

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

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

The "reconciliation" of a cathedral presents to me some matters for reflection and some points of difficulty. "Reconciliation" to whom? To Almighty God, I observe, as an "act of reparation." But why should the Almighty want St. Paul's Cathedral "reconciled"? "Reparation" for what? For the act of a lunatic who shot himself in those sacred precincts. But how can the utterance of some strange mediæval formularies make any "reparation" for an act for which the actor was not responsible? And what had the Cathedral to do with his act? It was a rash act; it was an ill-chosen place. That is all. Then down comes the Bishop of London with all sorts of dignitaries, chaplains, and registrar, and purges the fane. He tells the congregation that, because of this untoward event "it is fitting that the Bishop of the diocese and those who have charge of the affairs of the Church should solemnly acknowledge the unworthiness of all of us in the sight of Almighty God." Why? Where is the connection of cause and effect? A man shoots himself. The Bishop of the diocese calls on his people to confess that they are sinners! If there be enactments that make it necessary to go through this piece of mediæval mummery when a church is "violated and defiled" as a question of "canonical impediment," let us have the enactment repealed with all convenient speed. These musty laws blink like owls in the sunlight of to-day. They are obsolete, and would cause ridicule if the subject were not solemn.

Apropos of "The Act of Reconciliation" the following letter appears in the "Times" of October 21st:—

TO THE EDITOR OF THE "TIMES."

SIR,—Referring to the letter of "E. A. A.," which I have just seen, it seems to me that both he and the party who so dilatorily effected the "reconciliation" of St. Paul's are in ignorance of the real nature and origin of the rite and the grounds for its use. From the most ancient times bloodshedding, whether by self or other, has been held to unfit a place of worship for the service of the All Good, because, by this shedding of blood, it was fitted to be rather habitation of evil spirits. If those interested in this subject will only consult the pages of Jamblicus and other occult writers up to the present "Perfect Way" (Field and Tuer), which contains the essence of all that have gone before, they will there find the causes why bloodshed by self or other is held to defile and desecrate a temple dedicated to the Supreme Deity. It has even been the ancient belief, and it is founded on close observation of facts, that blood is the food in which demons delight, and where blood is shed there they come. To quote from the "Perfect Way" would occupy too much of your space, and, therefore, I refer your readers to that marvellous elucidation of mys-

teries which have for ages puzzled the mind of ordinary people. Being republished in a cheap form, it is easy of access to all. With the remarks of "A Country Rector" in this day's issue I most heartily concur, and all rational people will sympathise with them. Why, as he says, was not the Eucharistic service stopped at once, and no further services held in the church till the expiatory rite was performed?—Yours, &c.,

October 18th.

A CATHOLIC PRIEST.

Then my attraction is to the funeral of Mrs. Booth. What a scene! A series of fanatics clowning around a grave, with one impressive man, the best organiser we have (I should think), bowed in grief beside it, but not unmindful to make the most out of it for his "Army." The selling of tickets to see the show, which was advertised as free; the theatrical display; the deplorable exhibition of the poor body mutilated by cancer out of all recognition, at so much a head—these things revolt one. Not less offensive was it that the traffic of a great city should be paralysed for hours in order that this gigantic advertisement of the Salvationists should be promulgated over the grave. I do not remember a more indecent exhibition. The paltry imitation of military functions, the poor bonnet of the departed where it is usual to place the helmet of the soldier who is being carried in reverence to his grave, this seems to me sad to the last degree. The crowd jeered (so I read). I would not have done so myself, for these people are evidently in earnest. They shout and sing, and will shout and sing till they are in Heaven. Of that consummation they are blissfully assured. They translate every emotion, whether of joy or sorrow, into a song, a caper, or a flag. Yet, vulgar as it all is, I believe it appeals to the slums; and of the organising power at work there can be no two opinions. It is magnificent. I wish that all would organise as well.

I would not even seem to cast a slur on all this elaborated parade. There are things in it which attract me, as there are things that repel me. With the beliefs of these people I can have no sort of sympathy; with the noise they make I have less. At their odd nomenclature, their Commissioners, Staff, this thing and the other thing, their *Maréchale*, their "gun carriage" (as they called the hearse), I must avow that I smile. It is merely silly, though I am afraid it catches the people to whom they appeal. It is a playing to the gallery. And I must also disavow any sympathy with the doctrines that they teach, as well as the way in which they teach them. But for the earnestness, zeal, and energy they display I have nothing but words of praise. It is a transition age, and this sort of fanaticism is sure to crop up. But it has cropped up under the direction of a man of real genius, of true piety, and of power. Those two scenes in Olympia and at the grave are sufficient attestation.

The article on Re-incarnation in "Theosophical Siftings" seems to me to be about the best statement of the case from that side that I have seen. It rises above mere

assertion to argument. My objection hitherto has been that I have not met with any defence that seemed to me worth replying to. It may be that I have underrated the value of argument against me, for I do not believe in Re-incarnation, as I understand the term. It may be that I do not understand it, for I find the defenders of the doctrine, so-called, oscillating between unprovable theories. It may be that I cannot understand a spirit "tied to one class at his school till he knows all that class can teach," and then coming back to learn more. It may be that I think that we none of us know anything about it. But it remains that I have not read a better presentation of the evidence against me than that contained in the magazine to which I have referred.

These are fine lines of Lewis Morris's. To possess the soul in love, to discharge the daily duty, to keep in sight the eternal verities, this is to develop a soul that is worth possessing:—

LABOUR.

It is not best in an inglorious ease
To sink to dull content,
When wild revolts and hopeless miseries
The unquiet nations fill;

It is not best to rot
In dull observance, while the bitter cry
Of weak and friendless sufferers rends the sky,
Wailing their helpless lot;
Or rest in coward fear on former gain,
Making old joys supply the present pain.

Nay, best it is indeed
To spend ourselves upon the general good,
And, oft misunderstood,
To strive to lift the knees and limbs that bleed;
This is the best, the fullest meed.
Let ignorance assail it, hatred sneer;
Who loves his race he shall not fear,
He suffers not for long,
Who doth his soul possess in loving, and grows strong.

In the Reviews of the month there are some articles that Spiritualists should read. In the "Contemporary," "Hypnotism in Relation to Crime and the Medical Faculty," by A. Taylor Innes. In the "National Review," "The Knife v. Mattei," by Dr. Herbert Snow. In the "Arena," "Psychical Research," by Richard Hodgson. In the "Homiletic Review," "Dreams and the Moral Life," by Professor Warfield, D.D. In "Igrasil," the Hon. Roden Noel's "Poor People's Christmas." In "Longman's," W. E. A. Axon "On General Gordon's copy of Newman's Dream of Gerontius." These are what most directly concern us, but there is a flavour of the Occult that is all-pervading.

A BISHOP TURNED THEOSOPHIST.

Things go. We have all sorts and conditions of men in the Society for Psychical Research. Now Theosophy, according to the "Pall Mall," claims a Bishop—"at least one." What does Spiritualism claim? People would open their eyes if they knew:—

The London correspondent of the "Liverpool Mercury" writes:—I hear of a very vivid illustration of the claim of Theosophy to be a universal solvent of all religions—to be tolerant of all or any, or again of the absence of all or any. It is pretty well understood that the Theosophical Society has absorbed at least one Protestant Bishop within its membership, to say nothing of the inferior clergy of all denominations; while the Roman Catholic laity, at any rate, have learned in considerable numbers to reconcile the expression with the suppression, and conversely, of all kinds of ecclesiastical dogmas.

THE Rev. E. Gough, the village pastor of Barrowford, is, according to the "Lancashire Evening Post," publishing a book, "The Bible True from the Beginning," in which he declares that Jesus Christ never lived on this earth, and that "this belief is the greatest illusion of human history." Not till to-day has a Protestant minister made such an uncompromising statement. Mr. Gough is a Congregationalist.

A CURSE OF THE AGE.

Mr. Ernest Hart has been lecturing before the Medical Society on ether drinking in Ireland. Ether as a substitute for alcohol seems to be a consequence of Father Mathew's crusade in 1840 or thereabouts; or perhaps of the suppression of illicit distilling. Its price is less than a halfpenny an ounce, so that in value no intoxicant is so cheap. The effects of ether-drinking are deadly—great quarrelsomeness, chronic gastritis, indigestion, nervous prostration; on the moral character worse, lying, loss of self-control, and a mental state akin to hysteria. Now, teetotalers pester us with their advice: what have they to say to this? The human system, deprived of stimulant in one form, flies to it in one more deleterious. We want moderation in all things, and not fanaticism.

In this connection the subjoined letter may be read with interest. As we do not agree with it we have the more pleasure in printing it!

MRS. BOOTH—THE SALVATION ARMY—
DRUNKENNESS AND DIRT.

SIR,—As a constant reader of the "Echo" I have come across the various expressions of dissatisfaction with the public exhibition of the remains of Mrs. Booth. Now, there seems to me to be an aspect of the case which has hitherto not been sufficiently dwelt on, an aspect which I venture to think will not grow trite to-day or to-morrow, and I will endeavour to point to it in the following few words. As one of many who are not in sympathy with the outward methods of the Salvation Army—in fact, in whom they shock the feelings of reverence we are accustomed to in connection with religious matters—as one of such I went to the Olympia last Monday evening. Never before have I been to such a well-disciplined, respectful,—yes, devotional—meeting. During an hour among the crowd prior to the commencement of proceedings, not a word did I hear that could not have been uttered among the most fastidious; everywhere politeness and cordiality amid the bustle of getting a seat, buying programmes, &c. And above all, a striking absence of that meretricious ornament of untidiness generally to be met with among the masses. It was evidently a clean crowd; and yet I am told that among the "Hallelujah lasses" and their male comrades are to be found some of the outcasts of society—the refuse of the population! What a surprise, indeed, to those like myself who, returning from abroad, are ever forced to associate their return home with the feeling of shame at the sight of the drunkenness and dirt to be witnessed all over England among the masses. This curse of my native country General Booth seems able to mitigate in his own way. Now, although I am still unchanged in my personal sentiments with regard to the Salvation Army, in common honesty I feel bound to ask myself—Of what account are the feelings of "taste and fitness" of such as we in this battle of human decency against the fiends of drink and dirt? Our æsthetic ideas are not those of 38,000,000 of struggling humanity, and our canons of taste have proved powerless to help them! Therefore, I say, all hail to General Booth, if he thinks that the exhibition of his wife's body can impress his followers and increase their number. More than this, I say, as King Edward I. of England left injunctions for his successors to carry his corpse with them in the field against the Scotch—as Charlemagne carried the dead body of his consort in a glass case with him in his wars, so also let General Booth bear the corpse of his brave wife, if need be, bodily aloft, in the righteous fight he is waging against the greatest stain of our civilisation—the want of discipline, the despairing isolation and degradation of thousands of our poor fellow countrymen and women.—Yours, &c., SIDNEY WHITMAN.

There is just so much in the above remarks as warrants a Spiritualist in casting a side glance at them. For if our bodies are poisoned our souls will suffer. We are by no means sure that those well-meaning people who try to make all people abstain from all forms of alcohol are wise. First of all, they will not succeed; secondly, they may substitute something worse; thirdly, they are going in direct defiance of the general instincts of the race. It has

been said that there is no race so savage as not to have a stimulant, a narcotic, and a religion, however crude. What we want is temperance in all things.

THE SPIRITUAL BODY.

As one of the results of modern psychical science, there seems a pretty general consensus of opinion that St. Paul was right when he affirmed (probably on the authority of Greek philosophers), that "*there is a spiritual body.*" The precious gem—the human spirit—is enveloped not only in the coarse wrappage of the flesh, but has also an inner and more delicate covering, gifted with senses corresponding to those of the carnal frame. Hence our great bard with his divine prescience, speaks of "the mind's eye." Again, Wordsworth, "that inward eye which is the bliss of solitude."

It appears further, that this spiritual body which is emancipated at death, even in life under certain conditions, escapes partially or wholly for a time from its prison. Hence St. Paul in relating a vision, says he could not tell whether he was in or out of the body; and the word "ecstatic" though it has come to mean an elevated condition of joy, means (does it not?) a standing outside—a severance of the soul from its bodily environment.

On three several occasions, but always after my nerves have been sorely tried by anxieties, I myself have had most distressing mental sensations on awaking from sleep. Although perfectly conscious of my own existence and of surrounding objects, I have a horrid sense of dislocation and of not being properly correlated with the world, accompanied by a persuasion that I shall never be able to get right again, so that I conclude I must be dead, although alone and in my own room, which puzzles me exceedingly. As I do not look down on my body as some have done, I conclude it is only a partial severance, and this perhaps accounts for its peculiarly agonising sensation. On the first occasion I walked the length of a passage still in this inharmonious condition, when calling to one below, I felt myself suddenly jerk back into place, and was properly alive again. This is not a case of somnambulism, I believe, because somnambulists do silly things, and then forget all about them when awake; whereas I am reasonable at the time, and perfectly recollected afterwards. Twice since the first attack I have had a recurrence of this unpleasant experience, and the last time, remembering how potent the effort to speak had been on the first occasion, I tried to utter some sound, and did so though with great difficulty, yet with good effect.

I have reason to believe an aunt of mine suffered similarly after a severe illness. Just before she died she wished to have her stockings put on, and after they were adjusted, she said there was another leg outside still uncovered. I have no doubt her spiritual body was beginning to free itself, never to return, though it not unfrequently happens that before finally quitting the flesh, the spirit takes short tentative flights as it were.

It strikes me as not improbable that some forms of insanity, especially such as follow on sudden calamities, may be caused by a displacement of the spiritual body from its proper contact with the outer frame.

M. W. G.

MR. W. TOWNS.—We are asked to state that Mr. Towns's address from the 26th inst. until November 2nd will be, Care of Mr. Joseph Catlow, 9, Show-street, Liverpool.

THE "Quarterly Review" has an article on the revived interest in the Occult, which displays the writer blinking like an owl in the sun. Casting horoscopes, it exclaims in horror, is not a thing of the past. It is not. It is a thing of the future, and the "Quarterly," now aged, can scarcely be expected to survive long enough to understand the importance of what it derides from a standpoint of pure ignorance.

OBSTACLES.

PART I.

A new light is dawning on us—new powers are developing, new spheres opening—yet to many come times when the difficulties seem almost insurmountable. Their aspirations and capabilities are stifled by the denseness of the surrounding atmosphere. They are the few as yet, and the weight of the many against them is overpowering. Their love of beauty is met by hideousness at every turn, their love of refinement by sordidness and grossness. The minds they associate with may be weighed down by worldliness, or triviality, or unbelief. When they try to impart themselves, their thoughts and feelings, they meet with sheer obtuseness or the vulgar half-apprehension which glides over surfaces and leaves everything below unrealised. They sicken then for want of food in their spiritual loneliness. They feel as if in a grave or in a prison, and call vainly for help. Everything seems to be denied them. Their old Karma has woven meshes around them from which there is no escape. What are they to do? How are they to come to the light of the sun again? Even the very progress they have made seems to turn against them. The soul in its new life is tender as a little child and requires the same care. It puts out delicate buds which are nipped by cold winds. Perhaps it has found some treasure—a new truth or good which it tries to display. It is misunderstood or trampled on, and, baffled and perplexed, retires into itself. There are no warm rays to expand the flower. Perhaps if the nature is not very sweet it becomes embittered and hardened, and anger and resentment, aided by the forces of the unseen, come in and take up their abode.

Anger, despair, and fear are three great enemies to progress. The divine spark perishes in the sphere of anger. It is the destroyer of balance and harmony—the raging of infernal fire in opposition to the serene burning of the flame of celestial love. It is the destroyer and distorter of soul life. The vital energies flow out and are uselessly expended in a wrong channel instead of remaining to build up the true life. Anger is a disturber of the system, which deprives it of its coherence, and, therefore, of its power of resistance, so that any evil may flow in. A fit of anger is to a man what the abandonment of its garrison is to a fortress. It is the formation of a link between ourselves and the powers of darkness. But if anger is bad it is generally passing—an ebullition, and often only on the surface. It is not so with hatred, which is a sign of a radical perversion of the nature, and, being the exact opposite of love—the best and highest of all things—it is the worst and lowest. There is a hatred which betokens a soul lost beyond recall—a fiendish malignity, a delight in evil, a desire to make others evil, to ruin their souls. Such hatred is beyond speaking of as an obstacle. But there are minor degrees—all bad, as all are in some sense, the opposite of love, but not all irremediable, some perhaps even, as in some cases of anger, more dangerous than actually sinful. Such may be strong aversions, due, perhaps, to psychical causes, the influence of an antagonistic nature which may excite almost unbearable irritation; or there need not necessarily be antagonism, but something may have occurred to render two people for the time mutually irritating. One of them may have entered into a sphere of thought or feeling which the other cannot understand; the thought waves break discordantly instead of harmoniously. There is also such a thing as a magnetic rapport which renders two people abnormally sensitive to each other without any mutual attraction. On the contrary, a sort of link of aversion has been set up. The two act and react on each other, are aware of each other's thoughts, and irritate each other intensely. The link may have been set up at a séance or by some other physical means. In whatever way it arose it is dangerous, and should be broken, if possible, by separation or by holding oneself well in check and setting one's face against all adverse influx. Everything connected with irritation and dislike is dangerous, and acts as an obstacle to development. Yet dislike is sometimes a warning not to have anything with the person in question. It is like the *entrée défendue* written above a piece of ground. The danger may, therefore, be turned into a safeguard if the irritation is not indulged in.

As we progress we become more open to these dangers by reason of becoming more sensitive. Those who are little evoked feel little. Their souls have not come into outward consciousness. A time will come when the soul will be so

fully alive and responsive that it will intuitively know everything within its sphere. No words will be needed. People will not remain separate entities parted by impassable barriers, but presence will give immediate knowledge. Soul will vibrate to the thought and feeling of soul as now the ear vibrates to sound or the eye to colour. And the will will then be strong enough to serve as complete protection. At present, however, it is the sensitive who suffer; weakness, want of purpose, heedlessness, and rashness are fatal to them. No wonder that the two other great enemies, despair and fear, also attend them.

Despair is the holding out of the hands to death and a closing of the gates of life. The soul in despair dooms itself, shuts off all avenues of succour. Intense despair cannot even pray, for there is no hope that the prayer will be answered, hardly even any further desire except for annihilation. It is a voluntary yielding up—a suicide. There is an acute despair and a chronic. The latter acts like a slow poison, or may be compared to the sealing up of a window which prevents the admission of air and light, so that the imprisoned life gradually fades. A habit of despondency leads gradually away from all sources of power.

Fear is the Dweller on the Threshold, on which, having once set foot, retreat is impossible. This enemy must be overcome by all who would enter the occult life. It is only fearlessness and courage that can lay the terrible phantoms of the unseen. As we advance we sooner or later come into contact with these (though for awhile we may have been shrouded and protected) and have visions, even, perhaps, experiences, of beings of such fiendish malignity, forces so curiously, indescribably horrible, that we feel we should be lost if it were not for the boldness and firmness of faith which can defy any danger; but the moment a sign of fear is given they may be no longer restrained from rushing upon us. In the ordinary way fear acts as the same sort of obstacle as despair. Fear attracts the object of its dread. No one who constantly fears can rise to a bright, clear atmosphere. The images of his thoughts call to their like and become actualities—facts and events. The believer in misfortune will dwell in the sphere of misfortune. What is feared is in reality courted, because fear is a link to its object.

Another obstacle to the sensitive is their liability to reflect other people's opinions and thoughts of them. They are like glasses which show the image of each passer-by. Their faculties are obscured and blunted or roused and stimulated by the presence of others. They become what they are supposed to be. In some people's presence they are always suppressed, timid, and awkward; in that of others they acquire vigour and self-confidence. They are like flowers which close up or blossom out at a touch. The thoughts that are entertained of them enter into them and lay hold of them. Strange ideas are suggested to them, or some contrary force seems to stifle or warp their own ideas and feelings. They are often in a state of irritation, restlessness, and discomfort, which is a wonder to themselves since there is no ostensible reason for it. An unkind or unjust thought produces as much effect on them as if it had been spoken aloud. It attaches itself to them, converting them for the time into its own image. They have consequently fits of anger for which they blame themselves, and are blamed greatly. The excuse is not apprehended, or so much remorse would not be excited. The remorse should rather be for that weakness which admits an influx than for undue resentment and ill-temper, for these do not belong to the nature, but are imposed upon it as a sort of obsession. Such characters should be particularly careful what friends they choose, for friendship is a dangerous and critical thing to the mediumistic developing soul. G. R. S.

THE "Weekly Scotsman" has been giving some "accredited narratives of the supernatural, compiled by Arthur Morrison." "All rights reserved." When they get into book form we may deal with them. They are in the form of stories, which may or may not be embellished, and which cannot be quoted as of any evidential value.

If every medium would hold his or her gift as something holy and sacred, and not to be lightly spoken of or exhibited to unworthy persons, how long would it be before we would find a change for the better; and if they would only trust more to their spirit friends and less to their own arm of flesh, we think fewer mediums would be unprovided for.

SOME LAST WORDS UPON RE-INCARNATION.

BY DR. CYRIAX.

From *Neue Spiritualistische Blätter*.

TRANSLATED BY "V."

PART III.

We now come to the final proposition of the advocates of Re-incarnation, namely, "The riddle of life and its many injustices can only be explained and reconciled with the idea of Divine justice by the theory of Re-incarnation," and will see how this is maintained. It is true that there are many things which appear to us to be unjust; for instance, when we see a good man always in poverty and distress, in spite of his utmost endeavours to get on, while another is invariably fortunate and seems to obtain all the good things of life almost without effort; or when we see one family lose all their children one after another, while another scarcely know what sickness among their little ones is, &c. The advocates of Re-incarnation do not inquire into the causes of these misfortunes, or they might perhaps find that in the first case, the good, well-meaning man inherited from his father, grandfather, and great-grandfather a certain helplessness and irresoluteness of character, which caused him to neglect favourable opportunities till too late, while the other inherited from his ancestors a quick glance, comprehension, and energy in action, which enabled him to perceive readily and overcome all impediments, and to seize every chance at the right moment, thus making a rapid fortune. In the second example we have quoted, perhaps the saying, "the sins of the fathers are visited on the children to the third and fourth generation," may be sufficient explanation of the delicate health of the children in the one family, and the little strength they possess to resist illness, resulting in their early deaths; while as regards the other family, the rules of health having been always observed by their ancestors, the later generation are healthy and strong.

We inherit from our forefathers mental, spiritual, and physical attributes; this is proved to be a fact in numberless instances, where they can be traced backwards through many generations, and naturally account for mental, spiritual, and physical peculiarities or defects. The Re-incarnationists cannot admit this, for according to them, all children are but re-births of men who have lived before and who owe nothing to their parents, except the husk or bodily form in which they are enveloped, and consequently have no grandfathers or great-grandfathers, whose characters or spiritual attributes they may inherit.

We have, too, before us letters from advocates of the Re-incarnation theory, containing this idea, namely, that a man brought up by over-indulgent parents, who had abandoned himself to his passions and led a useless and worthless life, must re-incarnate himself as the child of strict, sensible parents in order to become improved by punishment and strict discipline; and this idea is brought forward as the sole explanation of the fact that often in a family one child seems of quite another species, that is, he is entirely different from his brothers and sisters, both in temperament and disposition. If we agree that this is an act of Divine justice and compensation in the case of the vicious youth, the question must present itself, where is the justice towards the parents, who without this worthless member of their family might lead a contented and happy life, but who through him are kept in constant care and anxiety? Are these, too, re-incarnated in order to learn the difference between good and bad children? Is it not more reasonable to imagine that the unfortunate youth has inherited and reproduced the character and defects of one of his ancestors? But Re-incarnationists do not acknowledge the fact of heredity, but only that of re-births, and the most they would admit would be that some bad, headstrong grandparent might be re-incarnated in the youth. But as we have before remarked, such an idea is but a supposition, which it is impossible to prove, while the law of heredity in regard to physical, mental, and spiritual attributes can be indubitably proved in numberless instances, both of men and animals.

The idea of the necessity of Re-incarnation presupposes that the human spirit in the next world, that is, a spiritual state, can neither progress, learn, nor do anything for his advancement towards perfection, but that all knowledge and im-

provement can only be attained in earth-life. But the anonymous author of "Dasein und Ewigkeit" (the Present Life and Eternity)—spoken of before in this journal—says on p. 186: "In the spiritual state the spirit reaps more and more the fruits of the progress he has made during his last incarnation, and then prepares himself for fresh efforts and makes resolutions, which he will strive to carry out on his next return into the midst of earth's inhabitants." This is altogether illogical, for if only after death the human spirit reaps the fruits of his experiences and impressions, and uses them for his spiritual development, it is self-evident that the spiritual state is a higher one than the earthly, and one in which man first begins to progress. If he can advance, say, twenty steps in his spirit existence above his earthly one, he can as well go on advancing two hundred steps, for if there is progress in the spirit state there can be no stoppage, and, therefore, a new incarnation would be not only unnecessary but a step in a backward direction.

That men have no recollection in the spirit-life is an unproved assertion, as well as the following, "that Re-incarnation may take place either on this earth or on other planets." From whom do we learn this? Do inhabitants of other worlds visit this one as guests or tourists, who might be able to give us such information? If earth spirits can re-incarnate themselves on other planets, then spirits belonging to those planets must equally be able to re-incarnate themselves on our earth, for we cannot believe our poor mother earth to be the lowest and worst of all the planets. Yet this is what seems to be asserted, for "Erdensohn" says, as the lowest spirits are banished from those worlds, their inhabitants live in harmony with one another; so that the good God has really formed this earth for the purpose of a house of correction! And this is Divine justice! This idea does away with that of the uniform plan of creation and substitutes the notion that God has designedly created different worlds for different purposes, as a minister of police may have one house built for hardened criminals, a second for a house of correction, and a third for the reception of liberated prisoners. Natural philosophy asserts that in the universe equal laws prevail in the origin of all worlds, and Spiritualism assumes that an universal plan of creation leads up to an appointed goal; that is, that all worlds are destined to be inhabited by rational creatures.

The earth, according to "Erdensohn," is a place of purification for imperfect spirits, and will remain such until the Creator raises it to the condition of an abode for more highly developed spirits. We are always finding among Re-incarnationists the idea of God as a human personality, an idea totally unsuited to an infinite being, infinitude and personality being irreconcilable with one another. An infinite being can only possess absolute personality as regards consciousness but not as a finite personality who issues or recalls orders, as seems to be imagined. When in "Dasein und Ewigkeit" we read how God only entrusts the "most important commissions" to those who have grown to be capable of executing them; how to some is entrusted the management of planetary systems, to others that of solitary worlds, while others are sent to rule the people or commissioned to order and direct the multitudinous operations and phenomena of Nature in its minutest details,—we almost think we are reading the Army Journal or "Reichsanzeiger," with all their different orders or counter-orders, appointments, prescriptions, &c. In all this, nothing is to be perceived of a rational, universal plan of the universe, nothing of eternal laws of nature, but all is command, commission, arbitrary arrangement; and alas for us if a spirit—who cannot be perfect or infallible—overlooks anything in the "smallest details" of Nature's phenomena, for a pretty chaos would be the result; or are, perhaps, earthquakes, volcanoes, &c., the result of such oversight? O poor clod! who thinkest thou canst discover the causes of Nature's handiwork!

It is really astonishing what childish ideas Re-incarnationists entertain concerning an infinite God, and we can but wonder, when we hear them speak or read their writings, at the way they speak of the things of the creation, of what God wills and what He does not will, of His commands and ordinances, &c.; in one word, it is just as though they or their friends the angels were in the habit of conversing with God, and receiving commands from Himself. According to their views, there is no universal law for the ordering of

the universe or formation of worlds, but everything is arranged in an arbitrary manner, and as occasion seems to demand; nothing originates according to eternal and unchanging law, but everything presupposes a special act of creation according to the will of the Creator.

Many of Kardec's adherents will not allow that entrance into the spirit world is a step in advance, while Re-incarnation must be a backward one; yet we read in "Erdensohn's" book (p. 204) that God allows man, when he is re-incarnated, to forget his earlier (spiritual) existence, in order that he should not long after the much better, freer, spiritual life from which he has come, &c. So that as spirit-life is a freer and better one, a return to one worse and less free must of necessity be a backward step. If the spirit-life is a *freer* one, then there must be more freedom of movement, of progression, and of the use of all means towards arriving at perfection, and a return to our less free life on earth would be a folly.

We will not detain our readers any longer, but come to the conclusion of our remarks, and only add that outside the materialistic camp it is recognised as a law of Nature that the soul is the originator of the body, and builds it up according to its own judgment and inner impulses, and, therefore, as its master and governor, can continue to exist without the body, when it is no longer necessary for the purpose of its own further development. So far, both advocates and antagonists of Re-incarnation are in accord but we go so far as to say that if the soul is the creator and architect of the body, in a case where certain defects, such as six toes on the foot, six fingers on the hand, or webs between the fingers, are transmitted from the parents to the children, this is a certain proof that in conception soul-germs from one or both parents form the germ of the new soul, which then, through its primitive force, which is analogous to that of the parents, and through its innate inherited peculiarities in the bioplastic germ, acting upon the protoplasm for the formation of the physical body, builds up the latter according to the family soul, so that even deformities, so to speak, may be hereditary.

It would be the height of folly for a strange soul to expend its powers in building up a body only to outwardly resemble that of its foster-parents. A strange soul would, in incarnating itself, surely avoid such defects as are not innate in itself.

We might write a great deal more on this subject, as well as transcribe many pages from the highly important work by Dr. C. Rane, of Philadelphia (already spoken of by us), "Psychology as a Branch of Natural Science," in support of our position, but it would be labour in vain, and therefore we leave the matter as it stands. We return to our maxim of the last six years, namely, to leave alone all propositions which cannot be proved by facts, but are dogmas resting on belief alone, and in accordance with this maxim we shall take no further notice of letters on this subject, either for or against. Let us make up our minds not to quarrel about things which cannot be proved, but to unite in our efforts to bring the knowledge of the immortality of the soul and the communion between both stages of existence more and more to light; here we stand upon solid ground and can work together unanimously for the good of mankind.

CURIOUS COINCIDENCE.

This we clip from a paper that is called "Woman":—

The story is told by a fashionable West End jeweller. Some five years ago a very interesting young engaged couple—both she and he being well known in society at the time—selected a wedding ring in his shop. A month later a paragraph appeared in the "Morning Post" announcing that the marriage would not take place, and the same week the young man brought back the ring and exchanged it for a pearl scarf-pin. The day before this story was told me, and several years after the above incidents took place, the same young man appeared in the same shop and again asked to see some wedding rings. While he was choosing one, who should walk in but the lady with and for whom he had selected the first ring. She is now married, has three children, and came to purchase a scarf-pin for her husband. She and her first love greeted one another apparently for the first time since her marriage, and she helped him to choose the second wedding ring.

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

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Light:

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

SATURDAY, OCTOBER 25th, 1890.

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

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OF "HEAVEN" OR "OF EARTH."

"My beloved is continually saying that so far as the arrangements of the eternal world to which she is going will allow, she will assist us in our victories to the very uttermost, so we can still count on her co-operation."

This passage occurs in a letter written to the Salvation Army by Mr. Booth last Christmas when his wife lay very ill and apparently dying. The letter was reprinted in the "War Cry" for October 11th, 1890.

If these words represent the conviction of the two leaders of the singular movement identified with that leadership, and there is no reason to suppose they do not, a considerable amount of light is thrown on the reasons for its success. Especially is this the case on the supposition that the words are the result of a conviction which is itself the result of what may be called inspiration. And that Mr. and Mrs. Booth have constantly recognised their contact with another world is evident from all their writings and speeches, while it is equally clear that that world and the agencies acting in it are not of a high order. A materialistic heaven, conducted pleasantly on earthly principles, is a very taking prospect.

It may be said that these sayings of Mrs. Booth are mere words, but it must be remembered that the speaker was, as she thought, dying, and unless all the experience of all who have thought of such things is of no account, the contact with "the next world" is, at such times, more tangible, if not really closer, than at any other time.

But this is not all the evidence. We get from the same number of the "War Cry" an account of another of these assertions on the part of Mrs. Booth, when death once more seemed imminent. Among the "touching and thrilling" words then uttered were these:—

They will have a copy of the "War-Cry" up there in the celestial characters, and I shall read it to Abraham, and Job, and Paul, and all the angels. I shall make them hear it, and you will see. . . . I don't believe I shall be fastened up in a corner playing a harp. I shall let the folks do it who like, but I shall come progging about if I can. . . . I shall see your mother (to someone who had come into the room). What shall I say to her?

These quotations are reluctantly given, but their value, as evidence of the origin and support of the movement, is

very great. One indeed hesitates to quote from the shocking account of the poor woman's death, in which nothing of the self-sufficiency of the writer (Mr. Bramwell Booth) is lacking, and in which, alas! for our poor humanity, "the advance guard of the Heavenly host" is spoken of as "coming out to meet her," and where one learns that the Field Commissioner arrived at Clacton, attended by Major Sturgess!

Now we have had plenty of stories of trance speaking and so forth, in which the "controlling" agency is a person who on earth has been of great importance, and that Mrs. Booth should assert, at least, her equality with Abraham and Job is just what one might expect from a person of mediumistic powers, whose own vanity was in touch with the treacherous agencies outside. The assumption that the world is a lost world and that Mrs. Booth was sent to save it is itself the outcome of egregious vanity, but—and again we quote with reluctance—what must we say of this?—

I shall tell the Lord I have kept His interests first, and therefore He must let me go and look after you all.

A Heaven not very far off, with the speaker patronising the Supreme! But this spirit of vanity permeates the whole movement. For that let the last page of the "War Cry" for October 11th, 1890, bear witness.

This Boothian crusade is one of those signs of the times which those who watch with any care the development of spiritual phenomena cannot afford to neglect. This is an age of social upheaval, and social upheaval means spiritual energising. The activities that surround us are anything but dormant in the regions of our Western civilisation, and we do well to guard against the insidious attempts of these agencies, whatever may be the form of those attempts. The advancement of spirituality, of that spirituality which works out its own salvation, and which recognises that God is a Spirit, and those who worship Him must do so in spirit—that they must be spiritual themselves to be in touch with the Divine—must be intensely hateful to all such as are earth-bound, whether they be still in the earthly form, or hover over a world which represents all they have ever understood and loved.

Whether such movements as that of the Salvation Army do or do not work towards this pure spirituality is scarcely open to doubt. The relief *here* is a temporal relief, the reward *there* is a material reward, got by no kind of work, simply by an act of belief.

The political significance of this curious movement only interests us indirectly, but it is instructive to note that Mr. Booth is spoken of as "the founder and leader of the greatest christianising institution that the world has ever known" by a leader writer in "Reynolds's Newspaper."

CHRISTO-THEOSOPHICAL SOCIETY.

The Christo-Theosophical Society will commence its third session on Thursday, October 23rd, at its old quarters, the drawing-room of St. Nicholas Club, 81A, Queen Victoria-street, E.C. (close to the Mansion House station). Papers are to be read by Rev. G. W. Allen on "The Practical Value of Theosophy"; Rev. F. Mann, on "Spiritual Concentration"; Mr. J. W. Farquhar, of "Some First Principles of Spiritual Interpretation"; Rev. R. W. Corbet (author of "Letters from a Mystic of the Present Day"), on "The Christ Revelation in its Fundamental Aspect"; Mr. C. C. Massey, on "Love of Truth; What it is, and to What it Leads"; Mr. and Mrs. Bowles (of California) on "Healing and Mental Harmony"; Rev. R. Shaw-Stewart, on "Optimism"; Mr. Edward Maitland, on "The Divorce between Science and Morals as Illustrated by Vivisection"; and Dr. Elizabeth Blackwell, on "Christianity in Medicine." The meetings are held every Thursday afternoon at a quarter-past four o'clock, and are freely open to any persons interested in the kindly and courteous discussion of spiritual truth. Any further information may be obtained from Rev. G. W. Allen, 9, Brown-hill-road, Catford, S.E.

JOTTINGS.

A heterogeneous mass of literature lies on our table, far more than we can notice. From "Alcyone" (Springfield, U.S.A.) we learn that the camps are over. There were astrological mediums, psychometric mediums, palmists, phrenologists, physiognomists, and William Eddy. This notorious person was once more exposed as a cheat by Mrs. Morgan.

From the same source we learn that Mrs. Fay was also in camp. The testimony in her case is very good. At the house of one Major Griffith she entered a cabinet prepared by himself. Mrs. Fay went into this cabinet dressed in black, and "the moment she passed out of sight, out stepped a spirit form dressed in white." For two hours there came a variety of figures, boys, men and women of different stature and appearance. The account is signed H. V. Chapin, and dated from Onset.

The Chicago "Herald" tells of a mind-reader of the name of Johnstone, whose powers seem to be highly developed. These occult powers are getting more and more developed. It is a problem of the future what effect their cultivation may have on a race whose nerves are already overstrung.

This is an account of one of his feats:—

A name was selected secretly and at random in an old hotel register. Johnstone, blindfolded and accompanied by those who were in the secret, drove rapidly through devious streets, selected the right hotel without hesitation, found the right volume of the register without delay—then fainted. On his revival he wrote the right name on a piece of paper, and then fainted again. This time his body presented every appearance of death, but by hard work on the part of physicians he was restored.

Oh, memory of Irving Bishop! He killed himself, and this young man, only twenty-six, looks as if he would do the same.

The editor of the "Golden Gate," being asked to advise a young journalist, who had accepted the conduct of a new journal, delivered himself thus in words of wisdom:—

We gave him this advice: Never, except upon the most momentous questions, and then very rarely, to write a leader to exceed a half column in length; that if he had two ideas to convey to his readers to make two articles of them. The tendency to "scatter" is a prevailing fault with most writers; and sharp, incisive, paragraphic writing, a rarity. It is far better to write ten lines, embodying some clean cut idea, that everybody will want to read, than a hundred lines that only an occasional reader will care for. Whoever aspires to the honoured and important position of journalist will do well to profit by this lesson. We charge nothing for it. Perhaps it is worth nothing.

This is the closing paragraph of Rider Haggard's "Beatrice":—

Say—what are we? We are but arrows winged with fear, and shot from darkness into darkness; we are blind leaders of the blind, aimless beaters of this wintry air, lost travellers by many stony paths ending in one end. Tell us, you who have outworn the common tragedy and passed the narrow way, what lies beyond its gate? You are dumb, or we cannot hear you speak. But Beatrice knows to-day.

It seems that the "Detroit Free Press" reads us. A Coincidence is quoted in a recent number.

The "Free Christian" comes to us as an advocate of various fads, as we have already noticed, but it says some things that are sound and true. It tells all Christian sects to unite in one common brotherhood. It tells its readers that man is mortal but capable of receiving the gift of immortality. And it refuses to collect or ask for gifts, commonly known as subscriptions.

We have received a copy of "Introduction to Vol. IV. of the Bible True from the Beginning." It is a remarkable production. It commences by asserting that when St. Paul spoke of women being silent in the churches, "he was not referring to literal women." What is a "literal woman," and why should it be necessary to assert that she is not referred to? Perhaps she is "the girl of the period."

The "Circular" is quite out of our line. The work, when completed, is to consist of seven volumes, at sixteen shillings a volume. It is to be a commentary on portions of Scripture that are most questioned and assailed. One of the writer's

ideas is that there is in the Bible "a system of grades and grade words that enables us to understand its spiritual meaning; and that proves it to be verbally inspired." This is even worse than Shakespeare and Donnelly.

The Marquis of Queensberry has been interviewing Madame Blavatsky on the subject of personal immortality, and has come empty away. He professes that he cannot understand consciousness outside of the brain. He will revise that opinion one day, here or hereafter. Madame Blavatsky makes a powerful reply to his lordship's arguments.

No one wants reminding that Mr. Spurgeon says good things. Here is one:—

The Rev. C. H. Spurgeon said of a man who prayed, "O thou that art encinctured with the auriferous zodiac," that he would never get to Heaven, because "they would not understand him there."

These words of the Bishop of Lichfield about a recently departed man of light and leading are worthy of preservation:—

No man has ever done more in our day than Liddon to make the pulpit a living power, yet he was so wholly unspoiled by admiration that he remained, to the last, one of the humblest of men. With no private ends to gain and no advancement to desire, he was content to serve his generation by the splendid gifts with which he had been endowed, and then, by the will of God, to fall asleep.

It was a phrase of the late Duke of Somerset's that one day, and never since, the whole Church was "with one accord in one place." That has been the mischief. Want of concord has resulted in tinkering truth till there is little left to tinker.

The "Atlantic Monthly" (September) has an article from Oliver Wendell Holmes, in which he thrusts hard at the theology that is moribund. "To grow up in a narrow creed, and to grow out of it, is a tremendous trial of one's nature," he says. He might also have said it is a tremendous education.

William Cullen Bryant (we are still referring to Dr. Holmes's paper) owed to "his mother's character, precepts, and example," the corrective of his father's creed and the Assembly's Catechism. How strong is example, and how weak belief! A battering ram of practice will soon batter down creeds.

The "Autocrat" further says:—

It is mere childishness to expect men to believe as their fathers did; that is, if they have any minds of their own. The world is a whole generation older and wiser than when the father was of his son's age. . . . The generally professed belief of the Protestant world as embodied in their published creeds is that the great mass of mankind are destined to an eternity of suffering. It has found a support in the story of the fall of man, and the view taken of the relation of man to his Maker since that event. The hatred of God to mankind in virtue of their "first disobedience" and inherited depravity is at the bottom of it.

But old beliefs are dying with the autumn leaves.

The "Weekly Review" (No 1) comes to us. It purports to be a weekly summary of the current literature of the world. Its birth has, no doubt, been determined on by the success of the "Review of Reviews." It costs a penny, the "Review" costs sixpence, and that represents roughly their respective value.

Mr. Coates has, in the "Phrenological Magazine," an article on "Mesmeric Dangers." He says nothing that has not been said before, but he is a practitioner in the art, and he frankly recognises that there is good and evil in it—as in all else.

He points to a very serious danger that may attend the use of hypnotism on the "refined, the delicate, the nervous, and the diseased." He thinks that the ingrained tendency, the clinic bias, may lead to disastrous results. It is quite possible.

There is no necessity to put into words any opinion on the fact that a child of eight years, son of the Lord Lieutenant of Ireland, rode to his first "kill" with the Zetland

Hounds, received the brush, and *had his face washed* in the blood of the animal that had been hunted to death.

"Fate and Fortune" and the "Astrologers' Magazine" have coalesced. We may expect a duplicate view of the planets, twice as good as it now is. We do not mean that they will see double.

Mr. Percy Smyth, in the "Kensington News," defends Spiritualism against some opponents. It is not worth while. The thing will go in spite of opponents, who only help it on its way.

"Alcyone," Springfield, Mass., U.S.A., gives some particulars of phenomena occurring in the presence of Slade, recorded in a way that makes it impossible to judge whether all was right. If it was, they were remarkable. And we know in the case of Slade, as of Eglinton, that undoubtedly genuine manifestations have been witnessed by ourselves.

It is said in the "Banner of Light" that Lydia Maria Childs, authoress of the "Progress of Religious Ideas," lived in a "plainly simple room, devoid of ornament." That may be right, but we do not think so. Let us have the beautiful in our surroundings. Let us learn to love God through the best beauty He has sent us.

For the gospel of the bare is surely extinct. There is no particular virtue or godliness in living within bare walls. And it may be that the surroundings of life may have more effect on the soul than we think. At any rate the bare is not necessarily the highest ideal.

The surroundings of life should be as beautiful as we can make them. One of the most oppressive thoughts is that there are so many for whom we cannot beautify their surroundings.

Mr. Frederick Tennyson has published a new poem called "The Isles of Greece" (Macmillan). Twelve thousand lines—the length to which it runs—is certainly serious, but may be good. There was Milton, for instance.

It is too late to say more of all this pile of literature than that the "Theosophist" (Madras) has two interesting articles on "Second Sight" and "The Divining Rod."—The "Astrologer's Magazine," beside the special articles one expects to find, has one on Astro-Meteorology, giving predictions for the current month.—The "Phrenological Journal," one on Cardinal Newman, and various interesting papers.—The "Agnostic Annual" has a paper by Mr. Samuel Laing on "An Agnostic View of the Bible"—and "Theosophical Siftings," the best statement of the argument for Re-incarnation that we remember to have seen. To some of these we may recur.

CLAIRAUDIENCE.

On Christmas Day, 1873, a family party assembled at a country house in Hampshire, and during the evening three of the sisters left the drawing-room, and were chatting together round the hall fire, when one of them, a young widow, whose husband died five months previously, made the remark, "If poor H. were with us he would ring the bells," which was his usual custom on the evening of Christmas Day, though I never knew why he did so.

Within a few minutes, whilst they were still talking of him (the husband of the widow), the handle of the bell was seen to move, as if some hand drew it down. The bell rang instantly and loudly, and was answered by a servant, who found the sisters standing in mute astonishment at the ringing, which they heard as well as the servants, yet no one was in the hall but themselves.

The widow has also heard the voice of her husband speaking to her.

O. T. G.

MYRIADS of organised beings may exist, imperceptibly to our vision, even if we were among them.—SIR W. R. GROVE.

You may rest satisfied that what is *nonsense* upon a principle of reason, will never be *sense* upon a principle of religion.—BISHOP SOUTH.

HUXLEY'S SURVEY OF FIFTY YEARS OF PROGRESS.

BY PROFESSOR ELLIOTT COUES.

Our readers will find this worth reading. It is the standpoint of our view, that we regard that there is "nothing absolutely unknowable" and, perhaps, nothing absolutely known. A paradox, and a very good thing to try the mental teeth on:—

I would call your attention to an article by Professor Huxley, which I think you could not do better than to lay before your readers. The accompanying copy is from the Smithsonian report for 1887 (just out), and is extracted from a collection of historical summaries entitled "The Reign of Queen Victoria; a Survey of Fifty Years of Progress," edited by Thomas Humphry Ward, two volumes, 8vo, London, 1887. The article occupies pp. 322-387 of the second volume of this work and pp. 57-98 of the Smithsonian report just named. It is thus almost too long for a newspaper; but you may be inclined to let it run through more than one issue. With some trepidation, for fear of mutilating, I have run my pen through certain special portions, which would be least missed by your readers, and have thus somewhat abridged the essay, though probably without seriously interrupting its continuity of thought.

It is such a masterly sketch of the advancement of science for the past fifty years, and treatment of the present state of knowledge, as we should expect from one pre-eminently qualified to speak with authority on the facts in the case. Whatever science has been of late and now is, here it is, in clear, cogent, and comprehensive statement. The point for you to consider is not whether Professor Huxley is entirely right, or entirely wrong, or partly both; the point is not whether we agree with his conclusions or dissent from them; but the point is that he shows the high-water mark which the accepted and formulated science of our day has reached, and notes the rise of the tide of received opinion in matters scientific during the half century. In fine it is "orthodox" to the last degree, and may be received with absolute confidence, as an assured base line whence we may proceed to survey new ground, and possibly enlarge the boundaries of the humanly knowable. With every acquisition to knowledge the landmarks of the possibly attainable are set further on; and since each such advance has refuted the word *ignoramus*, it may not be necessary to say *et ignorabimus* of any proposed scrutiny of the now unknown. There is one factor in the search for truth that I think is often underrated if not ignored, even by the strongest advocates of evolution as a universal function in nature. That is, the gradual evolution of the human mind, or soul, or spirit, as you choose—by which it becomes a progressively better and better instrument for the acquisition of knowledge and the apprehension of pure truth. Such evolution of mental capacity, if it occur, must be both special in the individual, and racial in aggregates of men; so that what may be unknown and even unknowable for one man has been discovered by another; and what seems to be the unknowable to one generation of men may prove knowable to the next, and become known to the next after that. I am not at one with those who believe that there is anything absolutely unknowable; but with those who consider the knowable and the unknowable (like the known and the unknown) to be purely relative terms in their application to any man or any generation of men, dependent for their definition upon the variable states of consciousness of individuals. One evidence of this lies in the fact that man can do more than observe natural facts and draw his conclusions; for he can experiment with nature, so to speak; that is to say, he can observe her under artificial conditions which he imposes at his will and pleasure to some extent. There is no necessarily fixed boundary to the exercise of his ingenuity in devising and conducting new experiments respecting either mind or matter; and so I do not see how it can be predicated of any possible conception, "this is the unknowable," or how the limits of the knowable are ever to be declared excepting by, and for, the individual consciousness of the one who makes such a declaration. But as to what is actually known, or accepted as known, at the present day, by the body of organised leaders in science, Professor Huxley's article gives the most satisfactory account I have ever seen.

Smithsonian Institution, Washington.

IS CRIME A DISEASE?

The question asked and discussed in the "New York Herald" is worth a passing thought, perhaps more:—

The advent of hypnotism was greeted by the more conservative of the medical profession with a sneer and a sarcasm.

It was catalogued—but without proper investigation of its claims—with mineral magnetism, animal magnetism, mesmerism, and some other vehement and vociferous "isms" which were dragged into the light by the lovers of the occult.

It has, however, grown to be a youth of lusty proportions and seems inclined to fight its way to recognition, not only as scientific fact, but as a remedial agency in disease.

That a certain proportion of individuals can be thrown into a state of lethargy in which consciousness is suspended and the patient is intellectually and morally dead is established beyond the possibility of doubt. The vital organs, heart and lungs, continue their action, but the body is as insensible to pain as it would be under the most powerful anæsthetic, and a surgical operation may be performed without causing the slightest movement on the part of the patient.

This lethargy may be changed at the will of the operator to catalepsy, in which consciousness partly returns, but hampered and controlled and hopelessly befogged. The patient is not himself, but is subject to any suggestion which is forced upon him. He is an automaton whose muscles may be made as rigid as steel or as limp as a wet rag, and who sees, hears, and feels in an abnormal and unnatural way.

Catalepsy may in turn be changed to somnambulism, a state in which the patient is the victim of all sorts of hallucinations. He thinks sweet is sour, vinegar is honey, according to the will of the operator. He freezes if you speak of cold, perspires if you talk of heat, weeps or smiles, prays or swears, sees everything he is told to—sees it as it has been described, not as he would see it in his normal condition.

At this point we come across a very interesting question. It is suggested by a warning given to the investigators of hypnotism in the June number of the "Fortnightly Review." In an essay on this subject, Dr. J. Luys, physician to La Charité Hospital, gives minute directions for restoring a hypnotic patient to his natural condition. He declares that if the patient is "only half awakened, is sent back in this condition to his daily life, he has only a half consciousness of the nature of his acts," and "might run the risk of finding himself amenable to the law." That is to say, "he may walk straight on without knowing where he is going, or collide with persons passing by; he may knock them down, steal articles exposed in shops, commit all kinds of offences, even outrages on decency; and this unconscious person, whom the public and the magistrates regard as in possession of all his senses, may find himself the object of undeserved punishment."

If, for example, you lift both eyelids of the lethargic patient and let the light make its impact on the optic nerve, the brain recovers itself, according to Dr. Luys; but if you lift only one eyelid then only one lobe of the brain is affected and the poor fellow may do all sorts of things without having a guilty purpose.

Now, if it is possible for one man to affect another man's moral faculties in that way may it not be also possible that nature has brought men and women into the world who are so affected by prenatal influences that the proper relations of right and wrong are clouded if not wholly obscured? The revolting crimes which it is our daily duty to record, crimes so wholly unnatural and inhuman that they seem as incredible as they are horrible, may they not be the result of some disarrangement in the moral nature for which the wretch who is imprisoned or hanged cannot rightly be held responsible?

We hear of people who have plenty of money, but who are nevertheless confirmed kleptomaniacs. They are driven by an irresistible impulse to steal what they see, even though they can buy it. And there was young Pomeroy, who took delight in sticking pins and knives into children, and went so far as to commit deliberate murder as a pastime. Was his act a crime or was it the result of a disease? What we call the vicious classes—the irretrievably vicious—are they suffering from hallucination? Did nature leave out some ingredient necessary to complete manhood and throw them upon the world in this unfinished condition?

Practically, of course, society has nothing to do with what we call rogues and scoundrels except to put them out of the way. A prison is as necessary to the well-being of the community as a church. We are not in a position to get on without either. We can't pardon, because that would produce chaos. These riotous elements must be confined or the world would come to a standstill.

But what says the higher philosophy? What is the last word of science on the subject? We have children born with scrofula, with consumptive tendencies, feeble hearts, and shrivelled limbs; why not with brains that are wholly askew and a moral sense dulled beyond hope of recognition? Is it not possible that some people are made so symmetrical that they can't help being good, and others so rank and crude that they can't help committing crimes?

To carry the subject one step further. At the bar of eternal and perfect justice will not many of the gravest offences, which from the necessity of the case must be punished on earth, be adjudged, not by infinite mercy, but by infinite knowledge, from a standpoint quite different from that which we occupy? And will not many a criminal be regarded with boundless pity who has here been doomed by us to boundless punishment?

The question is worth considering.—"New York Herald."

PSYCHICAL IMPRESSIONS.

The "St. James's Gazette" gives, among other detective stories, this:—

Money had been repeatedly missed from the study of a Cabinet Minister's house, and the theft had always been committed on a Sunday. So it was determined to keep a sharp look-out on one particular Sunday, and just before the Cabinet Minister and family started for church Inspector Lansdowne was quietly locked up in a little ante-room commanding a view of the study. The inspector thus describes what occurred: "Presently I caught the sound of cautious footsteps on the stairs outside the landing which led to the study. In a moment or two the footman entered. His face was ashen-grey, his eyes set, his hand trembling. Guilt was written upon every lineament. He glanced nervously round the room, and into every corner, but strangely enough never thought of trying the door of the lavatory wherein I was concealed. I withdrew my eye for a moment, thinking that he might perchance observe me there; but I made no sound, and I did not feel the aching in my knees then. When I again looked through the keyhole, the footman had opened the desk with a duplicate key. To his hand he found some marked money, which he appropriated and put into his pocket; but he had not relinquished his grasp of the coins when his face flushed, his eye went round the room, he trembled, and with a shaking hand he withdrew the pieces from his pocket and restored them to the desk. Then he hurriedly relocked it and withdrew from the room hastily, averting his face from the desk and setting his teeth. 'Conscience, my man,' I thought—'conscience has been too much for you.'"

But what was the inspector to do? He waited, and was rewarded for his patience:—

"The footman had returned. He went through precisely the same performance as before, and, having opened the desk and taken the money, he closed the lid sharply, as if he had made a bargain with himself not to allow his conscience to fool him a second time. I was determined, however, not to let him escape. As he was slipping the stolen money into his pocket I opened the door of the lavatory, and went behind the guilty footman. 'John,' I said, 'I want that money you have in your right-hand waistcoat pocket.' The man turned, saw me, shrieked, and fell in a fit. At the noise the servants rushed up from below-stairs. There they saw the footman senseless on the floor and a stranger bending over him. Who was the thief: the footman or the stranger? Most likely the latter, so they seized me. Fortunately the master of the house soon afterwards returned, and a few explanations set matters to rights. I took the first opportunity of asking the footman something which had puzzled me. 'John,' I inquired, 'I saw you come into the room the first time, take the money, and then put it back again. Why did you do that?' 'Mr. Lansdowne,' he answered, 'you are quite right. I did do so. I put the money back because I felt that somebody was looking at me!'"

PSYCHICAL PROBLEMS.

The following may be classed in a separate category from Coincidences, while they invite attention from a somewhat similar cause :—

The astounding report of Chinese mental photography appears in harmony with certain well-known facts in physiology.

What are birth marks but permanent thought impressions, produced by strong emotion in the mother, the sensitive plate being the delicate skin of the unborn child? Have we not here the point of contact between mind and matter?

A lady, whose name I confide to the Editor, suspected the fidelity of her absent husband. Returning from a short walk one evening, on taking the last turning leading to her home, she was conscious of an extraordinary, but invisible barrier to her further progress, together with an awful sense of permanent separation. Had she yielded to this spiritual influence and gone to the house of a friend, she might have been saved years of misery.

My mother was told by a woman, with the aid of a crystal, that she would very shortly visit a very stout old gentleman in another town, and described the peculiarities of the house and its surroundings.

A few weeks after, my mother received an invitation from a cousin living at Rugby, who is aged and very stout; and on approaching the house the woman's description occurred to her, for it was minutely correct! J. F. H.

The daughter of a great-aunt of mine left England for India many years ago; but before doing so, made a vow to her mother that living or dead she would see her again.

Five weeks had elapsed, when one night my aunt having retired, and being in that semi-conscious condition which seems so favourable to clairvoyance, she saw the spirit of her daughter standing beside the bed.

She at once got up, and after satisfying herself that the door was locked, she wrote on paper the date and the occurrence, and, sealing it, went to the room of another daughter to whom she gave the document, asking her at the same time not to open it.

In the course of the mail from India news came that the lady had been taken ill and had died at sea, a few hours previous to her mother's vision. My aunt knew nothing of Spiritualism. J. F. H.

As you are including in your series of Coincidences circumstances which seem to require a definition somewhat more recondite, I venture to offer you the following incident which came under my personal notice only this week.

My housekeeper, who gives a considerable amount of attention to half-a-dozen hives of bees in our garden, was away in London attending the funeral of her son, and I was sorry to find that, from some cause or other, the two hives nearest the house were quite deserted, and a close examination showed the absence of any bee, dead or alive, in these two hives. Knowing little or nothing of the habits of these little creatures, I attributed their exodus to the ravages of the wasps.

The next day when buying some fruit in another part of the county (six or seven miles from where I live) the good woman of whom I was making my purchase drew my attention to some exceedingly fine apples that were much damaged by the wasps. This called to mind my own grievance, and I told her that I feared the wasps had driven away or killed our bees. But she answered, "Ah, sir, they be strange things, them bees; if anyone be dead in the family and 'yer don't go and tell 'em at once they be sure to go away." I smiled at so crude a superstition, but was surprised to find, when the old lady returned, that she attributed the loss of her bees to her thoughtlessness in not having informed them of the death of her son. I am sure that these two women are quite ignorant of each other's existence, and thus this remarkable superstition seems to find support in this strange coincidence.

Droxford, Hants.

DISCO.

THE talent of success is nothing more than doing what you can do well; and doing well whatever you do, without a thought of fame.

WARNING OF DANGER.

The "Arena" (September) gives this instance of warning by abnormal means :—

A very interesting and noteworthy instance of the possession of a superior intuitional, a psychometric, or a prophetic power was demonstrated a few weeks ago, the possession of which prevented a frightful railway accident. The facts are briefly as follows :—

A train made up largely of persons who had gone from Springfield to spend Fourth of July in Chicago, the entire party consisting of over two hundred lives, pulled out of that city on the Illinois Central R. R. Soon the train was under speed of thirty miles an hour, when the engineer, Horace L. Seavey, scarcely knowing why he was doing so, began to slacken the train, after which the psychometric power became very vivid, to use his own words :—

"In an instant I saw before my eyes as plainly as though the picture was made of material objects, the outlines of the place where that bridge was located two miles from there. It came upon me like a flash. I said to myself: 'That bridge is gone and I know it.' I have had such experiences before, and I have come to rely upon my feelings to a large extent. I did last night, with the full conviction that although I had not seen the place where it was I knew it was gone.

"I stopped the train just as we were within thirty feet of the bridge. My fireman looked ahead, and so did I. The bridge was in reality gone. We jumped out of the cab and made an examination of the place. Where the span had been there was a heap of smouldering embers, and there was nothing left of the bridge save the rails, which still hung over the ravine, held together by the tinders and bolts. The trestle was thirty-five feet long, and eight feet high.

"On either side of the track there is a steep embankment. Rose, the fireman, asked me how I happened to stop the train; I could not tell him. I do not know. I can only say that I knew the bridge was gone. Conductor Edward Collins came forward to see what the matter was, and when he looked at the swinging rails ahead, he could hardly speak. We all thought of Chatsworth and were thankful indeed that some invisible influence or power had saved two hundred people."

"LAID TO REST."

What is to be said as to this transmigration of a body? It is surely a remarkable fancy :—

"The Kentish Observer" publishes the following singular story :—A widow lady, named Jones, last week took her departure from Canterbury, accompanied by the remains of her husband, who expired two years ago. Mr. Jones, who, we believe, was a clergyman, died at Portsmouth, where his body was duly buried. Subsequently his widow removed to Highgate, and, having obtained the authority of the Home Secretary, the husband's body was exhumed and re-interred in Highgate Cemetery, having been previously enclosed in a second coffin. About eighteen months ago Mrs. Jones came to reside in apartments in Canterbury, and again she had her husband's remains exhumed, the corpse being brought to this city and buried in the new cemetery at St. Thomas's Hill, the ceremony being conducted by the Rev. P. W. Loosemore. Before re-interment, another coffin was made, in which the other two were placed. Once more Mrs. Jones determined to shift her place of residence, and again she obtained the permission of the Home Secretary to exhume her husband's remains. Mr. Wiltshier, of Canterbury, was employed to make another coffin, and to convey the corpse to Liverpool, whither the lady has now gone to reside. Her husband's body has thus been re-interred for the fourth time. The expense incurred on each occasion of the exhumation and re-interment is stated to have been about £30.

SINCE our scientists have finished by discovering at the Salpêtrière what all Paris was able to see at the cemetery of St. Médard in the days of Louis XV., there is room for hope that they will condescend one day to investigate that Spiritism which is believed to have perished under their contempt, but which was never more full of life. It will only be necessary to immediately call it by another name, to claim the merit of having discovered it—after everybody else.—VICTORIEN SARDOU.—(Quoted in the "Revue des Sciences Psychologiques.")

LETTERS TO THE EDITOR.

Was the Late Mrs. Booth a Spiritualist?

SIR,—Spiritualism appears in strange places, and is unconsciously manifest in some persons who know it not. I query whether the late Mrs. Booth was not unknowingly a Spiritualist, or a medium, naturally and constitutionally, from some few words which I read in the "War Cry" special edition of the 11th inst. Referring to her position and occupation in the spirit world, she says:—

"I don't believe I shall be fastened up in a corner playing a harp.* I shall come and see you if I can, and whisper things to you, some things that I have not been able to say."

In relation to the mediumistic or inspirational feature of Spiritualism, Mrs. Booth said, speaking to her daughter, Mrs. Booth-Tucker, about "those poor Indians":—

"I was wide awake. The gas shone on that brass knob (pointing towards it), and there was the most perfect African face. Two eyes. I shall never forget it to all eternity. It looked like a woman's face, and there was a white bandage around the top of her head, like they do have, and her eyes seemed to come out to me. I had just been thinking of Heaven, and how I should enjoy it, when that woman's face seemed to say to me 'Won't you help us, won't you help us?' and I said, 'Oh, yes, Lord, I will go anywhere to help poor struggling people—struggling many of them after God better than I have done.' I would go on an errand to hell if the Lord would give me the assurance that the devil should not keep me there.'"

Concerning her work on and from the other side, the "General" says of Mrs. Booth:—

"My beloved is continually saying that so far as the arrangements of the eternal world to which she is going will allow, she will assist us in our victories to the very uttermost, so we can all still count on her co-operation."

These words are worthy of reflection. Whatever defects may distinguish the teaching and action of the Army, there can be no doubt in the mind of any who have read the record of her life and work, that Mrs. Booth was a very remarkable woman, and that she and the General have achieved a great work on behalf of humanity. I believe she was inspired and upheld for her mission and that, with greater light and power from the other world, she will be not only allowed but sent to help forward the great purposes of divine love towards the whole family, whether "in the body" or "out of the body." E. M.

Pre-existence and Memory.

SIR,—Your correspondent, "An Inquirer," in "LIGHT," of October 11th, makes some acute, and, I think, true remarks on the inability of any supposable development of organic memory to satisfy the demand for a record of a past elapsed before the faculty had improved. And I understand him to object that thus we not only have not, but cannot expect ever to have, the positive evidence of memory to pre-existence, so that this doctrine can never be other than speculative or hypothetical.

There certainly is not, so far as I know, anything in our experience or psychology to justify the expectation of a memory that will "strengthen in a backward direction." And if we suppose the individuality to be wholly included in its earthly manifestation for the time being, and in the self-consciousness of that, I do not see where the *depositum* of memory of antecedent existence could be sought, or how the thread of identity could be maintained for consciousness. But that is not the doctrine I have been trying to represent. Transcendentalism, which is the doctrine, supposes a subsisting individual consciousness beyond the circle of egoity as defined by the limiting conditions which we call incarnation; and it is to that quarter "An Inquirer" must apply for the memory he justly desiderates.

It must be known (or it should be learned) that we are not wholly dependent on the normal strength of our faculty of memory for the recovery of "forgotten" facts. I suppose "An Inquirer" to be aware, for instance, of the cases of apparent drowning, in which a perfect panorama of the sufferer's life, including early details which no normal memory could exactly recall, has been presented to consciousness; and of the cases of fever, &c., resulting in recovery of a wholly forgotten language. A number of such cases have been collected by Du Prel in his translated book; and he

* Italics as per "War Cry" report.

uses them, with many other facts of the dream and somnambulant life, to show how large a field of consciousness is shut off by the normal level of sensibility, by the normal position of what is called the psycho-physical "threshold." All behind that "threshold" (which advances or retires to some extent according to organic conditions) is transcendental. Such facts as those above referred to do not carry us beyond the experience of the present life; but trance and somnambulism also supply positive evidence of distinct faculties, larger knowledge, another character—all which is for us ordinarily "latent" (a conveniently evasive term). What we have to try to determine is, whether this latency is really an "unconscious," or whether it is only relatively such for the organic life; whether, that is, there is a true transcendental consciousness. For the psychologist and for the metaphysician alike it is a question of great difficulty. On the one side, there is the difficulty of attaching any meaning at all to an "unconscious;" on the other side, the difficulty is of conceiving a dualism of consciousness within the limits of individual integrity. I believe myself to have got over the latter difficulty, to have seen through it till it has disappeared. And, therefore, and because I think it otherwise necessitated, I have no hesitation in preferring the hypothesis of transcendental individuality, with the consequence, which seems to me almost an identical proposition, of pre-existence. If any readers of "LIGHT" feel the stress of the metaphysical difficulty (of the dual consciousness)—and they ought to feel it—I am prepared to offer my solution. Meanwhile, "An Inquirer" will surely see that transcendentalism relieves him of his own special difficulty. C. C. M.

A Prophetic Dream.

SIR,—In answer to your wish expressed in "LIGHT" of October 4th, I will describe one of several prophetic dreams I have had. When that dream occurred neither the child it referred to, nor any other of our children, was ill, nor had I any knowledge of a contagious illness in the house in which we lived, as it was only after the fatal event we learned that a child in the upper storey of the house had had diphtheria.

In the early spring of 1877, I dreamed that I had slept in my clothes, and, after getting up, was standing before the looking-glass dressing, while speaking with my wife, who was sitting near my bed, on which lay our boy seven years old dangerously ill. My wife was expressing to me all her anxiety, while I answered that I hoped that all would go right yet, and that the Almighty would spare us the child.

I awoke in great dismay, the words of our conversation yet ringing in my ears, but there not being the slightest indication of any impending danger, I resolved not to tell my wife of my evil dream, the more so as the circumstances of the dream did not answer to our habits. I never slept in my clothes, none of the children ever slept in our bedroom, not even when ill. I had quite forgotten about my dream, when, about six weeks later, this same boy of ours got diphtheria, and, in order to separate him from the other children, we took him to our bedroom, I and my wife watching the child in turns day and night. Having once watched till the small hours of the morning, I lay down quite exhausted in my clothes. In the morning I arose, stood before the looking-glass dressing, when my wife, sitting as I had seen her in my dream, said *exactly* the same words I had heard several weeks before, and only when I also answered in the very same terms I had used—all at once it flashed on me that I had already lived through all that scene several weeks before, which I then only told to my wife.

Odessa,

October 10th, 1890.

GUSTAVE A. ZORN.

BOOKS, MAGAZINES, AND PAMPHLETS RECEIVED.

[Any acknowledgment of books received in this column neither precludes nor promises further notice.]

The "Review of Reviews." October.

The "Art Interchange." With coloured supplement. Price 1s. (London: W. Heinemann, 21, Bedford-street, W.C.)

VIRTUE is deathless. It is more; it is blessed life. On the path of the just, that shineth brighter and brighter, no shadow abideth.

If you mean by the word religion a universal system of ethics which incline and lead us to the cultivation of all things that are good, true, useful, and beautiful, then Spiritualism is a religion.

"BUT THE FLESH IS WEAK."

The fledgeling lark within the nest
Beheld the sun arise at morn;
And strained, with wild desire possessed,
To soar, and sing, and greet the dawn.
The light and beauty seemed to say,
"Arise, ye children of the day."
But when he would have sung and flown
His voice was harsh, his wing not grown.

Possessed of such a wild desire
At times upon the earth I stand,
And watch the sunset glow expire,
And feel my soul within expand
Before that scene so fair and grand.
What was that sudden sense that flashed
Throughout my Being, and wildly crashed
Soul-sunderingly upon my heart?
O Love, O Life, one moment's space
Have I beheld you face to face,
And seen the veil of earth dispart?
'T has passed away, I do not know,
I felt, but *what* I cannot say,
I stand and watch the sunset glow
Beyond the distance die away.
But something stirs in me, and strains
To rise above these earthly planes.
In vain I beat my fledgeling wing,
No strength to rise, no voice to sing.

But yet the little fledgeling's wing
Shall gather strength as days go by.
And he shall rise, and, soaring, sing
To greet the daylight drawing nigh.
So mayst thou hope, O Soul, at length,
When thou hast grown, and gathered strength,
To know thy time of exile past,
And soar to God and Home at last.

GEORGE W. ALLEN.

MISS LOTTIE FOWLER.

Miss Lottie Fowler and her brother sailed on the 18th inst. from Liverpool for Baltimore by the Cunard Royal Mail-ship "Servia." The amount contributed towards Miss Fowler's expenses by readers of "LIGHT" was £12 1s. 10d. This, of course, was insufficient for the purpose, but Mr. J. Burns, jun., very kindly made a strong personal effort on Miss Fowler's behalf, and succeeded in collecting something over £25. Of the total sum thus contributed £16 6s. was paid for passages, and £10 18s. for arrears of rent, and £5 was devoted to the provisions of a few necessary articles for outfit. The balance was handed to Miss Fowler so that she might have a few pounds in hand at the end of her journey. Her address will be for a time, "care of General W. E. W. Ross, 204, Courtland-street, Baltimore."

TO CORRESPONDENTS.

TO SEVERAL CORRESPONDENTS.—No coincidence is too trivial to be recorded, so it be briefly and precisely done. It is quantity combined with quality that we want. We also wish for dreams and matter for the columns of *Psychical Problems*.

- J. T. H.—Thank you. Your contribution is very timely now, for we are quite laid aside and work with pain.
- F. J. T.—Much obliged. See previous notice.
- W.G.—Thank you much. It is always sustaining to know that we have been of even the smallest help to anyone. Your communication will come in usefully in due course.
- S.T.—The information you require can be had only from consulting such books as the "Spiritual Magazine", the files of the "Spiritualist," and "LIGHT." These are storehouses of information.
- G.H.—The last edition was published at 7s. 6d., and discount reduces the amount to a sum which an inquiring mind can afford. The discussion is not of sufficient general interest to be pursued.
- P.—There are so many classes of the inquiring mind that it is impossible to prescribe reading. Look at the bibliography we publish. "M.A. (Oxon.'s)" books deal with facts, philosophy, and religion, and a few words of description are added to each work in the list.
- E. B. B. R.—There are some plain facts that we *do* know: there are some speculations upon them that are reasonable and probable: there are, as might be expected, others that are foolish. We cannot tell you whether "disembodied spirits remember all the thoughts, words, and deeds of earth-life"; but we know that they remember some with singular precision. It would not be thinkable that they should remember all. Even embodied spirits cannot do that. It is the experience of life properly assimilated that profits the man, as it is the daily food properly assimilated that nourishes his body. He does not want to remember the details of his daily meals.

SOCIETY WORK.

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

CARDIFF PSYCHOLOGICAL SOCIETY.—The morning class was held on Sunday at 11 a.m., and the Lyceum at 3 p.m. In the evening Mr. F. B. Chadwick, vice-president, delivered an able address on "Death, the Gate of Life." After the evening service a quarterly meeting was held, when a satisfactory report was presented.

THE LONDON OCCULT SOCIETY, SEYMOUR CLUB, 4, BRYANSTON-PLACE, BRYANSTON-SQUARE, W.—Last Sunday I related some of my experiences in Spiritualism to an appreciative audience. Next Sunday, at 7 p.m., Mr. McKenzie will lecture on "Phrenology," and give free examination of heads. There will be the usual musical spiritual service before the lecture.—A. F. TINDALL, A. Mus. T.C.L.

WINCHESTER HALL, 33, HIGH-STREET, PECKHAM, S.E.—On Sunday last Mr. Humphries spoke in the morning upon "National Spirit Guardians," and in the evening Mr. J. Veitch spoke upon the parable of "Dives and Lazarus," following with some very successful clairvoyance and psychometry. Sunday next, at 11.15 a.m., Mr. Veitch on "The Intermediate State"; at 7 p.m., Mr. Cyrus Symon, on "Matter and Spirit." On Monday, October 27th, at 8.15 p.m., a circle will be held for Spiritualists and inquirers. The circle will be for clairvoyance and psychometry.—J. VEITCH, Sec.

14, ORCHARD-ROAD, SHEPHERD'S BUSH, W.—Tuesday's and Saturday's seances were well attended, Mrs. Mason's controls again convincing strangers of the truth of spirit return. On Tuesday Mr. Houchin delivered a deeply interesting address upon "The Spiritualism of the Future" to a large audience. Miss Luck sang a sacred solo. We hope to have Mr. Houchin with us again soon. Sunday next, at 3 p.m., Lyceum, Mr. Wyatt; at 7 p.m., Mr. A. M. Rodger. Tuesdays and Saturdays, at 8 p.m., seance; Mrs. Mason, medium. Thursdays, at 8 p.m., physical seance for members only; Mr. Mason.—J. H. B.

GLASGOW.—On Sunday last, at 36, Main-street, Gorbals, Mr. R. Harper read a paper in the morning on "Dreams." He gave instances of their importance and their influence on the human family. An interesting discussion followed. In the evening Mr. J. Robinson read a paper on "Spiritualism—its Evidence; a Contrast." A good Lyceum meeting was held in the afternoon. On the 15th inst. Mr. A. Cross gave a literary entertainment to an appreciative audience. On the 16th the experimental meeting was well attended, and Mr. J. Griffin discoursed on "The Advantage of a Knowledge of Spiritual Life." Psychometrical and clairvoyant descriptions were also correctly given.—J. GRIFFIN, Sec.

MARYLEBONE ASSOCIATION, 24, HARCOURT-STREET, W.—At our meeting, on Sunday morning last, several persons were treated by the guides of Mr. Vango. The Lyceum was conducted by C. White, assisted by Mr. Collings. Recitations were given by Maud and Bertie Towns. At the evening services psychometric readings were given by Mr. Towns from articles handed from the audience. Sunday, at 11 a.m., Mr. Vango, Healing and Clairvoyance; at 3 p.m., Lyceum; at 7 p.m., Mr. U. W. Goddard, on "Spiritualism"; Monday, at 8 p.m., social meeting; Thursday, 7.45 p.m., Mrs. Wilkins; Saturday, 7.45 p.m., Mrs. Hawkins.—C. WHITE, Hon. Sec.

SOUTH LONDON SPIRITUALISTS' SOCIETY, CHEPSTOW HALL, 1, HIGH-STREET, PECKHAM.—On Sunday last Mr. W. Wallace spoke on "Witchcraft, Magic, and Religion" at the morning service. In the evening Mrs. Treadwell addressed a good audience, which included many strangers. There was a good attendance at the Friday Healing Meeting, with Mr. R. J. Lees and assistants. Next Sunday we are to have a visit from Mr. and Mrs. Everitt, and as this will be the first service held in aid of the Building Fund, we shall hope to see a large gathering of friends. On Tuesday evening a social soiree will be held in aid of the same object, at eight o'clock.—W. E. LONG, Hon. Sec., 36, Kemerton-road, S.E.

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