

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

In our resistance to out-of-date Acts of Parliament, belated magistrates, and pompous policemen—and we must resist with obstinate vigour—we shall, perhaps, have to clear our own minds of a certain amount of cant. As a matter of fact, there is no necessary connection between Spiritualism and Religion; any more than there is between Anthropology and Religion, or Emigration and Religion: and therefore there is no 'degradation of a sacred gift' in turning it into scientific, commercial, or domestic channels. Of course, in doing that, we shall run all sorts of risks; but is there any occupation without risks? If we open a Stock Exchange, we run the risk of encouraging knaves: if we open up the tea-trade, we give a chance to cheats: if we set up churches, we run the risk of harbouring humbugs: if we elect a House of Commons, we run the risk of having a sort of Noah's ark on our hands: and so, if we make mediumship variously useful, we shall open the doors to fortune-tellers and fools. But we must risk it. We are inclined to think that 'Occultist,' writing in 'The Agnostic Journal,' is right:—'Spiritism is a scientific fact, and not a religion at all (though, under the name of Spiritualism, it is called so), and it is no more wicked to make money out of it, or any other branch of occultism, than to earn one's living by chemistry.'

One of the oddest features of the opposition to Spiritualism by preachers and policemen, is that the book which lies on the pulpit cushion of the one, and the book which is used for oath-taking by the other, would fall to pieces like a house of cards—and worse—if Spiritualism were taken out of it. The preachers cry out against our irreligion in communing with spirits, and the policemen say we are deliberate cheats, because it is impossible to commune with spirits; and yet the Bible has for its leading subject this very thing.

Turning over the pages of Mr. Maitland's 'Jewish Literature and Modern Education' once more, we came upon his reference to the case of Lyon *versus* Home, in which case everything really turned upon 'false pretences.' Telling the story, Mr. Maitland said (and the passage is timely just now):—

You will bear in mind that what I am about to relate occurred in a country whose laws maintain, at an enormous expense to its people, a Church called Christian, whose Sacred Books—which are accepted by the whole nation officially as divinely inspired, and by the bulk of the nation individually as infallibly true—repeatedly and unmistakably affirm the leading doctrines of the sect to which the parties in this case belonged; namely, that intercourse is possible and frequent between the living and the spiritual world.

To quote some of the numerous passages involving this belief, there is the well-known story of the witch of Endor, in which the spirit of Samuel is represented as appearing to the

witch, and delivering a discourse for the benefit of King Saul. (1. Sam. xxviii.) There is the statement that at the crucifixion of Jesus, many of 'the saints which slept arose . . . and appeared unto many.' (Matt. xxvii. 52-53.) There is the story of the 'Transfiguration,' in which Moses and Elias, dead for hundreds of years, appeared to the disciples; (xvii.) the conversion of Paul, in which Jesus himself, sometime dead, addressed Paul in an audible voice from Heaven (Acts ix. 4-6); and the summoning back of the spirit of Lazarus to his body. (John xi. 25-43.) There is the parable of the rich man in torment conversing with the spirit of Abraham in bliss, begging, with curious confusion between spirit and matter, that the spirit of Lazarus might be permitted to 'dip the tip of his finger in water' and cool the rich man's tongue; or, in case the alleviation of suffering were not among the functions of the blessed, that the spirit of Lazarus might be sent back to earth to convert the five living brethren of the rich man; which last request was refused, not as the first was on the ground of its impossibility, but as superfluous and useless. (Luke xvi. 22, &c.) We read, too, of guardian angels (Matt. iv. 3.) and 'ministering spirits' (Heb. i. 14.), and of a whole apparatus of intermediate intelligences existing between God and man. In the Acts we find certain pious Pharisees exclaiming of Paul, 'if an angel or spirit hath spoken to him, let us not fight against God.' (xxiii. 9.) John tells us to 'believe not every spirit, but try the spirits whether they be of God.' (1 John iv. 1.) Job, in thrilling language, describes a spirit as passing before his face and pausing to speak to him. (iv. 15, &c.) The practice of necromancy is forbidden in Deuteronomy (xviii. 2), its reality not being called in question (though how the Jews reconciled it with their denial of the after-life, does not appear). The Gospels repeatedly refer to cases of possession by spirits, without specifying their nature or origin; and, in Smith's Dictionary of the Bible, the fact of apparitions of the dead is regarded as being, for the Bible, past a doubt.

Such, on this point, are the tenets of the book which it is an article of faith with the very people whose law was invoked in the case of 'Lyon *versus* Home,' implicitly to believe. And yet, so far from any proof being required of the falsity of the defendant's pretences, they were at once assumed to be an utter and monstrous imposition; and the defence was laughed out of court, in face of the contents of the very book upon which the witnesses in it had been sworn; the book upon which our Religion is 'by law established,' and for the sake of inculcating which as infallible, we insist upon vitiating or crippling our whole system of National Education!

Professor E. Symes Thompson has somewhere said that by modern Science we are 'enabled to come within touch of radiant suns whose distance is well nigh immeasurable, and to discern that far greater influence is exerted on our atmosphere by the stars that are invisible to the unaided eye than by those we can see.' What a grand thought! And what a suggestive one! Is that so with the invisible stars, and shall it not be so with the invisible angels? We know of those invisible stars only by their influence upon this planet, and Science says they are none the less certainly there because we cannot see them. Of how many things is that true! If true of matter, why not of mind? If true of an unconscious 'heavenly body,' why not of a mindful Heavenly Father?

'The New Unity' is an American paper 'published in the interest of the American Congress of Liberal Religious

Societies.' It is doing good work in clearing away the accumulations of dust and weeds of Sectarianism, and pointing to the eternal rock of spiritual religion. In a late editorial, we find a thought which time will justify—that freedom leads to faith. Spiritualism itself has nothing to fear but everything to gain from freedom. Its great barrier is the dead hand of solid authority, hard creedism, irrational bibliolatry, or mere prejudiced formality. But the passage is worth quoting :—

To-day the movement of religious thought is toward common ground, toward an all comprehending unity. The broadest, best minds of all denominations lay no emphasis upon mere words or symbols, but find themselves in sympathy among all the larger, profounder varieties of thought. A higher unity and fellowship of independent minds is fast forming. There is a confluent stream proceeding out of all churches, freighted with the best religious life and thought of our times, which makes all 'sects' and all the aims of the sects seem small—mere whirling eddies in the great current of progress.

It is a curious and interesting fact in human experience, that the moment we have gained the point of perfect independence—the freedom to reject all and everything offered to us—that moment the power of scepticism is broken. Compulsion removed, our minds are no longer negative, charged with doubt or denial, but we reach out to take hold upon something. Then all at once we become predisposed to accept, and we hasten to make sure of the obnoxious fact, if it may contribute to our share of the eternal truth. In this way we come at length to all the compensations of rational thought.

Miss Gardner's book on 'Julian, Philosopher, and Emperor' (London and New York: G. P. Putnam's Sons), is a somewhat notable book, whether considered as a contribution to history, an analysis of character, or a study of mental and spiritual drifts. The world has not done justice to this strenuous thinker and valiant reformer. It may be true, and probably is, that he made a fatal mistake, and that what he aimed at as a reformation would have been only a melancholy backsliding, but he was in grim earnest, and he longed to recover for a heroic Paganism a road thronged with what seemed to him to be a mob of crude Christians. He misread the signs of the times, but he was no 'Apostate,' and no iconoclast. The book is finely done, with insight and calm discrimination; and its illustrations are both beautiful and informing.

'The Spectator' discusses a subject which, if we mistake not, will, before long, lead to many searchings of heart. It distinguishes between immortality and the survival of the human personality after death, and points out how curious it is that, as a rule, Englishmen confound the two. We have never done that, and have on several occasions pointed out the tremendous but much-unnoticed fact that survival after death does not necessarily mean persistent or ceaseless survival. It is a question of profound importance and difficulty, but it will have to be faced.

'The Spectator' adopts Mr. Gladstone's view that man is not so much immortal as 'immortalisable,' but we cannot follow it when it discusses the gift of immortality as an act of 'God's mercy.' We somehow increasingly shrink from any severance between God and steadfast law. Nor can we follow it in its reference to 'stamina' as determining the duration of the survival, or in its gloomy suggestion that 'we have only the vaguest hope to rely on for our anticipation that all suffering must finally end.' In fact, we find 'The Spectator' just as vague and as provokingly hazy as it says Mr. Stead's 'Julia' is.

We are not intensely bigoted on the subject of natural and necessary immortality for all, and would much like to see the subject fully and frankly discussed. Will Mr. Gladstone kindly redeem speedily the half promise he gave to the writer of this Note? No one could as effectively start the subject as he.

SPIRITUALISM, TELEPATHY, OR SUB-CONSCIOUS MEMORY.

Under the above heading the 'Revista di Studi Psicici' takes exception to some conclusions of our esteemed contributor, 'Edina,' deduced by him from data recently supplied to these pages. The following are the comments of the Italian Review :—

Many times already we have had occasion to place in relief the weakness of the proofs which are commonly adduced in evidence of spirit action, and have remarked how telepathy suffices to explain the largest portion of the cases of identity which are cited. It is not from aversion to the Spiritualistic hypothesis that we again insist on this argument; nay, we do it from quite an opposite motive, because we believe that hypothesis to be so important as to merit more severe critical treatment than is employed by many of its most fervent advocates, and we are therefore desirous to contribute, as much as we can, to raise the methods of research on this question to the level of actual scientific exigency.

In 'LIGHT'—one of the most impartial of Spiritualistic periodicals—we find on July 20th the following.

(Here follows an extract from 'Edina's' article in our columns, page 341, beginning, 'I desire on the present occasion to chronicle another spiritual irruption, &c.,' and ending, 'and I therefore consider that the telepathic theory will not hold water in this case.')

The author believes the Spiritualistic interpretation to be necessary to the exclusion of the telepathic one, solely because, before the apparition, 'C. and its former inhabitants were certainly not in the thoughts of either of us.' Now, it has already been abundantly proved that telepathy acts equally well, and perhaps better, when the idea transmitted is not present in the normal consciousness of the agent, and further, that it is not necessary for the percipient to be under the influence of contiguous ideas; and, therefore, the author has not, as he supposes, adduced facts adverse to the telepathic theory, but, on the contrary, has advanced a gratuitous interpretation of the facts of telepathy; facts with which he does not show himself very familiar either, because a student of telepathy would not have hastened, as he believes, to attribute to this cause the phenomenon which he has observed. In fact, it does not even constitute an evidential case of telepathy, because, however little the visitant might be recognised by the normal consciousness of the percipient, nothing proves that he might not be subconsciously noted by means of overheard remarks by the father, forgotten afterwards by both.

After a brief reference to the cases instanced by 'Edina' in our issue of July 27th, this writer sums up his comments thus :—

These too hasty conclusions damage the Spiritualistic hypothesis as much as the *a priori* denials of those who are unacquainted with the facts upon which it is founded, and it would, therefore, be very desirable for the solution of the Spiritualistic problem if the activity of the studios might be concentrated on the research and discussion of facts which would offer more serious difficulties of interpretation as phenomena of the living.

While desiring to preserve that impartiality with which the 'Revista' has been fair enough to credit us, we may point out that we were not aware that so many things about telepathy had been 'abundantly proved.' We knew, of course, that a good deal about it had been abundantly 'said,' but the two words have entirely different significations. There is a kind of young person, enthusiastic, intelligent, and lovable, who visits St. Paul's once or twice, and then conscientiously begins to set his elders right on matters connected with its topography, although they may have been in almost daily association with its arrangements for over half a century. They are familiar with every cranny, from the base of the cross to the floor of the crypt; with every dimension, whether it be the diameter of the dome or the girth of a pier. But the young person is incorrigible. He has just carefully gone over the whole place, and, therefore— But we have no doubt 'Edina' will be able to put the feet of our youthful contemporary on a rock, and recall to his attention certain aspects of the question which he appears to have overlooked.

THOUGHT-TRANSFERENCE.

BY QUÆSTOR VITÆ.

In 'LIGHT' for July 27th, on page 357, 'Edina' says: 'Telepathy cannot account for the return of the five personages referred to, or the tests supplied on this occasion; while the Spiritual hypothesis is not only probable, but the only possible theory whereby we can account for their re-appearance.' He says again in the following number on page 370, after referring to a spirit message, written through a medium: 'This impels me again to ask the Psychical Researcher where the subliminal consciousness comes in here? Telepathy can hardly account for this, neither will unconscious cerebration; in short the Spiritual hypothesis is the only one tenable in accounting for this manifestation.' On page 365 of 'LIGHT' for August 3rd, an account appears from an Italian journal, of automatic writing, followed by the remarks: 'Mons. Bonatti is very particular in weighing all possible normal sources of supply in regard to these (to him) strangely convincing phenomena. But why he should choose such a long roundabout way as telepathy to explain the matter seems, after all, the chief mystery.'

Though not a member of the Society for Psychical Research (and differing from their conclusions, while appreciating their valuable work), I may yet claim to be a psychical researcher; and, as such, beg to be allowed to reply to 'Edina.'

Spiritualists apparently infer that thought-transference occurs only between embodied spirits, and that when the latter become disembodied the same term ceases to be applicable to their communion with spirits still in the body; that some other term must be used to designate the latter process. Inasmuch as thinking is essentially a spiritual process, or the process of a spiritual principle, I fail to appreciate that objection. The thought-process, whether considered in embodied or disembodied spirits, is the universal in process; it is the absolute reflecting itself through its selves; it is the eternal dialectic by which the (to us) unmediated and undifferenced universal becomes immediately immanent in and to its units (mediates itself in a permanent flux) and thereby differenced into distinctive moments or units of thought. Thought-transference is therefore but another term for mediacy, or the mediation of the universal to and through its selves.

It is well known that thought contains time and space, *i.e.*, transcends them, which is the *rationale* of thought-transference between embodied spirits. But inasmuch as knowing and being (or thought and life) are inseparably inherent, thought-transference implies concurrently a vital-circuit or life-process or life-current. This life-current which is the vehicle of thought-transference between embodied spirits is invisible to sense-perception. It follows that it consists of life, not in physical mode, but in psychical mode or degree, and consequently that thought-transference is a faculty pertaining to the psychical degree of the self. It is evident, therefore, that when the self sheds its physical organism and comes to exist in the psychical state, this faculty must still persist, and indeed, being a psychical faculty, it is probably developed and intensified in that state.

It will be seen, therefore, that the theory of thought-transference does not exclude the Spiritual hypothesis; on the contrary, the Spiritual hypothesis is its necessary pre-condition.

Certainly neither unconscious cerebration, nor sub-conscious memory-presentations from a submerged stratum of the self can account for the phenomena in question. But I venture to suggest to 'Edina' that the subliminal consciousness *does* 'come in here.'

It is psychical phenomena that are in question, and subliminal is but a generic term for intra-normal degrees of consciousness; *i.e.*, those modes or degrees which are within our normal empirical, or sense-related consciousness; and which constitute clairvoyance, &c., &c. To designate these more direct modes of perception as 'below the level' of sense-perception is certainly open to objection. 'Intra-normal' may, perhaps, be more satisfactory.

That this mode of perception is involved is evidenced from the fact that our senses do not perceive the life-current which accompanies the process of thought-transference (and which is visible to spiritual perception), though we have to admit that thought is transferred. It is transferred by a process in psychical degree or mode (or even yet higher or inner to that),

and acts upon the equivalent stratum or degree in the recipient, which responds. The experience is in most cases limited to that degree of the self which temporarily, under such stimulus, functions empirically, the normal consciousness remaining quiescent, constituting what we call trance. In some exceptional cases, the recipient inner stratum transmits the message out to the normal consciousness by a process of which electrical induction may be cited as an illustration, and the experience comes into the normal memory of the person.

But the subliminal consciousness comes in here as an essential condition of the process. It is not the normal consciousness of the self which responds to psychical stimuli; it is the subliminal (*i.e.*, psychical) stratum which responds, and no psychical experience is possible in men in whom that degree has not evolved. Reciprocating psychical consciousness in the recipient is, therefore, the pre-condition of psychical relations. There are further degrees in microcosmic man within the psychical, which may be developed (by the action of conscious beings in the equivalent state, or sphere, in the macrocosmic universe) into consonant or concordant responsiveness. Whether such experiences are transmitted out, or induced down, to the lower octave of our normal consciousness or not, is a question of further development in the sensitive.

The number of degrees functioning in the recipient instrument condition its possible responsiveness, just as much as the state and range of a piano condition the harmonies which may be expressed through it by a musician. But a better illustration is afforded by a multiplex-telephone, which has recently been invented, in which twelve telephones, attached to one circuit, record individually messages transmitted on the note, or pitch, to which they have been made to respond, though all the twelve notes are contained in the one circuit or current which flows through them all.

It is evident that thought-transference could not exist without transmitters occupying psychical, spiritual, or angelic states or planes. Therefore the Spiritual hypothesis is a necessary element therein. But thought-transference is an equally necessary element in order to account for the *process* of the transmission of messages from spiritual planes to this one.

The Hegelians have dealt with this question in its most comprehensive aspect, and have clearly demonstrated that existence implies both self and not-self; that the one inevitably entails the other; that without the one the other could not be; also that thinking implies relation or mediacy or dialectic. And this mediacy is really identical, I say, with what the occultists call the life-ray or life-current, and the Swedenborgians influx, and the Psychical Researchers thought-transference, and Christians revelation (but the quality of the revelation depends primarily on the conditioning responsive degrees functioning in the receiving instrument, and, secondarily, on the state or sphere occupied by the transmitter in the macrocosmic universe).

It is necessary here to remember that while our basis as units rests centrally in the universal, and the universal consequently is directly immanent, yet our present stage of becoming is not central, but circumferential. Our consciousness functions in its most external degree; or the dialectical circuit, while mediating centrally, re-acts perceptually in the subordinate degree, or mode, or stage, which we occupy in the great circle of becoming. If our inner being has evolved and functions consciously in one of the inner degrees between our centre and circumference, then conscious relation may occur in and through that inner, intermediate degree. Other beings in the equivalent or correlated inner state, or sphere, may then commune with us by thought-transference, which will constitute an indirect mediacy or dialectic, or revelation, as compared with our central basis, through which we rest in the universal, through which it mediates itself to us.

In other words, as we ourselves relate things external or subordinate to us by our sense-relations, so we may be taken into relation by beings in inner, transcendent states, to whom we, in turn, are subordinate. In both cases the relation entails perceptual reaction; in the former the relation is presented from without, and constitutes normal experience, in the latter from within, and constitutes revelation. And, if the equivalent degree of being in ourselves is sufficiently evolved, we may become conscious of being so taken into psychical relations, and of the dialectical content communicated, or determination entailed; during which process the central mediation of the universal still remains our permanent basis therein.

(To be continued.)

A HEALING PHYSICIAN.

ADDITIONAL NOTES BY 'EDINA.'

With reference to the article published under the above heading in 'LIGHT,' of August 3rd, it may interest some of your readers to know that Mr. A. A. K., the chemist there referred to, has had his attention directed to the subject, and has since that date communicated both with the Editor of 'LIGHT' and myself on the matter. The result of his communications is to the effect that about twelve months ago he saw the new patent specific, referred to in the article, advertised for the first time in a paper which circulates among business people like himself; that he was struck with its originality, and wrote to Boston, U.S.A., asking to be appointed sole agent for it in the United Kingdom; that his request was thrice refused; but ultimately, 'because of his importunity,' he prevailed, and is now the sole person in Great Britain authorised to sell this new specific with what I may designate as the 'incomprehensible title.' Since receiving this communication from the chemist in A., I have had a letter from an experienced psychologist, resident in the South of England, with whom I frequently correspond as to occultism, and he has desired me to ask Professor Sandringham the following four questions:—(1) Was it through an advertisement in an American paper that his attention was drawn to the specific? or (2) Was it through the chemist's advertisement in an English paper? or (3) Was it through reading the brain of Mr. K.? or (4) Was it through the Professor becoming acquainted with someone who had derived benefit from the medicine?

This letter was received by me, while residing in the country, on August 26th, and duly placed by me in the note-book (as formerly). To-day (August 28th) the Professor controlled the medium, and wrote me a short message, in which he explains that, having been at Kendal (his alleged birthplace), he had occasion to pass through Yorkshire, and, as is often his custom when 'on this plane,' he, in passing through the village of A., looked into the chemist's shop there, and inspected the drugs, and, as he puts it, 'analysed the ingredients on the premises'; and the message then goes on to say, 'There I saw the specific referred to. I thought it very good, though expensive; so, after a while, I wanted to see how matters stood with (name of patient), as she had asked the medium twice, and I therefore prescribed the article. The medium was rather curious about it, and, of course, did not hear of such an article. So this is all the information I can give you. My medium does not know anything about medicine or anything connected with it; and I always give her' (I presume here he means prescribe) 'plenty of articles unknown to her or her friends, and it would not strike her to copy any document and put in scrawl in my place as a spirit communication. And now I conclude my note with kind regards. Yours sincerely, PROFESSOR SANDRINGHAM.'

Although the Professor's mode of expressing himself is on this occasion a little peculiar (chiefly, I think, because the medium was interrupted during the writing of the message), the meaning of the message is pretty obvious, and I certainly confirm his view of the medium's incapacity, or, rather, disinclination, to copy documents or search out for anything under the sun. Naturally of a very lymphatic disposition, her total loss of hearing at the age of nine has certainly not tended to brighten her faculties, although her placid temperament keeps her entirely free from mental excitement, worry, or dread at the many wonderful things she sees and hears on the 'other side.' You may take it, therefore, as an absolute certainty that the specific referred to was utterly unknown to us at the date of the receipt of the prescription.

Your readers may have such a thing as 'too much of the Professor,' and therefore I refrain from at present dilating on three recent prescriptions emanating from this source and sent by me to persons who have written to us under cover to the Editor of 'LIGHT.' When the results of the elaborate treatment and medicines there advised are sent to me (as I trust they will be), I may, with your kind permission, lay them before the readers of 'LIGHT.' Meanwhile you have the latest details regarding the incidents which followed on the publication of the article of August 3rd, and these appear to me to help to clear up some points which were still in doubt regarding the discovery of this valuable specific. As to the Professor's mission to Kendal or Yorkshire, it is not for me to say more than this: that from

the information given us by the medium he is still 'very active' in the pursuit of his beneficent profession on the other side, both through other mediums and also, I opine, through spirit influence, acting, it may be unconsciously, on members of his profession still incarnate. He is a 'very real person' to us, and we gratefully acknowledge his beneficial influence on the affairs and health of the household.

A METHODIST STORY.

In a very widely circulated Wesleyan magazine we notice a story which we condense for the benefit of our own readers, who will be glad to find that John Wesley's contact with the unseen world at least lingers amongst his followers:—

When the widow of the late Rev. David Cornforth was drawing to the close of life—a life of loved labour for God—she expressed a wish that some of the instances in which she felt she had been specially led by the Holy Spirit should be recorded, as an encouragement to others to put their whole trust in the Lord.

Mrs. Cornforth's maiden name was Elizabeth Collings. She lived for many years with her widowed mother and two elder brothers, in a house adjoining Portland-street Chapel, Bristol.

Miss Collings was associated in church work with the Rev. James Bundy, who was a class-leader and local preacher in connection with the Portland-street Society. He regularly visited the men in Bristol gaol, and often rode in the cart with those sentenced to be executed, that even on the scaffold he might point them to Christ.

Miss Collings became convinced that it was her duty to visit the women prisoners, and as her uncle, Mr. Tripp, was Mayor of Bristol, she obtained a note of admission from him, and visited the female prisoners every week, praying with them, and reading the Bible to them.

Her way to the prison led past a certain house, and every time she went by, Miss Collings felt a strong impulse to enter. Not knowing, however, who lived there, she shrank from intruding, and resisted the impulse over and over again as she hurried by the house.

One day, as she drew near, she saw a servant standing at the open door, and she seemed to hear an inward voice saying, 'Go in, go in.'

Passing the girl without a word, she walked along a passage, and, seeing a door exactly opposite to her, knocked.

Some one answered 'Come in,' and she entered.

A lady who was sitting sewing looked up in evident surprise.

'Madam,' said Miss Collings, gently, 'you must excuse my intrusion, but I believe it is the Lord who has sent me here. Is anyone in trouble?'

The lady burst into tears. 'Then the Lord has heard my prayers,' she exclaimed, 'the Lord *has* heard my prayers.'

Becoming a little calmer, she then explained that for a long while past she had been under deep conviction of sin, and knowing no one to whom she could apply for help and guidance, she had been earnestly and constantly praying that God would send one of His servants to her aid.

After some years of happy and successful work in the church, Miss Collings experienced a severe trial. Her beloved mother was taken from her, and for a while she was quite inconsolable. So heavy a weight seemed to rest upon her spirits that she felt but little interest in life and its duties. One intense craving filled her heart, and she constantly said, 'Oh, that I could see my mother *once* again.'

One night she had a dream, in which she saw her mother looking radiantly fair and happy.

'Oh, mother,' cried the delighted daughter, 'how I have longed to see you! now you will tell me all about heaven and your joy.'

'Oh, no,' replied her mother, 'I could not, I dare not, for if I told you of the joys of heaven it would unfit you for the Lord's work on earth. You would always be longing to be here, but if you are faithful and serve Him, He will one day come and bring you to Himself.'

Miss Collings related that she awoke seemingly a new creature, filled with fresh feelings and ardent zeal. She fully believed it had been more than a dream, and renewed her work in her class and her visits to the prisoners with deep and increasing interest.

Some few years after this, a certain Dr. Oxley, who lived in Portland-street, nearly opposite to Miss Collings, began to pay his addresses to her. He was a fine, handsome man, and, as he was in properous circumstances, her brothers were extremely anxious she should accept him, but this she could not make up her mind to do. As, however, the suitor would not take 'no' for an answer, and the brothers urged her to reconsider her decision, she agreed to do so, and, finding the constant encounters at the various meetings at the chapel decidedly embarrassing, Miss Collings was glad to accept the invitation of a friend to spend a few days in the country.

Dr. Oxley was a good man, an office-bearer in the Portland-street Society. There was no reasonable objection to him, but Elizabeth could not feel any affection for him. 'I did not feel there was any affinity between us,' she once explained. Anxious, however, not to make any hasty resolve, and knowing the strong wish of her brothers, she made it a matter of earnest and frequent prayer that God would guide her to a right decision.

One morning, while still in the country, she came down to breakfast looking very perturbed.

'What can be the matter?' asked her hostess.

'Well,' she replied, 'I have had a strange dream, and it was so very real I cannot forget it.'

'What did you dream?'

After a little hesitation, Miss Collings said: 'I dreamed I was in a strange sort of place, such as I have never yet seen. It was a church, and yet it was not a church, for though I could see arches and windows, and a roof above my head, beneath my feet there was short-cut turf like a lawn. As I was looking around, a gentleman advanced from behind a pillar, and a voice seemed to say to me, "That is your future husband."'

It was in vain that Miss Collings tried to shake off the impression she had received, and when she returned home her refusal of Dr. Oxley was very decided. Her brothers were very angry, and treated her so harshly that a kind friend of the family, Mrs. Irvine, invited the poor girl to join herself and husband in a tour through South Wales, which they purposed to make in their own carriage.

Miss Collings gladly accepted the invitation, and greatly enjoyed going from place to place and seeing the lovely Welsh scenery.

Arrived at Chepstow, Mr. Irvine took a furnished house, and Elizabeth agreed to stay a few days with her kind friends. Of course one of the first sights she was taken to see was Tintern Abbey, and no sooner had she entered than a strange feeling came over her. 'Surely,' she said to herself, 'I have seen this place before.' Like a flash the thought came to her mind, 'Why, this is the place of my dream!'

In her bewilderment, she lingered a little behind the others, and shortly afterwards was much agitated to see the gentleman of whom she had dreamed coming towards her.

He addressed her courteously, and said he had been requested to tell her that her friends had gone on to another part of the building. She soon rejoined them in company with the stranger, who was introduced to her as the Rev. David Cornforth.

After a pleasant time together, they all returned to Mr. Irvine's house, and in the evening Mr. Cornforth returned home without having paid Miss Collings any special attention.

A few days afterwards, Miss Collings decided to return home under the escort of Mr. Irvine, who was going to spend a Sunday in Bristol. She was just stepping into the carriage when a bell in the house rang.

'It is Mrs. Irvine's bell,' she said; 'I will run up and see if she has thought of something else she wishes me to do for her in Bristol.'

On entering her friend's room she found the lady looking very disturbed.

'Oh, Elizabeth!' she exclaimed, 'I feel so nervous at the idea of being left here alone. Do stay with me till Mr. Irvine comes back.'

Miss Collings willingly consented.

A little later in the day the servant announced the arrival of the young minister who was to take the Sunday services and make his home meanwhile at Mr. Irvine's house.

'You go down and receive Mr. S., my dear,' said Mrs. Irvine, 'I do not feel at all well.'

Down went Miss Collings, and was quite taken aback to find Mr. Cornforth below.

'I see you are surprised to see me,' he said. 'But the fact is, Mr. S. was taken ill this morning, and sent to me to come in his place.'

Miss Collings could not but feel these coincidences were somewhat extraordinary; and during the time the young people were together they appear to have found they had many tastes and feelings in common. However, they parted without anything passing between them but ordinary professions of friendship.

But one day, soon after her return, Miss Collings had a strong impression on her mind that she would that day receive in writing an offer of marriage from Mr. Cornforth. As she was going out for her usual walk, she said to her servant, 'If a letter comes for me before I return, please take care of it'; but she was almost frightened when, on her return, the servant met her with a smiling face, and 'Here's your letter, miss,' especially when, on opening it, she found it *did* contain an offer from Mr. Cornforth.

After deep and prayerful consideration, she wrote her acceptance. The news so exasperated her brothers that she was glad once more to take refuge with the Irvines, who had now returned home; and in about four months' time she was married from their house.

In all the perplexities attendant on the duties of a minister's wife, Mrs. Cornforth knew where to obtain the wisdom which is given 'liberally' to those who ask for it aright. She felt God had signally guided her in the matter of her marriage, and in 'everything with prayer and supplication' she made known her requests unto God, and realized the truth of that precious promise, 'He shall direct thy paths.'

Mr. and Mrs. Cornforth returned to Bristol, close to her old home and Portland Chapel. The house in which she first lived subsequently became part of the latter building, having been added to it in course of enlargements. She soon commenced a class, and was a true *leader*, ever bringing her members near to the Saviour, and presenting them one by one at the throne of grace as she daily prayed for their welfare.

One night one of her members said, in giving her experience:—

'Every day, just about eleven o'clock, I feel a remarkable drawing to prayer, so that if I cannot leave what I am doing and go to my room, I feel impelled to lift up my heart in silent petitions, and I feel—oh so full of peace and joy! but I cannot explain it.'

'But I can explain it,' said her leader quietly. 'That is the hour when I always pray especially for you.'

When on her death bed a Christian friend visiting her said:—

'Dear Mrs. Cornforth, you are drawing very near to the heavenly world; have you any special word to leave us who must remain behind?'

'No,' said the dying saint, 'no special message except this, "Ever faithfully obey the monitions of the Spirit."'

RECEIVED.

- 'The Humanitarian,' for September. (London: Hutchinson and Co. 1s.)
- 'Annales des Sciences Psychiques.' No. 4. (Paris: Baillière et Cie. 2½ francs.)
- 'Lyceum Banner,' for September. (London: J. J. Morse, 26, Osnaburgh-street. 1d.)
- 'Spiritual Review,' for September. (London: Horatio Hunt, 113, Edgware-road. 6d.)
- 'Literary Digest,' for August 24th. (New York: Funk and Wagnalls. 10 cents.)
- 'The New Age,' for August. (Edinburgh: Alexander Duguid, 25, Springwell-place, Dalby-road. 4d.)
- 'Modern Astrology,' for September. (London: 1 and 2, Bouverie-street, and 9, Playdell-street. 6d.)

WE are glad to see that cremation is making way in New England. The President of the New England Cremation Society lately gave the following statistics of cremations in America:—In 1885, 36; 1886, 119; 1887, 125; 1888, 199; 1889, 262; 1890, 363; 1891, 464; 1892, 575; 1893, 677; 1894 (eleven months), 876. In America there are seventeen crematories.

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SPIRITUALISM AND CHRISTIANITY.

We are not only willing to admit but are really anxious to assert that Spiritualism is, in the main, neutral as to Creeds; and that Spiritualists may vary as much in their opinions as—the spirits. At the same time, there are stages or grades, and we are prepared to say that at the advanced stages or grades the Spiritualist becomes emancipated from theological finalities, and perceives that the heavenly inspirations never cease, that 'revelation' is cumulative, and therefore that a set of dogmas given once for all cannot be admitted as a bar to inquiry, revision, change.

In short, the higher Spiritualism—what we may call the spiritual Spiritualism—teaches that the main fact is the human spirit itself, the receiver of unceasing inspirations, and the channels for ever fresh revelations. Without denying spirit communications, or, let us say, divine communications, in past ages, we are bound to keep the doors as wide open for God as we lately said we ought to do for man. It is precisely this truth which Mr. Raupert seems to lose sight of: and yet it is vital. He and others are fond of disparaging human freedom as cutting us adrift, and exposing us to the vagaries of an ill-illuminated mind, and the driftings of imperfect personal moods; and therefore he would fasten us to the immovable pier, which he calls 'The Historic Faith.' But our friends do not seem to see that in so far as they succeed in doing this they close the mind and spirit against the invitation to 'sail the open seas with God,' as Emerson said. And, in truth, if they fully succeed, and make the fastenings perfect, they make movement impossible. True, we do all need deliverance from our imperfect selves, but that deliverance can only come by surrendering ourselves to a living God who speaks and leads to-day. That is the vital truth of spiritual Spiritualism.

Mr. Raupert says that the rightly-guided man is always being brought 'into bondage to facts and truths.' Certainly: but that would be impossible under the method he recommends. If the man of science tied himself to 'The Historic Faith' of past astronomies, geologies, and chemistries, how could he move? And, if we tie ourselves to 'The Historic Faith' of a so-called Apostles' Creed, how are we to advance to the new and clearer, to the broader and higher, facts and truths? Of 'The Incarnation,' Mr. Raupert says that 'it is just from Spiritualism, with its teaching respecting the spirit body, that we might expect support, on natural grounds, of this important doctrine of Revealed Truth.' Assuredly, and we are ready with that support, but not to a 'Revealed Truth' which is an ancient finality, admitting of no revision, and amenable to no further messages from above. We are ready to support it 'on natural grounds'; but 'natural' always involves repetition and continuity.

Mr. Raupert assures us that this 'Historic Faith' is sufficient, and 'appeals to the normal instincts and experiences of the complex human consciousness.' We are unable to see it. On the contrary; we see clearly enough that the old dogmatic system, now baptised 'Historic Faith,' is sullenly overwhelming the Christian Church with obscurantism and confusion. Take the very Creed which Mr. Raupert says is the best summary of this 'Historic Faith,' the Apostles' Creed. Does that doctrine of Christ's birth from a virgin 'appeal to the normal instincts and experiences of the human consciousness'? Or does that theory of the resurrection of the body save floundering man from himself, and give him the peace of blessed certainty? Mr. Raupert bids us be humble. We are trying to be. He says, 'A Christian constantly asserts that, with his present powers of perception, he can only discern and understand in part—can only at best see "as in a glass darkly." He is content, while obeying the promptings of his heart, to acknowledge the limitations of his intellect.' But this makes for our view of the matter. Possibly—very possibly—we only 'understood in part,' and saw 'as in a glass darkly' when we imagined that the 'Historic Faith' was a perfect revelation of God; as indeed Mr. Raupert asserts, when he says, 'The higher truth came; the character and personality of the Deity were fully revealed, and in that revelation the mind found rest.' But, as we have already pointed out, the mind has not found rest; and that which Mr. Raupert says was given as a bed on which we were to sweetly rest, has turned out to be a bed of nettles for the mutual stings of a hundred fighting sects. But where are 'the character and personality of the Deity fully revealed'? Surely not in the Old Testament; and we are still disputing about the meaning of 'damned,' and 'everlasting fire,' in the New.

But we are asked to see 'the entire reasonableness of these views' of Mr. Raupert's because Mr. Gladstone has written a paper on the 'Atonement,' and because Mr. Balfour has sent forth a book on the 'Foundations of Belief': and he thinks that 'the best and maturest thought of this age is manifestly in favour' of his views. Shall we begin to cite names as men once used to fling texts at one another? It is unnecessary, but we may at all events go so far as to cite James Martineau and Herbert Spencer as a very fair set-off to Mr. Gladstone and Mr. Balfour; and, in truth, Mr. Gladstone's Paper was chiefly notable as showing his contempt for the 'Historic' view of the Atonement, and Mr. Balfour is much nearer to Herbert Spencer than to Augustine or any 'Historic' theologian.

One more point. Mr. Raupert keeps insisting upon 'The Incarnation.' Alas! how easily are we drifted off on phrases! We are told, at the close of his letter, that 'the denial of the Incarnation of Jesus Christ' is 'a characteristic of Spiritualism'; and yet, in the earlier part of it, he says, 'Modern research has shown that a true incarnation takes place when a human being is born; it is therefore reasonable to believe in the Incarnation of Jesus Christ—a Divine Person appearing in the world for a specific end.' Now what is the only reasonable link here? When a child is born in London, says Mr. Raupert, 'a true incarnation takes place.' We all admit it. 'It is therefore reasonable to believe in the Incarnation of Jesus Christ,' he adds. We all admit it, if he abides by his link which unites London and Jerusalem. It would be superfluous to point out what follows.

THE MYSTERIES OF MEDIUMSHIP.

In our next issue we shall give the report of an Interview with our esteemed friend, Mr. E. W. Wallis, of Manchester, Editor of 'The Two Worlds.' The narrative will be accompanied by a portrait.

THE MYSTERIES OF MEDIUMSHIP.

BY OUR SPECIAL REPRESENTATIVE.

MR. JOHN SLATER.

(Continued from Page 416).

Last week I gave a number of quotations from American papers, with details of striking incidents recorded as having occurred at different 'exhibitions,' as Mr. Slater sometimes calls his meetings, in the United States, and I am now able to supplement these with some highly interesting notes taken by Mr. R. A. MacAllan at three of the public demonstrations in Cavendish Rooms, London, given recently by the same medium. The notes were kindly handed to me for publication by Mr. MacAllan, accompanied by a communication, in which he said :—

An inquirer for some little time past into Spiritualism, I can only give my own experience. I carried away with me a full and abiding sense of spiritual companionship, for which I sincerely thank Mr. Slater, and which, through his powers, I have been enabled to exchange for the cold materialism of so-called freethought.

The cases are given in order of their occurrence, but it has not been considered necessary to separate the different evenings.

'There is a most persistent little spirit here, who bothers me. He does not bring a very good influence with him, and he says he won't go away until I do what he asks. Do you know anyone of the name of Emma?' turning sharply to a young lady sitting on his right, who shook her head in reply. 'Perhaps you think I mean someone who is dead, as you call it. In this case it's a living person. Why, it's your mother. Isn't her name Emma?' Surprised assent from the lady. 'Well, the little spirit says his name is Willie. Hadn't you a brother Willie?' 'Yes.' 'Well, he sends a message to his mother, and he wishes her to understand that he is not dead, but is very often near her, and she is not to worry about him at all.'

Addressing a gentleman right in front, Mr. Slater stated that his wife was there, and after a test about a wedding ring, he came down from the platform, took the gentleman's hand in his, and sang part of a song in German. When he had finished, the gentleman so favoured stood up, and with considerable emotion stated that this very song was one which he used to sing to his wife when she was ill, a statement which was corroborated by two ladies who accompanied him. Mr. Slater says he knows no language but American.

'There is a spirit here who died from an accident to his limbs. He comes to you,' pointing to a lady. 'Do you know who it is?' She shook her head. 'Why, yes, you do. It's your brother Aleck, who was burnt. Now do you remember?' The lady at once replied in the affirmative. 'Well, he says you have a baby picture of him. Is it so?' 'Yes.' 'And that sister Mary is not to trouble about that house. She will be helped out of it. Do you understand what I mean?' 'Yes.' 'That's all right. Well, he is also talking about Dunny. Do you know who he means? He says it's a nick-name for Duncan Dunbar, and you are to leave him alone and not to have anything to do with him. He'll do no good.' All this was quite recognised by the lady.

'Robert Johnston, Robert Johnston; does anyone here know that name?' 'Oh, yes!' came from a lady in black. 'Well, he sends a message about a ship, and says your son is all right, and you are not to worry about him.' 'Oh, thank you, thank you,' the lady interjected. 'R. J. says your boy has written; that he is his uncle, and that he was himself on the same ship.' Again a heart-felt response in the affirmative came from the lady, from whom a load of care seemed lifted. She explained that, not having heard from her son, she feared the worst, but now she felt comforted and reassured.

'Your husband is here, madam,' he next said to a lady, and gave some interesting details as tests. 'He says you have a photograph of him—one of six which he had taken—and that

you were looking at it this afternoon, after tea, at which you only had one cup of tea, and a small piece of bread and butter. You still have his watch. It was bought in Jersey City, when you lived at 170, Grand-street.' All this was punctuated by nods in the affirmative from the lady whom he addressed.

Placing his fingers inside a lady's glove, which he had picked off the table, he said, 'Who owns this glove?' A lady said that she was the owner. 'I get the letters G. M. B. in connection with this. Do you recognise them?' 'Yes.' 'Well, this is not the glove you intended to wear this evening; but you were in a hurry, and in pulling your glove on you tore it across. Let me see, there were one, two, three, four, five, six buttons, and you tore it right across at the third button. Is that so?' The lady in question smilingly acknowledged that all he had stated was quite correct.

After having given some tests to a lady, he suddenly said, 'You'll have an offer in July. Don't accept it, but wait till August, when you'll have another offer, which you will accept.' There was a titter at all this, as the audience seemed to infer that it was an offer of marriage. He explained, however, that the lady had a house to sell, for which she wanted £600; that in July an offer would be made, but that if she waited till August she would get the full price she required. All this was readily understood by the lady whom he addressed.

'Before I go away I want to say something to the lady with the rose down there,' pointing to a lady who was sitting in the centre of the hall. 'I get the letter B. in connection with you. It's Bliss; and I also get Forest Hill, whatever that means.' It was a message from a spirit friend bearing testimony to the worth of Mrs. Bliss's mediumship, and reminding her that her position now was very different from 'the old struggling days.' Needless to add that all this was highly appreciated by an audience to whom Mrs. Bliss was no stranger.

Raising a glass of water to his lips, he suddenly paused, and said, 'I get a curious sensation in connection with a glass.' Then pointing to an elderly lady at the back of the hall, he told her that her mother was there, and that her life had been shortened by something which had been given to her in a glass. As this looked like poisoning, the lady in question got up to repudiate such an interpretation, and said it was the doctors. 'Quite so, they gave it with the intention of doing her good, but it had a contrary effect.' And then followed a most striking test. He said that when the lady's mother had been put in the coffin, her hands had been placed in the usual position, but that on the next morning, when her children went to view the body, one hand had moved right away from the other, just as if she had been yet alive. This was caused by the action of the powerful medicine, which affected the rigidity of the muscles of the arm. Full of wonder at the recalling of such a strange and pathetic remembrance, the lady said it was 'perfectly true.' Then followed messages from her son, Thomas, and granddaughter, Florence, with a host of details, all completely recognised. Finally, she asked if Mr. Slater could give her mother's name, whereupon he said 'Yes; it is Bessie, and it sounds like Ellen. Now, I've got it—Elizabeth Helen Bellingham. She was an active, bustling woman, fond of making soups and pies, and didn't care for servants. She used to say that she could do the work herself in the time it would take to give instructions.' This was also declared quite correct by the surprised and delighted lady.

To a young lady, whom he declared to be quite as mediumistic as himself, but who, he further said, was developing herself with difficulty owing to the opposition of her parents, he said he got the letter 'A.' 'Alice is the name, and you were named after some one now dead.' This the lady denied. 'Yes, you were. You were named after Alice Hunt. Isn't that so?' Admitted at once.

Addressing an elderly gentleman, on whose countenance care and trouble had placed their signatures most distinctly, he said that he was rapidly approaching the consummation of a fault committed by him when working in 1852 in the silver mines of California. Stating that he got the name of John Lowenthal in connection with him, he further added that great happiness was in store for him—much greater than he could describe. More was said, all of which was gravely acknowledged by the gentleman to whom the tests were given.

To a lady, after giving her the initial T, he said she was troubled about a name; she had written a book, and had given it a certain title, but was in doubt as to its suitability. Several other titles had been suggested by friends, but his counsel was, to keep that which she herself had selected, and all would go well. He further told her that she left her house at twenty minutes to seven, in a flutter for fear she should be late. All this was smilingly admitted to be correct.

In many of the tests given it was noticeable that Mr. Slater was not much concerned with the audience, provided he made himself intelligible and clear to the person whom he addressed. This was especially the case with private matters, and frequently he made statements with hidden meanings, which were quite understood by the person to whom he spoke, but were Dutch to the general company. For instance, he told a gentleman that a spirit friend present would 'assist in a matter which has lain in abeyance these last thirty-two years. It was in connection with a life assurance of £10,000, over which there had been trouble with lawyers.' This was easily comprehended by the person who received it, and yet was outside the grasp of the other auditors.

To a lady, whose father was present in the spirit, he gave the initials 'W.W.' On being asked if he could give the name, he replied, without hesitation, 'William Williams.' This was quite correct.

Another lady was told, 'You can relieve your mind as to one about whom you have wondered if he will ever speak.' As this was rather enigmatical, we were told that the lady in question had a son fourteen years old, who had something the matter with his speech, but the father's brother, who was in the spirit world, was watching over him, and although the doctors were unable to make the boy speak properly, she could rely that when he reached sixteen years he would be all right. The effect of this on the mother can be easily imagined.

'There's a spirit of a Spaniard here. He comes to you. He says he was your husband.' Then followed a close description, all the details being recognised. 'Can you give me his name?' inquired the lady. 'Yes. Dawson, Dawson —' 'It's very near,' she interjected; 'his name was Danson.' 'Yes,' said Mr. Slater, 'his name was John Danson Martinez, and he tells me of the jolly times you used to have together.'

'Do you recognise the number 15?' This was said to a lady, who said it was the number of her house. 'Yes; 15 Pem—15 Pem—15 Pemberton something, Upper Holloway.' Again correct.

'I've a message to you from one whom you knew very well, but whom you never saw. Do you know Percy Rogers?' The lady to whom this was addressed immediately explained that her husband had been an officer on board a ship, that Percy Rogers was on the same vessel as chaplain, and that her husband, in his letters, used to write a great deal about him; so that although she never saw him, she yet felt they were friends. Mr. Slater then stated that Percy Rogers was accompanied by Captain Pim. This name also was at once recognised by the lady.

'Haven't you been talking to-day about someone who is a little strange here?' pointing to his forehead. The lady addressed did not remember. 'I never make mistakes,' said Mr. Slater, and jumping off the platform, he walked down to the lady and seized hold of her hand. 'Yes, you have; can't you remember? It is someone who is in an asylum.' The lady then caught on to the true inwardness of the matter, and admitted that it was so. 'Well, the gentleman will come out all right on September 16th next. There's been some trouble over an hotel, hasn't there?' The lady's face was a sight at this latter reply, but she seemed highly pleased.

The foregoing all occurred at the Cavendish Rooms. The following incident, however, which occurred under very different circumstances, is worth relating:—

Mr. Slater, on a visit to the house of a prominent Spiritualist in the suburbs, was sitting chatting with some half-a-dozen people in the garden, when he seemed to go suddenly under control. Turning to one of the party he said, 'Years ago, in this garden, I shook my fist in your face and said in anger, "You

have wronged me, but I will be even with you, either in this world or the next." I was in a passion because of something said in your paper about me. I wish to say I am sorry I did that. I misjudged you, and I see now that the reference was not to me at all. I see many things now in a different light from what I did when among you; but I, too, was often misunderstood and misjudged, for I did my best according to my light. I am J. B.' The scene in the garden thus referred to had been forgotten, but was clearly brought back to recollection by this striking reminder on the same spot, and the gentleman spoken to at once acknowledged that the words now repeated were the same that were addressed to him by Mr. B. on the occasion recalled.

THE VISION OF A CATHOLIC PROCESSION.

REPORTED BY MR. W. ESPINASSE.

COMPARED WITH THE RETROCOGNITIVE EXPERIENCES OF 'MISS A.'

The vision of which an account is given by Mr. W. Espinasse in your issue of June 8th is, perhaps, unique of its kind, as combining what the Society for Psychical Research would call 'Visual and auditory hallucinations,' as manifest to two independent witnesses at the same time. Were evidence on the subject of the phenomena of Spiritualism what the Press and the public really want, the evidence of the reality of this vision would be overwhelming. The real position is that the Press and the public absolutely refuse to listen to any evidence on this subject, though it exists in overwhelming abundance.

But for those who will listen to and examine evidence I should like to recall the extraordinary phenomena attending the visions of 'Miss A.' reported in the 'Proceedings' of the Society for Psychical Research for December, 1892. These visions seem to me of a character closely resembling the vision seen by the nephew of Mr. W. Espinasse; and evidence of the *bona fides* of the percipient is peculiarly strong, as corroborated by people of the highest character and position, who could have no conceivable object in relating anything but the exact truth.

Sir Joseph Barnby, the well-known musician, writes as follows:—

'I was invited by Lord and Lady Radnor to the wedding of their daughter, Lady Wilma Bouverie, which took place August 15th, 1889. [After describing other manifestations which took place with regard to Miss A., he says] Two days after the wedding I was driven by Lady Radnor and Miss A. to play on the organ in Salisbury Cathedral. I was much interested in the instrument, and became absorbed in my playing. At the end of two hours I joined the ladies, who had been sitting in the body of the vast church. On our drive back to Longford Lady Radnor asked Miss A. why she was so silent and thoughtful, to which Miss A. answered: "I have had such strange experiences in the cathedral whilst Mr. Barnby has been playing."'

This was Miss A.'s statement as to what she had seen on this occasion. She had beheld vast processions of gorgeously apparelled Catholic ecclesiastics, with jewelled crosses carried before them, gorgeous canopies and baldacchinos held over them, and clouds of incense filling the place. Amongst the dignitaries was one who came near and gazed at them with a singularly sad expression of countenance. On being asked why he looked so sad, he said: 'I have been a great sinner. I was greatly responsible for the beheading of Anne Boleyn. What adds to the sadness of it, her father and I were boys together, and our homes were in close proximity to each other.' On being asked his name he replied 'My name is John Longland.' On being further questioned he said 'Mr. Barnby's music brought me here; I often hear it in Eton Chapel.'

Five months later, when Miss A. had left Longford, Lady Radnor found a book in an old lobby cupboard there, and in this book, long, thin and worm-eaten, she found recorded that John Longland had been Dean of Salisbury in the reign of Henry VIII., and also that he had been translated to the See of Lincoln. This was sufficiently extraordinary, but Sir Joseph Barnby, to whom Lady Radnor communicated what she had found in the old book, wondered what connection John Longland could have with Eton. But Lady Radnor said she had told all she knew. Thereupon Sir Joseph said, 'I wonder if he is mentioned in Maxwell Lyte's "History of Eton College."' In this book John Longland was mentioned on pages 103 and 124 as having been Dean of Salisbury, and confessor to King Henry VIII. He was soon translated to the more dignified

See of Lincoln, which carried with it the appointment of Visitor to Eton College. Many other details are given, but I need only say that by his will he left money for a requiem Mass on each anniversary of his death, and gave instructions that his heart should be buried before the holy altar in Lincoln Cathedral, and his body in Eton College Chapel. All this was done. His grave at Eton was covered by a magnificent brass, now destroyed. 'Here then,' says Sir Joseph Barnby, 'is the explanation of his connection with Eton and his love of music,' shown by large donations to the 'queere' at Lincoln.

Lady Radnor, in a separate account, speaks of the communication from John Longland having been given first in what is known as looking-glass writing at Longford. He spoke of his distress at having been instrumental in procuring the divorce of Catherine, and marriage of Anne, &c. (p. 506). Inquiries having been made at Eton and no tomb of John Longland found, it was thought Miss A. had been misled. 'But next time,' says Lady Radnor, 'he came at the Cathedral, announcing his presence by raps.' 'Who are you?' 'John Longland.' 'What were you?' 'Dean of Salisbury.' The following notice was found on February 24th, 1890, in Britton's 'History of Lincolnshire,' p. 623: 'John Longland, Dean of Salisbury, was consecrated May 3rd, 1521. A man of learning, but generally blamed for taking advantage of his situation as Confessor to Henry VIII. to promote the divorce between that Monarch and his Queen Catherine. . . . Dying at Woburn, he was privately interred in Eton Chapel.'

Be it noted that all this evidence as to John Longland was found after Miss A. had had communications from him; so unconscious memory is not the 'emanyetism' in this case!

Three more cases connected with Salisbury Cathedral may be added here, occurring August and September, 1880, and February, 1890, in the presence of Lady Radnor.

'The first time Miss A. went to the Cathedral she noticed standing in the door of the chapel opposite the "Cage" [or Hungerford Chapel] a monk dressed in . . . brown, with a knotted cord round his waist, a sort of lappet and hood . . . and carrying in his hands a brown rosary and cross hanging to it.

'Subsequently she saw a good many of these monks apparently filing out of the door of the chapel and back again, holding books and rosaries. The cross of the rosary was rather a peculiar shape.'

Lady Radnor adds, 'Miss A. has seen these monks nearly every time she has been to the Cathedral, and one gave his name one day by raps.' For a long time, however, the ladies thought the impression of seeing monks must be an hallucination, as the Bishop and head verger said no order of monks had been connected with the Cathedral. So this vision was not caused by expectant attention or suggestion, the *emanyetism* must have been of a different kind!

At last on February 23rd, 1890, Miss A. again saw the monks, and asked what order they belonged to; the answers were by raps.

Q. What Order do you belong to?—A. St. Francis d'Assisi.

Q. Do you mean Franciscan?—A. Yes.

Q. Did you live here?—A. No.

Q. Where then?—A. Palace.

'Having obtained this clue,' says Lady Radnor, 'on my return home I looked in Britton's "History of Wiltshire," and found on an uncut page that there had been a monastery of Greyfriars (Franciscans), at the south-east corner of the Cathedral (where the Palace and grounds are now), and that Bishop Poore gave them the land.'

More corroborative evidence as to the former existence of these Friars follows:—

'On February 23rd, 1890, Miss A. and I were in the "Cage," and she told me she saw a grand ceremonial taking place. There appeared to be a tall chair which obstructed the view down the choir, and gradually the place appeared filled with clericals and others, dressed in their best attire. Then she saw a tall, big man walking slowly up, dressed in red, with white and lace over it, something that hung round his neck all down to his feet of broad gold embroidery, and a broad sort of mitre or biretta . . . of beautiful embroidery.

Then there were three or four dressed very much like him, gorgeously dressed; and lots of little boys about, in red and white and lace—holding candles, books, &c. The whole place was very full of people, and it was evidently a grand occasion. After the principal figure had knelt in front of the chair—looking to the west for some little time—he stood up, and ten little boys lifted up the chair and carried it higher up, and placed it in front of the altar, still facing west. Then the principal figure walked up two steps and faced the east. (The whole of the arrangements of the altar, as Miss A. saw them, are quite different from what they are now. For that past

date Lord Radnor states Miss A.'s description was correct.) He had nothing on his head now. He knelt some little time, and then the most gorgeously dressed of the other figures placed something like a mitre on his head and retired, and the principal figure walked up to the chair and sat down in it, facing the congregation. Miss A. said she saw him later dead in a coffin, with the Winchester cross over him. She says he was tall, big, clean shaven, a little curling hair, and blue grey eyes.

Miss A. asked what she was seeing, and the answer came by raps.—A. The induction of Briant Uppa.

Then Miss A. said: There can't be such a name, it must be wrong. She tried again and got—A. You are wrong. It is Duppa, not Uppa. Brian Duppa.

Q. Who was Brian Duppa?—A. Chister.

Q. What was he?—A. Bishop here.

Q. When, or what was his date?—44-16. A. His researches could help you. Manuscripts should lie at Winchester.'

Lady Radnor says:—

'On returning home we were talking over tea, and I casually took up Britton's "History of Wiltshire," and said to Miss A., laughingly, "Now I will look for your Bishop." . . . The pages where the Bishops' names were, were uncut, sides and top. I cut them, and to our delight we found on p. 149: "Brian Duppa, or De Aphaugh, D.D. . . . tutor to Prince Charles . . . translated to the See of Chichester (Chister?), Bishop of, 1641 . . . deposed soon after by Parliament . . . preferred soon after the Restoration to the See of Winchester."'

The third case and others following are less noteworthy, though all these retrocognitive scenes and communications merit careful study. An amusing case is that of a scene of festivities, in the crystal, of persons in old-fashioned dress, followed by the words: 'Jolly Dick Scrope with his Prince, bluff Harry, at the wedding of his daughter Nell.' Asked where the scene took place the answer came very quickly, 'K R O Y (York).'

But not even the figure of Lord Strafford, vainly searching for a paper left for him by Henrietta Maria, impresses me so much as a communication from a poor illiterate soul, passing away by a fearful death and sadly seeking for his wife, 'pore Mary.'

On June 27th, 1891, Miss A. took pencil in hand.

'Much scribbling, and at last, very illegibly and many times, was written "Jack."'

Q. "Jack" who? Miss A. said. "I daresay Jack the Ripper, or something of that kind."—A. Jack Creasy.

Q. What do you want?—A. Help pore Mary.

Q. Where did you live?—A. (Very illegible.) Fillers (or) Tillers Buildings.

Q. Where?—A. Greenwich.

Q. Are you in the flesh?—A. No—flesh all burnt.

Q. Were you burnt?—A. Yes—*piche kill* . . . in Blackwall-rode.

Q. When?—A. Long—perhaps twenty month.

Q. Was it an accident?—A. Awful. Mister Lennard put us to shift the mixer. Bob Heal put the light for me; the pitch vat cort.

Q. What kind of works?—A. Abot.

Q. Were many killed?—A. I know nothin'.

Q. What help do you want for Mary?—A. Don't know nothin'.—Find her—and help her—ask after pore Jack Creasy's Mary.

Q. Is she at Greenwich? Can you give her address?—A. Can't tell, can't see—she was there.

Q. Where?—A. Fuller's (or Filler's) Buildings—bless you. Could get no more.

From the Registry of Deaths it was found Jack Creasy died from an accident on July 4th, 1889. Close inquiries in the neighbourhood of Messrs. Forbes, Abbot, and Leonard's tar-distilling works showed some verifiable, and some unverifiable, details with regard to the communication from 'Jack Creasy.' The verdict at the inquest after the death was 'Burns from ignition of vapour from a tar still, through defective condition of plant.' The works are commonly known as Abbot's—'Abot,' as Jack Creasy wrote. 'Piche kitl,' or kettle, would be his nearest approach to tar still. Now some people may say the information about the Bishops and the Earl of Strafford may have oozed telepathically through unopened and uncut books, or be due to an exaltation of the historical imagination; but no one can say that Miss A. and Lady Radnor were prepared for this communication from a poor burnt workman, too illiterate to give the details of his terrible story correctly. If the spirit of Jack Creasy did not communicate, what theory is admissible as an alternative?

I hope any reader who has not seen Mr. Myers' article on the subliminal consciousness, containing the experience of Miss A. and many other witnesses, will carefully read the same, for I

have only had room to give a most imperfect sketch. ('Proceedings,' Society for Psychical Research, December, 1892.) That there is some truth of overwhelming importance behind these experiences of hundreds of witnesses all over the world, I feel certain; but it seems difficult to construct any hypothesis as yet that is satisfactory.

New Westminster, British Columbia. ALICE BODINGTON.

'THE LUNAR PITRIS.'*

The twenty-sixth 'Transaction' of the London Lodge of the Theosophical Society is very curious reading. Its joint authors, Mrs. A. P. Sinnett and Mr. Scott Elliot, recapitulate, with additions, the story of Creation as told by Mr. A. P. Sinnett in his well-known 'Esoteric Buddhism.' The central idea of that system is the re-incarnation of one system of worlds in a succeeding system, each system being composed of seven planets, round which the 'life wave' travels, the planet of the seven on which the life-wave happens to be, being the only one visible to us. The Earth, Mars, Mercury, Venus, and all the other planets, have each their six invisible companions. That, at least, is the theory of Madame Blavatsky, who obtained her 'knowledge' from Mahatma Morya; but Mrs. Sinnett follows her husband's version, and her husband obtained his 'knowledge' from Mahatma Koot Hoomi, who told him that Mars and Mercury, although visible to us, belong to our 'chain' of seven planets; and although Madame Blavatsky in her 'Secret Doctrine' denounces this 'teaching' of Koot Hoomi's, Mr. Sinnett manfully sticks to his Mahatma—at least Mrs. Sinnett in this 'Transaction' sticks to Koot Hoomi's version.

In order to understand what 'Lunar Pitris' are, our readers must know that once upon a time, according to Theosophy, the Moon was one of a chain of seven living worlds; but the Moon and its companions ran their race and died, and their spirits, souls, or life-essences passed over into a new-born chain of worlds—one member of which we know as our earth; and the dead and shrivelled body of our earth's 'mother,' the Moon, continues to this day to revolve round its living daughter. The life-wave then passes from one globe of the new chain to another until it has gone round all seven globes, which act of passing on is called 'A Round,' and the whole life-time of a system like ours consists of seven of such Rounds. We are now in the middle of the fourth Round.

The process of Evolution, according to Theosophy, is continued from one system of worlds to another throughout the eternities, the 'men' who inhabited the Moon when it was a living world being more developed in many ways than we are at present, but less developed in some ways than we shall be when we have gone through all our 'Rounds.' Now, the 'Lunar Pitris' are the spirits or life-essences of the men of the Moon; and they, in ages long past, incorporated themselves in some mysterious way with the men of this earth.

Madame Blavatsky divided the Lunar Pitris into seven classes, three spiritual and four corporeal; but in this case also Mahatma Morya does not seem to quite agree with Mahatma Koot Hoomi; so our authors set about to 'try and arrange the Pitris as far as possible in a clearer and simpler catalogue, in accordance with information subsequently received.'

We must leave our readers to find out all about the Lunar Pitris from the 'Transaction' itself, as we have space only to quote from it the description of one of our ancestors of the 'Third Race'—for seven races of men develop in each Round; and we belong to the Fifth Race of the Fourth Round:—

He seemed to be a giant of about twelve to fifteen feet. His skin was not black, but dark yellow-brown. He had a long lower jaw, a strangely flattened face, eyes small but piercing, and set curiously far apart, so that he could see sideways as well as in front. He had absolutely no forehead, but a sort of roll of flesh where it should have been. The head sloped sharply backward and upward in a way difficult to describe. The arms and legs (especially the former) were longer in proportion than ours, and could not be perfectly straightened either at elbows or knees; the hands and feet were enormous, and the heels projected backwards in an ungainly way. The figure was draped in a loose robe of skin, something like rhinoceros hide but more scaly, probably the skin of some animal of which we now know

only the fossil remains. Another piece of skin was twisted around his head with bright coloured tassels of red, blue, &c., attached to it. The hair was short, the back of the head being quite bare, probably for the convenience of the third eye. In his left hand he held a sharpened staff of about his own height, and round his right hand was twisted the end of a long rope made of some sort of creeping plant, by which he led a huge and hideous reptile, somewhat resembling the plesiosaurus. The Lemurians actually domesticated these creatures and trained them to employ their great strength for useful purposes.'

All this is told with the same apparent good faith and unquestioning simplicity as in the case of other such items of Theosophical 'science,' as that the monkeys are the joint progeny of early men and the lower animals, and that the first races of men had no bones, but were huge, jelly-like creatures. But what makes it most difficult for an average Spiritualist to enter into the mental condition of those who really believe all these fantastic tales to be statements of actual facts is that not only are these tales given without the smallest intimation of how they were received, or what is the source of the information, but, moreover, there is evidently not the slightest suspicion on the part of the authors that anyone could be so unreasonable as to ask them how they came to 'know' all the wonderful things they narrate. It is true that the 'Book of Dzyan'—of which nobody ever heard before (or since) Madame Blavatsky quoted from it in her 'Secret Doctrine'—is given as the authority for the statement that mankind was at first propagated by fission, and afterwards sprang from 'drops of sweat,' and then came out of eggs; 'the egg-born' being, in fact, the Third Race, a specimen of which we have just had described to us. Surely such 'sancta simplicitas' as our latter-day Theosophists sometimes display must fill the dignitaries of the Church of Rome with maddening jealousy!

A PREDICTION FULFILLED.

As clairvoyance and psychometry are attributed by certain students solely to the action of thought-transference, the following prediction and fulfilment may prove that their theory only covers a portion of the ground, but fails utterly to explain a large number of well-authenticated cases.

First, as to the prediction:—

In the autumn of 1892, during a séance with my friend, Miss Rowan Vincent, after several clairvoyant experiments I asked if she could see anything of my future. She replied that I should live in the country, that I should be very intimately associated with a little child, and that, in connection with this child, she got very clearly the name of *Ernest*. This was incredible to me, as I am quite unaccustomed to children, of whom there are none among my relations, and I had no friends or acquaintances of the name of Ernest.

Now for the fulfilment:—

In the month of March, of the current year, I advertised for a home, and received over eighty replies. The very first letter I selected offered me the superintendence of a widower's home, and the principal duty was to be the care of his only child. Not until some correspondence had followed, and I had decided on accepting the post, did the signature of my correspondent's letters, viz., *Ernest*, awaken some association of ideas, and then at once Miss Rowan Vincent's prophecy of more than two years before flashed across my mind, and I realised that the *Ernest* of the prediction belonged to the father of the child and not to the child itself, as I had imagined. It only remains to add that I am living in the country, that my chief duty is the care of a little child, and that her father's name is *Ernest*.

Will any ingenious psychical researcher explain this by the theory of telepathy? All names of people and places will be given to the Editor in confidence. M.C.P.

THE grace of God forbids
We should be overbold to lay rough hands
On any man's opinion. For opinions
Are, certes, venerable properties,
And those which show the most decrepitude
Should have the gentlest handling.

—VANINI.

* 'Transactions of the London Lodge of the Theosophical Society. The Lunar Pitris.' By Mrs. A. P. SINNETT and W. SCOTT ELLIOT. (London: Theosophical Publishing Society, 7, Duke-street, Adelphi, W.C. Price 1s.)

NEW EDITION. 'A Scientific Basis of Belief in a Future Life.' By JOHN PAGE HOPPS. Sixpence. London and Edinburgh: Williams & Norgate. And all booksellers.

LETTERS TO THE EDITOR.

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

Christianity and Spiritualism.

SIR,—I have been greatly pleased to read lately in 'LIGHT' letters from various people not ashamed to profess Christianity (I mean faith in Christ as God and Saviour), and if you, who are so liberal towards those who differ from you, will allow it, I should like to greet them by expressing this feeling by means of your paper. I am sure that if more of us Christians could be made known to each other by such means, or by meeting, we should be greatly encouraged to find how many have been charged by their spirit-friends to 'stick to the old faith,' as I have been over and over again. Also, numbers would be added to the Spiritual cause if assured that they could gain thereby more and not less belief in Christ's power, and more strength to follow in His steps in daily life.

I hope, during October, to hold some meetings for beginners in Spiritualism at my flat in Bloomsbury (as I did last autumn); but these will be for the consideration of the subject from a distinctly religious and Christian standpoint, and for the development of the spiritual powers of those present. If any care to write to me for admission, I shall be most happy to consider their application, and to do what is in my power to help them. Will you be so kind, sir, as to allow the letters to be sent to 'LIGHT' office, as before, 'to be forwarded'?

When no professional medium is present, there will be no payments whatever. When a professional medium is to be present, a shilling each will be charged on entering the house, for the expenses of the medium, and without regard to phenomena, which may or may not take place at the meeting.

W.

The Ring on Mr. Husk's Wrist.

SIR,—I have read Mr. Oxley's letter on this subject with much interest, and quite agree with him that if the leaders of the Society for Psychical Research were really in earnest in this matter, they would make a ring the exact size of the one now on Husk's wrist and try if they could force it over any of their own hands as big as Husk's. If they took this trouble they would quickly discover the impossibility of the act; and I know by experiments that it is much easier to remove a tight-fitting ring from a wrist than to force the same ring over the hand on to the wrist.

When I say that the ring now on Husk's wrist, in its permanency there, is, so far as I know, *unique* in the history of this order of phenomena, Mr. Cooper and Mr. Oxley misunderstand me when they call this in question, and quote the case of a wooden ring which remained on Monck's wrist for 'two or three years,' and required to be sawn off.

My statement is that I have repeatedly asked through your columns to be informed if anyone knew of any iron ring, under occult conditions, having continued up to the present hour, and for ten years, on anyone's wrist?

In reply to my request, people have said they had *heard* of a similar case in America; but, so far as I know, no English or American observer has ever proved that any such case exists, and, therefore, I think I am justified in saying that, so far as I know, the Husk case is 'unique in the history of Spiritualism.'

Pitlochry.

GEORGE WYLD, M.D.

Cure of Curvature of the Spine.

SIR,—I think that the following facts will be of interest to the public, and in the hope that you will make them known through the columns of your widely-read journal I venture to send them to you.

One of my friends had been suffering for a long period with a spinal curvature, and all efforts to obtain any sensible alleviation had failed. I heard casually of several notable cures effected by Professor F. Omerin, and I went to consult him concerning my friend's case. He gave me great hopes of being able to effect a cure; but before undertaking the case he offered to refer me to a lady (Mrs. Steel) who was under his care for a precisely similar affliction. I begged him to arrange, if possible, that I should have an interview with this lady, and she kindly consented to receive me. She informed me that, many years ago, she met with an accident which caused so serious a curvature of the spine that the

ribs on both sides became so prominent as to present a horrible spectacle. Several doctors and specialists, including the famous bone-setter Hutton, were consulted by her father, her husband, and herself, and they all declared her case a hopeless one. In the course of time she became unable to move, and suffered great pain. At last she consulted Professor Omerin, and, almost in despair, she put herself under his care.

She informed me with every expression of gratitude that he not only has removed all pain, but that he has succeeded in getting the spine and ribs back almost into their normal position, and expressed the strong hope of being able to effect a complete cure. I saw this lady walk downstairs myself. She speaks of her cure as little short of a miracle, and I have accordingly told my friend to go to him in the fullest confidence.

I have sent you these particulars because I feel that so remarkable a case cannot be too widely known.

GEORGE WELLS.

Re-incarnation.

SIR,—I am a great admirer of the wise sayings of 'Tien,' and treasure many of them in my private booklets. Still, I feel bound to make a few remarks, as the result of Mr. Morse's late powerful address against the doctrine of Re-incarnation, which, I own, presents difficulties primarily to my own mind—difficulties, however, of no real importance to one sensible fully of his own fallibility. Mr. Morse reminds us of the immense consequence of evolution; and would assume that the last words spoken from the other side are the true accumulation of knowledge. This would be indeed difficult to disprove, seeing how evolution has elevated man in the scale of thought, especially since the days of the great and essential promulgator of evolution, Copernicus, who taught the new knowledge of the movement of the planets and infinity of space. Nevertheless, it is a stupendous assumption to attempt the annihilation, at one swoop, of the main doctrine of the Hindu; the Budhist; the Re-incarnationist Job; the Christian Churches with their 'Resurrection of the body'; the modern Spiritists; and the modern Theosophists. I think I may safely say that all or most of the Christian Churches assimilate 'the Resurrection of the body,' with the Re-incarnation doctrine of Job, xix. 26: 'Though worms destroy this body, yet in *my* flesh shall I see God.' Job evidently speaks here of his soul, which he assumes to be the abiding partner; so temporary flesh being, as it were, the temporary property of the soul, he writes of '*my* flesh.'

With regard to Mr. Morse's observation 'That the teaching of Re-incarnation had its origin in Europe during the present century through some mediums with whom Allan Kardec experimented,' I feel bound to remark that it was not until the year 1850 that Kardec and his mediums became acquainted; the Paris *furor* for table rapping at that period having been solely the result of that little queen, Katie Fox, having, at nine years of age, in the year 1848, given to the two worlds the key of communion the one with the other; and what is more, making such communion a common thing for the first time in the records of humanity. But it was in 1839 that the doctrine of Re-incarnation was first promulgated in Europe in a mediumistic point of view, eleven years before Kardec met his mediums.

The medium of 1839 was the late Duc de Normandie—the title he always maintained in France and England. He died in Holland in August, 1895, and was buried at Delft, where, on his tombstone, he is described as Louis XVII., King of France and Navarre, and Duc de Normandie, born at Versailles in 1785. He had been banished from France to England by Louis Phillippe, in 1836, because he had brought an action in the Paris Courts of Justice against the former King of France, Charles X., then living, for not acknowledging him as his nephew. It was in 1839 that the Duc de Normandie published, both in French and English, while exiled in England, a book called 'The Heavenly Doctrine of Our Lord Jesus Christ'—the first of three books, all concerning Spiritualism.

The general doctrines of the Duc de Normandie and those of Kardec are very similar. Both were Re-incarnationists. But there is one point in which they differed, viz., in the method whereby the soul enters the body. I quite agree with Mr. Morse in deprecating any false delicacy on this important question. So, it is interesting to know, at the present moment, how the Duc de Normandie deals with this vexed question of heredity, and what has been contumeliously called 'The Cuckoo's Egg.' Here is an answer given by the Duc's spirit

guide to his question on the above subject as published in 'The Heavenly Doctrine'; the book before alluded to as published in the year 1839.

The body is not the soul and the soul is not the body. The body comes from the union of two beings male and female in the natural way, but the body conceived in the womb of a woman is not inhabited by a soul; for man, according to the wisdom of the Almighty, and *the natural order of things*, is, by the will of God, creator of the body of the child, but God alone is the Creator of the soul; and the soul, of which God is the Father, only takes possession of the body, of which man is the father, at the moment when the body is born.

QUESTION: 'This is very well,' said I to the angel, 'What, then, is this body, and how can it be that it already lies in its mother's womb before its birth?'

ANSWER: 'Man's body consists of two principal substances, namely, of flesh and of blood; it is the blood which animates the body, and when the body is strong enough in the womb of the woman, it moves, and the mother feels thereby that her child has life. This life, however, is merely a vegetative life, and it only becomes spiritual after the soul has taken possession of the body.'

QUESTION: 'Then the Lord Jesus Christ never was in the womb of Mary?'

ANSWER: 'Never; and this is why He said, when on earth: "Woman, what have I to do with thee?" But the world did not understand it.'

Here is a short extract from the Duc de Normandie's book, in which he deals with the subject of Re-incarnation:—

Certainly, said the Angel of the Lord to me, I am descended once more by command of God Almighty to accomplish what our Heavenly Father put into the mouth of Jesus Christ; for it is He who said (according to the Evangelist; Matthew, xi. 13): 'For all the prophets and the law, until John, have prophesied what is to happen; and if you understand it well, he is Elias, who is to come.' I am Elias, I am Raphael, I am John the Baptist, and I am he of whom our Lord Jesus Christ spoke when He said: 'He shall come first and re-establish all things.' (Matthew xvii. 11.)

WILLIAM R. TOMLINSON, M.A.

SOCIETY WORK.

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

DAWN OF LIGHT CIRCLE, 68, WELLS-STREET, OXFORD-STREET.—Séances on Monday and Wednesday evenings at eight o'clock. On Monday last Mr. Peters gave a short address, followed by clairvoyance, all the descriptions being recognised.—M. H.

WELCOME HALL, 218, JUBILEE-STREET, MILE END.—On Sunday last Mr. Walker's guides gave a very interesting address, the subject being 'The Origin of Man,' which was chosen by the audience. Next Sunday, September 8th, Mr. Dale will give an address.—E. FLINT, Secretary.

SPIRITUAL HALL, 111, CLARENDON-ROAD, NOTTING HILL, W.—On Sunday last Mr. J. H. Evans gave us an account of his recent remarkable and successful experiences in spirit photography, a large number of which are now on view daily at our new hall. Admission free. Numerous questions were satisfactorily answered at the close. On Sunday next, at 7 p.m., Mr. W. Wallace; Tuesday, at 8 p.m., Mrs. Mason; Thursdays, at 8 p.m., Spiritualists only; September 15th, Mr. J. J. Jaye.—J. H. B., Hon. Sec.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—On Sunday last Mr. Beale gave an address, demonstrating that Spiritualism unlocks the mysteries of the Bible. Mr. Drake, of Notting Hill, followed with an address on 'Do the Dead Return?' Present day artificiality, he contended, was a great check on spirit manifestations. He gave some interesting accounts of spirit power among his Methodist friends. On Sunday next W. E. Long will speak on 'Spiritual Gifts, and How to Develop Them,' at 6.30 p.m. Friends and foes heartily welcome.—JOHN JACKSON.

STRAFORD SOCIETY OF SPIRITUALISTS.—Mr. and Mrs. Brenchley will occupy our platform next Sunday. On Sunday last Dr. Reynolds gave an address on 'The Condition of the Spirit Circle,' which was well appreciated by a large audience. Mrs. Gozzett rendered a solo, which was well received. Our party at the Forest on Saturday last was a thorough success, all enjoying themselves. We are desirous of building a large hall to seat about 1,000 persons, and have established a fund for that purpose. Any moneys received will be thankfully acknowledged.—THOS. W. MACCALLUM, Hon. Sec.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Under the title of 'The Resurrection of Man: How and When?' Mr. W. E. Long, of Camberwell, delivered an instructive address

last Sunday. Mr. Long did not waste time in going over the familiar ground of proving the absurdity of the belief in the resurrection of the material body, but related his personal experiences as a medium at two death-bed scenes, showing how natural and orderly is the separation of the spiritual from the material body. As an eye-witness of the events described, Mr. Long deeply interested all by his vivid descriptions, while he placed his facts in the clearest manner before the audience. Next Sunday, at 7 p.m., Mr. J. Veitch on 'Spiritualism: Its Position.' All should avail themselves of this opportunity to hear this excellent lecturer.—L. H.

SPIRITUAL MISSION, CHEPSTOW HALL, PECKHAM.—On Tuesday last we held our usual circle, and had a good attendance. Mr. Robson gave clairvoyant tests, followed by magnetic healing by Mrs. C. Wright, the results of which were excellent. On Sunday last Mr. W. Millard gave an address on 'Religions: their Birth,' which was well appreciated by the audience, though he was suffering from a severe cold, and had a difficulty in speaking. We have found a true friend and worker in this gentleman, and hope sincerely that he may soon regain his accustomed health. Miss Johnson presided at the piano, Miss Irene Jones rendering a song, entitled 'The Gift.' On Sunday next Mrs. Weedemeyer will occupy our platform, when we hope to have a good audience to welcome her. Tuesday, circle at 8 p.m.; choir practice at 7.30 p.m.—J. C. JONES, Hon. Sec.

ST. JOHN'S HALL, CARDIFF.—On Sunday last we were again privileged to listen to the inspirers of our good friend Mrs. M. H. Wallis, of Manchester, who gave most enjoyable, edifying, and soul-refreshing addresses—that in the morning upon 'Growth on Earth,' and in the evening upon 'Growth in the Spirit-realm'; the two combined forming a most able and intensely interesting statement of the principle of growth in nature, but with more especial reference to the growth of humanity, physically, mentally, morally, and spiritually. We were delighted to welcome Brother J. J. Morse (who came over from Weston-super-Mare in order to exchange fraternal greetings with us), also other friends from London, Merthyr Tydvil, and Newport. Mr. Morse very kindly presided with his usual felicity over the evening meeting. Our hall was full, and a splendid tone prevailed; verily 'it was good to be there!' Speaker next Sunday evening, Mr. Wm. Billingsley.—E. A.

LONDON DISTRICT COUNCIL.—Mr. W. H. Edwards writes: Under the heading of 'London District Council,' Mr. H. Boddington states that 'Clarendon-road and the Peckham Society of Spiritualists were removed from the list of affiliated societies.' Further, he goes on to say, 'Each delegate represents twenty-five members.' As president of the Peckham Society of Spiritualists, allow me to state that, on public grounds, it is quite time this farce of attempting to coerce small societies was stopped. In the first place, it is well known that there never was an affiliation of societies. A late member of the Peckham Society of Spiritualists took upon himself to approach the Camberwell and Forest Hill Societies, and called a meeting without the knowledge of his society, who declined in their own hall to have anything to do with it. The high-sounding 'London District Council' thereupon consisted of Camberwell, Forest Hill, and six individuals. It is well known that the Forest Hill Society has been closed for months, and does not boast of twenty-five members, nor does Chepstow Hall Mission. So the qualification for delegates, as stated, is not complied with. As to our 'removal,' allow me to state that we declined *in toto* to be dominated by the Camberwell Society under any pretence, and therefore ignored the whole matter until now; so that our 'removal' is a gross misstatement. Last week, in another paper, we were treated to a threat, by the same gentleman, 'that drastic measures would be adopted in dealing with societies holding an ephemeral existence, and it will be interesting to know who has vested them with such powers. We strongly resent the Spiritual papers being made the medium of such gross misrepresentation, solely for advertising purposes; and on these grounds alone we consider we are doing a public duty in calling attention to the matter. If it is really desired to establish anything of the kind, let a meeting of all South London Spiritualists be called, at an independent hall (the People's League Hall, for instance), and thrash the matter out on its merits.—W. H. EDWARDS.

TO CORRESPONDENTS.

GENERAL LIPPETT.—Your interesting letter is to hand and shall have due attention.

'A. A.'—Please wait patiently, and you will find that your suggestions have not been disregarded.

W. F.—Yes. 'LIGHT' is read in the countries you mention. You might have learned the fact from our correspondence columns.

J. DE KRONHELM (Russia).—Thanks. We shall be pleased to make use of portions of your kind communications as soon as we have time to get them translated.

THE whole wisdom of life lies in doing the thing which is right, and letting God look after the consequences.