time yet, and he will do so when he gets command from above. He makes many prophecies which are hard to believe, but he seems very rational and lives up in the country a retired life where he is always writing.

I beg you also to answer the following few questions, not through any privilege as a subscriber to "LIGHT," but as a brother spirit who thirsts for progress and salvation, who tries to follow the teachings of "Imperator," and judge everything by reason, yet still finds moments when he cannot tell whether he has any reason at all, or, if he has, whether that reason does not become subservient to the wants or vices of the body.

On p. 194 of your "Spirit Teachings," first paragraph, is read, "The first ray of light shot across the world—that portion of it with which alone we are now concerned—" &c. Do you know, and how, what part of the world is meant? as this has something to do with the prophesying of the afore-said friend of mine—who, by-the-way, knows nothing about Spiritualism or the books I read.

Also, I would like to obtain any further correspondence you may have had with "Imperator" or any other writings of your own; that is, I would like to follow you and your writings and doings after your correspondence with the spirit, so that I may take you as a leader; or tell me of any other books that you may think are also inspired and in the same train as "Spiritual Teachings," and that are completing many things which, according to my judgment, "Imperator" leaves incomplete. I mean if you have, since the publication of the above book, got any more revelations through "Imperator" or any other spirit, because "Imperator" says in many places that he has more to give you and you more to learn, but it is not time yet.

I hope, sir, you will excuse the length of this letter, and take the trouble to answer me this millionth part questions of what I should like to put to you had I you in my disposal; for I don't believe that there has been a mortal who thirsted more for truth than your very humble servant,
Patras, Greece.

SOCRATES KAPPARDAK.

[The pamphlet has long ago gone to the limbo of departed letters; I cannot even remember who sent it to me. Certainly I cannot remember its contents. The ray that illuminated that portion of the world alluded to was—I write without power of reference and away from my books—that part over which Christianity spread. My correspondent will no doubt see that it would need volumes to reply to his inquiry as to what further I have had in the way of information during twenty years from the same sources of information as I obtained what has been published under the title of "Spirit Teachings." These were selected almost at random and there are plenty more that I cannot find time to deal with. I would gladly help any correspondent in any possible way.—"M.A. (OXON)."]

Electro-Homoeopathy.

SIR,—In one of the former issues of "LIGHT" one of your correspondents asks for corroborative evidence of the efficiency of Count Mattei's remedies. Having used these medicines in my own family and among others for about fifteen years, I may adduce some facts out of many cases which I had to treat. When my second daughter was but a baby of thirteen months she had congestion of the brain, which was attended to by an allopathic doctor, the case being too dangerous for an amateur healer like myself, and there being then no homoeopathic doctor here. When the child recovered it was remarked that she was blind and our doctor recommended us to consult an oculist. We brought our child to the best oculist in town, who diagnosed ophthalmia, and there being no means to remove this, total blindness for life by atrophy of the visual nerves was inevitable. A second oculist we consulted gave an identical opinion. In this emergency I tried Mattei's method, who says that though allopathy counts ophthalmia to be incurable, he actually cured all cases that came under his care. I proceeded exactly in accordance with his instructions, and just a week later we found that our child had recovered her sight. She is now nearly twelve years old, and sees very well indeed.

A working man, to whom I had spoken of electro-homoeopathy, brought his daughter to me. The girl, about sixteen years of age, suffered from scrofula in a high degree; from her ears matter was flowing; one-half of her face was covered with an eruption, and several abscesses were on different parts of her body. I gave consecutively the necessary remedies and in less than two months the girl was cured, as I can the better testify as she served for some time afterwards as nurse in my family.

I could add several more cases out of my small practice proving the effectiveness of Count Mattei's remedies, but this would be intruding on your valuable space with questions in no direct relation with the aims of "LIGHT."

Odessa.

GUSTAV A. ZORN.

Pre-Natal Knowledge.

SIR,—In "LIGHT," of September 20th, you ask for proof of my assertion (in my letter on Re-incarnation) that the pre-natal acquirements of the individual are more or less partially opened during clairvoyance, and that the subject is then impressed with the faint memories of previous scenes, knowledge, and character, and presents what is generally called innate ideas.

In clairvoyance we must make a distinction between the seeing or otherwise sensing of actual facts and scenes, occurring at a distance either in space or time, or both, without the aid of the physical sensorium—and the impression of knowledge and experience, where there is no room for any sensing at all, clairvoyant or other, but only for the transference to his incarnate personality of the transcendental self's previous life-experience.

The former is what I would call clairvoyance proper, while the latter class of clairvoyant impressions falls under the heading of intuition. There is surely a difference between the clairvoyance of our senses, i.e., the feeling of outward impressions by our inner senses, without the aid of the physical sensorium, and that other clairvoyance relating to

actual knowledge of a science or a language, not acquired by our personality during this life by the usual methods. All sorts of talents, as well as moral qualities, the voice of conscience (being pre-natal experience), as well even as our faith in God and immortality, are the outcome of previous work of the transcendental self, for whose further development the physical personality is created by himself.

The physical personality is intuitively impressed by its transcendental subject, with its past experience and labour, in order to help it the quicker onward (just as the knowledge and education acquired by the schoolboy in a lower form helps him in the following ones), and this is what I would call intellectual and moral clairvoyance in contradistinction to all merely psychical clairvoyance.

In this relation the popular expression, "innate ideas," occurring in all languages, is to me of great import, showing that there was in all times, and among all nations, at least, the latent intuition of the pre-existence of the individual informing its present personality. Innate ideas, innate character, are *the* ideas and the character brought over from previous existences; and a large part of what we call intuition is the information given us from the stores of intellectual and moral acquirements of former lives. To actually describe the process or give *palpable* proof that our transcendental self impresses our brain and heart, and how the past experience is instilled into us, is beyond our power, as are many other proofs, which, nevertheless, we accept as truths *to us personally*, though unable to impart our conviction to others. There is an old saying that nature makes no leaps. This holds good in all departments of nature, including man, who not only physically, but also psychically, intellectually, morally, and spiritually has reached his present development by slow degrees, working his way up from mere rudiments.

I know that many of your readers will say that our actual state of culture is the result of racial progress, i.e., that we profit without having done anything to deserve it, by all that mankind, as a whole, has previously thought and felt, laboured and suffered. I assert that the racial development consists in the continued progress of every individual, *through manifold incarnations*; that we all, every one of us, have been co-workers in the growth of humanity; that all we suffer from the imperfect social state, and all the boons of civilisation we enjoy, have been brought about by ourselves in former existences and that we really reap what we sowed.

This idea not only answers to our sense of Divine love and justice, but also serves as an incentive to do our utmost for the common weal, not only of this, but also of the coming generation, of which we again shall form part and parcel, profit by the good we have helped to perform and suffer by the evil committed and the good left undone. In this way our personal Karma partakes of, and influences, the general Karma, and the individual pushes forward or retards the racial progress, and partakes of the consequences thereof through his continued Re-incarnations.

Odessa, September 15-27th, 1890. GUSTAV A. ZORN.

A Personal Experience.

SIR,—I forward an account of a spiritual manifestation some weeks ago, in my painting room. I had been at work and had sat down to rest; I then heard, as I now often do, a voice speaking interiorly to me. This voice, that said it was Divine and seemed excellent beyond all others, powerful, calm and sweet, said in words somewhat like the following: "The Godhead in Christ is two-fold, as our creations are so are we; two Beings yet one and capable of separation."

"Strange," said I.

"Not strange," said the sweet voice; "I and the Being you call Christ are one, and the same. Divine Father and Divine Mother."

"Can this be?" was my answer.

"Why not?" said the voice. "Shall we, the eternal Spirits, not be as the spirits we have made?"

"Man and woman we have separated, but our highest creations, whom man has never seen, are one as we are, yet, when needful, capable of separate existence and separate action.

"Christ can be one or many, and we take the outward form that we need at the time, in the age, and among the people who need us."

PENCIL.

Spiritualists as Students.

SIR,—Your note to my letter shows me that, in the attempt to be brief, I was somewhat too elliptical. My meaning was not that the book named, or any other, should be accepted as authoritative, or that in order to derive benefit from a book it is necessary to agree with it, since a book may be more valuable for its suggestiveness than for its conclusions; but that the study of such books would of itself be so far educative as to prevent the formation of opinions so crude and shallow as some of those which from time to time find expressions in your correspondence columns; opinions which indicate not only that—as you yourself put it—"most Spiritualists do not read," but that they do not even think.

That I specified "The Perfect Way" as a book especially valuable for the genuine student of things spiritual was because, instead of representing foregone conclusions mechanically adopted or hastily formed, or conclusions rested on a narrow range of observation, or consisting of mere speculations and theories, or being a compilation of the opinions of others, it represents the actual experiences, perceptions, and recollections of its own writers, concerning orders of beings and spheres of activity at once including and transcending those familiar to Spiritualists, while its conclusions have the further advantage of coinciding with and receiving confirmation from those of the most advanced souls known to our planet, whether as formulated in the sacred mysteries of antiquity, or as since discerned by all who have, by "living the life," specially qualified themselves to be instruments of spiritual perception. But while thus constituting for its writers a book of positive knowledges, it is not claimed that it should or can be so regarded by its readers, at least, until these have become, by study, experience, and interior unfoldment, enabled similarly to recognise it; but only that it should be included in their curriculum as a means of spiritual education.

Your present number affords an unusual profusion of instances in support of my contention. For a course of study such as I have suggested would have rendered impossible the production of such a tissue of unreason, assumption, puerility and positive misstatement as that which makes up the article entitled "Some Last Words on Re-incarnation," the assertion in which—to indicate one only of its abounding absurdities—that "facts in favour of it there are none, as no individual has any recollection of a former existence"; but that it "rests on belief and not on knowledge, and has no other foundation than the communications made through mediums to Allan Kardec," (!!!) is about as far from the truth as it is possible for a statement to be, and indicates profound ignorance of the doctrine and its history, whether ancient or modern, Eastern or Western.

The same course of study would have spared us also the discussion on the "Eternity of Matter," and with it the spectacle of a controversy in which neither side offered any definition of the subject of dispute. For a reference to the passages concerning matter cited in the index to "The Perfect Way," would have left no *locus standi* for a controversy about its duration. Similarly, too, would "Optimus" have been saved both his difficulties and the recital of them; since he would have learnt sufficient about the various orders and conditions of spirits to account for the anomalies which have perplexed him, and he would have learnt also the reason, *not* why "by far the greater part of these beings absolutely deny pre-existence"—there is no ground for such a statement—but *why those with whom by far the greater part of Spiritualists hold converse deny it*, which is a very different matter. But seeing how preposterous would be the idea of deciding philosophic truth by majorities on this side, there is little reason for expecting it to be otherwise on the other side.

But while intellectual study would prevent the enunciation of crude and illogical arguments, it will not of itself suffice to raise the level of Spiritualism. For this, the level of Spiritualists themselves must be raised, as it alone can be raised, by an advance in *spirituality*. Let them seek inwards to their own souls and learn from these the soul's true nature and history, and they will no longer look to the wayfaring denizens of the spheres magnetic and purgatorial for knowledges which appertain to the psychic and celestial. The notion expressed by "Optimus" that the individual on putting off his material envelope comes into possession of the whole of his soul's consciousness, is one that will not for a moment stand the test of a comprehensive experience.

EDWARD MAITLAND.

OCCULTISM AND THEOSOPHY:

AN EXPOSITION OF THE TRUTHS OF NATURE.

This is a magazine edited and published by Joseph M. Wade, Boston, U.S.A., at 185, Summer-street. On the forefront of it we find that some words of regret of ours at the cessation of "Truths of Nature" are quoted with our wish that this periodical might revive. It has revived in the form of the magazine now before us: an octavo of forty pages. It is throughout well printed, edited, and arranged. The Editor professes himself to be "convinced of the immense importance of occult and spiritual truths lying under and giving permanence to the outward and visible." He offers articles on all that concerns his title. He makes the unique promise that he "is prepared to supply its deficit in payment of expenses from his private purse." Happy Editor, to have one? Happy public, to have such an Editor! Let us hope the supply will be small to start with and steadily diminishing.

TO THE POET-LAUREATE.

(WRITTEN AFTER READING HIS DEEPLY IMPRESSIVE POEM ENTITLED "CROSSING THE BAR.")

Singer whose life is deepening to a close,
Before it melts into the mystic sea!
Thine be the benediction of all those
Who dwell in perfect purity with thee;
There lurks no evil powerful to allure,
Within the sacred garden of thy song;
For unto thee, O noble Bard! belong
Those thoughts which make man's spirit calm and pure.
Like him whom God did lead by pastures green
And living waters of eternal peace,
On the far heights of Faith thy soul is seen
Singing a strain whose music shall not cease,
While Love and Reverence shine upon our way
From realms of light unclouded by decay!

DAVID R. WILLIAMSON.

Kirkmaiden Manse, Wigtownshire, N.B.

[We understand that Mr. Williamson sent the sonnet to Lord Tennyson, and that the Poet-Laureate has written to thank him "most heartily" for it.]

OF CHOICE.

In deep recesses of the human heart
The battle fields of life are being fought;
For here, and now, the ways of Being part,
And man decides the struggle in his thought.

Momentous questions each soul must decide,
Eternal issues on its answers rest.
The scoffing tongue, and scornful eye deride
The truth, yet must endure its searching test.

Sometimes unconsciously men make their choice,
They drift into decision—Ah, sad state!—
The limbo of the neutral; and what voice
Shall wake them to abhor the idler's fate?

No angry Deity debars the base
From entrance to the Heaven of the pure.
The sluggard cannot, cannot win the race;
Himself his judge, inevitably sure.

Oh, that some angel with his clarion voice
Would rouse the nations from their foolish hope
Vicariously to save themselves. 'Tis choice,
And choice alone, decides life's future scope!

I. J. S.

TO CORRESPONDENTS.

- A.P.—The Session will open in the first week in November. See "LIGHT," October 4th.
- G.A.—You shall have full advertisement of what we can do, but we promise nothing, for the plain reason that we cannot. We should like to have a circle sitting in our offices regularly, but we can't manage it.
- E. L. (Montreux).—We know of no such circle; and, desirous as we are to help you, we do not see any present way to do so. Perhaps, if you have so strong a desire, you might find that a regular sitting by yourself for automatic writing might be successful. Hold a pencil and sit patiently for half an-hour. If nothing comes by that time, cease, and repeat the experiment at the same hour next day. The early morning or late evening is best. But you must persevere for a long time.

SOCIETY WORK.

[Correspondents who send us notices of the work of the Societies with which they are associated will oblige by writing as distinctly as possible and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions.]

CARDIFF PSYCHOLOGICAL SOCIETY.—The morning class was held at 11 a.m. on Sunday, when the subject of Mediumship was discussed. Lyceum, 3 p.m. as usual. In the evening Mr. Adams read a paper on "Angels." The attendance was good.

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—On Sunday last Mr. S. T. Rodger spoke on "The Seen and the Unseen," dealing with the arguments put forward by Materialists and Christians. Mr. Chadwick's lectures on Phrenology and Mesmerism having proved very successful it has been decided that he shall continue for two or more Wednesday evenings at 8 p.m. instead of Thursday.—GEO. E. GUNN, Hon. Sec.

14, ORCHARD-ROAD, SHEPHERD'S BUSH, W.—Our Tuesday and Saturday séances were well attended, Mrs. Mason being the medium. Convincing tests were given to the strangers. Miss Lizzie Mason sang a sacred solo. At our Sunday service we had a good attendance, and Mr. U. W. Goddard read a paper written under spirit influence, great interest being evinced by the audience. Sunday, at 3 p.m., Lyceum; at 7 p.m., Mr. A. M. Rodger. Tuesdays and Saturdays, séances at 8.—J. H. B., Cor.

THE LONDON OCCULT SOCIETY, SEYMOUR CLUB, 4, BRYANSTON-PLACE, BRYANSTON-SQUARE, W.—Last Sunday, Mr. Tindall lectured on "Spiritualism and Religion," and a good discussion followed. The lecture was preceded by the usual musical service. Next Sunday, at 7 p.m., Mr. Tindall will speak on the "Evidences of Spiritualism," including many of his own experiences. The service will be repeated as usual.—F. W. READ, Sec.

MARYLEBONE ASSOCIATION, 24, HARCOURT-STREET, W.—On Sunday last we had good meetings, both morning and evening. Mr. Harry Towns gave good clairvoyant descriptions, and Mrs. Spring did the same, in one instance giving both names, all the descriptions being recognised. Sunday, at 11 a.m., Mr. Vango, healing and clairvoyance; at 3 p.m., Lyceum; at 7 p.m., Mr. Towns, psychometric readings. Monday, at 8 p.m. prompt, social meetings. Thursday, at 7.45 p.m., Mrs. Wilkins. Saturday, at 7.45 p.m., Mrs. Hawkins.—C. WHITE, Hon. Sec.

WINCHESTER HALL, 33, HIGH-STREET, PECKHAM, S.E.—On Sunday morning Mr. Yeates addressed us ably on "God and Lord." In the evening Mr. R. J. Lees gave an excellent address upon the "Blood of the Lamb." To many present the reasoning was new, but thoroughly in harmony with Biblical revelation. October 19th, Mr. Humphries, at 11 a.m., on "National Spirit Guardians"; at 7 p.m., Mrs. Bliss and Mr. Veitch, clairvoyance. On October 20th, at 7.30 p.m., we hold a concert, tickets 6d. each, when we hope to have a good hall full.—J. VEITCH, Sec., 19, Crescent, Camberwell.

GLASGOW, 29, GREAT WESTERN-ROAD.—On Sunday morning last Mr. A. Cross, who is on a visit from America, lectured on "The Mysteries of a Double Life," and in the evening on "Why I Became a Spiritualist." Both discourses were ably delivered, and well appreciated by a large audience. The Lyceum was well attended, and gave evidence of the value of earnest effort. On Thursday, October 9th, Mr. J. Griffin was influenced by a spirit, who discoursed on "Laughter, the Sunshine of Life," and also gave psychometrical readings. Several young mediums gave evidence of spirit control.—J. GRIFFIN, Sec.

SOUTH LONDON SPIRITUALISTS' SOCIETY, CHEPSTOW HALL, 1, HIGH-STREET, PECKHAM.—On Sunday last our quarterly festival was held, when sixty-six members and friends participated in a really excellent tea, which was much enjoyed. At the evening services addresses were given by Messrs. W. O. Drake, J. Hopcroft, Long, and others. We are glad to say that the proceedings of the day will materially help our funds. Next Sunday, Mr. W. Wallace (the pioneer medium), at 11.15 a.m.; Mrs. Treadwell, trance and clairvoyance, at 6.30 p.m. On Friday, free healing at 7.30 p.m., by Mr. R. J. Lees and assistants. On Tuesday, October 28th, a social soirée for members and friends at eight o'clock; tickets, 6d. each.—W. E. LONG, Hon. Sec., 36, Kemerton-road, S.E.

KENSINGTON AND NOTTING HILL SPIRITUALIST ASSOCIATION.—Since our notice of last week the "workers" who have assisted us during the summer season in Hyde Park have agreed that a hall in this district should be obtained, the necessity being evident. Negotiations are, therefore, being carried out, and we hope to be able to open a hall near Westbourne Park, on or before November 1st. The work proposed to be carried out will not only seek to elevate the minds of the young by a lyceum, but to include evening social meetings, services, week-night and Sunday lectures and services, &c. Great care will be taken that our programme shall include as broad an expression of opinion as is possible, so as to make these proposed meetings a success. We therefore earnestly ask the kind sympathy and assistance of our friends. Offers of assistance, donations, subscriptions, &c., may be sent to the honorary secretary, and we hope the Metropolitan Spiritualists will give us every encouragement.—PERCY SMYTH, Hon. Sec., 68, Cornwall-road, Bayswater, W.