

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

In 'The Housewife,' for September, we see a noticeable series of character sketches by Dr. J. Coates, on Faraday, Hume, and Huxley. The sketches are written with a good deal of discrimination; and one important point of view taken by the writer is that which relates to the belief in progress beyond the life of the body—Huxley and Faraday supplying a tempting contrast. Faraday was a 'believer' of an almost abject type. Huxley was an unbeliever with an almost piratical joy in blowing out of the water vessels bound for far-off shores. But Huxley was voracious for facts, and had no patience with anything that seemed to belong to the region of the unknowable. Faraday escaped the masterful influences of Hume, Spencer, and Darwin, and emotionally lived in an earlier time. Besides, his spiritual 'build' was different.

Dr. Coates ventures beyond conventional lines in the following admirable reflections:—

Does our little life end here, with the closing of the eyes, the folding of the hands, and the gathering in of the feet at death? Does death end all? When we think of the many who have adorned this life by useful and honourable careers, and of those who, apparently, had made this life wretched for themselves and others, life is difficult to conceive or understand if death is 'the full and final casting of accounts for everlasting.' Do men of science still pursue the pathway of knowledge beyond the grave? Do they still, in another and more spiritual state, obtain a broader and more perfected insight into the purposes and the principles of life and being here? Do they still strive to impart knowledge to their less favoured brethren in that 'house of many mansions,' as they used to do in this life? Or have they lost all interest in this life? Do they not realise that our humanity needs help just as badly now as when they were of us, and went in and out amongst us? Well, if they do not, then they are surely dead, for their whole character is altered; they have ceased to be themselves. As for the less useful and more miserable in this life; what for them? Are there no recompenses, remedies, and helps for them and for us? or is death the end of good and evil alike? The whole subject is pregnant with thought. How little do we know of the present life, and how perplexing that little must be if there is no continuity of our life beyond 'the curtain'!

Those who have seen the signal and heard the voice, ever so faintly, never for a moment doubt that there is human life, love, and hopes beyond—out there in the darkness beyond; and shall we doubt those who, in ancient and modern times, have declared that they have heard voices and perceived signals from the beyond of mortal life?

We have kept the 'Pall Mall Gazette' waiting a few days, but it will not mind. Its review of Mr. Hudson's book on 'The Law of Psychic Phenomena' is mightily amusing. The leading note of it is the leading note of all these absolutely certain sceptics. They know; they have found everything out; or, all that they have not found out

is not worth finding out; the mystery of life is no longer a mystery; it is a sucked orange, and the peel is in the 'Pall Mall' dustbin!

Here, for instance, is a good specimen of the omniscient sceptic's lofty style:—'It has never yet been proved in the history of the world that any man could read the contents of a sealed envelope, or a closed book, unless he was previously acquainted with them.' But, a few lines on, this all-knowing one actually says of Mr. Hudson: 'He alludes to the Seybert Commission, of which we must confess that we never heard.' What an admission for one who knows all that has happened 'in the history of the world'! What foolishness it is!

Side by side with the leading note of infallibility or omniscience is another note—the note of mere insolence. Because Mr. Hudson believes in Spiritualism, 'his reason has become incapable of acting,' and 'he should take medical advice.' We are not called upon to discuss this juvenile ignorance of a great subject. We only take the pewter shilling and nail it down.

The curious correspondence in 'The Christian Commonwealth,' on 'Mr. Maskelyne and Spiritualism,' is being continued. A Mr. Morton, who violently opposes spirit communion, is one of the few logical writers. He clearly sees the alternative. We are persuaded that where spirit communion is called 'impossible' there is but a faint, if any, real belief in the existence of actual persons beyond 'death.' Mr. Morton accepts the alternative, and says:—

Communication with the dead is impossible, inasmuch as the united voice of Scripture and Nature declares 'the dead know not anything'; their thoughts, much less their speech, having perished. They have gone down to their graves in silence, and none of the dead will ever again have the power to think, or speak, or communicate in any way with the living, unless reconstructed and made to live again by the quickening power of God. Spiritualism is based upon supposition only, and cannot be substantiated.

But Mr. Morton is not an ordinary unbeliever. We gather that he believes in a future life—some day, when the almighty conjuring trick of raising the dead to life is performed. There is nothing in Spiritualism a thousandth part as difficult to believe as that.

In a charming book of the year, telling the story of the life of Schopenhauer's mother, a concert is described at which the great performer Abbé Vogler played a composition intended to represent the circumstances of the death of Prince Leopold of Brunswick, concluding with a dramatic musical representation of The Last Judgment. During this last piece, says Madame Schopenhauer, 'a quarrel arose between two ladies, who sat beside us, the one asserting that she was listening to the shrieks of the lost, while the other maintained that what we then heard were songs of the blessed.' She then naively added: 'I am sure they could not both be right: but it was all one to me.'

Which thing is an allegory. How odd it is that while some say that spirit-communion is angelic, others persist

that it is demoniacal! One person hears, in the spirit message, a whisper from Heaven; another detects in it a croak from hell—for all the world like the two ladies who, listening to the same music at the same moment, differed so widely about its intent. In the meantime, the average common-place human being only knows that both cannot be right, and, shrugging his shoulders, says: 'It is all one to me.'

Really, the spectacle, always sufficiently amusing, should make us all charitable. If people can differ so about a musical composition, whose results they can hear, how much more likely are they to differ about an influx from the Unseen whose very author is unknown? We would especially suggest to the denouncer of spirit-communion that patience and charity may chiefly be expected from him—for reasons each one may easily work out for himself.

A late missionary in China has published a book showing that what some people would call 'demoniacal possession' exists to-day in China as it once did in India. This is news, indeed! He need not have gone to China in order to find that out. The 'Medical News' (Philadelphia) says the same (in another sense), and adds:—

The book is a most extraordinary composition. Nothing but the evident sincerity and devoted philanthropy of its author, who gave his whole life to missionary work and literally died in the harness, would enable us to take it seriously. Going to China in early life a complete disbeliever in ghosts, 'possession,' &c., according to his own statement, he meets so many fearful and mysterious instances of demoniac opposition that he gradually becomes puzzled, and finally a complete believer in the supernatural character of these phenomena. He addresses circular letters to many of his co-workers and finds them in different stages of the same conviction or bewilderment, and hence comes to the conclusion, 'by the inductive study of phenomena' (deliver us from our own terms!), that the same state of affairs obtains in China now as did in Judea at the dawn of Christianity (which is probably correct), and thereupon boldly proceeds to cast out devils himself and instructs his converts how to do so. He even mentions the particular passages of Scripture found most effective in the connection. He feels himself transported to the days of the Apostles, and refers complacently to the 'intimate connection with the progress of Christianity in the neighbourhood' of these feats. He declares that 'from a large correspondence and personal acquaintance with missionaries in China . . . I have only known two who have expressed positive unbelief in the reality of these possessions.'

But the 'Medical News' thinks these missionaries catch the lunacy of the surrounding heathen! So much for testimony! The 'Medical News' says the same of 'that hard-headed Philistine' Rudyard Kipling, because he reveals traces of a belief that there are occult influences at work in India. It is the old story. First they say: 'Why don't you study the evidence and report?' Then: 'Why, you seem to believe in it! Well, you *must* be mad!' The probable truth is that these Chinese are just untrained Spiritualists.

The 'Progressive Thinker' contains three columns of indignant exposure of certain sham mediums at Lily Dale camp meeting. Honest Spiritualists may rely upon it that they will lose nothing by turning on the search light, and resolving to tolerate or condone nothing in the way of trickery. But, be that as it may, better wait for honest crumbs than feast on stolen dainties. A writer in the 'Progressive Thinker' says:—

We know from personal observation, that there are many grand workers in our cause, mediums of all phases, who have been standing firmly upon the rock of truth and honesty, from the first, and who are frowned down by those who are either grossly ignorant or wilfully devilish.

Fraud and trickery have been practised not only by mediums, but by managers and officers as well, who wink at the sensa-

tionalism, on the ground that 'we must have a crowd,' 'any thing to get up a sensation.'

I have before declared, and now repeat, that these blood-and-thunder sensational manifestations have been the curse of Spiritualism; and the demand for the startling and marvellous has caused the whole trouble at Lily Dale and other camps, and is the direct result of these fanatical sensation-hunters.

Far better for us if we could set an example fit for the public to imitate, before we rail against any Church or belief that is not in harmony with our ideas.

The portraits that have appeared in 'LIGHT' and in 'The Two Worlds' have suggested to some of our friends the desirability of publishing them in a small volume. The opinion has been expressed that, so far from needing to be ashamed of our faces, we are an uncommonly intelligent-looking 'lot.' We think so, too. Perhaps, if we could enlist the help of the 'Banner of Light,' something creditable and interesting—and well worth preserving—might be done. A book of 'Portraits of one hundred Spiritualists' might be in itself not a bad argument.

CHRISTIANITY AND SPIRITUALISM.

When people say that Christianity and Spiritualism are opposed, what do they mean? As a rule, they mean that Spiritualism is opposed to a series of doctrines or ceremonies deduced with more or less accuracy from Christian records. But doctrines and ceremonies are not Christianity, though they may express or help it. Surely Christianity, in the essence and spirit of it, is *that which sets forth the ideal trust and hope and love of Christ, in relation to God and man.* I give that as a good working definition, and am prepared to stand by it; and, for its justification, I refer, not to later creeds and books of divinity, but to the New Testament.

Not that the New Testament is absolutely clear or consistent in every part. It is difficult, for instance, to reconcile the suggestion of the boundless love of God and the threat of everlasting fire; but there is very little of this, and we need never be in doubt as to the ideal trust and hope and love of this great Spiritualist in relation to God and man. If we consider his supreme personality itself, the picture is luminous and strong, and is as brilliant and as full of suggestion as ever it was. If we contemplate his works of wonder, the so-called 'miracles,' we see these raised, like some mighty cliff and haven, round about the Spiritualists' sanctuary, in which and from which they declare that still, in a modified form, these 'mighty works' are done. In truth, searching through all history, the Spiritualist will find no such 'defender of the faith' as Christ. He blended the two worlds; he conversed with angels; in his company they became visible; from his person healing virtues flowed; because of him, spirit-voices were heard. If Spiritualists knew what was good for them, they would cling to this their great leader as for dear life; and all the more because those who have exploited him and who adore him scoff at those who follow in his footsteps and are his true successors. What a mighty instrument is here, if Spiritualists only knew how to use it! The very being whom Christendom worships, justifies and illustrates everything that Spiritualists claim; and yet there are Spiritualists who would surrender this mighty heritage, and give up their own great leader and forerunner to their revilers! Surely, since the world began, such needless wastefulness was never known.

Or contemplate, not only his personality and his mighty works, but his life. For what did this splendid being live! From first to last, for the things of the spirit. Indeed, I am inclined to think that the supreme fact concerning Christ is his life. It is at once his revelation and his influence. By one sublime step he raised himself above the

hungry sensuousnesses and ambitions of the world. He fought not for power and rank and money with the rest. He could say, 'My kingdom is not of this world.' He lived to soothe, to heal, to bless. He did not haunt the dwellings of the rich; he made his home with—nay, he had no home—he found his disciples amongst the poor. Blind beggars, sitting by the wayside, knew him and attracted him; the woman who was a sinner felt the magic of his uplifting power; the leper received the stream of his healing influence; the little children nestled in his arms; even in the agonies of death, the dying thief heard his angel-whisper—'To-day thou shalt be with me in Paradise.' Then, after they had murdered him and made fast his grave, this radiant being broke through the bars of death, and appeared to his own; and did it, so says the story, again and again; and finally vanished from their sight.

And yet some Spiritualists are willing, nay anxious, to lose him—this one being through all the ages who best illustrates and teaches and proves all they have to say! Why there is no one who ever lived who is so much, so truly, so vitally their own. And the wonder of it, and the joy of it, is that Christendom swears by him. What a lever that places in our hands! We can tell Christendom that it has stolen our leader; we can summon it to be, at least, true to the being they adore; we can push home again and again the undeniable fact that if we err we err in his company, and that we follow in his footsteps in maintaining the reality of the spirit-world around us, and in holding aloft our 'counsel of perfection,' that we should live for the things of the spirit as far as we can, as the great master did.

We must sharply distinguish, then, between Christ and the creed-makers. For these last, I put in no plea. Past them I would push my way to the great founder of our feast, and there I find what I need. I make any one a present of any doctrine he may deduce from the records. That is a matter of private interpretation or personal bias, and is not worth a breath of contention. But the being himself, the angel-presence, the inspiring leader, the dweller in the two spheres, the supreme medium, I stand by with greater ardour and thankfulness than ever; and all the more so because some are misunderstanding and misusing him—distorting while they adore; and, I repeat, that the Spiritualist who is willing to give him up is, in my judgment, acting as foolish a part as the heir to a vast family estate who is willing to make a bonfire of his title deeds.

J. PAGE HOPPS.

MR. GLADSTONE ON THE IMMORTALITY OF MAN.

A correspondent, in a letter to Mr. Gladstone, pointed out that in an interesting article in the 'Spectator,' on 'Is Man Immortal?' it was averred that Mr. Gladstone 'suggests, without giving it precisely as his own conviction, that man is not so much intrinsically immortal as immortalisable. That, but for sin, he would have attained to immortality, and that, so far as he can avail himself of the redemption offered to him, he may become so, but that he is not necessarily and intrinsically immortal either for evil or for good.' The question was asked, *inter alia*, if Mr. Gladstone had been quoted correctly. The following reply has been received: 'Hawarden Castle, Chester, September 28th, 1895. Dear Sir,—I think that there is much to be said on behalf of the opinion which the words quoted by you seem to convey, but I may ere long have an opportunity of explaining myself more at large, and until then I prefer to avoid entering into explanations.—I remain, yours very faithfully, W. E. GLADSTONE.'

THE CONDUCT OF CIRCLES.—We have, in a convenient form, suitable for enclosure in letters or for distribution at public meetings, 'M. A. (Oxon.'s) 'Advice to Inquirers, for the Conduct of Circles.' We shall be pleased to supply copies *free* to all friends who will undertake to make good use of them. The only charge will be for postage—25, ½d.; 50, 1d.; 100, 2d.; 200, 3d.; 400, 4½d.; 600, 6d., &c.

THEOSOPHY AND THEOSOPHISTS.

The Theosophical magazines pursue the even tenor of their way. Theosophists are not very aggressive now-a-days; and their principal Monthlies are not, strictly speaking, propagandist: they do not profess to appeal to the public—only to the elect. To be one of the elect you must accept the Theosophical Cosmology to start with. For those who are not 'professing' Theosophists already, 'Lucifer' and 'The Theosophist' are chiefly interesting because they throw light on Theosophy and Theosophists from an inside point of view; but each number of these Monthlies contains erudite articles expounding items of curious learning, which, no doubt, many persons outside of the Theosophical ranks find 'valuable.' Let us see what the present issues of 'Lucifer' and 'The Theosophist' teach us when looked at from the *outside*.

In the first place, Mrs. Besant, from her 'Watch Tower' in 'Lucifer,' gives us quite an unexpected and interesting little peep into the meaning and object of Theosophical 'work' in India. She says:—

It is pleasant to notice that in India the spread of Theosophical study among Hindus seems to keep pace with the growing revival of Hinduism, now admitted and commented upon on all sides. Especially among the younger generation may this be seen, and Young Men's Associations are becoming centres of Theosophical activity. A Union at Saidapet, near Madras, for instance, has for president Professor G. Krishna Prabhu, a pious and learned Hindu, who is also a member of the Theosophical Society, and it has been studying not only the Upanishads and the Bhagavad Gita, but also 'The Secret Doctrine,' 'The Key to Theosophy,' the 'Theosophical Manual,' 'The Voice of the Silence,' and other works. In this way Hinduism is being vitalised in all directions.

Now, for years 'The Theosophist' has sent forth a similar jubilant cry about the 'revival of Buddhism' in Ceylon, Japan, Siam, &c., and we find that Buddhism is being 'vitalised' in precisely the same fashion, *by forcing the study of Theosophical literature on the natives*, with, in this case, the Tripitikas substituted for the Upanishads, to give the requisite Buddhistic flavour. In the same way Parseeism is being 'vitalised,' only the Avesta supplies the local colour in that instance. In all cases it is Blavatskyism that is the basis of the 'teaching,' that is to say, a monstrous and childish cosmogony, entrenched in a hatred of science and modern thought, which even out-Romes Rome. What does this mean? It surely means that Blavatskyism is seeking to conquer the East by appearing before the ignorant and extremely emotional inhabitants, now in the guise of 'Hinduism,' now got up to imitate 'Parseeism,' now disguised as 'Buddhism.'

In an article in 'Lucifer' called 'The Rationale of Life,' by a lady Theosophist, this contempt for science is undisguised. The writer says that if science contradicts Theosophy (as it certainly does), then 'the voice of our highest intuitions' tells us that 'Science is false, because our hearts are true. Not to her will we go in search of our principle of Life.' What is it then that our true hearts tell us, which contradicts knowledge—for science is nothing but organised knowledge? It seems that our true hearts tell us the whole Blavatskyan religion: 'The Divine Child, having become, first, his own nursery, moves slowly up the arc of matter, by a series of gradually lessening limitations, until, his school-house ready, he throws off the last veil and becomes, himself, the scholar,' &c. Our true hearts also anthropomorphise Nature, and make her a bungling Goddess of a strictly theological kind: 'In the First, Second, and early Third pre-human races we have the primitive attempts of Nature to fashion a bodily vehicle. In the Lemurians of the later Third, and the Atlanteans of the Fourth, Nature succeeds with the lower vehicle, but fails with the higher,' &c.

In 'The Theosophist' we find a sample of the stuff with which Theosophists are mentally feeding the young Hindu, in their 'Young Men's Associations.' 'The Necessity of Spiritual Culture' is an article which was read as a paper before the Young Men's Association of Baroda, by a Hindu gentleman. The writer, among other things, says:—

Spirit is the synthesis of all science, all philosophy, all morals; it is the All. . . . I would request your attention to the names of Aristotle, Plato, Berkeley, Spinoza, Kant, Hegel, Schopenhauer, and many thinkers of ancient and modern note, not to mention Buddha, Sankara, Krishna, Christ, Mahommed, Zoroaster, Confucius, and all religious thinkers of every age of the world, who have asserted and proved the existence of spirit in this sense of the word.

One is carried away by that avalanche of 'names,' and obliged to acknowledge that 'all is spirit'; but the conclusion that a Western mind would draw from that premise, namely, that in order to know spirit you must know 'all science,' 'all philosophy,' 'all morals,' know everything, in fact—is not that which the writer draws. He looks with the utmost contempt on 'the results of modern science and education, the positive philosophy of lifeless, mindless, soulless Agnosticism,' and contrasts 'the noble, exalted, venerable ideals of the Veda,' with the 'misleading, disagreeable ideal of Christian Religion and Christian Science.' He arrives at a very different conclusion from his premise, namely, that in order to know all things you have only to know spirit; which is apparently to be accomplished by attending the meetings of the Young Men's Associations and studying 'The Key to Theosophy,' &c.

He gives us a concrete instance of how knowledge ought to be obtained, for he thus exhorts young Hindus, 'Apply yourselves to the history of your nation; history, not as told by Mill and Elphinstone, but as narrated by Manu, Vyasa, and Valmiki in the Smritis, the Mahabharata, the Ramayana, and the Puranas'; which is saying as plainly as it decently could be said, 'Have nothing to say to facts, but fill yourselves with acknowledged poetic fancies.'

Another article in 'The Theosophist,' ('Silpa-Sastra') by a Hindu also, gives us an idea of the kind of 'History' that the Theosophical Society is, apparently, teaching the young Hindu. The writer says that the Aryas, when they conquered the Asuras, or aboriginal inhabitants of India, were highly advanced 'spiritually,' but very undeveloped intellectually. He says: 'That the aborigines were in a more advanced state of civilisation than the Aryas will be evidenced by the descriptions of Lanka, the capital of the Rakshasas, as given in the Ramayana (of) Valmiki.' Surely this is like quoting Tennyson's 'Idylls of the King' to prove a point in early English history! Then follows a specimen of the kind of 'History of India' that the Theosophists seemingly expect to substitute for those of Mill and Elphinstone:—

The seven-walled and iron-walled cities of the Asuras made a very great impression on the Aryas, who were in such a low state of culture that Indra, their God of Thunder, while destroying the ninety-nine cities of their enemy, thought it necessary to retain the hundredth as a stronghold for the residence of King Divodas, who, presumably, could not build one for himself, &c.

In 'Lucifer' Mrs. Besant continues 'The Doctrine of the Heart,' which is composed of extracts from the letters of her Indian correspondents. Two points are brought out in this month's issue, which are characteristic of Theosophy. One point is that 'devotion to Great Ones' (Koot Hoomi and others) should be the 'foundation' of our conduct. 'The true disciple,' we are told, 'will ask himself, Will my Master be pleased if I do such and such a thing?' or 'Was it at His bidding that I moved in this way?' The modern man asks himself, 'Is this conduct right? Is it kind? Is it just? Is it wise?' It seems to us that between doing things because one's reason and conscience tell one that those things are right, or kind, or just, or wise, and doing them in order to please a 'Master,' there lies all the distance between a human being and a spaniel, between the conduct of a free and self-respecting man and the conduct of a superstition-driven slave—but perhaps we are wrong!

The other point, characteristic of Theosophy, brought out in this article is the affectation of indifference to the manifested universe, which Theosophists seem to consider a sign of 'Spirituality,' but which ordinary mortals might call by a less complimentary name. We read:—

The above explanation, though very succinct and desultory, will, I hope, satisfy you as to the utility of *vairagya*—of the feeling of the absence of all life and reality in both yourself and the world around you—in the economy of Nature, and show how it serves as a touchstone for firmness of mind and singleness of heart, &c., &c.

We Spiritualists may feel thankful that we do not feel *vairagya*—'the absence of all life and reality both in ourselves and in the world around us'; and we may, perhaps, be thankful in a lesser degree that our explanations are never 'succinct and desultory'! Was it not rather cruel of Mrs. Besant not to 'edit out' that remarkable specimen of 'Baboo English'? Though, after all, a conjunction of contradictory adjectives might, perhaps, be applied to a good deal of Theosophical literature!

We need hardly say, in conclusion, that 'good Theosophists' will find both 'Lucifer' and 'The Theosophist' as full as usual of matter that will interest and instruct them.

FROM A RUSSIAN CORRESPONDENT.

AN APPARITION.

This time I send you an account of an apparition which is, in my opinion, not without interest. The person from whom I have the details is the Countess Elise Dzieduzicka, a great friend of my wife's, and I can guarantee the reliability of the narrator. The story has already been published in Count Rzewuski's work, but will bear repetition.

In the end of February, 1791, two ladies bade each other adieu in the vestibule of the Château of Tanow (Government of Kieff). The elder of the two was the Countess Cholowiecka; the younger, Madame Grocholska, was the niece of the former's husband. Madame Grocholska had taken her place in the sleigh, and observed, with surprise, that her aunt was crying bitterly while placing a little inlaid ebony box in Madame Grocholska's lap. 'My dear Ursula,' she said, 'I give you this little box as a keepsake. You will find in it some gold lace for fringing—your favourite occupation. Whenever you take this work in hand, do not forget to say a prayer for the repose of my soul.' With an affectionate glance, they parted, and the sleigh disappeared. The Countess was of a serious, thoughtful, and melancholy character, and her husband, who was a member of the Council at Warsaw, had been absent for some weeks, so that she was alone at Tanow, except that she had her children with her, and a brother-in-law who was out of his mind. He had been a monk who through an accident had lost his reason, and in these days there were no lunatic asylums in Poland, so that persons afflicted in that way were kept at home and treated with every attention. After the departure of Madame Grocholska the Countess passed the day with her children (one of whom was the grandfather of the lady who tells the story), but neither their play nor other occupation could distract her mind from the idea that she would never again see her husband alive. At the customary hour for putting the children to bed she undressed them herself, seeing them asleep, and waiting a long time with them as if afraid to leave them. Most of the servants had retired by nine o'clock, and only the brother-in-law was in continual movement. At ten she decided to go to bed, and removing her dress, donned a long white dressing gown, sat down in front of a large fire which was burning in the apartment, and began to repeat her evening prayers. Suddenly she felt very thirsty, and requested her maid to fetch her some water. Her brother-in-law's room was the one adjoining hers, and in about ten minutes he heard screams, and saw her approaching enveloped in flames. Frightened at the terrible sight, he pushed the poor Countess back into her room, and shut and locked the door upon her, putting the key in his pocket. When the maid returned and found the door closed, she heard moans inside, and looking through the keyhole saw the room in flames. With screams she brought up the other servants, who forced the door and found among the *débris* the charred corpse of their mistress. During this time Madame Grocholska had reached her own château in the Winnica district. Next morning she began to work with the lace which her aunt had given her. She had scarcely taken it in her hand when she heard a singular noise in her room and, to her astonishment, saw her aunt before her. Her first movement was an attempt to throw her arms about her aunt's neck, but her amazement increased when she saw it was an apparition. She tried to persuade herself that it was a hallucination, but the form still stood motionless before her, wearing a sad look. Finally, Madame Grocholska became so frightened that she screamed and called the servants. The apparition then disappeared. To the domestics the lady told, in a state of great excitement, what she had seen, gradually grew calmer, and sent them away. Hardly had they gone when the phantom re-appeared, and only then did Madame Grocholska remember that her aunt, in giving her the lace, had asked her to pray for her soul's repose. She at once began to repeat the prayer, when the apparition departed, indicating her thanks by signs. On the same day on which this occurred Count Cholowiecki's butler informed Madame Grocholska of the dreadful calamity which happened on the previous evening, giving full details.

Gajsin, Podolia.

JOSEPH DE KRONHELM.

THE only faith that wears well and holds its colour in all weather is that which is woven of conviction and set with the sharp mordant of experience.—J. R. LOWELL.

TALKS WITH TIEN.—No. III.

THROUGH THE MEDIUMSHIP OF MR. J. J. MORSE.

QUESTION: Will a resolute persistence in Auto-suggestion for the cure of disease be invariably successful? Do overpowering spiritual forces sometimes come in, and render all efforts useless? What is the general law which regulates the action of Mind Cure?—A. C. T.

REPLY: Not invariably. If accompanied with due attention to diet, the avoidance of disease-inducing conditions, and the maintenance of equable mental states, very considerable relief, if not absolute restoration, will certainly result. There is always the possibility of the incursion of other, and overpowering, forces—human as well as spiritual—interfering, but even so, everything may yet be gained by 'resolute persistence.' The 'general law' is that the effort of the will, acting upon the fine forces of the human body, is, through such forces, able to operate upon the disturbed conditions of either the organism, the emotions, or the mind, and assist the re-establishment of that harmonious balance of functions which is usually described as health.

QUESTION: Do animals live again in another world? It appears to me that, as some of them suffer so much here, it would be unjust if, at their death, they did not find themselves happy with the individuality they possessed on earth. If another life is *not* the rule for the whole animal creation, does human love for a *special animal*, and a wish, a fond desire, that it should live again, have any influence in gaining it another life?—CLYTIE.

REPLY: The animal organisation does not develop a spiritual personality. Hence animal immortality is not a fact. The animal organisation is—in general terms—upon a lower plane than the human earthly body, and as this is the case a spiritual life cannot be affirmed for animals. Some animals are sustained for a period after death by the spiritual affections of their friends, but the love must be intense. The injustice is only apparent, as matters that cannot be appreciated, cognised, or realised, will not enter into the life of creatures that cannot desire them.

QUESTION: 'Good conditions' being a phrase very often used in reference to Spiritualism, will Tien kindly tell us what are good conditions, and what conditions, physical and spiritual, are most essential to establish successful communication with enlightened spirits?—T. BARRATT.

REPLY: Briefly, 'good conditions' are: First, personal: health of body, purity of life, spiritual-mindedness, and an honest desire for truth, from wherever it may come. Secondly, local: A quiet apartment, freedom from intrusions, a comfortable temperature, a subdued light—not darkness, save under exceptional circumstances. Thirdly, as to the company: Few and fit, is always best. A judicious blending of the sexes, and not more than eight, or ten persons, who are harmonious, and equally desirous for the truth.

QUESTION: In the case of persons who are without access to mediums capable of presenting the physical phenomena of materialisations, but who possess unmistakable mediumistic powers of automatic writing and drawing, is it in any way possible to receive from Tien Sien Tie information and assurance with regard to the spirits or intelligences who communicate?—H. M. F., PEITERMARITZBURG.

REPLY: It is practically impossible for any spirit to guarantee the nature of other communicating spirits, and in the case in point the 'information and assurance' referred to are beyond the scope of our special labours. The ancient rule, 'By their fruits ye shall know them,' must still hold good. As concerns automatic writing, as a method of communication with the spirit world, much depends upon the confidence the automatist has in himself. If the writing is done entirely unconsciously to the writer, and while the mind is otherwise occupied, that is a reasonable presumption of actual outside operation. But the contents, and peculiarities, and immediate circumstances, even then, must decide the authorship of the message. It is really a matter of the internal evidence, so to speak. While, also, the life of the other side is so entirely different to what even many well-informed Spiritualists at times picture it to be, certain messages are considered doubtful, unreliable, lying even, because the recipient, quite unconsciously, assumes an attitude of unbelief. This reacts upon the communicating spirit, and confusion ensues, making, in the end, an originally-correct statement assume a distorted garbled, and contradictory form.

With every desire to aid the questioner, it is extremely difficult to do so, unless actually present at the experiences passed through.

QUESTION: For a number of years before Swedenborg passed from the earth he was under the impression that certain portions of the moon (probably not on the side towards us) were inhabited by human beings, more or less like ourselves. May not this have been an erroneous impression? Do you know if there is any part of the moon inhabited?—H.

REPLY: So far as our personal knowledge extends there is, now, no form of human life upon the moon. There has been a lower form of life thereon, in former times.

[We must ask our friends to put their questions in as concise and pointed a form as possible. It is not well that a question should involve so many side issues as to require an elaborate essay for their elucidation.—ED. 'LIGHT.']

SPIRIT PHOTOGRAPHS.

The following interesting letters appeared in recent numbers of the 'Daily Chronicle':—

SIR,—What will all your ready writers say when they are forced to admit, as they will be, that 'ghost photographs' are genuine phenomena? They will probably claim the merit of the discovery. That such photographs *are* genuine has been proved by many an independent investigator, and they will have to be admitted when the present wave of materialistic stupidity has passed away. In the meantime let any amateur photographer experiment for himself, and if he is intelligent and persevering and honest, he will certainly succeed. A professional photographer, who was recently asked by a friend of mine to aid in such experiments, excused himself on the ground that success would ruin him.

September 24th.

S. G. P. C.

SIR,—I have just returned from Edinburgh, where I had an interview with a medical man (an old resident in the city) for the purpose of viewing his collection of spirit photographs. Dr. B. said to me, 'If these are fraudulent I am a fraud, for no one else has been concerned in their production.' On every picture, in addition to the sitter (Dr. B.), appeared one or more heads, busts, or full-length figures. What will strike the uninitiated as the acme of absurdity is the statement that some photographs have been obtained without being placed in the camera at all! The plate has simply been held for awhile between the hands of the medium and then placed in the bath. Verily truth is stranger than fiction, but this is only one result of the all-important but generally unrecognised fact that the world of spirits impinges on that of so-called matter, and can act upon it in a manner that is beyond our comprehension, although within our determination.

West Dulwich, September 26th.

S. B.

INCIDENT IN THE EARLY LIFE OF MARY A. WILLIS, A MINISTER IN THE SOCIETY OF FRIENDS.—'It happened on one occasion that an old lady who resided with us, and with whom I slept, had gone to bed in usual health, and had, about midnight, conversed with me and made no complaint of feeling unwell. In the early morning I was awakened by a knock at the head of the bed, which was repeated three times, and struck a most indefinable terror into me, so that I crept under the clothes and went to sleep, as it were from fear of being awake, without the least apprehension of death being so near. Yet so it proved, for on awaking from this terror-stricken sleep, lay a corpse at my side.'—From the Friends' 'Annual Monitor,' for 1867.

OUR FATHER'S CHURCH.—For spiritual religion, not verbal controversy. For delight in God, not fear. Three Sunday evening meetings will be held in the Queen's Hall, Langham-place, near Oxford Circus (entrance No. 2, Small Hall), on November 3rd, 10th, and 17th, 1895. John Page Hopps will conduct the meetings and will speak on the following subjects:—'There is a river, the streams whereof shall make glad the city of God,' 'Children and Angels,' 'Does God inspire His men and women now?' The meeting will commence at seven prompt. Close before half-past eight. All seats unallotted and free. Voluntary offerings will be taken for the expenses. Persons who are willing to assist in the choir, or in any other way, are invited to send their names to Mr. J. Page Hopps, South Norwood Hill, S.E.

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EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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PRICE TWOPENCE WEEKLY.

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HOW DEEP IS NATURE?

It is still difficult to get people to take us seriously when we say that we utterly repudiate 'the supernatural.' 'What!' they say, 'do you not believe in unseen beings who crowd the room and seem to occupy no space? Do you not believe in table-lifting by invisible beings, and in spirits who write through people's hands or speak through people's mouths? If that is not "the supernatural," we should like to know what is!' Precisely; that is just what we also would like to know; and we are quite willing to admit that, if there is a 'supernatural' anywhere, the supernatural is here. But this is exactly what we do not admit; and we go farther, and say that the word 'supernatural' is a word which suggests, not knowledge, but ignorance.

What is the history of man but a history of man's march into the territory of 'the supernatural'? To a savage, unacquainted with the 'blessings' of our civilisation, a rifle shot is supernatural, so is a business letter, which conveys intelligence without a word spoken. The early chemists, and even the first printers, were thought to be in league with the devil. Of course! the entirely unfamiliar is always the miraculous; and the supernatural is only and always the absolutely unknown. That is why we say the word suggests and bounds our ignorance, not our knowledge.

London, which to-day throws back its head and laughs when you tell of slate-writing without visible hands, roared with equally ignorant mirth when a 'madman' proposed a telegraph, or even a steam engine or a tramway car—just as an ancient Briton would have laughed if anyone could have suggested a Lancashire cotton mill or—a Stock Exchange. The very scientist who spits at Spiritualism cannot help rebuking the 'practical' man with his crude materialism, his banking account, and his scales. Huxley and Tyndall both resented the suggestion of materialism, and Tyndall especially showed that, in scientifically contemplating even such an article as a magnet, there is no stopping-place short of that unseen magnet of the imagination which lies within the magnet of the senses, and which is itself invisible and intangible. It is not only the poet who says, 'Things are not what they seem.' There is not a scientist to-day who dares to say anything else.

The real question then is—*How deep is Nature?* and we venture to say that this question marks high-water in relation to modern insight; and, without offence, we may add that the attempt to rail off Nature, and to erect a sort of twenty-foot-high wall, on the other side of which you

would see 'the supernatural' if you could get so high, only you cannot, is sheer ignorance, and about as unscientific a proceeding as anything could be.

We do not object to *super-normal*, but, even then, we should have to insist upon it that 'normal' is a purely relative word, that it simply stands for *experiential*, and that it is as moveable as, for instance, the word *knowledge*; and that again leads to the question, 'How deep is Nature?' Surely there is only one answer. She is as deep as infinitude, as eternity, as God. It is only a question of sphere, of inwardness, of depth. God is as natural as man; an angel is as natural as a cabbage; and all their vast spheres, interests, and powers are as natural as the narrow and trivial circumstances which attend the clinging of a spot of lichen to a wall.

And, truly, if the modern wisacre were not so pre-occupied with his ignorance, his merriment, and his conceit, he might see how that which he reviles as 'the supernatural' blends with that in which he is compelled to believe. If he would only ponder it, he would see that some of the mightiest forces come from the unseen and act in the unseen, their manifestations alone being visible or tangible in the seen. He laughs at the 'spirit rap.' Does he laugh at the lightning which fires a mansion or rives a sturdy oak? A pretty considerable 'rap' is that which smashes 'the monarch of the wood.' 'Ah, but that is the lightning; and we know what lightning is and how it works.' Do we? We see a ragged flash as 'the outward and visible sign,' but we know no more about 'the electric fluid,' as we call it in our ignorance, than we know about 'spirits.' We can produce it or guide it, and work it, and make a telegraph needle click. But that is getting so near to the despised 'spirit-rap' that it would puzzle the combined wisdom of the Stock Exchange to tell the difference.

Here again is the 'rampant folly' of declaring that table-moving is 'against the law of gravitation.' Indeed! What about the lifting of a bar of iron by means of a magnet, and also 'against the law of gravitation'? 'Ah, but that is done by a magnet, and we know what a magnet is.' Really, now; do we? As we intimated above, the magnet we hammer and weigh, and buy, and see, is not at all the magnet which does the work; and what does the work we only know by inference. In any case, when scientifically understood, the lifting of a bar of iron by a magnet is not far removed from the lifting of a table by the control of unseen forces by an unseen being. In both cases all the controlling forces are unseen. And again it is only a question of how deep is Nature?

If we mention 'Hypnotism' we shall, perhaps, almost as readily lose Old Broad-street and Mark-lane as when we say 'Spiritualism.' But hypnotism is admitted by scientists, and we wish them joy of it. When a man admits that mind can act upon mind at a distance, without vision, or sound, or any kind of contact known to us, he is opening that door which will lead him to trance-speaking, clairvoyance, automatic writing, and all the rest of the detested 'frauds.' The newspaper paragraphists, the 'practical' man, the young tail-lasher with his smattering of science, his assurance, and his conceit, will go on laughing and despising for a time. Perhaps they do not know how deeply we commiserate them. 'Impossible,' they cry. 'It never has been,' and even 'It never will be.' Poor little gnats! how difficult it is for you to measure the sun!

CONVERSAZIONE.

A Conversazione of the members and friends of the London Spiritualist Alliance will be held in the Banqueting Hall, St. James's Hall, on the evening of Thursday, October 24th. Further particulars will be announced in our next issue.

THE MYSTERIES OF MEDIUMSHIP.

BY OUR SPECIAL REPRESENTATIVE.

MISS ROWAN VINCENT.

A chat with Miss Rowan Vincent reveals the possessor of a refreshingly modest disposition, as well as a mind that moves on lines of good sound sense. Whilst displaying good psychometric and clairvoyant powers, she has not, so far, distinguished herself very greatly as a medium, and admits it with candid self-disparagement. She holds very strong opinions on the selling of their services by mediums.



MISS ROWAN VINCENT.

(From a photograph by Weston, Newgate-street, London.)

'It is wrong, and altogether mischievous,' she said emphatically, 'and has done more harm to Spiritualism than all the other factors that operate against it put together.'

'Then I may assume that you have never yourself taken a fee, Miss Vincent?'

'Never. The fact that my services would not perhaps be considered worth paying for does not, I assure you, in any way affect my opinion, which is sincere and based on a strong moral conviction.'

'Well, a good many think with you there. I suppose, like the rest, you have been a medium from your youth up.'

'O dear no. Until about seven years ago I had never heard and never dreamt of such a thing.'

'What, you weren't even, as a little girl, strange, eerie, and solitary, and different from common little girls?'

'Painful as the admission is, honesty compels me to say no.'

'Didn't have visions, hear voices, play with ghostly infants other people couldn't see, and get whipped and otherwise tortured therefor by ignorant and brutal guardians?'

'None of these things. I am really sorry to disappoint you, but——' Miss Vincent stopped abruptly and looked guilty.

'Your conscience reproaches you over these reckless repudiations of an orthodox mediumistic infancy.'

'Yes. I now remember that I *did* once get whipped for declaring that I had been carried downstairs, when everybody could see there was no one to have carried me.'

'You relieve me. I am glad to learn that you were whipped with the rest. It seems to set the seal of

authenticity on your mediumship and to prove that, like the others, you were born and not made. Well, seven years ago you first became aware that you were a medium?'

'Yes. Being a Freethinker at the time, I was opposed to Spiritualism. I went to the Occult Society and there met a clairvoyant, who gave me a very good description of someone I had known. This awakened my curiosity. I mentioned the matter to two of my friends, who agreed to sit with me experimentally. We sat, and from the beginning got messages spelt out. They were in English, French, and German, were all for one of my friends, and were untrue every bit. My friend knew French and German; I did not. This went on for six months, until I made up my mind to have nothing more to do with the thing unless I were preserved from these falsehoods; and after that we were very little troubled with lying messages. Next, the communicating intelligences asked if I would let them paint through me, which amused me very much, as I knew as much about painting as a parrot, but the answer was, "Be patient, we will teach you." First, however, I tried my hand at automatic writing and got a lot of it, mostly in the form of sermons.'

'To purge you of your freethinking propensities.'

'Perhaps, but there was nothing maudlin about them. They were written in old-fashioned phraseology, and often in old-fashioned spelling. In addition, there were messages purporting to come from spirits connected with different friends, and in several instances these were verified. I was surprised to have as a guide John Bunyan, which amused me, particularly as I had the greatest aversion to "The Pilgrim's Progress," which was always given me, as a child, to read for punishment, so that I conceived a lively hate for both book and author.'

'Perhaps that was the very reason. Cause and effect, you know?'

Miss Vincent smiled good-naturedly. 'I see what you suggest. The same idea has occurred to me often. I do not at all pin my faith to the identity of the control with Bunyan or any spirit discarnate, and am quite prepared to consider any reasonable hypothesis. All I know is that there is a control of some sort; that it claims to be the spirit of John Bunyan, and that, from the beginning till now, it has been characteristic and consistent. There is a curious circumstance in connection with one of my paintings, which bears on the question. The painting was signed, through my hand, in the name of John Bunyan, and the signature, which was of a remarkable character, both the initials being small instead of capital, differed from all the recognised signatures of the tinker seer that I could find or hear of. I showed it to Dr. K., at that time engaged at the British Museum. He said he believed there was such a signature in a little book of verse, not generally known to the public, and, after comparison, he found that the signature to the picture was a facsimile. Now, if you can explain how the facsimile of a signature I had never seen got to the foot of my painting through my hand, I can't. At the same time there is, of course, no proof that Bunyan himself was the agent in the matter.'

Miss Vincent fetched two or three specimens of her artistic work, and invited my opinion of them, with the assurance that, as she did not feel responsible in any way, except as a mere machine, she should not feel offended whatever I might say.

'Most shocking daubs, aren't they?' she asked.

'They strike me as peculiar, and might, therefore, turn out to be works of genius. This is John Bunyan in his cell, I imagine. Are those rats and mice running about the floor?'

'They are the toys that Bunyan whiled away some of the weary hours of captivity in making. No, that is not a goose from the common outside, flying past the window; it is intended for an angel coming in to comfort the

afflicted prisoner. Do you notice that a peculiarity about the picture is that everything slants—walls, door, table, chair, and the prisoner himself? Even Bunyan is not straight. Now, if I had painted it to please myself, however had the execution, all those would at least have been upright. I was always told through the table or by automatic writing what colours to use, and in many cases I had considerable difficulty in procuring what was required, being told that the colours asked for either had ceased for many years to be used by artists or were now known under other names. That, it seems to me, is a strong point in favour of the pictures being, at any rate, not the production of my own imagination.'

'Do you go under complete control at any time, Miss Vincent?'

'Yes. It was not long before they—that is, you know, the intelligences communicating—said control would be attempted, and, although I objected, I was, and frequently am, under the influence of friends of my visitors or of beings of whom I know nothing. I became, also, a little prophetic at times. For instance, I told several persons that the Chicago Exhibition would be most unfortunate all through, and that there would be a great fire in connection with it. When the fire occurred, a gentleman said, "Well, we have had the fire. Is there anything more?" and I answered, "Yes, the Exhibition will close with the whole city in mourning, on account of a disaster." These words were spoken some months before, and, as you know, the Exhibition was shut up when the city was in mourning because of the assassination of the mayor. I also predicted the decisive battle with Lobengula, my statements being confirmed by the telegrams that subsequently arrived.'

'You are accustomed to see apparitions too, are you not?'

'It is the case reported in "Real Ghost Stories," one of Mr. Stead's Christmas numbers of the "Review of Reviews," that you are thinking of, is it not? That was the most striking of my experiences in this department. Here it is:—'

On the night of Thursday, April 24th, 1890, I had retired to rest, when I found I had not turned the cat out of the room. I then rose to do so, and after closing the door, turned round to go to my bed, and was surprised to see, standing between myself and the bedstead, the form of a man whom I recognised as a friend I had not seen for several years, though I had heard he was ill. As I looked, his form slowly faded away. I then took up a written alphabet which in my occult investigations I am accustomed to use, when at once these words were spelt out:—'My name is Charles C. I died between twelve and half past.' I looked at my watch; it was then ten minutes to one o'clock. The next morning I told the friend in whose house I was living, Mrs. Brinkley, 31, Gower-place, W.C. I also told my medical man, who called during the day, Dr. Marsh, 56, Fitzroy-street, W. On the following Monday morning I received a letter from my old friend, Mrs. C., telling me her husband had died on Thursday, the 24th, between twelve and half past in the day, so that he had been dead twelve hours when he appeared to me.

'Mr. Stead wrote to Mrs. Brinkley, Dr. Marsh, and Mrs. C., and obtained their testimony in corroboration of my statement. I have seen apparitions on two other occasions only, and in neither instance was there any clue to the identity of the appearance. One was a man who conversed with me for three-quarters of an hour. I have often wondered since whether that talk was of the same kind as you and I are now carrying on, or whether words were conveyed to me clairaudiently. At the time I did not think of it. He spoke about mediumistic development and the necessity for keeping it perfectly free from any commercial taint, and said he would be happy to assist as much as possible in my development; but much depended upon myself, as he could enter if the door were open, but not if it were barred by prejudice or folly. The gift of

mediumship came, he added, to people all over the world, and was given experimentally; but in most cases it was misused, and became a curse instead of a blessing. I have since had written communications from this spirit, who was so solid then that I remember I saw his reflection in the toilet-glass, but who vanished like a flash of light when he had done speaking. The other "ghost" I saw had nothing to say, but simply stood and stared at me and disappeared.'

'As disappointed, no doubt, at his failure to speak, poor fellow, as you were. Your principal achievements, however, I believe, have been in the regions of clairvoyance and psychometry.'

'Yes. I have had many, many failures, but I tell you only of the successes. Some of these may perhaps be worth mentioning. A lady, Mrs. C., called on me; and I gave her several descriptions, which she recognised. The last, however, appeared to be a partial failure. I spoke of a friend of hers in Australia whom I saw lying ill in a chair, and then dead, with sunken cheeks; and I mentioned the disease of which she died and other details. Mrs. C. felt sure her friend was alive; but on getting home she found a letter, which had arrived whilst she was with me, telling her of the death of the lady from the malady I had spoken of; and subsequent correspondence confirmed all the particulars given, the sunken cheeks being due to the patient's false teeth being removed whilst she was lying sick. I first found I had the gift of psychometry when a gentleman put into my hand a ring, and asked me what I could tell him about it. The first impression was that it had formed an ornament other than a ring, and then a scene of bloodshed and great horror arose, which I had no difficulty in recognising as the Indian Mutiny. I saw the jewel in the hands of a soldier, who had it made into a ring and brought it to England. The idea of hunger then came into my mind, and I felt as if I wanted my breakfast, dinner, and tea all at once. The gentleman, I found, knew less about the ring than I told him, but he knew this much, that it had been brought over from India by a soldier, after the Mutiny, and subsequently came into the possession of the soldier's brother, a waiter. Another case. A lady of France brought me a small piece of limestone. First I

went to the quarry, then to a magnificent building destroyed by shot and fire. I found myself in a spacious and beautiful apartment, with balcony, terraces, and fountains. The room was thronged with ladies and gentlemen in Court dress or uniform. Going upstairs into a small room, I found myself in the presence of one I knew at once to be Napoleon. My visitor then told me that the piece of stone was from the ruins of St. Cloud. Another lady once put in my hands a necklace, wrapping it first with paper so that I might not see it. It seemed to my touch to be an ordinary necklace of jet or cornelian, and very light. I found myself swimming in a very warm and balmy sea; next walking or rather crawling about on the shore, and then transported to an island where the natives wore very little clothing and where the ground was covered with the most beautiful evergreen palms and other trees, ferns, flowers, and fruit. The lady thereupon showed the article to me. It looked like a string of irregular pieces of amber, but she said it was made of turtle's claws and came from Ceylon. With photographs I am considered to be particularly successful, being able, as a rule, to describe the appearance, character, and career of a person whose photo is placed face down on the table before me.

'And letters?'

'With letters, too, I get along very well. Often by merely touching them I get particulars such as mentioned. A gentleman from India recently tried an experiment with me, to see, if he could, how far telepathy went in accounting for the phenomenon. He put several letters into plain envelopes, shuffled them about so that he had himself no idea as to which was which, and passed them over to me, my part being to put my hand into each envelope, without withdrawing the letters, and say what I could make out of them. There were eight in all, and I was correct in every particular as to seven of them. With the eighth I made a failure.'

'Somebody told me the other day, Miss Vincent, that you had had a peculiar experience with a bracelet.'

'Why, yes; it was a funny circumstance. Coming away from Birmingham one afternoon, I remembered, to my annoyance, that I had left my bracelet behind; but shortly afterwards was very much surprised to find it on my wrist as usual. On getting home I placed it on the mantelpiece and went to bed. Next morning came a letter telling me I had left the bracelet at Birmingham; and on going to the mantelpiece I discovered that it was no longer there. I am positive I had seen it several times in the train, and at least once after I put it on the mantelpiece in my bedroom, and the more I think of it the more puzzled I am to account for the experience. There is another peculiar incident I must not omit to tell you about, which occurred in this house. It was in the early days of my acquaintance with Spiritualism. I went to the offices of the Alliance (then in Craven-street), and was shown there a wax hand, said to have been modelled from the hand of a spirit. I didn't believe it at all, and on getting home, told my landlady, who said that she would only believe such a thing if she saw it done, and that people were very credulous. She used to get butter from the market in large quantities at a time, and I was accustomed to have some from her. On the next morning she was about to cut the last arrival, in order to send me up my share, when the lump of butter fell quite apart, and in the centre of it lay a hand beautifully moulded in butter—not merely impressed, but a complete hand. I was in bed at the time, but the whole household tumbled upstairs in great excitement to exhibit this wonder. I am sorry to say we ate the hand—after a time; but my landlady became a firm believer and a most earnest Spiritualist in consequence of that event, and is now a member of the Alliance.'

RE-INCARNATION AND ECCLESIASTICISM.

I must plead guilty to the charge which your correspondent, S. U. Zanne, brings against me that I am profoundly ignorant of Re-incarnation. I have devoted much time to the subject; I have consulted the highest published authorities, but my researches have been vain and profitless. I regret to say that with all my application I have not been able to discover a single spark of evidence to justify the teaching of the hypothesis of Re-incarnation. I have met with plenty of so-called argument, plenty of assertion and inference, but not even the ghost of a fact has been adduced to support the doctrine which I am supposed to be incapable of understanding.

Is my censor in any better plight? I give him credit for not adopting any theory until he has an array of *indisputable facts* on which his theory is based. If he will furnish me with only one of these facts in proof of Re-incarnation, it will be of incalculable value in my estimation. The question will then be settled against me. I shall at once become converted and be proud to acknowledge myself hitherto in error.

I profess to be a searcher after truth, and I sincerely hope that no prejudice may stand in the way of my progress.

Your correspondent further charges me with advocating a 'narrow and superficial ecclesiasticism.' The Church to which I belong does not interfere with such enlightened and perfect beings as those in whose ranks I place your correspondent. The Church has no message to those who do no wrong, who are always doing good, and 'who need no repentance,' except to give them her blessing. Her pathetic mission is to the poor, the needy, the sick, the lonely, the suffering and the afflicted; also to the brutal, the selfish, the cruel, the reckless, the unprincipled and the criminal. These she tries to attract and persuade to lead a better life; and to some she has a sterner message, and she is authorised to threaten them with punishment hereafter.

I believe that some of the worst crimes committed are the result of the teaching of our *philosophes*, that there is no such thing as a hell for the punishment of unrepentant sinners.

The Church is a practical organisation for practical work, and if your correspondent can suggest any better machinery for accomplishing the same end, he will be a glorious benefactor to mankind.

I do not say that our Church is perfect; it is far from being so. It was organised at a time of stress and storm, and some of its rules and ideas have become obsolete. Some day we shall pluck up sufficient courage to expunge objectionable points from our liturgy; but when once we begin 'picking to pieces' we never know how the process will end, and we fancy that 'we had better bear the ills we have, than to fly to others that we know nought of.'

I have received a small pamphlet, sent to me 'to the care of the Editor of LIGHT,' from a gentleman who seems to be under the impression that the Church has somewhat forfeited her right to be a teacher, because, among other things, he has discovered that in one year there were upwards of six hundred of the clergy convicted of various vices, the principal one being drunkenness. The writer of the pamphlet is apparently unaware that there are upwards of twenty thousand clergymen in the Church of England. Would he be surprised to hear that they are all human beings? Could he collect twenty thousand men in any other rank of life, with so insignificant a record of wrong-doing against them?

Many of the clergy are, I am sorry to say, steeped to the lips in poverty—the result of a legislation which has impoverished our endowed schools, hospitals, colleges, churches and employers of labour generally. The clergy ought, therefore, to be regarded with sympathy and compassion when they sometimes fail to reach their own standard of teaching.

NEWTON CROSLAND.

RECEIVED.

'Literary Digest,' for September 21st. (New York: Funk and Wagnall's Company. 10c.)

'The Humanitarian,' for October; with an article on 'Dynamic Thought,' by PROFESSOR W. F. BARRETT, and portrait. (London: Hutchinson & Co., 34, Paternoster-row, E.C. 1s.)

'Fate and Justice; or, The Key to the Problem of Being, and the Philosopher's Pressing Questions.' By EMIL ULRICH WIESENDANGER. (For sale by the author, at Comanche, Texas, U.S.A. Cloth, 1dol.)

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.]

The Theosophical Society.—Resignation of Mr. Herbert Burrows.

SIR,—During the past few years I have publicly advocated Theosophy in connection with the Theosophical Society. Will you allow me to say as publicly, through your columns, that I have felt compelled to resign my membership of that body?

The recent disclosures of fraud which have split the Society led me to further investigations, impossible before, which have thoroughly convinced me that for years deception in the Society has been rampant—deception to which Madame Blavatsky was sometimes a party.

Both Colonel Olcott, the president of the Society, and Mr. Sinnett, the vice-president, believe her to have been partially fraudulent. To the charges of fraud brought by Mrs. Besant against Mr. Judge, the late vice-president, may be added grave accusations against —, laid before him by Mrs. Besant and Mr. Judge.

[Mr. Burrows gives the name, but we think it prudent to withhold it at present.—ED. 'LIGHT.']

To this organisation, in which these and other questionable things take place, I can no longer give my recognition and support, and although I do not in any way give up the essential ideas of Theosophy, I leave the Society; for, as it now exists, I believe it to be a standing danger to honesty and truth, and a perpetual open door to superstition, delusion, and fraud.

HERBERT BURROWS.

68, Aberdeen-road, Highbury Park, London, N.

October 2nd, 1895.

The Healing Art.—Answer to Inquirers.

SIR,—As it is impossible for me to answer individually the many readers of 'LIGHT' who ask me whether I can cure their complaints, I beg you kindly to allow me to answer them collectively through your paper, and to tell them, as I have done in other similar cases, that it is impossible to give any accurate information without a personal examination, at the same time apologising to them for this mode of communication.

F. OMERIN, G.C.E.R., K. Ch. III.

Spiritualism and Christianity.

SIR,—In a recent issue of one of our Spiritualist papers is the following startling statement:—

We have never met with a spirit who went away a rational, truth-loving individual, who, when he came back, declared that he had found Jesus; that his sins were forgiven; or that he had found in the spirit world that Christianity was true. We have held intercourse with many spirits who confess they were sadly misled, and have become disillusioned.

I, in common with many others who are interested in Spiritualism, would be glad to know whether this statement is in accordance with facts, and whether it coincides with your own experience and that of other advanced Spiritualists. M. B. B.

SIR,—The light of the Southern Cross is above me as I venture to pen a few lines to thank 'F. L. D.' for his interesting letter to 'LIGHT' of June 15th, 1895, which, in a measure, embodies the teaching we ourselves receive. Referring to the many communications I have read on the subject, it has often struck me that, if Christ Jesus be really believed in as the 'greatest teacher' who ever walked this earth, He must also be credited as having received, spiritually, the highest and truest guidance; and He must, therefore, have given the true teachings as to His Work, Origin and Destiny. He must either be perfect Truth or the direct opposite, and, if the latter, then must it have been the greatest fraud ever perpetrated on humanity. It is Christ's spiritual presence, His promise to us as 'the Comforter,' which has sustained thousands upon thousands of mortals in hours of peril, anguish, and bereavement, heroic martyrdom, and the fiercest struggle of temptation. When He is perfectly believed in, then shall His 'Kingdom come' here on earth, as in the world of Light Beyond.

I have purposely abstained from quoting Scripture or any writings attributed to apostles, seers, or prophets, 'a distinction with little difference,' being merely desirous to draw attention to the whole teachings of Christ, and belief in their origin as revealed Truth.

Gisborne, New Zealand.

AMATOR.

Materialisations.

SIR.—Mr. Forbes, in answering my letter, evades complying with my request for an explanation of how his theory accounts for the several phases of materialisation which I instanced. He merely refers me to his statement of his theory, and repeats it, but with an important difference. In his first letter he suggests that the intelligence animating the materialised form 'will be in accord with the intelligence of the dominant mind' at the séance, while in his second letter he suggests that the 'intelligence or intelligences are a composite or composites of medium and sitters.' I fail to see how either suggestion accounts for the facts observed at materialisations. Take, for instance, the case of several forms appearing at one and the same time, heard, felt, and recognised by one, and sometimes by more, of the sitters. Are there as many dominant minds operating at the same time as there are forms manifesting: if so, why do they not neutralise each other? Or are there several combinations of composite intelligences animating the forms at one and the same time? If so, would it not be expected that the combinations would change and modify from time to time, and consequently the forms also, like the permutations of the kaleidoscope? Again, take the case of a form appearing which no one present desires, which all are extremely anxious should leave, but which nevertheless persists in remaining during the sitting, while other forms also appear.

Will Mr. Forbes please explain how his dominant mind theory, or his composite intelligence theory, accounts for these and the other phases specified in my letter? W. J.

The Case of Miss Vaughan.

SIR,—The correspondent quoted in 'C. C. M.'s' article on this subject, and who signs 'One who prayed for Miss Vaughan,' does not, perhaps, remember that the prediction of which he speaks regarding the three genealogical periods preceding the birth of Anti-Christ, is but another reading of the old prophecy of the successors of St. Peter, who are to sit in his Chair during the last epochs of Papal succession.

I refer to the prophecy made by St. Malachy, Archbishop of Armagh, in 1148—as follows:—

In the last persecution of the Holy Roman Church shall sit Roman Peter the Second,* who will pasture the sheep amongst many tribulations, and when this is ended the City of the Seven Walls will be laid low, and the terrible Judge will judge his people.—Amen.

This is a list of the signs or emblems of the concluding Popes:—

PAST.			
'Apostolic Pilgrim'	...	...	Pius VI.
'Eagle'	...	...	Pius VII.
'Dog and Snake'	...	...	Leo XII.
'Man of Religion'	...	...	Pius VIII.
'From the baths of Etruria'	...	...	Gregory XVI.
'The Cross by the Cross'	...	...	Pius IX.
PRESENT.			
'Light in the Heavens'	...	...	Leo XIII.
FUTURE.			
1.—'Burning Fire'	...	...	_____
2.—'Religion laid Low'	...	...	_____
3.—'Intrepid Faith'	...	...	_____
4.—'Angelic Shepherd'	...	...	_____
5.—'Shepherd and Mariner'	...	...	_____
6.—'Flower of Flowers'	...	...	_____
7.—'Of the half Moon'	...	...	_____
8.—'Of the work of the Sun'	...	...	_____
9.—'Fame of the Olive'	...	...	_____

Thus, while nine is said to be the number of the succession of Popes before the final revelation of Anti-Christ as taught by the Luciferians, so we see has the same number been prophesied as being the number from this present occupier of the Chair of St. Peter to the final end of all Papal succession; by a high and inspired dignitary of the Roman Church, who lived and prophesied over seven hundred years ago—in the year 1148 or seven centuries before 'The Cross by the Cross,' Pius IX., made joint but abortive cause in the struggle for liberty in 1848.

'The Light in the Heavens,' with the comet and star on his armorial bearings, is still shining, and the efforts which Leo

* The last Pope according to this prophecy is to bear the same name as the first, which has never been used by any of his successors as yet.

XIII. is now making for the union of the Churches, is probably another step on that road which ends finally in 'The Work of the Sun,' and the 'Fame of the Olive.'

Thus the two extremes of Romanism and Luciferism polarise, and many who have studied the matter know of the strange points of resemblance there are between the two cults, of which this is a slight instance.

The pot calling the kettle black, even if standing on the same fire, is a very usual form of exalting one's own purity, and a house divided against itself, in the end, cannot stand.

If the Roman Church would throw away all desire to reign in the Kingdom of Satan, to be the ruler of this earth, to possess the temporal power as well as the spiritual, she would probably attain to the Kingdom of the Father, but as long as she strives for the mastery or supremacy with the 'Light Bearer' who fell from Heaven, 'The Watcher on the Threshold,' into whose hands are committed the limits of space, weight, measure, and number; who is the Adversary, the Destroyer, the Avenger, the Sifter, the Deceiver, and the Tempter, she, the Church, the Bride, loses her heritage, and is the Scarlet Woman, instead of the Woman Clothed with the Sun; the spirit of all Humanity, its soul, its purest essence is clogged and degraded by materialism.

The writings of 'Dr. Bataille' (who is probably an active member of the 'Black' party, as they call themselves, those intransigents who have had but one object in view, the re-establishment of the temporal power founded on the basis of Fear and Awe, instead of Love and Mercy) are evidently inspired by what we Spiritualists know but far too well, and are that unseen dark force we all have to fight and struggle with—the Astrals. 'Dr. Bataille' is working well in their cause; they, nourished and fed by their parent, man's evil lusts and sins, can have no greater desire than to mislead and juggle with Truth, and they have evidently in 'Dr. Bataille' found a most excellent 'medium.'

Rome, September, 1895.

'HESPERUS.'

Facts suggest Principles.

SIR,—By analysing the composition and co-operative action of the atoms of visible substances in animal, vegetable, and mineral life around us, we perceive the law of species-life; that is, the limited quality and power of each division and subdivision, and the abnormal results that may be obtained by intelligent persons in the production of results desired, but not natural to the normal powers of the substance. Thus an ordinary piece of cold iron, by a piece of magnetic iron being brought and stroked over the cold iron, produces a new condition, an action in unison with the magnetic substance; an unseen etherial *something* continuously passing out of the one, on to and into the other; for a time making the abnormal as if normal; till the intelligent operator again acts, and demagnetises and restores the metal to its ordinary species-life and action. Lookers on discern principles.

Lookers on psychic action operating on the physical man, discern Mind, producing and directing the phenomena; and being excited, naturally are curious to know who the operator is, and the personnel of him and his surroundings; and often in their inquisitiveness forget the phenomena and their teachings; because, beyond them are perceived the facts of actions through mind, will, and memory; and the power to see and influence others, and, perhaps, the looker-on also, without the knowledge of either; a state of reality very disturbing to crooked minds in social life.

Let me give one out of many proofs I and my family have had. Two ladies, strangers to each other, met as callers at our home. While all present were in conversation, Mrs. M., one of the strangers, said to the other: 'I see several persons behind you; one of them looks as if she were a younger sister of yours. Stop—I hear her indistinctly say "Catherine," or "Katherine." She asks: "Why do you not wear mother's ring I gave to you?"'

The lady appealed to, said: 'I had a sister, Kate, as we called her; I have the ring, but have not worn it.'

Mrs. M. then said: 'I see the ring,' and minutely and correctly gave details as to a circle of pearls, the setting of stones, &c., and said: 'The centre stone is gone, and beneath I see what seems an inscription, but I cannot read it.'

Miss L. said: 'The descriptions are correct, except the inscription, of that I am not aware.' The ring was at her residence, some three miles off.

Other incidents transpired, to which I need not refer. Since then, I have seen and examined the ring. The description is correct, *except* the inscription. There are on the base of the ring, where the stone had been, three distinct streaks of transparent cement that had fastened the stone; they look like inscriptions.

Here we have three distinct proofs of Spiritualists' averment. First, human spirits seen and depicted; second, spirit voice is heard; third, finger ring, three miles off in a drawer, seen and described by a stranger, accidentally in the same room for a few minutes with the owner.

Now, a wrinkle for some Spiritualists. In answer to a question Mrs. M. said: 'In the company of some persons, I see, by their aura, their spirit relations and friends easily; but by others I do not.'

Every person, male and female, is a pillar of phosphorescent flesh, ever exuding light in the form of the substance we name warmth, and varying in brightness and clearness according to the *quality* of the flesh from which it oozes. This warmth-light, in a darkened room, assists sensitives to see our spirit friends as easily as an ordinary candle does our physical friends. Of course, the candle is not the surroundings, nor are the surroundings the candle.

Ponder over the principles evolved from these three divisions of one fact, and we have for the upright, the joy of help through spirit power; and for the evil-doer, the fact that he has *detectives* near him whom he cannot dodge!

South Norwood, S.E.

J. ENMORE JONES.

The Duc de Normandie a Spiritualist.

SIR,—I regret that, through inadvertence on my part, the Duc de Normandie is said, in your number for September 7th, to have died in August, 1895, instead of 1845. He is inscribed, in the death registers of the Regency of Delft, Holland, as 'Charles Louis de Bourbon, Duc de Normandie (Louis XVII.), who was known under the name of Nauendorff, born at the Château of Versailles, in France, March 27th, 1785. Son of his late Majesty Louis XVI., King of France, and of her Imperial and Royal Highness Marie Antoinette, Archduchess of Austria, Queen of France, both deceased at Paris. Husband of Madame, the Duchess of Normandie, born Jeanne Einert.' He deceased August 10th, 1845. The King of Holland acknowledged him as all the above. The Duc was taken ill with violent pains while staying at La Hague, in the middle of the month of June—pains which continued to his death, which he attributed to poison. It was not the first nor the second time that attempts had been made on his life.

The books which the Duc de Normandie wrote on Spiritualism while exiled in England brought on him financially very great detriment. He had been previously living here in comfort with his large family, supported by French Royalists; but his Spiritualism so aroused the anger of the priesthood of the Church of Rome that his supporters, being good Catholics, were persuaded to forsake him; and if it had not been for the immediate family, the widow and daughters, of a former Prime Minister of England, Spencer Perceval, himself murdered on the steps of the House of Commons for supposed political motives, the Duc and his family might have starved in England, though the assassination of Spencer Perceval occurred as long previously as the year 1812. True and noble sympathy is lasting. A nephew of Spencer Perceval, the late Hon. and Rev. Charles George Perceval, wrote a book called 'The Misfortunes of the Dauphin,' probably about the time of the Duc's residence in England, which residence continued for nine years. One of his greatest misfortunes, beyond what he suffered from Robespierre and his set, were the five years he spent in one of the dark dungeons of Vincennes, dungeons said to be still in existence, where his only companions were the spirit of his mother, which he both saw and heard—and the rats. As he pathetically wrote: 'His beloved mother mingled her groans with his.' He had only escaped from a previous imprisonment by Napoleon some months previously, through the intrigues of the Empress Josephine, always his preserver, when his uncle, the Comte de Provence, afterwards Louis XVIII., betrayed his whereabouts, and Napoleon then placed him where, as the Duc de Normandie tells us in his Memoirs, 'Napoleon flattered himself, no doubt, that the cold and damp of a subterranean prison, where the air never changed, would be a slow poison but a certain one.' His escape was again due to the Court power of the Empress, after five years' duration in this dreadful place.

Since 1880 there has been a serial, now published at Bordeaux, called 'La Legitimité, Organe de la Survivance du Roi Martyr.' Of course, it often repeats the same histories. So here is one that has been frequently told before; but in this case it comes from two letters from two new sources. This history maintains that the Duc de Berry, the second son of the Comte d'Artois, afterwards Charles X., being acknowledged as heir presumptive to the throne, refused to accept that title to the detriment of his cousin, Louis XVII., whom he knew to be alive. This tale was renewed so lately as in 'La Legitimité' for August 1st, 1895, in two new letters (already referred to); one from a Mons. de Poulpiquet, of Brescauvel, and another from a lady, aged seventy-nine, a Madame de Breban, of Manoir de Keramidy, the widow of a *garde du corps* of the Royal family from 1815 to 1830. These letters are on 'the famous discussion between Louis XVIII., the Duchesse d'Angoulême, sister to the Dauphin, or Louis XVII., and the Duc de Berry.' This 'discussion' took place in January, 1820. On the 13th of the following month the Duc de Berry was assassinated.

Of the two letters I chiefly extract from that of Madame de Breban. She says: 'The letter of Mons. Ernest de Poulpiquet, of the Château of Brescauvel, reproduces exactly my recollections regarding the conversation of Louis XVIII., the Duc de Berry, and the Duchesse d'Angoulême. The door, pushed violently by one of them, remained ajar. The discussion was very vehement, the King and his nephew spoke very loudly. It was impossible that the *garde du corps* then on service should not have heard this conversation, which hinged entirely on the despised rights of the son of Louis XVI., miraculously saved from the Temple prison. The Duc de Berry implored the King to recognise his nephew.' M. de Poulpiquet tells us: 'The King, furious, turned his nephew and niece out of the room for daring to show him the way of duty.'

Madame de Breban says in her letter that: 'her husband, himself a *garde du corps*, had often told her the name of the *garde du corps* on duty, but she now forgets it; and that he heard the quarrel plainly through the door ajar.'

Mons. de Poulpiquet says that: 'this family disagreement was a subject of frequent conversation among the *gardes du corps* of that period.'

I turn now to an English translation of Bonnechose's 'Histoire de France.' This time it was the King's favourite, Decase, who suffered. Bonnechose says: 'The death of the Duc de Berry spread consternation throughout Paris. The fury of the Royalists knew no bounds; they made Mons. Decase responsible for the crime. . . . Royalists and Liberals provoked his fall; he still resisted, for his power was rooted in the heart of the King; but the Count d'Artois, afterwards Charles X., and the Duchesse d'Angoulême earnestly required of Louis XVIII. the dismissal of his favourite. And Mons. Decase received the title of Duke, and was appointed ambassador to London.'

WILLIAM R. TOMLINSON, M.A.

Information Wanted.

SIR,—Please excuse my taking the liberty of addressing you these lines, but I know no source from which I should be able to obtain better information on the subject in question, than your paper 'LIGHT.'

I am still a scholar in the science of Spiritism, and, most unfortunately, mediums are a great deal more scarce here in Germany than, as it seems, they are in your country. On this account I have had up to the present no opportunity to be present at a séance and have had to be satisfied with table-sittings and the reading of good books.

In perusing Herr Aksakoff, for instance, I find some seeming contradictions, the reason for which I am unable to find. Would your readers be kind enough to solve the riddle for me?

It is said to be a rule that the physical materials of which a spirit makes use during his materialisation, and which he mostly draws from the medium, or from objects near at hand, return to their original source along with the dematerialisation. It is said repeatedly that spirit-hands which had been stained by soot or colour, left stains on the person of the medium. How, then, is it to be explained, that, although the mediums wear black dresses and the spirits appear in perfect white, after dematerialisation the dress of the medium remains as black as before? One would think there ought to be seen white spots on the black material which the medium wears.

A second point which I cannot well understand, is the manner of guarding against fraud by fastening the hands and feet of the medium by cords, when it has often been proved possible for impostors to get free of them for a time, and to slip into them again afterwards. To me it seems that this would be impossible if thin silk threads were used for the purpose, as

they would be unable to slip them off and on at their convenience. In the second place, it would be a great deal more convenient to the medium who is to be subjected to the binding. I hope some of your readers will explain.

Hamburg.

R. S.

Correction.

SIR,—It is my fault that through the omission of two words in my last letter, a sentence barely makes sense. The reading should be 'Mr. Stead has made known the fact that through his automatic hand he receives replies to questions addressed to his assistant editor, who may be asleep or awake at the time of asking.' 'BIDSTON.'

SOCIETY WORK.

23, DEVONSHIRE-ROAD, FOREST HILL.—The above rooms will be re opened on Sunday next, at 7 p.m., by Mrs. Bliss.—J. B.

8, BAILEY-STREET, BEDFORD-SQUARE, W.C.—At the meeting held on Tuesday last, Mr. Peters delivered a short trance address, which was followed by successful clairvoyance by Mrs. Graddon.—E. G.

DAWN OF LIGHT CIRCLE, FLAT 2, 52, WELLS-STREET, OXFORD-STREET.—Séances are held on Mondays and Wednesdays at eight o'clock. Mediums, various. Wednesday next, Mr. Robson, clairvoyant.—M. H.

SPIRITUAL HALL, 111, CLARENDON-ROAD, NOTTING HILL, W.—On Sunday last Mr. Humphries' controls gave an interesting discourse upon Spiritualism, including some remarkable personal experiences. Sunday next, at 7 p.m., Mr. Robson; Tuesday, at 8 p.m., Mrs. Mason; October 13th, Mr. Walker.—J. H. B., Hon. Sec.

WELCOME HALL, 218, JUBILEE-STREET, MILE END.—On Sunday last Mr. Brenchley delivered a short address, followed by successful clairvoyance by Mrs. Brenchley. The hall was crowded. On Sunday next we hold our first anniversary meeting and flower service in memory of the passing away of Mrs. Marsh. The service will be conducted by Mr. Veitch, and the chair will be taken by Mr. Emms.—E. FLINT, Sec.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last, 'Spiritualists: Their Losses and Gains,' formed the subject of a remarkably fine discourse by the inspirers of Mr. J. J. Morse. To listen to 'Tien's' powerful oratory, to his masterly treatment of the many issues arising from the matters involved, and to note the way in which he brought the many lessons contained in the address to the point which enabled all to completely grasp the import of, and deep necessity for, such a comprehensive and able examination of the Spiritualists' standpoint, was in itself an education. Next Sunday, at 7 p.m., Mr. W. T. Cooper will deliver a short address, followed by clairvoyance by Miss Rowan Vincent.—L. H.

PECKHAM SPIRITUAL MISSION, CHEPSTOW HALL.—On Tuesday in last week we held our circle, and had a most harmonious meeting. We are giving free healing at these circles, and find that those friends who are already benefited are introducing others; in fact, we are increasing our membership weekly. On Sunday, Mr. J. Kinnersley Lewis took our platform, Mr. Edwards in the chair, and gave an address on 'Civilisation of Past Ages,' which was well received. He then read an unpublished poem entitled 'A Dream of Hades,' which is a companion picture to a poem previously read by him on his last visit, showing the different phases of Christianity and Spiritualism. On Sunday next Mrs. Viola Stanley will be with us, service commencing at seven o'clock, sharp; Tuesday, circle at 8 p.m.—J. C. JONES, Hon. Sec.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday last Mr. Long delivered an address on 'What have the Spirits taught us?' Their three cardinal teachings, delivered with no uncertain tones, were: The immortality of man, independent of race, creed, or colour; that his position in the spirit world is due to his actions here, not his beliefs; and the grand truth that stretching through eternity is one glorious road of progress if we but will to tread it. This is, Mr. Long stated, the teaching of Christ, and he instanced the parable of Dives and Lazarus, where Dives suffered, not on account of his belief, but because of his misspent opportunities. Next Sunday, at 6.30 p.m., we hold an open circle to show that the spirit can inspire to-day as well as eighteen hundred years ago.—J. J.

STRATFORD SOCIETY OF SPIRITUALISTS.—On Sunday next, several speakers will occupy our platform. On Sunday last, Mr. Veitch gave an interesting lecture on 'Mesmerism and Magnetism' to a crowded audience. His telling remarks were highly appreciated. Our social tea will take place on Thursday, October 10th. Tickets 1s. each, for tea and entertainment; 8d. for entertainment only. All tickets not returned by Sunday, October 6th, will be considered as sold. Tickets can be had of Mrs. Lambert, 10, Keogh-road, Stratford. The above will be for the benefit of our building fund. Our musical director, Mr. Gozzett, has provided an attractive programme. Any moneys received for the building fund will be thankfully acknowledged by the secretary at 23, Keogh-road, Stratford, or by J. Robertson, Esq., 13, Bothwick-road, Forest Gate.—T. R. MACCALLUM, Hon. Sec.

REPRESENTATIVE APPARITIONAL FORM TRANSFERENCE.

BY QUÆSTOR VITÆ.

I have endeavoured several times to point out the fallacy of the usual conception of Spiritualists, that *spirits* return to this plane, or that the spirit forms which mediums perceive are the real spirits themselves, as they are supposed to be. There is only one process by which spirits can come to and occupy this plane, viz., that of normal birth. For this to occur with regard to spirits who have already occupied this plane, would entail re-incarnation. But that again would imply the prior disintegration of the spirit form or self, already integrated by previous 'becoming,' with consequent loss of integrated experiences and identity; its re-descent as a germ, and involution into human parentage, and integration of a new personality. All that, it will be seen, is impossible. The distinction which I will make does not question the facts of the experience of sensitives, but gives a different interpretation thereof.

First, let me point out that when a so-called double or astral form of an embodied person is seen, it is admitted that the person whose apparitional-form appears, does not leave the locality he occupies. The apparitional-form transcends space or is transferred through space, while the real individual, or original of the apparition, remains in unaltered locality. I beg my readers to hold hard to this fact, as it is the key to all similar manifestations originating with spirits in other planes. There is but one law or process under which such phenomena occur, and the above facts, which come within classified human experience, illustrate and explain the process under which such apparitions occur, irrespective of the plane or sphere occupied by the spirit or self who is thus represented, or of the plane in which the apparitions manifest.

Spirits do not, and cannot, return to this plane. They can no more come to this plane without incarnating than embodied man can enter spiritual planes without disincarnating. The apparitional-forms seen by sensitives are temporary representative forms projected to the subliminal earth sphere, or subliminal embodied mental plane, by spirits who themselves occupy inner spheres, and who do not leave their own state or sphere, while their thought-forms transcend space; as occurs in the same process when it takes place in connection with embodied spirits.

REPRESENTATIVE APPARITIONAL-FORM BUILDING.

These apparitional-forms are built up by means of a life-current, which is projected *through* the spirit who is to be represented, by spirit operators occupying inner or higher states. Some of the actual life of the spirit is transferred, by means of this substantial magnetic current, to the plane on which the temporary representation is to be manifested, and forms the noumenal basis on which the representative-form is built up, from substances attracted from that plane. The process by which these forms are built up is, it will be seen, in accord with that by which man's physical organism is integrated, and should throw some light thereon; but with the difference that these temporary forms do not pass through gestation in the human uterus. An artificial matrix is used. The apparitional-form when built up remains in permanent connection with its original self by means of the magnetic circuit referred to. These forms are usually presented on the inner mental plane of embodied life, or subliminal sphere of earth-life, and are visible to subliminal perception. It is from this apparitional form that relation is established with the equivalent degree in an embodied spirit or sensitive, by means of the projection of a magnetic current carrying thought-transference. Spirit communion is not effected by speech, but the thought-content of that projected relation becomes formulated into words in passing through the embodied medium, as occurs in the usual thought process.

Control does not entail the dispossession or usurpation of the medium's organism, as is often supposed, but is constituted by a current or mediation of thought-transference. Obsession is an utter fallacy of the occultists, and is but an appearance caused (like insanity and hysteria) by an obstruction or derangement in the subliminal aspect of the self.

It is evident that the quality of the apparitional-form will depend upon the state or sphere occupied by its original, or upon the degree or mode of being to which the latter has evolved

in the circle of becoming. If the original spirit has passed through the second death process, and thereby shed all earthly (astral) elements, the apparitional-form presented will be of a much higher order than if the original still occupied the disembodied earth sphere, because the life germ transferred in the connecting ray or mediacy and used as the basis of the apparitional-form is then of a higher mode.

The apparitional-form presented on the subordinate plane is built up externally from substance drawn from the plane or sphere on which it is presented. It therefore necessarily assumes the configuration pertaining to the plane on which the presentation occurs and not the configuration pertaining to the inner plane or state occupied by the original spirit, from whom the basic germ of the apparition is drawn. Consequently the configuration either of a subliminal apparitional-form or of a materialisation, is that pertaining to the plane of embodied perception and not that of spiritual being. Embodied spirits cannot perceive the true configuration of spirit forms pertaining to discarnate states. The true configuration pertaining to any plane can only be seen by perception of related degree.

These apparitional presentations usually occur on the subliminal earth plane, or that plane pertaining to this earth sphere which is correlative and reciprocal to the intra-normal degree of embodied perception, and with which all men come into relation at disembodiment or disseverance from sense-relations.

MATERIALISATIONS.

These apparitions may, however, be projected further out, into this sense-related plane, when they become what are termed materialisations. This further transmission outwards occurs by the current being projected *through* the organism of an embodied spirit or medium, in whom both the subliminal and sense-relations are unfolded, and who thus constitutes a relay between these planes, which in the macrocosmic universe are discreted octaves of being. In this way the germ, or nucleus, of the apparitional-form may be projected out into this most external plane. It is now a well-attested fact that such forms are built up from a mere speck or focal point, which, presumably, must be of a somewhat similar character to that from which permanent human forms are evolved. The embryonic stages appear to occur within an artificial matrix of luminous, cloudy substance.

That the form can be expanded in a few moments of time, from a mere nucleus to full adult configuration, such as takes twenty years or so to evolve in the temporal life-process, passes our comprehension. But this process occurs, evidently, in the subliminal degree, in which time is transcended. (It is a form in the same mode or degree, which indraws from the organism at physical death.) When that form has expanded to normal configuration, negative polarity is brought into force (by the operators, acting through the mediating life circuit) and substance pertaining to this state is attracted circumferentially, by which the form becomes densified and solidified, and enters the field of sense-perception.

The life used to build up the form externally is taken in part from the medium, partly from the auric effluvia which emanates permanently from the bodies of the sitters (as from all bodies, see Mons. de Rochas), and from other sources. The fact that some of the vital substances used exude from the sitters, shows how and why the latter condition the phenomena at séances.

But the more material and densified is the presentation, the more the consciousness of the noumenal germ is obscured, and the less is the power of the apparition to distinguish itself from its original or principal, or to recognise its connection therewith. Such a form then appears to itself as a person among persons, like those by whom it is surrounded. It then can only reflect the consciousness of the audience present, whose conditions (life-substances) it has taken on. The consciousness of its connection with its original being obscured, it can tell nothing with regard to the inner states occupied by its original spirit, nor with regard to the experiences thereof. And this is but in accord with the conditions occurring in normal gestation and birth, in which the noumenal-germ, or embryonic self, loses consciousness of the prior states it occupied in the descending circuit, by the fact of becoming incarnated in matter; it cannot recall the states through which it has been projected; it knows not its original angelic makers or parents (Elohim). But in the latter case the germ evolves into a permanent self-conscious being, while, in the case of the

temporary apparitional-forms, both the noumenal basic life and the life in subordinate mode, attracted to constitute their circumferential forms, are returned to their originals when the forms are indrawn.

The fact that the life-germ, constituting the noumenal basis from which a materialisation is built up, has to be projected *through* an embodied spirit to reach this external plane, and remains connected with the medium by a life-ray, or circuit, has led to the supposition of personation. It is this permanent connecting life-circuit, relating the apparition with the medium, which causes the phenomenon called repercussion, and transfers or communicates injuries or shocks inflicted on the apparition, to the medium. Mons. de Rochas has shown how sensation may be transferred by means of the aura which radiates in a permanent flux from the body, and how pain may be conveyed to the subject through this exteriorisation of sensibility. He also shows that this auric-radiation escapes in a dynamic condition from the hands, eyes, ears, breath (*i.e.*, senses). This vital emanation is used in building up apparitional-forms. When the apparition is dissolved and the connecting life-circuit is indrawn, it is evident that any stains, &c., which may have been imprinted on the temporary form will be precipitated on and reappear on the medium.

NEITHER MEN NOR SPIRITS IN CONTIGUOUS STATES CAN BUILD THESE APPARITIONAL-FORMS FOR THEMSELVES.

Man cannot build up such an apparitional-form, or double, by his personal will; neither can the spirits in the states contiguous to this, *i.e.*, the disembodied earth sphere and the first truly spiritual state subsequent to the second death process, both of which states are still those of limited personal consciousness (*i.e.*, carrying the fallacious conception of separate being and independent will). Spirits in such states have not the power to build up these forms for themselves; it is done for them as it is done *for* man, or spirits in the embodied earth sphere. It is true that some occultists are acquainted with these facts and claim to impart instruction with regard thereto. They claim to be able to teach the mode by which such forms may be built. But I deny that this can be accomplished by efforts pertaining to the personal will; by the will pertaining to our normal empirical consciousness, which is only in relation with the sense-related plane. When occultists have such experiences, I say that it is effected *for* them by spirits in transcendent planes pertaining to their own life-current or hierarchy, or school, in just the same way as it is also done for some unpretentious sensitives who make no boastful claims that such experiences are the result of their own efforts but acknowledge that their normal personality has nothing to do with their production.

The proof that such an apparition cannot be built up by the will of the personality is that during its projection and transference the normal personality is quiescent or entranced, and the experiences pertain to an intra-normal aspect or degree of the self, as occurs in hypnotism when such phenomena are classed as secondary selves. It is true that reiterated and frequent repetition of such experiences evolves conscious connection or continuity between these two degrees of the self which previously were discrete, when the experiences cease to pertain to a secondary memory chain and are brought out into the normal personality. But the stimulus which gives rise to these experiences is presented from within, from a transcendent degree, and reacts on its subordinate personal degree, which becomes determined. Whereas the subordinate personal degree cannot ingress to, or encompass, or control its transcendent, as Occultism misleadingly affirms. Determination is from the absolute and transcendent to the subordinate and partial, and not the converse.

It may be replied to this that the operating experimenters in hypnotism, acting in their normal consciousness, evoke phenomena pertaining to the subliminal consciousness in their subjects. But here also, as in Occultism, the human operator, though apparently originating, is determined from within, and only gives expression to that which was already involved. Were he not the recipient of a life-current or mediacy in intra-normal mode (from operators in the equivalent macrocosmic sphere), intra-normal phenomena would not be evoked in the subject, as degrees of perception will only respond to relations in identical or correlated mode. The human operating hypnotiser is determined, therefore, as the occultist is determined, as the Spiritualist and psychical researcher are determined, by the absolute

reflection, the eternal mediacy, which flows to them through selves in transcendent planes, carrying determination therefrom. They are links in the infinite chain of eternal mediacy; of reaction between self and not-self; of the universal accomplishing. When the stimulus is applied or reflected from within, the normal consciousness receives the determination and gives expression thereto, believing that it is originating on its own account, because it is discreted from its inner degree, and cannot introgress or intromit to that inner degree from which it receives. Yet it is only reflecting and evolving what was already involved; it is thinking thought; it is accomplishing determination in explicating the implicit; it is manifesting the process of the Universal.

And the determination of these apparitional-forms does not originate with the spirits of which they are the temporary representations. Such experiences are imparted by the action of spirits who themselves have accomplished the circle of becoming pertaining to this solar system, or macrocosmic universe, and have 'become' into the image of their makers, *i.e.*, the dual-Elohim. Only these have the *power* to do this, either for themselves or for other spirits in subordinate states of becoming, because this can only be done by spirits who can determine from their centre to the circumference, and that is only possible to spirits who themselves dwell in the central macrocosmic state, as the macrocosmic sphere occupied by each and all is necessarily determined by, and in accord with, their microcosmic states of becoming. There is but one universal process at work every where and always, in the least and in the greatest. There can be no law in the subordinate and partial which is not first in the transcendent or supreme; which is not, indeed, that universal process in it.

I must here protest against the statements with regard to Spiritualism made by Mr. Sinnett in 'Transactions of the London Lodge' (No. 23), in which he says: 'The beginning of the development of modern Spiritualism was earnestly promoted by a school of living occultists. . . . was supported by advanced initiates, who, in setting it on foot, were undoubtedly actuated by sincere devotion to the spiritual welfare of mankind. . . . without this certain amount of adept support, Theosophists will feel pretty sure a great many of its developments, in the beginning, would have been impossible.'

Thus the 'spiritual welfare of mankind' ceases to be the expression of absolute determination, but becomes subordinated to the 'adept support of advanced initiates.' The absolute unity of the Universal is by implication negated; the spiritual evolution of its units ceases to be the explication of its own implicit content, and spiritual becoming passes under the control and direction of 'living occultists'! The omniscient and omnipotent universal conscious-life, the one source of all that is, the one and only reality, which constitutes the universe by communicating itself to its self-determined units, and constitutes the whole of experience by its mutual interaction in its parts, ceases to be self-determining, ceases to be self-explicating; it is taken possession of by these would-be usurpers, and passes under *their* control!

It is difficult to conceive how anyone can advance such atheistic assertions. It suggests that the ancient writer of the fable of the revolt of Lucifer was at least gifted with prevision.

But there is yet a higher level than that of the 'lofty' school of living occultists who set Spiritualism on foot, it would appear. At least we are further told that 'the method thus adopted was not the best that could have been chosen. . . . it has, I venture to think, entirely outrun its original design. . . . it has attained a very imperfect success.' For my own part I humbly confess my utter inability to reconcile this criticism with the transcendent claims previously made with regard to these 'lofty' beings, and must leave the problem to more gifted appreciators.

SUCH EXPERIENCES ARE AS ABNORMAL TO SPIRITS AS THEY ARE TO MEN.

The spirits to whom the experience of apparitional-form projection is given, are themselves mediums in their own sphere or plane, as are those to whom the presentations occur here. Both are intermediary connecting relays between states that are otherwise discreted (*i.e.*, infolded, latent) in the majority. It is the intra-normal degree, functioning in the embodied spirit, which presents the plane of junction. We know that with most sensitives such experiences are not brought out into the normal

consciousness but occur in trance. The same applies with regard to most spirits whose apparitional-forms are transferred outwards. Such experiences are as abnormal to spirits as they are to mortals.

To spirits they are extra-normal; to mortals they are intra-normal. To human sensitives such experiences usually pertain to a secondary memory-chain; the same applies to spirits in states contiguous to this. Disembodied mediums generally do not carry these experiences into the awareness of their normal consciousness. Reiterated experiences may, however, so develop the intra-normal aspect of the embodied sensitive, that it inter-radiates the normal-self, and the two degrees, or aspects, which were discrete may become continuous. The same applies with regard to the disembodied medium. In fact, when this transparency or continuity is developed in the embodied, subordinate sensitive, it is consequent on a similar process having already been accomplished in the disembodied medium with whom he is connected. There cannot possibly be any law in the subordinate which is not first in its transcendent.

But this is exceptional. Most embodied mediums are entranced during these experiences, which fact in itself demonstrates, from the same law, that the prior link in the chain, or the original of the apparitional 'control,' is entranced as regards his normal consciousness; that the experience is *abnormal*, and that the consciousness of the spirit is not functioning in its normal state, but in its secondary extra-normal aspect or degree.

This is confirmed by the fact that these apparitions speak of themselves as if they were their original real selves, showing that they do not distinguish themselves as being a temporary projection from their real selves. Relation appears to function, but not distinction, showing that the thought process is incomplete. Their experiences in this state appear to be akin to that of the secondary selves witnessed in hypnosis, and must pertain to a secondary memory-chain, which will be discrete from that of their normal spiritual being. The descriptions of spiritual surroundings, &c., given in such conditions cannot pertain to the normal state of the real spirit, which is discrete, but must pertain to the abnormal state in which the consciousness of the apparitional-form is then functioning, *i.e.*, the subliminal earth plane, or subliminal plane of embodied life, in which it is in temporal relation with the subliminal consciousness of the sensitive. In fact, it must be *this* plane as it appears to subliminal perception which it describes. The experiments of our psychologists and hypnotisers would appear to be a re-duplication on this external plane of similar experiments which are being made on transcendent planes, but which entail the projection of the secondary self in an apparitional-form, to the subliminal earth plane.

Though the apparitional double has not been seen by the sense-perceptions of the human hypnotiser, it is probable that similar subliminal phenomena have accompanied those deeply induced hypnotic states in which the subject describes herself as travelling through space. It would indeed appear, I submit, that it is in the study of hypnotic phenomena *by subliminal perception* that the ultimate explanation of spiritual phenomena may be found. I have already shown that the human hypnotising operators are determined; also that there can be no process in the subordinate and partial which is not already in its transcendent. It would appear that the projection of spirit apparitional-forms to the subliminal earth plane is the result of the determination of spirit operators in the central plane or state, acting on subjects in states subordinate to them yet transcendent to this plane (intermediary), and it is probable that the reflection of that conscious determination to this subordinate plane (or its descent as a distinct thought-unit or thought-life as explained before) and its mediation through embodied selves, leads to a reflection through the latter of the same process here, in a subordinate mode, which process will become for us the explanation and illustration of the similar (and prior) process initiated in transcendent states.

It will be seen from the foregoing that all communications which come through entranced sensitives can be no more reliable than those obtained through a hypnotised subject. This apparently explains the mutual contradictions which occur between different 'controls' in such conditions.

That spirits in states contiguous to this cannot effect apparitional-transference for themselves is further confirmed by the fact that they gradually come to forget all about this external plane when dissevered from sense-relations by disembodiment, and consequently from the earth plane constituted by sense-perception. They cease, therefore, to be in relation with the

earth plane, which becomes as discreted from them as the disembodied earth plane is from sense-relation. Their recollections of earth life gradually fade away, consequently they cannot be said to volitionally relate themselves to a state which they have forgotten. We only relate ourselves volitionally to things we think of.

Though spirits remain conscious, in the subliminal earth sphere, after disembodiment, for periods the duration of which varies in each individual case, yet they gradually become self-centred instead of self-relating (as occurs in slumber), in consequence of the reconstructive or second death process through which they have to pass, and which is accompanied by simultaneous development of re-relating in a higher mode, or a gradual evolving and a waking into a higher state, *viz.*, the first purely spiritual state.

It will easily be understood that in viewing this process with the subliminal perception of embodied consciousness, it will appear as disintegration on that plane. But when viewed from the higher level of a still inner mode of perception, it will present itself as integration on that higher plane. The fact that occultists describe these selves, while undergoing this reconstitutive process, as 'shells,' in itself proves that they only see the disintegrating aspect and not the reconstructive aspect of the process, *i.e.*, that no higher mode of perception is unfolded in their teachers than the subliminal degree pertaining to earth life. This fact demonstrates the value of their other teachings with regard to that plane, and even with regard to the remainder of their general system.

From the fact of passing through this reconstructive process, and thus becoming into a higher mode of being, with correlated etherial but substantial form, the earth plane passes entirely out of observation. Most spirits then actually cease to remember that they had a prior existence on an external earth, just as we cannot recollect the prior stage and plane we occupied in the descending circuit of becoming, when constituted in physical mode, and thereby discreted from the prior inner mode, which becomes infolded. There are hosts of such spirits who disbelieve that there is an external earth, and that they ever lived there; just as there are hosts of men who disbelieve in interior planes, with prior embryonic or germic states of existence therein in the descending circuit. This state of oblivion, however, only exists in the states prior and immediately subsequent to the second death. After that the whole chain of memories, embracing even that of states prior to this most circumferential one, gradually re-emerge, and unfold. Consequently they are either unacquainted with this mode of communion or are as sceptical with regard thereto as are most embodied spirits. It is to reawaken their recollections of their earth lives, as well as simultaneously to teach men with regard to the inner states of being, that this stimulus is applied to them by spirits in yet higher states, and apparitional-forms made and projected outwards for them. It is only while in conscious relation with embodied consciousness that they can re-enter into and gather up the remembrances of their experiences of embodied life, the re-awakening of which constitutes a stimulus to the reconstitutive process in a higher mode. This experience is also given sometimes to spirits who left this embodied plane in infancy, and to whom some knowledge is granted of this external state in that manner; as similarly some fore-knowledge of the inner planes is given to some men by the intromission of their apparitional-forms therein. In all these cases the purpose achieved is not only individual experience, but demonstration to the other spirits on either plane of the fact that there are other states of being in the macrocosmic universe than the one in which they have their temporary existence. These experiences, though apparently exceptional, are really but the beginnings of the manifestation in subordinate planes of an evolutionary process which has already accomplished itself in transcendent states, by which degrees of being which have been discrete in the past, have been brought into conscious continuity, and this process which is beginning in the few, will gradually manifest in the many. It is the universal process acting through those of its units who, having been projected to this circumferential state, have now evolved back to their fulfilment, or to the centre, from whence, as representative units of the universal, or relays in the universal process of eternal mediacy, they radiate their influence, *i.e.*, thought transference, consciously to the circumference which they themselves previously occupied, and there act upon or determine those units who have followed them here subsequently, from

the same source; pertaining to the same hierarchy as themselves.

It is evident from the above that it is only when such an apparitional-form shows that it distinguishes itself from its true original spiritual self, occupying its normal state and plane, that its communications can be taken as carrying the full authority of complete self-consciousness. Only then is the relation fully conscious, *i.e.*, continuous; only then can the experiences pertaining to true spiritual states be transmitted outwards to subordinate states. But this can only occur when the apparitional-form is consciously built up by the original spirit itself, and cannot occur with regard to spirits whose apparitional-form is built up for them; who are determined in that subordinate degree of their self instead of being centrally self-determining. The spirits who have evolved back to the central state of this solar universe can act consciously from their and that centre to the circumference; they can consciously project a temporary representative apparitional-form carrying self-distinction and conscious relation, and which may be indrawn when its purpose is fulfilled. By this means they are able to consciously re-enter into their past earth life experiences; they are able to gather knowledge with regard to present external states by reading within and through human minds; they are thus enabled to gather up infinitely more knowledge than could be attainable by numerous re-incarnations; from which it is self-evident that re-incarnation would be useless and futile, as well as entailing the disintegration of experiences previously accreted in the noumenal matrix of the selfhood, concomitantly with the dissolution of the accreted form of the self which would be necessitated by its return to the condition of a nucleus.

'INTROMISSION.'

Some human sensitives have had the experience of travelling through space in a 'double' of themselves, and even of meeting there the doubles of other human beings. Such doubles are apparitional-forms of the same character, and made in the same manner as those of the 'spirits' who are said to return to this plane, and are made *for* the human experiencers even as they are made *for* the spirits, by those occupying central states. These human experiences serve to illustrate the general law under which they occur. The travelling in space is only apparent, as the real experiencer remains seated in his chair or lying in his bed, and the perception of the experiences communicated from the apparitional double, by the connecting circuit, occurs in his embodied self. The severance of the connecting magnetic cord would entail the death of his physical organism. (Similar projections of doubles occur without the original self being aware, in his normal consciousness, of such abnormal experiences. These then pertain to his intra-normal aspect or degree. In such cases the latter is discrete, while in the above the two degrees are continuous.)

The sphere or plane thus related is the subliminal earth sphere, which includes both embodied and disembodied being. It is the earth state perceived by subliminal perception (called astral by occultists). It is this plane that comes into the perceptual relation of all selves when sense-relations are severed by the death of the organism and in which all spirits exist for varying periods, gradually becoming somnolent and self-concentred till by the second death process they pass into the first truly spiritual state and sphere. The descriptions given of this subliminal plane by the occultists, are, however, entirely fallacious and misleading, because of the fact that their experiences thereof are communicated to their embodied perception, which necessarily conditions all such relations as already explained. Many indeed have not yet realised, apparently, that it is the mode of perception functioning within them which differs, and not the things related; that this inner mode of perception presents a different aspect of the same sphere, or rather presents the same sphere in a different mode, thus constituting a distinct plane, though the sphere still remains this earth sphere, including both embodied and disembodied states of being, which apparently the occultists do not clearly distinguish. This arises from the fact that they look at a subliminal or inner plane from a circumferential or subordinate state, *i.e.*, that of embodied perception. To view the subliminal earth plane so as to be able to describe it correctly, it would have to be looked at from above (within) by a higher mode of perception. If they could do that, then they would withdraw the greater part of what they have written about it.

Mediums continually describe this subliminal earth plane as

a 'spiritual plane,' because the apparitional-forms of disembodied spirits are presented to them in that plane of their perception. As they take these apparitional-doubles to be 'spirits,' they conclude that that plane is a spiritual state or sphere. But this is a misconception, as I will try to show. Self-consciousness implies relation in distinction. Subliminal self-consciousness implies subliminal relations with 'otherness' in subliminal mode. But we know that subliminal self-consciousness functions in embodied selves. Consequently the plane so related must be an inner aspect or level of the surroundings pertaining to this sphere. It is this inner level, or mode, which becomes the normal plane of being when permanent severance from sense-relations is entailed by the death of the organism. Consequently the plane in question is both one of embodied and disembodied being. It is an intra-normal plane to embodied spirits, and the normal plane of disembodied spirits, till the second death process transmutes and translates these latter into the first purely spiritual state, which is no longer associated with this earth. Consequently the subliminal earth plane (often called astral) cannot be said to be any more spiritual as a disembodied state than is an embodied state. There are many embodied spirits who are more spiritual than are many of the disembodied ones therein. It is entirely misleading to speak of it as a spiritual plane distinct from the embodied plane. It is one and the same sphere, viewed from different levels, *i.e.*, by two modes of perception, and thus constituting two planes.

There are very few sensitives probably in whom a higher mode of perception has been unfolded than the subliminal mode which entails relation with the-subliminal earth plane. Hence arises the fact that their descriptions of so-called spiritual surroundings so much resemble those of our normal plane, including buildings, animals, &c. They really see an inner aspect of the noumenon pertaining to THIS world, and to that mode of perception life-as-matter becomes more rarified or interpenetrable; presenting more beautiful appearances than the dense externals cognised by sense-relations.

In some exceptional cases the apparitional-forms pertaining to embodied spirits have been intromitted into truly spiritual states or planes. The process is still the same. A portion or germ of the life pertaining to the human self is transferred by means of a life-current projected through him to the plane on which the form is to manifest. A form is then built up by the attraction of substance pertaining to the plane visited, and this form remains in relation with the human experiencer, by the life-circuit projected through him by higher operators.

But as the connecting life-current flows through the outer organism, the experiences are conditioned thereby; the surroundings, &c., seen in intromission assume appearances similar to ours because they are presented to embodied perception. The true forms, as they appear to spirits in those inner states, cannot be seen by embodied perception, which cannot reflect purely spiritual states. Appearances are, therefore, conditioned by the degree or mode of consciousness functioning in the sensitive.

(To be continued.)

THE SUPREME SPIRIT.

We understand God to be the director and supporter of all things in nature and in the visible universe; the origin of order, regularity, and beauty, and at the same time the Being who has given us vitality and intelligence. In this view the Supreme Spirit is associated with the humblest form of life. The tiny struggling flower of the desert, lifting up its pure, sweet face from the arid waste, in thankfulness, is as much remembered as the loftiest human personality. We remember that the life and spirit power of each had the same origin; and that He has directed, and must share in all the minute as well as the great operations of nature. We feel that He is in close sympathy with all things, and that the wise and the weak, the lofty and the degraded, are alike considered in His plans. And although we recognise everywhere, law, both of thought and action, we are impressed by a conscious sense of the nearness of His spirit, and we know that our purest and best ideas have a response in His spirituality. In our relations to our fellow-man, we have the sense of justice, of consideration, of sympathy, of affection, of pity, and of love, and as we remember that our life and spirit are derived from the shadow of His being, we attribute to Him similar, but more perfect attributes. We are convinced that He has impressed some of the qualities of His own spirit upon the life He has given to the inbeing force of matter, for a purpose; and that we are one of the processes of that purpose.—From 'Matter, Force, and Spirit' (Putnam's Sons).