

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT, MORE LIGHT!"—Goethe.

No. 608.—VOL. XII. [Registered as a Newspaper.] SATURDAY, SEPTEMBER 3, 1892. [Registered as a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

Contributed by the Editor.

BOOKS, MAGAZINES, AND NEWSPAPERS.

I continue my notices of some rare books that have fallen into my hands. It seems to me that the wisdom of the past may be profitably introduced to the knowledge of the present. The first I come upon is "Complete Written Instructions in the Art and Science of Electrical Psychology and Mesmerism," by A. W. Clavis, Liverpool. The manuscript, which is apparently written by an electrical pen, dates from the Phrenological and Mesmeric Institute, 21, Everton-road, Liverpool, and seems to me full of common-sense.

Next comes "Aureus. The Golden Tractate of Hermes Trismegistus, concerning the Physical Secret of the Philosopher's Stone. In seven sections (with an Introductory Essay by John Yarker, Esq.), Edited and published by Friends. Robert H. Fryar, Bath, 1886. (Two hundred copies only.)" The treatise appeals only to those who have the power of reading between the lines, and I don't feel very sure whether the lines are worth reading, or reading between.

Now I come to a curious series of small pamphlets. "Napoleon Buonaparte's Book of Fate, or the Oraculum," (Richardson and Son, 172, Fleet-street, undated), from which I quote the following introduction:—

The book, of which the following is a translation, was obtained from Buonaparte's Cabinet of Curiosities at Leipsic. It was held by him as a sacred treasure, and is said to have been a stimulus to most of his speculations, he being accustomed to consult it on many occasions. It is supposed to be the only copy in the world, having been written in the German language nearly 500 years ago. The translator has often consulted it for his own amusement, and however incredible it may appear, he has invariably found its answers to coincide truly with subsequent events.

I have not tried the "Book of Fate," and I do not propose to do so. I do not want to know anything about Fate in the future. I have too much to do with work in the present. Napoleon, however, though emphatically a man of action, was a mystic: so was Lord Beaconsfield: perhaps it was because they were in close connection with the world of spirit that they influenced our world so much. We are apt to think that we originate down here. We do not: we are the mere vehicles of that which comes from a higher source, and all that we can claim for ourselves is the careful transmission of that which has been conveyed to us.

I class with this the previously noted pamphlet, "The Dreamer's Oracle" (undated), which has some very astonishing predictions and prophecies in respect of dreams: for instance, this:—

OYSTERS.—To dream of eating oysters indicates a coming of much want; to open oysters shows we stand in need of assiduity in our business.

And then I have the "Universal Dream Book: containing Interpretations and the Fulfilment of several Curious Dreams" (R. Martin, Edinboro', 1841), which contains what the author is pleased to call "The Universal Dream Book." It is illustrated by a remarkable coloured picture in which a gentleman in blue seems to be marrying a lady in green, while a most apoplectic-looking clergyman seems to be astonished that they are turning their backs upon him. There is a christening, too, not quite so gaudy as the wedding, and the gentleman in blue re-appears, this time with yellow trousers, making gestures over a lady who is concealed by a green quilt, and has some doves settling down beneath her. The man in blue looks distressed but we don't know why. But the pamphlet is extremely curious. One taste of it:—

BREWING AND BAKING.—To dream of brewing and baking is a sign of an ill house-wife who lies dreaming in bed when she should be at work and doing her business.

This is delightfully vague, as dreams generally are: so much better than the general interpretation:—

THIEVES.—To dream of thieves is good or bad, according as the dream is circumstanced.

And this puzzles me:—

ANGLING.—To dream of angling betokens affliction and trouble.

How much of this may I have got according to this philosopher from my inveterate habit of taking a rod with me whenever I go for a holiday. It seems, as chickens come home to roost, that salmon and trout come home to plague the persons who catch them.

I follow it with a quaint pamphlet undated: "The Dreamer's Oracle, being a Faithful Interpretation of Two Hundred Dreams. To which is added a New Method of Eliciting from Cards the Knowledge of Our Destiny and Future Occurrence of Events, with a Plain Explanation of all their Determinable Combinations." By Mother Shipton. Also the much-famed "Norwood Circle or Grand Arcana of Fortune; Propounding to Persons of Every Age and Sex all Matters Relating to Love, Courtship, and Marriage, and other Important Circumstances of Life, Past, Present, and to Come. Together with Instructions for Making the Celebrated Dumb-Cake, and for Insuring the Efficacy of Various Charms." (Derby: Thomas Richardson.) Mother Shipton's Prophecies "are of the most startling nature." In the brightest of colours, red, green, yellow, blue, and every other colour that can be thought of, we have Mother Shipton with a cat on her shoulder, and a black cat behind her, raising I know not what, while a lackadaisical young woman reclines on a sofa, and a gentleman in blue with a yellow vest is occupied in making love, assisted by a skull and cross-bones, which ornaments the centre of the picture. The interpretation of dreams is distinctly curious:—

MUSIC.—Is not more delicious in sounds than it tends to prosper pursuits and to multiply friends.

It depends on the music.

And this is quaint too:—

TEA-EQUIPAGE.—These paraphernalia to gossip pronounce that scandal your characters won't to denounce.

The pamphlet contains so much matter of interest that I must recur to it. For the present I am only introducing it to notice.

Another curious pamphlet is "Astrology, Egyptian Astronomy: Being a Discourse or Introductory Lecture on the Influences of the Stars on Mankind, Divested of all the Superstition of the Early Ages, showing what Astrology is and how it was discovered." By Professor Aekroyd. (J. Clegg: Rochdale, 1878.) I quote the Preface, which will show the general drift of the pamphlet:—

The author's reasons for publishing these introductory observations on the Science of Astrology are:—1. That the stars were the first objects which attracted the attention of man, therefore the oldest science on record. 2. That the light and influence of the stars are by nature incorruptible, their properties altogether immutable, and their actions performed in an uniform manner. 3. That the revolutions of the heavens display the wonders and beauty of creation, and tend to universal good. 4. That many people in the present age repudiate altogether planetary influences on mankind, but observations and experiences prove the truth thereof. 5. That we learn from the writings of ancient philosophers and professors of theology, as well as from the Egyptians, Arabians, Medes, Persians and other very extensive nations, that this science was cultivated, in the first place, among all the natural sciences, by men of the highest learning and ability, by kings and the greatest princes. 6. That the doctrine of planetary influences has never yet been disproved. 7. That this science, properly understood and rightly applied, will give more knowledge relating to the mental, moral, and corporeal character of man than any other branch of science ever yet discovered.

Another "Chap Book" is entitled "How to Raise the Spirits of the Dead." (H. A. Copley, Canning Town, London, E., 1891.) By Thos. S. Wilmot, M.P.A. I do not know what "M.P.A." means, but the pamphlet is interesting. There are, it seems, "four chief ways of raising the spirits of the dead" open to us:—

- I. By Clairvoyance.
- II. By Materialisation.
- III. By Psychic Photography.
- IV. By Living in the World but not of it.

I do not myself see how "living in the world but not of it" will raise any spirit of the dead.

The publishers, Simpkin, Marshall, Hamilton, Kent and Co. send me Part II.—Memoirs of the Marvellous and Mysteries Unveiled, entitled "Day Visions and Clairvoyant Night Dreams, with Facts on Somnambulism and Pre-Vision." By Joseph Darby (127 pp.). It contains some remarkable dream stories, a sequel to a former treatise by the same author, "Hypnotism Simplified and Explained, and Proved to be a Boon to Mankind." I make from it the following citation:—

On one occasion I was spending the evening at a house of a friend about a mile distant from my own residence, and the conversation turning on mesmerism, I was asked to attempt putting the servant lad, a remarkably fat, heavy-looking boy they called Sam, of about fifteen years of age, into a trance or sleep. Consenting, I had him snugly seated by the kitchen fire, and having him all to myself in perfect quietude he soon went off sound, after which I found that he was not only cataleptic but clairvoyant.

He told me, in the first place, what was the state of things at my home, described my housekeeper seated by the kitchen fire, and two farm lads walking about in the stalls and stables with a lantern, giving the horses and cattle their feeds and tethering them up for the night. I then questioned him on a theft of eggs which had taken place from my premises a few days earlier, on which he gave some statements calculated to remove my suspicions from one individual and fix them on another.

I went softly to the room where the family were assembled and told them they might come to the kitchen. I then said, "If any of you wish to test him, he will perhaps describe any scene you have passed through and the people that were with you, if you can give the time accurately." The son of the master of the house was just returned from London, and asked in succession questions as to where he had been at such and such times on four or five different days, and Sam described the rooms and then who were present quite correctly, according to the young gentleman's admission.

At length, thinking to give a poser, he said, "Ask where I was at nine o'clock on — night?" I put the question, and the countenance of Sam at once expressed wonderment. "Ah, this is just about a rum place," he replied; "here's a lot of people." It was a theatre that Sam in the spirit had been taken into, and Sam in the body had never visited such a place.

The most conclusive test of all was, however, the query whether anything disagreeable took place in the railway carriage in which his young master travelled in coming home, which was one of those old trucks or cars with double seats running down the entire length, and side seats running lengthways also, so that fifty or sixty people could occupy one of them not divided by any kind of partition.

"Yes," replied Sam, "there was one man that was very offensive to a great many of the passengers. He was a sailor with a bad leg, and the day being hot, there was a bad smell in consequence." "By George, that's true," said his young master. "Now ask him what station the sailor got out at." Sam told the station, and it was declared to be quite correct. Of course, I do not know whether the clairvoyant's assertions were true or false, but his young master stated they were the former, and if there was any thought-reading in the case, Sam must have read the young gentleman's thoughts, not mine.

But why should there have been any thought-reading when cases of the same kind occur continually under circumstances that do not admit of this hypothesis yet, otherwise, exactly similar?

There is a natural repugnance in some natures against going from hypnotic sleep into the deeper state necessary for them to exhibit clairvoyant manifestations. Experienced practitioners, who are fully aware of this, take care when they have a subject once therein to command him or her to fall into it again the next time, or whenever it should be required. I omitted to do this, and could never get Sam clairvoyant again, although I put him into the hypnotic sleep several times afterwards. There are a vast number of well-attested facts, however, to draw upon on every point bearing on the subject.

Alexis Didier, a French clairvoyant, was very lucid in his manifestations; and Colonel Greenwood, an English officer, gave to Dr. Elliotson the following account of a certain revelation made by Alexis. Colonel Greenwood says:—After several experiments, I seated myself by his side, my hand in his, and told him I was incredulous, but with good faith. "Oh, I know that well, you have too much good sense to deny evidence, and too much heart not to love those who love you, and I love you much myself, Englishman as you are, because you generously saved the life of a Frenchman," he replied.

Singularly struck by this remark, I begged him to state what he meant. "It was thirty years ago," he said, "away in the South, during the winter. The country is wild there. See the night, and your troops provided with scaling ladders under the walls of a strong place. What a noise! What a battle! Poor man, you are wounded, but your wound did not stop you. I see you further on, mounting to the assault on the breach. Stilled cries come to your ears. Some English soldiers surround a Frenchman whom they wish to kill. You run bravely. You lift up with your arms the weapons that menace his head, and you command them to respect his life. Oh! come I love you indeed. The officer follows you to a square tower, where several of his companions are made prisoners. You traverse the town to find your general, to whom, by your orders, the French general surrenders his sword."

"And what became of this sword?" I asked. I received the reply, "Your general presented it to you, and it is still in your possession." I then inquired, "And does the officer whose life I saved still exist?" and he replied, "Yes, and for a long time you have made useless researches to find him again. But come again to-morrow and we will discover him." I went away with my head on fire, for all uttered by Alexis was true.

Colonel Greenwood then proceeds to state that it was Lord Wellington who gave him the sword of General Barrie, the officer in command, who was not, however, the one whose life he had saved, and that, as General Napier, in his "History of the Peninsular War," had refused him the honour of having conducted the siege of Ciudad Rodrigo, it was of great importance to him to find a witness who could bear testimony of what had taken place at the time. Alexis, the following day, revealed to him many things, and made him, on his return to London, consult all the documents relating to the war, and especially the papers of Lord Wellington. This he did, and purely through the aid of Alexis discovered Commandant Bonith, who had left the army and was retired on half pay, and who acknowledged with gratitude that Colonel Greenwood was his deliverer.

Mr. Hugh Junor Browne sends me a pamphlet (Geo. Robertson and Co., Melbourne, Sidney, and Adelaide), which is a reprint of various articles contributed by him to the Press. It contains many wholesome truths, and reprints my "Advice to Inquirers." The most interesting of the papers is "The Loss of the Iolanthe Yacht," if I

except the author's own "Reasons for the Hope that is In Me." A staunch Spiritualist, a true man, with experience behind him, what Mr. Browne says is worthy of the attention of all who are concerned with our subject.

DREAMS AND "PSYCHOLOGY."

That the "Contemporary Review" should open its columns to an article on Dreams is interesting, and perhaps a little startling. That the "Pall Mall Gazette" should follow suit is neither interesting nor startling; it is exactly what might be expected. Nevertheless, the latter journal has published some very good accounts of Dreams, notably those reprinted in "LIGHT" of August 13th. And here it is amusing to note how the writer feeling perhaps, after all, a little ashamed of himself, shelters himself behind the assertion that he still believes that "999 out of every 1,000 dreams are utterly without meaning, and that the rest are nothing but coincidences." Being safe from the outer Philistine, he tells his dream stories. How well we know this sort of man—"I tell you, sir, I do not believe in the supernatural, there is no such thing; once, certainly, and I know it to be quite true, though I dare say there is some explanation, &c., &c.," and then he straightway tells you a delightful ghost-story. It is almost a pity the "Daily Telegraph" began its correspondence on English Wives; what might it not have got out of a lot of letters on Dreams!

Dreaming, like all other matters at present called occult, needs interpretation; an interpretation which the sophisms and far-fetched reasonings of the psychology of words does not touch. To what extremities this psychology is driven let the following from Professor Sully's "Illusions" bear witness:—

Thus, for example, the common construction by the dream-fancy* of the experience of flight in mid-air, and the creation of those weird forms which the terror of a nightmare is wont to bring in its train, seem to point to the past action of waking fancy. To imagine one's self flying when looking at a bird is probably a common action with all persons, at least in their earlier years, and images of preternaturally horrible beings are apt to be supplied to most of us some time during life by nurses or by books.

This is the psychology of the schools.

From my own experience dreams may be broadly divided into two classes, those that have to do with actualities, or what we consider actualities, and those which are symbolic.

To the first class may be referred all those dreams which have to do with coincidence, as well as those which are called prophetic; for *time*, which is only a set of sequences of sensation, may reasonably be supposed to lapse when the sequences are not such as we know of: prophecy of any kind has never seemed difficult to me, time of two or more dimensions being granted.

The symbolic dream is another thing altogether. One wonders what Professor Sully would say to this:—

I once dreamt that I saw my dead body twice repeated, each corpse in its own coffin at the same time and in the same room; one of these bodies being in a worse state of decay and putrefaction than the other.

How does the "flying bird" and "naughty nurse" theory explain this? Is it not a better explanation that somewhere out of the beyond this was an intimation to me that I had passed through two states, one baser than the other: but that both had gone away, were in fact dead?

At one time of my life also, when passing through a period of great perplexity, I constantly dreamt of foul shambles and rivulets of filth pouring from those shambles round about a small island on which I was fixed, and from which I could not go away without stepping into the foulness by which I was surrounded. Possibly the dream-

fancy may have transformed the external weariness into these very palpable images; but granting that to be the case, how about this? I dreamt some while after these successive productions of the dream-fancy that I had my naked foot upon the ground, and repulsive reptiles began to crawl up my leg; but they stopped as a voice said, "They cannot hurt you now." Surely that when the soul is free in sleep messages of peace and mercy may come sometimes out of the infinite is at least as good an interpretation as that built up out of the mass of wordy assertions and far-fetched probabilities—for that is all they are—of the professed psychologist.

Another illustration of the method of Professor Sully and his kind is given in his "Illusions"; the story is due originally to Mr. W. H. Pollock:—

A lady was staying at a country house. During the night, and immediately on waking up, she had an apparition of a strange-looking man in mediæval costume, a figure by no means agreeable, and which seemed altogether unfamiliar to her. The next morning, on rising, she recognised the original of her hallucinatory image in a portrait hanging on the wall of her bedroom, which must have impressed itself on her brain before the occurrence of the apparition, though she had not attended to it. Oddly enough, she now learnt for the first time that the house at which she was staying had the reputation of being haunted, and by the very same somewhat repulsive-looking mediæval personage that had troubled her inter-somnolent moments.

The "must have impressed itself on her brain before the occurrence" is delicious, there is not a tittle of evidence that this was the case; but evidence is not needed where the "must" of arrogant assertion is the only foundation on which is built the crazy structure of a verbose philosophy.

That there are dreams and dreams is of course true enough. If a man with a weak digestion makes a hearty supper off underdone pork-chops, the chances are that if he sleeps at all the abnormal condition of his digestive organs will translate itself into curious and not too pleasant dream images; but this does not cover the whole ground. It does not explain the case where similar dreams occur without the intervention of the pork-chops or their equivalent. And because one corner of the subject can be investigated and perhaps explained by the pork-chop and naughty-nurse hypothesis, the whole of the facts of dreaming have been interpreted in the same way. Surely there is nothing so unscientific as scientific psychology. π.

WHERE?

They said that Heaven was somewhere, there—
And pointed towards the snow-white clouds
That floated by—like fleecy crowds
Of living thoughts in sunlit air.

And I looked up in mute dismay
And murmured low, "If such ye teach
'Tis far too high for me to reach,"
And so I sadly turned away,

And wandered on down life's long lane
With scarce a purpose or command,
Half hoping that in some lone land
I soon would find a rest from pain.

When lo! amid my soul's despair
I reached an alley in a town,
And saw a woman bending down
O'er sick and weary hearts of care.

And as I looked, methought a voice
Spoke softly at the woman's side,
"For such as these a Saviour died,
Do you do likewise and rejoice;"

"Rejoice, that Heaven lies not away—
Beyond the clouds, or starlit dome,
But in each heart and in each home,
And in the deeds of every day."

—LEWIS WARNER.

FLOWERS, according to Goethe, are the beautiful hieroglyphics of nature, with which she indicates how much she loves us.

* By-the-way, what is the dream-fancy?

PROOF OF SPIRIT IDENTITY.

"SPIRITUALISM, POINTING TO THE IMMORTALITY AND INDIVIDUALITY OF THE HUMAN SOUL."

FROM THE "HARINGER OF LIGHT."

The above is the title of a lecture delivered at the Rooms of the Adelaide Spiritualistic Association, on Thursday, June 9th, by Mr. John W. Haxby. Want of space necessitates our omitting the first portion of Mr. Haxby's lecture, referring to the evolution of the human race and a belief in immortality, and followed by a long series of evidences from the Old and New Testaments of spiritual phenomena and intercourse.

Having disposed of the Biblical testimony, the lecturer passes on to modern evidences, as follows:—

The facts of spiritual communion—the identity of the spirit, the full preservation of that identity, continued progress in sphere or spirit life, and all the tokens of individuality that made the man, woman or child of earth—are testified to and corroborated by tens of thousands of independent and reliable communications, given and to be found in every country of extent and civilisation.

Dr. Ashburner says: "I have myself so often witnessed spiritual manifestations that I could not, if I were inclined, put aside the evidences which have come before me." I am happy to say that to-day there are in our world thousands of well-informed persons in exactly the same predicament; they can't disbelieve their own eyes.

Mr. Livermore, a well-known and wealthy New York banker, after witnessing extraordinary manifestations, whereat the spirit form of his wife and of the celebrated Benjamin Franklin appeared, and were fully recognised by the sitters, says: "I now aver that no doubt of the identity of this spirit longer remains upon my mind." "His presence was a wonderful and startling reality: seated in a chair opposite me at the table, vividly visible; and even to each article of dress, there could be no mistake."

Cromwell F. Varley, the celebrated electrician, in a letter to Professor William Crookes says: "I know of no instance either in the new or old world in which any clear-headed man, who has carefully examined the phenomena, has failed to become a convert to the spiritual hypothesis."

Dr. Campbell says in the "British Standard": "We believe, on the authority of Scripture, that spirits are capable of entering human bodies, of speaking through them, and acting in them; and hence we believe in the possibility of spirit operating on matter in the way of rapping out the letters of the alphabet, or in the way of writing with the pencil." This gentleman, I may add, was at one time a noted opponent of Spiritualism, but like Dr. Elliotson, of London, became, after a thorough investigation of its facts, a firm believer in it.

Dr. Johnson wrote: "That the dead are seen no more I will not undertake to maintain, against the concurrent testimony of all ages and all nations. There are no people, rude or unlearned, among whom apparitions of the dead are not related and believed. This opinion, which prevails as far as human nature is diffused, could become universal only by its truth. That it is doubted by single cavillers can very little weaken the general evidence; and some who deny it with their tongues confess it with their fears."

Lord Byron corroborated this as follows:—

I merely mean to say what Johnson said,
That in the course of some six thousand years,
All nations have believed that from the dead
A visitant at intervals appears;
And what is strangest upon this strange head
Is, that whatever bar the reason rears
'Gainst such belief there's something stronger still
In its behalf, let those deny who will.

Judge Edmonds says: "To convince my daughter that it was not her own mind, they (the spirits) told her of the loss of the steamer which had left this port for California a few days before, laden with soldiers. They (the spirits) said the vessel had foundered at sea; that over one hundred passengers had been swept overboard, and that the residue had been taken off by three vessels bound for different ports. In the course of a few days after that, news came of the wreck, confirming in every respect the statement made."

Surely, if human testimony is to be received as evidence at all, it must be accepted in such cases as these, so well attested and so numerous, as if to convince us that we are

surrounded by a cloud of witnesses of "the redeemed and exalted spirits of our race."

The poet Longfellow speaks thus:—

The spirit-world around this world of sense
Floats like an atmosphere; and everywhere
Waits through these earthly mists and vapours dense
A vital breath of more ethereal air.

In the language of Tompason, we have:—

How pure at heart and sound in head,
With what divine affections bold,
Should be the man whose thoughts would hold
An hour's communion with the dead!

"M. A. (Oxon.)" says:—"For a long time I failed in getting the evidence I wanted, and if I had done as most investigators do, I should have abandoned the quest in despair. My state of mind was too positive; and I was forced to take some personal pains before I obtained what I desired. Bit by bit, here a little and there a little, that evidence came; and as my mind opened to receive it, some six months were spent in persistent daily efforts to bring home to me proof of the perpetuated existence of human spirits, and of their power to communicate and give evidence of their unimpaired individuality, and of the unbroken continuity of their existence.

"Some of those who came I had known during their life on earth, and was able not only to verify their statements, but also to note the little traits of manner, peculiarities of diction, or characteristics of mind that I remembered in them while in the body. Most were unknown to me, and came always in obedience to the controlling spirit (who arranged everything), to give their evidence and go their way when the task assigned them was done.

"Some came at the time of death. At that time it would seem the spirit finds it easy to manifest its presence, and the facts that it can give are readily capable of verification. Some had been long dead, as men count time, and came back in a dazed and awkward fashion to revisit the old scenes of earth, cramped and straitened, as it were, by taking on again the old conditions. But wherever they came from, and however they communicated, one and all bore with them an air of sincerity and earnestness, as of those who were themselves impressed with the deep significance of the work they had in hand. And all without a lonely exception told the truth about themselves, so far as we could verify their story. Many statements were from their nature not capable of proof; a vastly greater number were minutely accurate, and none suggested any attempt at deception. I cross-examined these invisible witnesses in every conceivable way, and with a pertinacity that left nothing untried, to elicit facts.

"Referring to records, I find that when I was staying at Shanklin, Isle of Wight, the guest of Dr. Speer, we had a continuous chain of testimony at our daily sittings, all bearing on the question of identity of spirit. The evidence was given in various ways, principally through raps on the table; many of these raps produced entirely without contact of the hands of any persons present. Some facts were given by direct writing on previously marked papers; some by automatic writing, some through clairvoyance or clairaudience. In a few cases corroborative evidence was drawn from all these sources.

"During twelve days, eleven different cases of identity were made out by facts and dates. Three of them were entirely unconnected with any of us; and of one of them none of us had ever heard the name or any particular. Yet his full name, his place of residence, and the very name of his house, date of his birth, and day of his death, were given with perfect accuracy. One was connected with Dr. Speer, five with Mrs. Speer, and two were friends of my own."

The philosophy of Spiritualism, however beautiful in theory or true in principle, grows out of its facts.

To place religion upon the assured foundation of knowledge, and redeem mankind from the speculative opinion of assumption, we have nothing unless we have facts—stubborn facts—and sound fundamental principles. To demonstrate these and guide our drifting souls into the ports of eternity by the infallible compass of truth, spirits have come to earth.

Now, psychological conditions are subtle, and often incomprehensible in their working, and persons who attempt to deal with these should approach the subject in a teachable, considerate, and reverential spirit, always remembering that they may break or destroy, whilst they endeavour to bend and shape the invisible force to suit man's ignorance and

presumption. It is certain that discourteous treatment and rash denunciation are not the methods best calculated to evolve psychic phenomena, or ensure results which obviously require calm and harmonious mental conditions.

The world of matter has yet to learn that good and evil, mischief and kind service, are the promptings of the spirit, not of the body, and until the demons of our race are converted to something more angelic, demons they will still remain, whether on earth or in the spirit world. When those who denounce all spirits as demons, and only of evil origin, can find a worse demon than some of the wicked ones who have lived here, we shall be ready to join in the cry that spiritual identities are a nonentity, or otherwise diabolical. Whilst the wise and philosophical investigator may take much pains to study out the best means of evolving phenomena, the very presence of some individual or individuals may be quite sufficient to mar its production.

A close observer of all phenomena of a spiritualistic character, will recognise that they require for their production the presence of certain exceptional persons, such as in ancient times were termed seers and prophets, in the middle ages witches and wizards, and in our time magnetic subjects or spirit mediums.

Frauds have from time to time occurred, but, if traced out carefully, have been mostly committed by the admission of evil disposed spirits who have been brought to the circle under the attraction of some evil-minded sceptic. In all such cases, the mediums should be held blameless; they are not offenders, but simply victims.

The astral shells, and idle spooks, of to-day's imagination, the elementaries, spirits or demons, may be classed as coming from an ocean of vague and speculative theory. And yet, if our wicked ones, the uncivilised and uneducated, depart from earth, cannot they return, since they have a nearer approach to the life existing in our midst? Surely it is not a difficult task for them to come again; and if they do so, are we to suppose they return to us all changed, as it is said in Scripture, "in the twinkling of an eye?" I ask, can we make a good or first-class musician in a day? Can a man be born again into all the knowledge and skill of a civil or mechanical engineer? No; there is no such law for progress. Time and training, education, and knowledge, must first be brought to bear upon the individual chosen for each separate work; and so it is in spirit-life.

These subtle laws at present are but little understood or known by man; and you may gather, further, that any spirit returning can only give the amount or sum-total of his or her knowledge obtained here or over there. Therefore, at your circles, you may bring into your presence by attraction just such atrocious liars as will deceive and delight in tricking you; or you may attract spirits of a higher, more holy and lofty standard, who will give you love, truth, knowledge, wisdom, and help you to make your earthly existence a heavenly one.

The choice is left with yourselves, and you may depend most faithfully the reaper will be repaid for what he sows, either more nor less. The scales of justice and equity are so finely balanced and adjusted, that the veriest thought or thoughts flowing from the human brain—and be they of refinement, goodness, love, truthfulness, harmonious, or the reverse—are weighed in that balance and deflected to good or evil, right or wrong, one way or the other; for you cannot serve two masters, God and Mammon.

As far as my knowledge teaches, I am bound to believe that the communicating intelligences are identical with the souls of mortals who have lived on earth; and some of them, I am sorry to say still hold to the narrow and petty creeds of orthodoxy which chain down their souls, and so erect cruel lines of demarcation between man and man.

And what does spirit identity teach us? In unmistakable language it says, that your friends once thought to be dead, are still living and so near as to breathe, as it were, our atmosphere—to share and know our thoughts, to watch our daily actions, and, if we will it, doing us a hundred times more good, as blessed inspiring guardian spirits, than they ever could effect as poor weak mortals like ourselves. To watch and pray, therefore, should be a pleasant duty, always remembering that in all our actions we are but entertaining angels.

Experiment has proved that mediums and sensitives of the most varied characters exist; that manifestations largely depend on states of health, the mental harmony, and atmospheric conditions; that sittings conducted in ignorance

of the laws end in failure; that undeveloped mediums, by sitting indiscriminately with persons of strong opposing biases, are injured, and manifestations unreliable; that beautiful and convincing proofs of spirit identity are made through developed mediums, when conditions are fulfilled, and arrangements carried out under spirit guidance. It often happens that spurious communications which are inconsiderately set down to lying spirits, result solely from the ignorance manifested at circles of the simplest laws of spirit phenomena.

Until more light is thrown upon this subject, and our scientific scholars take up the study of magnetism, to classify it in degrees, more accurately, I fear our mediums will continue to be subject to opposing influences, which not only mar the seance, but often injure them.

In England and America, where the spirits have been able to so materialise themselves as to be recognised, thousands have flocked from far and near to see them. Many have had the pleasure—your humble servant amongst the number—of seeing their friends and relations, and a mutual recognition has taken place, filling each heart with joy, such as no language can express.

I am quite certain that, given the necessary and developed mediums, together with favourable conditions, we could afford ourselves that same pleasure here.

PRINCIPLES VERSUS POLICY.

FROM THE "FACTORY GIRL."

In man's duality there is a code of guidance in each of the conditions.

In the spiritual man *principle* is the only power; it is absolute over policy for ever. To be spiritual is to be principle.

The two words are one and inseparable; in them there can be no wrong. He who lives them lives for others and is always rich. He in whom truth has manifested can but live truth; he can but do right; he could not do wrong, for if he is principle he could not be anything else. In the material man, principle *does not exist*; he does not desire it, but it is policy to *pretend* that he is principle, money and power being the gods he seeks. Principle could not dwell in him. Even if he could live principle it would change his condition, and he then would seek the god, *Truth*; hence he does whatever it is *policy* for him at the time to do. His life is one big game. Money, power, and fame are the gods the man of policy worships. He never realises how quickly his gods die; that they perish like a gourd; he stakes body and soul on *fame* and wins. For a few brief years he leads the swim; he reaches the pinnacle of fame; the eyes of the world are on him. He descends and in a few years more his name is "Old Jones," and this is the road the man of policy travels. We see a president name a grand vizier who possesses rare ability; this president dares not ignore this man or he would: hence from *policy* he names him for the highest office in the land, and again from policy begins to undermine this man's prestige. In the dark he severs bond after bond that ties this grand vizier to his people. From policy he gives this prime minister a sycophantic slave to assist him, who again from policy undermines him, stabs him, and goads him to madness, until he carries his point. The grand vizier from policy resigns; he retires into private life out of the swim. He has drifted into the eddy where humans cast off go. The president and his sycophantic slave chuckle over their victory (?) in private; like the salmon they caught the gilded bait; like the salmon, too, they did not know that the hook was there, and never will, but with the hook came political death. This is policy that chooses *fame*, and those who desire to know what fame is let them hunt up the political forgotten strewn over the country. "A political forgotten" is a man policy has no use for. Moral: If you seek anything through policy, you will eventually become the victim of the policy you seek. If you seek whisky you will become the victim of whisky, after being its slave. The man who lives principle is proof against policy. He cannot be destroyed, and his power increases as the centuries roll by.

NOTHING is more calculated to preserve us from degradation and depravity than a knowledge of our own value. Be under no apprehension that this knowledge may minister fuel to vanity; it will inspire only that noble self-esteem which elevates and ennobles the soul, which nourishes a sense of honour and stimulates to the performance of great actions.—J. C. LAVATER.

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

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Light:

EDITED BY W. STANTON MOSES,
["M. A. (OXON.)"]

SATURDAY, SEPTEMBER 3rd, 1892.

TO CONTRIBUTORS. Communications intended to be printed should be addressed to the Editor, 9, Duke-street, Adelphi. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable. Letters should be confined to the space of half a column to ensure insertion.

Business communications should in all cases be addressed to Mr. B. D. Godfrey, 9, Duke-street, Adelphi, W. C., and not to the Editor.

THE "TIMES" AND "EXPERIMENTAL PSYCHOLOGY."

It is a little late to refer to an article published on August 3rd, but at this time of year much may possibly be forgiven which would not be looked over so easily at another period. On August 3rd, then, there appeared in the "Times" a leader on the Congress of Psychologists at that time sitting at University College, London.

There are signs, numerous enough indeed now, that public opinion, as represented by the Press, is changing with regard to matters classed hitherto as supernatural, or bordering on it. Sometimes, as in the extract from the "Echo" in another column, that opinion is clear and outspoken, but that pleasant banter which leaves the writer open to say in the long run, "I told you so," or, "Of course the thing didn't happen," according as the sequel may turn out, is usually found to be the safer way. The "Times," which in this connection may fairly be supposed to represent the average worldling of our commercial civilisation, adopts the cheap sneer—a sneer which conceals something not to be distinguished from fright. The ghost is the bugbear of these people. Suppose that, after all, there are ghosts; suppose that, after all, there is a state which is a more palpable thing than the shadowy existence which flutters their dove-cotes a little on Sunday mornings, but vanishes at church parade; suppose these things are true after all! The mere suspicion causes an unpleasant shiver to pass over the nervous system of the believer in the value of five per cent. and in nothing else. So the "Times" comforts him, after this guise:—

It comes to this, that the kind of psychology which the Congress professes is the psychology of observation, conducted for a special purpose, though not always under artificial conditions. This observation is very often self-observation, very often it is the observation of abnormal experiences, and of abnormal minds. Clearly this leaves plenty of room for ghost stories, and ghost stories we shall have. We hope that they will be new ones, very mysterious, very "creepy," and very difficult to explain. Rats, owls, and the wind in the chimney are out of date. We expect from a Congress, of which one of the secretaries is Mr. Frederic Myers, something a good deal more impalpable; something that has to do with volition, suggestion, thought-transference, psychic force, and similar entities. Whether, when phenomena have been carefully translated into their equivalents in phrases of that nature, science has got much further, is a question on which we will not hazard an opinion. Probably the Congress

would do so in one way and the rude world would do so in another.

And this is argument, and the City man is thereby reassured! Somehow or other the "rude world" has got the notion that electrical action is caused by an electric fluid, and the scientific person says this is not the case. Does the weak-kneed pseudo-scientist here take the side of the rude world? It would be interesting to know. The "rude world" is not usually accepted as the ultimate tribunal when science and scientific explanations are in hand. But when it is a question of ghosts—well that is quite another matter, the *rude* world and the *scientific* world are then synonymous terms.

The phenomena of hypnotism are too nearly related to the phenomena of ghosts to be regarded with equanimity, and so the ingenious writer has his feeble laugh at them also:

The "School of Nancy," as it is the fashion to call the followers of Dr. Liébault, has collected a number of very extraordinary experiences, and some of them were related recently to the pleasurable wonder of the audience. But it was an Englishman, Dr. Bramwell, of Goudo, who made the most remarkable statements, and he had taken the precaution to bring his "subjects" with him for experiment. He went, indeed, curiously near the old performances of the professional mesmerist: but whereas the mesmerist uses his power generally for some foolish purpose, Dr. Bramwell cures a woman of short-sight by telling her she can read perfectly well, and "repeatedly sends patients to a dentist carrying with them a written order not to feel pain, which they read when they sit down in the dentist's chair"—and, we presume, do not feel pain accordingly. This must be a very valuable power, and everybody must wish that it were a little more widely spread among our doctors. A will like Dr. Bramwell's seems to possess the qualities of ether, laughing-gas, and bromide combined.

"He went, indeed, curiously near the old performances of the professional mesmerist," and, pray, why not? Simply because the writer relies upon the ignorance of his readers. To them mesmerism is an unholy thing, and therefore hypnotism is an unholy thing, and it is just as well to suggest it, when there is no argument intended. The combination of ether, laughing-gas, and bromide is curious even for the pseudo-scientist.

As to the remarks on Professor Lombroso's paper on "The Sensibility of Women," the one observation that "everybody knows that a housemaid can easily hold a plate so hot that the footman would drop it instantly," is sufficient to assess the value of the whole. The writer's wit is of about the same standard as the worn-out fun of Mr. G. R. Sims.

Would it not be better for a great journal like the "Times" to leave these things alone, or else employ some one to write about them whose knowledge of them is at least equal to that of its writers who treat of other subjects? Cheap jocularity lacks something of dignity.

INTERNATIONAL CONGRESS OF ORIENTALISTS.

The Ninth Session of the above Congress is to be held in London from September 5th to 12th. The honorary secretaries are to be addressed at 22, Albemarle-street, W. Among the names on the Central Committee of Organisation we find those of Professor Rhys Davids, LL.D., Secretary Indian Section; the Rev. C. D. Ginsburg, LL.D.; Professor A. A. Macdonell, Secretary Aryan Section; Professor Mahaffy, D.D.; the Rev. Dr. Richard Morris; Professor R. Stuart Poole, LL.D.; Stanley Lane Poole, Esq.; P. Le Page Renouf, Esq., President Egyptian and African Section; Professor A. H. Sayce, President Assyrian and Babylonian Section; and E. B. Tylor, Esq., D.C.L., President Anthropological and Mythological Section.

Among the papers to be read are the following: Right Hon. W. E. Gladstone, "Archaic Greece and the East";

the Rev. Professor Legge, "A Buddhist Account of the Three Doctrines (or Religions) of China"; Dr. L. H. Mills, "On the Zend MSS., recently acquired by the Bodleian Library, and on other Zend Matters."

The following important societies have given their adhesion to the Congress: Royal Asiatic Society of Great Britain and Ireland, Deutsche Morgenländische Gesellschaft, La Section Orientale de la Société Impériale Russe d'Archéologie, Asiatic Society of Japan, University of Göttingen, University of Strasburg, Society of Biblical Archaeology, Palestine Exploration Fund, Egypt Exploration Fund, Numismatic Society, Philological Society of London, Royal Historical Society, Royal Geographical Society, Manchester Geographical Society.

The subscription admitting to the privileges of the Congress is—for men, £1; for ladies, 10s. We wonder why the ladies are supposed to consume half the nutriment that the men seem to absorb. Or is it that the fair sex is welcomed at half-price?

LOURDES.

The following is from the "Echo," the italics being our own:—

M. Zola's appearance as a pilgrim at Lourdes has attracted unusual attention to the proceedings at the little town at the foot of the Pyrenees. Of course, M. Zola has gone there on business, but he seems to have been greatly impressed with what he saw. Sick persons visit the shrine all the year round, but August is the chief month of pilgrimage, and about fifteen thousand devotees make the journey every year. Among the unsuccessful pilgrims a few years ago was the Duke of Norfolk, who took his afflicted son there. Lourdes has been now known as a faith-healing resort for thirty-four years.

In a niche in the rocks the Virgin is said to have appeared to a peasant girl, fourteen years of age, named Bernadette Soubirous. In all there were seventeen apparitions. Then a spring rose on the spot, and a number of miraculous cures were reported. After an investigation extending over three years the ecclesiastical authorities declared that the apparitions really took place, and that the miracles were genuine. Sixteen years ago a great church was built on the spot where the Virgin is said to have appeared. The priests who are in charge of the church publish periodically an account of the miracles wrought, so that the popularity of the place is not likely to diminish. *There is no reason to doubt that cures are wrought at places like Lourdes, Loretto, and such, just as there is no reason to doubt that such events occur at the places which Protestant faith-healers call Bethshans.*

And so at the end of the nineteenth century, after many a "fifty years of Europe," after such an advance in pure science as the world has never seen before, notwithstanding Tyndall, and in spite of the feeble joker of the "Times" a newspaper of large circulation, "sees no reason to doubt" that there are being wrought to-day, both in Catholic France and in Protestant England, cures which are not to be differentiated in kind from those reported of the Nazarene eighteen hundred years ago. Surely a remarkable sign of the change of thought that is coming over the Western world!

For the earnest man or woman there is no end to effort. One aim reached and its difficulties surmounted, another will quickly present itself to the aspiring spirit; and before that is reached other difficulties must again be met.

For a man to transcend the bounds of his condition, to aspire at being what he is not, is to sin against himself, and against the order of nature; yet nothing is more common than the commission of this sin. Men do not perceive, do not prize, do not love what they possess, and what they are. They torment themselves in struggling to get out of their sphere; they intrude into that of others; there they feel themselves out of their proper place, where they degenerate, and the issue is, they turn out nothing at all; that is to say, neither what nature made them, nor what they preposterously endeavoured to make themselves.—J. C. LAVATER.

A FEW MORE WORDS ABOUT COLONEL BUNDY.

TO THE EDITOR OF "LIGHT."

SIR,—I am able to send you some additional items concerning our friend from advance proofs of this week's "Religio-Philosophical Journal," which reached me August 11th. In deference to Colonel Bundy's wishes the funeral was private, though the Chicago Press Club, of which he was a prominent and honoured member, would have preferred it otherwise. A short and simple service was held at his late home in Chicago, and the body was taken to St. Charles for interment in the family burial ground on Monday, August 8th, two days after the spirit had passed on.

It is proposed to make next week's "Religio-Philosophical Journal" a memorial number, in honour of its late Editor.

The newspaper Press of Chicago gave much space to notices of Colonel Bundy's life and work, singularly unanimous and appreciative of his character as a man and member of the editorial fraternity. A selection of these will appear in the memorial number of the "Religio-Philosophical Journal," besides the letters and telegrams from friends who hastened to express their sorrow, and extend their sympathies to the bereaved family. One extract from the Chicago "Inter-Ocean" of August 9th, expresses what is perhaps the general sentiment of the community, aside from that of the believers in the main tenets of Spiritualism:—

The cause of Spiritualism has lost one of its truest friends in the death of Mr. John C. Bundy, Editor of the "Religio-Philosophical Journal." While Mr. Bundy believed in the communion of saints and the visitations of angels as a veritable fact, he had no sympathy with the pretences to Spiritualism of those mountebanks who used this belief as a cloak for trickery and humbug. He was one of the keenest and coolest investigators of the phenomena of spiritual existence, and no disbeliever in Spiritualism was more feared by the tricksters who professed to be mediums than this man who frankly acknowledged himself a believer. He had no sympathy with fraud in any guise, and was ever on the alert for those who sought to use his belief regarding the future state for deception. The journalistic profession also loses one who held no mean place in its ranks.

I cannot yet begin to be reconciled to my friend's loss at a time when his active services seemed indispensable. It may, however, possibly prove that the shock of his passing from this world will serve to show us more clearly how much he accomplished, and draw public attention to the great work he carried on, in a manner and to an extent which will greatly redound to the best interests of the momentous cause he championed.

The vacancy in the Chairmanship of the Psychical Science Committee has already been filled by the appointment of the undersigned, however unworthy; and President Bonney has at this writing under advisement the selection of a proper person to take my place.

Cranberry, North Carolina.

ELLIOTT COUES.

August 11th, 1892.

MR. MORLEY AT NEWCASTLE.

Politics do not belong to our region, but the closing words of a recent address of John Morley will justify their quotation:—

The time will come to us all when we shall have to look back upon the way in which our life has been spent, and the purposes to which we have devoted the faculties, great or small, which we found within our reach. I hope that when the time comes for me and you to descend into the Valley of Dark Shadow, we shall neither of us have to reproach ourselves at that moment with having betrayed the great causes, or with having lost a single opportunity in one sphere or another of advancing the interests of humanity to the well-being of our race; that we shall not have been untrue to those great causes that have been handed down to us from our forefathers, but that we shall each of us in our sphere and station down to the very latest moment of conscious power—casting aside, spurning and scorning mere personal considerations of the day and of the hour—be able to reflect that we have done all that we could, little or much, to raise the standard of life and of thought amongst our brethren; aye, that we shall have done something to raise our country and the democracy of our country higher, and to make the name of England and the name of Great Britain more and more a name of power in humanity and of greatness in the annals of our race.

SCIENCE AND PHILOSOPHY.

WILL THE CHEMIST EVER PRODUCE LIVING MATTER?

ARMAND SABATIER IN THE "REVUE SCIENTIFIQUE," PARIS,
JULY 2ND, 1892.

Nature has not been able to form at one stroke the different elements. She has created matter living, simple, homogeneous. It is this last which, through a considerable series of ages and of generations, has been called on to elaborate the different elements with which we are acquainted. We must not, then, ask the chemist to do more than nature herself has done. Those who demand that he create directly a cell, muscular fibre, infinitely surpass in absurdity people who should ask a miner, whose part is limited to extracting the mineral, to construct with the means at his command one of our magnificent armoured ships. The miner can furnish the ore, but it requires the metallurgist with his furnaces, retorts, and reagents to extract from that ore the necessary masses of metal. After him must intervene the engineer to conceive and draw the plans, the ironfounder, the workman who direct the rolling-mill and trip-hammers, the adjuster, the polisher, the ship-wright, properly so-called, and so on, all of whom contribute in succession and through a long series of days, towards the preparation and perfecting of the different parts of the mighty vessel; and all that under the eye and direction of the engineer who has conceived the plan, ordered its execution, and arranged for the means to execute it.

Thus, there has contributed to the differentiation of the muscular fibre, of the grain of starch, of the nervous cell, an innumerable series of little workmen and little laboratories, conformably to the plan of the Creator.

Here, then, we have well-defined and limited what may be expected of the chemist: to create simple living matter (albumen or protoplasm) as nature has created it. What may authorise us to expect this of the chemist is the progress made quite recently and so rapidly in the direction of organic combinations.

It is true that if we have produced albumen, we have not yet succeeded in making living albumen, active like that of protoplasm, endowed with the power of selection and with an instability appropriate to the vital exchanges. Pflüger thinks, however, that unvitalised albumen and vitalised albumen are isomeric; that is to say, that they are bodies having the same elementary composition and differing only in the reciprocal disposition of the atoms in the molecule.

Now, chemistry has already proved that it knows how to produce isomeric changes in a considerable number of bodies, for instance, in hyposulphite of soda; and nothing warrants our saying, that after having produced unvitalised albumen, chemistry will not some day find the means of determining in that albumen the isomeric change which will make it living albumen.

Besides, it is worthy of remark that life itself produces at once these two isomeric states of albumen; the one, the active state in protoplasm, the other, the passive or inert state in the albumen of the egg, among the birds. This last, of which the object is to nourish the embryo, may be preserved intact for years, not suffering any alteration from oxygen, which can neither oxidise it nor contribute to put it out of order. It should be kept in mind, moreover, that the albumen lacking in the power of selection is a product of secretion of the cells of the oviduct.

In order to create simple living matter, the chemist can use more than one method. First, he can reproduce exactly the conditions of the medium which have favoured the appearance of living matter, or, second: discover new conditions which will produce the same result; produce, for example, the isomeric change of which I have spoken. In fact, you can obtain the same composition by various methods, as has been done in the case of alcohol.

Will the chemist some day realise one or other of the conditions mentioned? This question no one has ground for answering positively: No. The creation of living matter by chemistry is not *a priori* absolutely impossible.

Yet, supposing these conditions realised, will the chemist succeed in giving birth to parcels of living matter which, like the first created at the origin of life on the globe, will be able to become the point of departure for successive generations and of a *new evolution* in the *present conditions* of nature? Here, it seems to me, the answer must be in the

negative, and for this reason: the first particles of living matter created, have lived and propagated themselves through a long series of ages, in an environment adapted to them at every stage; they have subsisted, notwithstanding the modification of conditions, because those modifications, slow and covering long spaces of time, permitted living matter to modify itself slowly and adapt itself to the new conditions. The question put, then, amounts to this: Will the chemist, who shall realise, during a sufficient time and in a limited space, the conditions which originally influenced the formation of living matter will he be able to preserve those conditions during a space of time sufficient to modify those conditions with necessary slowness, to allow of living matter having the time to adapt itself and enter into useful and conservative relations with existing natural conditions? If you recall the length of time which nature requires in order to reach this result of adaptation, it is logical to conclude that such demands are wholly beyond the conditions permitted to the experience of man. If man shall be able some day to create living matter, he can observe it during a longer or shorter period; he can study it; but it will be an embryo of which the development will never begin, in consequence of a lack of suitable conditions of medium. It will be a veritable abortion. The *homunculus*, therefore, has not yet been made!

PERILS OF INVESTIGATION.

BY REV. MINOT J. SAVAGE.

FROM THE "RELIGIO-PHILOSOPHICAL JOURNAL."

If one wants peace in this world, the "safe" thing is to stick to the old, reputable ways endorsed by the majority "common-sense" of the place where he happens to live. Only, if everybody had always done that, humanity would never have got out of the jungles or into clothes. So, fortunately for mankind, there is always some restless fellow, like the character in Dickens, who "wants to know." He is willing to defy the "common-sense" of the hour for the sake of trying to get his questions answered. But this same common-sense of the hour is not going to be outraged unavenged. The man who dares to know more than the average has to pay for his temerity. And he will be very fortunate indeed if he do not have to pay toll (of heart-ache, loneliness and reputation) in more directions than one.

The wide field of thought thus opened is too large to be traversed in one newspaper article. But I have a special reason for wishing to say a few things as to the perils that beset investigation in the psychological field.

1st. That one must dare the disapprobation of his "religious" friends who hold that all things that it is proper for anybody to know are already "revealed" and that if there are any "spirits" they are sure to be evil ones—all this goes without saying.

2nd. Then there are the square-toed materialists who will have their shy at you. If the universe is purely a piece of mechanism and as well regulated as a machine that has run so long might be presumed to be, is it not a little curious that out of this machine should have come so many super-normal fancies to disturb the orderly people who assume to have it in charge?

3rd. Then there are the friends who privately think you are a fool to want any more proof of immortality than the personal "consciousness" which they claim to possess that they are immortal.

4th. Then, again, there are the ones who, on the basis of one unsuccessful sitting and a few newspaper "exposures," have come to "know" that the whole business is a humbug. The investigator must be content to have these people look down upon him with a sort of pitying condescension.

5th. But there is one other thing that is harder to bear than either of these. And it is concerning this that I wish to free my mind a little through the columns of your paper.

I have never had any esoteric doctrines that I have supposed the world was not ready for. A noted clergyman once said to me, "What I think in my study is one thing, and what I think it is wise and best to give the people on Sunday is another thing"; and I have felt a contempt for this particular man ever since. Who am I that I should assume to be so wise that the Almighty has taken me into His confidence and trusted me with secrets that the wor-

September 3, 1892.]

is not "ready for" ? Poor world! That it should need to be fed on lies so long because of the weakness of its digestion! Poor God! That He should make so many things that it is not safe for people to know! I fear I am a poor person to entrust with this sort of secrets. If the Lord doesn't want me to tell anything that is true, He had better not let me find it out! It seems to me such a pitiful insult to God to suppose He has made a lot of things true, that, at the same time, are not safe.

Here comes in the point I wish to make. Every little while I come across an article in some Spiritualist paper, written by a "friend" always and from a "friendly" point of view, informing the world that "Mr. Savage is really a Spiritualist, only he doesn't think it wise and best as yet to say so openly." And in one case not long ago, the writer went on to say that he approved of my course. He, the writer, was a Spiritualist; but he thought that Mr. Savage would probably do "more good" by occupying his present position and not risking a loss of standing by espousing openly an unpopular cause. If the writer really thought it struck me as a curious way to help Mr. Savage keep the matter quiet. Now, if there is any type of character for which I have always felt a special contempt, it is the *ambrosius* type, in the Bible or out of it. To serve a cause by wearing the uniform of its enemies—well, leave that to the spy. Here is one peril that besets the path of the metaphysical investigator. One more must be mentioned.

A clergyman in the West wrote me, not long since, saying that a palpably fraudulent Spiritualistic "show" was occupying the attention of the town, and that I was being freely quoted as endorsing that sort of thing. When anyone doubted, someone would say, "But there is Mr. Savage; he is a clear-headed and competent investigator, and he endorses. Look at his published articles on the subject and see!" If only they would look at my published articles and see and report only what I have really said! But this sort of abuse of my position has been reported to me from, not the interior of the country only, but also from the Pacific coast.

On a certain occasion, when a woman had made herself particularly disagreeable as a speaker in one of Mr. Beecher's Friday evening meetings, after she sat down, he looked up and remarked with a twinkle in his eye, "Nevertheless, I still believe in women's speaking in meeting!" So, in spite of all the disabilities connected with it, I still believe in metaphysical research.

But someone of my readers will perhaps say, that, after all this talk, I have not told what my real position is. A gentleman was once asked as to his religion. He replied that it was "the religion of all sensible men." When asked what that was, he replied, "No sensible man ever tells." But notwithstanding this illustrious example, I am quite willing to tell.

1st. I am an investigator. I want to know the truth, whatever it may be. I cannot understand how anybody should want anything else.

2nd. So far, I am in possession of certain facts that I do not know how to explain, except on the supposition that I have been dealing with some invisible intelligence. I hope this is true. If anyone can explain them in any other way, I am quite ready to accept the explanation. In the meantime I propose to wait and study and not tell any more than I know.

Wayland, Mass. July 24th, 1892.

A SONG.

Why do the houses stand
When they that built them are gone?
When remaineth even of one
That there lived and loved and planned
Not a face, not an eye, not a hand—
Only here and there a bone?
Why do the houses stand
When they who built them are gone?
Oft in the moon-lighted land,
When the day is overblown,
With happy memorial moan,
Sweet ghosts in a loving band
Roam through the houses that stand—
For the builders are not gone.

—"A Threefold Cord."

REMARKABLE MEDIUMSHIP.

One of the most peculiar phases of mediumship is that possessed by Mrs. Maria Bird, who resides at 215, Larkin-street, San Francisco. Mrs. Bird is a middle-aged lady, who has been aware of her mediumistic power for years; but though possessed of a peculiarly sensitive nature, has shrunk from making her gifts public.

Her control claims to be the spirit of Junius Brutus Booth, the elder Booth whose reputation as a tragedian was worldwide. His communications are given by means of raps. Questions are answered by him in this manner, and almost invariably answered in quotations, usually from Shakspeare, and the quotations are always apt and pat to the question. A few of these may not be uninteresting to our readers. A number of people have had sittings with Mrs. Bird, and all have been astounded at the manifestation given, and convinced that a higher intelligence than that of the medium produced them. Several persons were present a few evenings since when a circle was formed, and one of those present said:—

"I wonder if Booth is here to-night?" The raps immediately responded:—

"Here, Peter Quince."

"Where shall we find it?"

"Midsummer Night's Dream, Act I., Scene II."

"What can you do for us?"

"I can call spirits from the vasty deep." (Henry IV., Part I., Act III., Scene I.)

One of the party, somewhat of a sceptic, remarked: "Is it possible that spirits can return?" and the answer came:—

"The times have been that when the brains were out the man would die, and there an end; but now they rise again." (Macbeth, Act III., Scene IV.)

A lady present enthusiastically exclaimed: "Oh, Booth, won't you rap through me as well as your medium?" The raps replied at once:—

"I do invest you jointly with my power." (Lear, Act I., Scene I.)

Here the conversation took a political turn; the increasing power of monopoly was discussed, and the raps taking up the subject spelled out:—

"I think our country sinks beneath the yoke." (Macbeth, Act IV., Scene III.)

The control indicated that it must go, when it was asked for a good-night message, and rapped:—

"Got pless your house here." (Merry Wives of Windsor, Act I., Scene I.)

On another occasion the circle consisted of Mrs. Bird and two friends; one of whom was to depart the next morning on a journey. Raps at once indicated the presence of the control, and one of the party remarked: "That's Booth. You can't keep him away." The raps responded:—

"You may as well forbid the mountain pines
To wag their high tops and to make no noise."
(Merchant of Venice, Act IV., Scene I.)

It was then rapped out:—

"But I am constant as the northern star." (Julius Cæsar, Act III., Scene I.)

"Give us a good quotation to quit," was said, and there came:—

"The crow may bathe his coal black wings in mire.
Read it."

"Where is it?"

"The Rape of Lucrece."

"That is a long poem. I wish you would give the page."

At this the control rapped "Yes," and calling over the pages of the book, it indicated page 1,166, which was found correct.

Here the conversation took a general turn, and the marriage of American heiresses to impecunious titled foreigners was spoken of, when the raps responded:—

"I'll buy me a son-in-law in a fair." (All's well that ends well, Act V., Scene III.) It then continued: "That's American ambition."

After some further message, the control indicated its intention to depart, and was asked:—

"Where are you going?"

"Kingston."

"Kingston, New York?"

"No, Jamaica."

He who would not be frustrate of his hope to write well
hereafter on laudable things, ought himself to be a true
poet.—MILTON.

"That's a long way. Can you speak the language?"
And the reply came:—

"I pass like night from land to land. I have strange power of speech."

"Where is that from?"

"Ancient Mariner."

One of the party remarked: "Well, Booth, you might give us some more before you go," and the response came:—

"Remember I have done thee faithful service." (Tempest, Act I., Scene II.) "Be moderate, be moderate." (Troilus and Cressida, Act IV., Scene IV.)

And then:

"When shall we three meet again?" alluding to the departure of one of the circle; and "Adieu," the control was gone.

Upon the return of the person alluded to who was called on business to one of the great fruit countries of the State a sitting was had, and the control rapped:—

"I am arrived from fruitful Lombardy." (Taming of the Shrew, Act I., Scene I.)

There was a new person in the circle on this occasion, who announced very decidedly his doubting spirit phenomena, when the message came:—

"I'll see before I doubt; then, if I doubt, prove." (Othello, Act III., Scene III.)

A lady of the party who had been present at other sittings, said:—

"You promised to write poetry through me; won't you do so now?"

She had that day been planting some morning glory seed under the window, and the raps came:—

"The morning glory vine

Around your windows you must twine."

In the conversation that ensued one of the party remarked that might in some form was the only rule of right, when the raps responded:—

"Strength should be lord of imbecility." (Troilus and Cressida, Act I., Scene III.)

Conversation drifted off to the peculiarities of the phenomena and the method in which they were manifested, and the following was given:—

"All nature is but art unknown to thee,
All chance, direction which thou can'st not see,
All discord, harmony not understood,
All partial evil, universal good."

(Pope's Essay on Man.)

These are but a few of scores of like messages received. A number have had a purely personal bearing and such have not been given, but in every instance the quotation was apt, and the author's name and the poem in which it would be found were correctly given. Many quotations are given from other authors, but Shakspeare is the favourite. These answers are all given on the spur of the moment and in answer to some immediate question or topic; and it is doubtful whether the man lives who can answer all questions with a pat quotation, giving the name of the author and the exact place in his work, even sometimes to the page and line where such quotation can be found.—"Carrier Dove."

You must not only work, but you must order your work with intelligence; you must be preparing the way for what you intend to become, as well as do what lies to your hand.

ON WOMEN.—We cannot determine what the queenly power of women should be, until we are agreed what their ordinary power should be. We cannot consider how education may fit them for any widely extending duty, until we are agreed what is their true constant duty. And there never was a time when wilder words were spoken, or more vain imagination permitted, respecting this question—quite vital to all social happiness. The relations of the womanly to the manly nature, their different capacities of intellect or of virtue, seem never to have been yet estimated with entire consent. We hear of the "mission" and of the "rights" of woman, as if these could ever be separate from the mission and the rights of man—as if she and her lord were creatures of independent kind, and of irreconcilable claim. This, at least, is wrong. And not less wrong—perhaps even more foolishly wrong—is the idea that woman is only the shadow and attendant image of her lord, owing him a thoughtless and servile obedience, and supported altogether in her weakness by the pre-eminence of his fortitude. This, I say, is the most foolish of all errors, respecting her who was made to be the help-meet of man. As if he could be helped effectually by a shadow, or worthily by a slave.—RUSKIN.

LETTERS TO THE EDITOR.

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

Dream Visions.

SIR,—Referring to Madame de Steiger's article on symbolic dream visions, I would say that most dreams—that is, the ordinary run of dreams—mean nothing whatever; but the symbolic and prophetic dream vision is so clear and distinct in its imagery and outline, that it is never effaced from the memory, and with me these great visions on public events have embraced all manner of symbols—fire, water, cloud, light, sun, moon, and stars, mountains, rivers, seas, angelic forms in the air, &c., &c.; but all distinct from each other. Many of these I have reported to the Society for Psychological Research, giving the probable times of fulfilment, which mostly proved correct. Private visions, showing things to come years in advance with most wonderful accuracy, I have never reported to any society.

W. S.

Dreams.

SIR,—I have seen in "LIGHT" an account of various dreams, and forward the following, as it seems to me a very unusual one:—

I appeared to wake up in the middle of the night and saw at the open window a figure looking in. I could only perceive the head and shoulders, the face being bound up like that of a nun, and the rest draped in black. At first I thought it was someone looking in, and that I was sleeping on a sofa in a room on the ground floor, but recollected I was upstairs. A feeling of horror came over me; I could neither move nor speak. Presently the figure looked in again. I resolved to try the efficacy of prayer to rid myself of it, so repeated a few words fervently, and immediately the object of my terror disappeared.

Now some days before, when oppressed by unpleasant thoughts, I had been in doubt as to whether I should command them to go or else to pray that they should leave me. I inclined to the former plan. Was this dream an answer to my question? a vision of the night? or is it a warning of something to come? Perhaps some of the readers of "LIGHT" could tell me.

L. M. P.

Astrology and Its Predictions.

SIR,—It may interest your readers to know that out of mere idle curiosity I wrote to "Helios," who advertises in your columns, for my horoscope—merely sending name, date and hour of birth, and my photograph. I received by return of post a marvellously correct sketch of my past life and character, with the horoscope; also an exact sketch of my late husband's character. He specially alludes to the tendency I have to accidents with horses and cows, explaining that there were four planets in the "house" devoted to them in my horoscope dominated by Saturn. I have had innumerable accidents with horses in riding and driving, always escaping unhurt myself, but the animals often being seriously damaged. My cattle—and I have a beautiful herd of Jerseys—never harm me, but are, and have been for the last ten years, subject to terrible accidents, illnesses, and misfortunes—and this I find indicated in the stars! I was also told that my brilliant successes were followed by disaster. This is also true; I sometimes swoop the show yard for prizes, and then lose my best cows.

All this is so strange to me an unbeliever in astrology, that my previous ideas on the subject are quite shaken.

KATE BURTON.

The Mattel Investigation.

SIR,—The report of the doctors about the Mattei treatment does not surprise me. I never expected anything else. Whether all the cases of cancer which were treated under their inspection turned out unfavourably or not I do not know. But undoubtedly a large proportion of such cases have an unfortunate issue. Reasonable Matteists do not profess that their medicines will cure all cases. I do not myself think they will cure most cases. I myself invariably discourage too sanguine expectations, and only profess to be able as a rule to check the advance of disease, relieve, or even abolish pain, and maintain a fair level of general health. This result may be so far realised as practically to stop all active disease, even while the growths of old disease

remain unrelieved; and ultimately the patient may die from another disease. This is the largest encouragement I ever give, and that doubtfully. The unqualified vaunts of unqualified professions which must sooner or later burst.

In some cases, however, cure is obtained; but to appreciate such cases they must be watched not for a few weeks, or even months, but for two or three years. A very advanced case of mammary cancer now under my care in an octogenarian lady, after two years' treatment appeared utterly hopeless—profuse hæmorrhage had almost exhausted the patient. Yet in many respects the treatment had up to that time been successful; pain had been absolutely relieved, and general health preserved. But now the large open mass is slowly dissolving—all tendency to bleeding has disappeared—the wound looks healthy, and if the process of absorption which is evidently going on can be maintained, I am persuaded the whole growth will soon disappear. This is a rare case, but it warrants a certain measure of confidence in other cases. The patient in this instance is a very sensible and unusually courageous old lady, and takes an intelligent view of her case. For the condition of absorption is that a persistent but not very weakening diarrhoea must not be checked, but only controlled. This diarrhoea is evidently produced by the specific medicine, and as long as it continues the cancer diminishes; if it stops, the absorption is arrested. The professional nurse who is in attendance is amazed, and professes herself convinced of the astonishing efficacy of Mattei's medicines.

Other cases have occurred under my observation of a similar nature, and I remember one in which ultimately the tumour came out *en masse* after a certain amount of disintegration had been effected.

The actual report of this investigation which appears in the papers is not a colourless and judicial verdict on a scientific question: it is not a partisan and censorious account of a scientific experiment, but one that is sauced and flavoured with the addition of gossiping chatter about the behaviour of those who conducted the experiment, and the composition of the medicines which they used. Whether the actual investigators are responsible for this precious bit of professional vulgarity, I do not know. They might well consider that their own adverse verdict would be less weighty if it betrayed bias and incivility. I know, however, that a large number of medical men are satisfied by Mr. Stokes' analysis that the electricities of Mattei contain nothing but distilled water. All those, however, who have used them to any extent know that if a bottle of these liquids is kept for a short time insufficiently corked, it decays and becomes vilely putrid. Those who accept this ridiculous bit of chemical analysis are evidently destitute of that kind of perception which is essential to the judgment of any facts concerning the occult forces of nature and the vital forces of man.

The moral of this investigation is that both the advocates and the impugners of the Mattei medicines are bound to be cautious and reserved in any general conclusion which they suppose they are entitled to draw from the facts which have come under their observation; avoiding unqualified vaunts, on the one hand, and unbalanced censure on the other. Here, as elsewhere, truth lies "in the mean," and is incapable of being wrapt up in any categorical affirmation or negation. But this golden rule of "the mean" is for the most part very distasteful to all branches of the medical profession. Hesitation and doubt are so humiliating; dogmatic assurance is so comfortable and flattering.

ROB. M. THEOBALD, M.A., M.R.C.S.

5 Grosvenor-street, W.

Queries.

SIR.—The following questions are, I take it, necessarily comprehended in the higher teachings of Spiritualism. Will any of your readers kindly explain, for the benefit of one in ignorance, how Spiritualism deals with the subjects mentioned?

- (1) Is there any moral (spiritual) relationship between man and the rest of the animal creation?
- (2) If so, then of what nature does it consist?
- (3) Whence comes the spiritual nature of animals? Are they wholly distinct from human lives, or are they an incarnation on a lower plane passing through one of the many states ordained by an Immutable Law?

- (4) Of what nature is man's moral and physical responsibility to the lower animals?

It has often struck me that the right which man arrogates to himself, to be the arbiter of the fate (life and death) of the lower animals, is one of the crowning instances of his consummate egotism. Whence gets he the authority to cut short animal life: a Divine creation not one whit less "fearful and wonderful" than his own: equally entitled to enjoy the God-given breath of life and freedom, unmolested, to act their lowly part until such time as their work here is ended.

Does the earth and all thereon contained belong indisputably and undividedly to man alone: or does he merely take his share, together with the rest of God's creatures?

Those who like myself are lovers of, and who have made a close study of, animal nature, domesticated and wild, know that there exists betwixt us a subtle connection; know that the distance dividing human nature from animal is, in a material sense alone, not so vast as generally supposed by those who have never troubled to consider an animal in any other light save as food, a servant, or a pest.

These thoughts naturally give rise to the vegetarian question. I am disposed to dispute any right to the indiscriminate slaughter of animals upon the same grounds that compel me to disagree with capital punishment.

This again suggests another thought. I am conscious of the fearful responsibility resting on immortal souls in the taking of human life, and yet, as a soldier, when ordered to the front, it will be my duty to destroy as many Kaffirs as I can; and I shall endeavour to do my duty. Nevertheless, I feel that it is all wrong from first to last, yet one cannot honestly place the onus of the wrong entirely upon the shoulders of those in whom the power to make and wage war is vested.

Again: How fares it with us when we take a human life in self-defence? Are we not acting under the dominant sway of our lower natures, so strong with all, when called into play by sudden excitement, even the most spiritually developed among us? That we shall both suffer I am taught to believe, and yet it is hard to realise the justice of it all—until we come to the Millennium.

I trust that my queries will not be deemed irrational, nor my remarks void of interest, in the light of more engrossing matter under discussion in your invaluable columns. Doubtless all this has been thrashed out before. If so, I have not seen it. My privileges are few.

The subject of native witchcraft (the suppression of which the Government here has so long tried to bring about) has great interest for me. From conversations on the matter held from time to time with educated natives (who, by-the-way, are as tenacious of its practices as the most ignorant Kaffir among them) I gather that the fundamental principles of native witchcraft are precisely the same—save in a few non-essentials—as the Black Magic of Europe in the past ages; and, for aught I know, as existing there to-day. Medicine, with the native witch doctors, is an occult art, and I firmly believe that clairvoyance and clairaudience are hereditary gifts possessed by most natives. All this is doubtless "old news" to you. If not so, the chance that it may be of slight interest to you is my only excuse for offering it.

JULIUS W. VON WIELDR.

Trooper 2,048, Cape Mounted Riflemen.

Lady Frere, Cape Colony, South Africa.

July 27th, 1892.

[We read our correspondent's letter with interest, if only for its testimony to our circulation, and make such brief replies as we can at the present:—

- 1 and 2. There can be no "moral" relation between man and the rest of the animal creation. If it is said that there is an intercommunication—yes. Two robins hop about my breakfast table; dogs and cats are educated by association with kindly human sympathy. All animals grow, as boys do, in association with a brighter nature, *i.e.*, one more developed.
3. This involves the whole question of evolution. Certainly not distinct, but different: on a lower plane.
4. Of precisely the same nature as his responsibility for all that he does. Every act of life leaves its impress and its consequent accountability.
5. Has our correspondent considered the perpetual war and strife that goes on among "the lower animals" themselves?—ED. "LIGHT."]

SOCIETY WORK.

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

PECKHAM SOCIETY OF SPIRITUALISTS, WINCHESTER HALL, 33, HIGH-STREET.—On Sunday evening last the guide of Mr. R. J. Lees gave a telling discourse on "The Second Coming" from a Spiritualistic point of view. Sundays, discussion at 11 a.m., service at 7 p.m.; Mondays, at 8.30 p.m., study; and Thursday, healing.—J. T. AUDY.

THE STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, E. Spiritual service each Sunday at 7 p.m. Speaker for next Sunday, Mrs. Stanley. Mr. Bradley will sing a solo previous to the address, which will be continued each Sunday. The committee tender their thanks to the speakers who gave their services during August.—J. RAINBOW, Hon. Sec.

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—At our usual service on Sunday last, in the absence of Mr. Cable through illness, the guides of Miss Cope, Mrs. Mason, and Mr. Norton gave us good clairvoyant tests, the descriptions being recognised by several strangers present. Sunday, September 4th, Mrs. Treadwell, trance address; September 11th, Mr. Humphries; Tuesdays, at 8 p.m., seance, Mrs. Mason.—J. H. B., hon. sec.

SOUTH LONDON SPIRITUALISTS' SOCIETY, 311, CAMBERWELL NEW-ROAD, S.E.—Sunday next at 11.30 a.m., public seance; at 3 p.m., Lyceum; at 7 p.m., Spirit circle. Wednesday, at 8.30 p.m., seance, Mr. Long. Tuesday, September 13th, quarterly tea and soiree; tickets 6d. Our meetings are well attended and good results are obtained. Our society is composed of workers, and we cannot consider any application for membership unless the friend pledges himself to do his utmost to spread the divine light of Spiritualism.—W. G. COOTE, Hon. Sec.

KENSINGTON AND NOTTING HILL SPIRITUALIST ASSOCIATION.—Victoria Hall, Archer-street, W.—Last Sunday we had a small meeting. A reading was given from a Chinese sacred book. Messrs. Wyndoe, Darby, and Price gave good addresses upon "Slavery in and out of the Spiritualistic Cause." An interesting feature, particularly striking and correct, was "spontaneous" clairvoyance, without the platform display. The result of these trial meetings is a decided loss financially. Mr. Wyndoe's benefit collection was handed to him, for which we thank the friends who contributed.—PERCY SMYTH, for the promoters.

PECKHAM RYE.—On Sunday Mr. R. J. Lees brought to a close his series of discourses on the "Evidences of Spiritualism from Theological and Scientific Sources," by a *resumé* of the position arrived at from the evidence he had laid before his audiences. Mr. Lees' lecture was delivered in his usual eloquent and terse style, and was appreciated by the large assembly. At the close Mr. Lees invited questions, and short strictures, on the lines laid down on the previous Sunday, and of which the audience availed themselves pretty freely and with perfect agreement, a pleasing contrast to the uproar of the week before. Next Sunday Mr. Lees intends to commence a course of addresses on "Teachings Through Spiritual Communion."—F.C.

LONDON SPIRITUALIST FEDERATION.—Open-air work. On Sunday next "Field Day" will be celebrated at Battersea Park, meetings being held at 3.30 and 6.30 p.m. Speakers: Messrs. Brooks, Brunner, Darby, Drake, Dever-Summers, King, Veitch, Wyndoe, Percy Smyth, and others. South London Spiritualist speakers invited to take part, and friends from all parts expected. This park is one of the most convenient, and is specially adapted for open-air congresses. Dinners and toasts to be had of Mr. Cyrus Symonds in the park. All friends are cordially invited to make this meeting a success, and give the work in this part an impetus. Literature wanted for free distribution.—PERCY SMYTH, Organiser.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—America, Mrs. M. Palmer, 3101, North Broad-street, Philadelphia; Australia, Mr. Webster, 5, Peckville-street, North Melbourne; Canada, Mr. Woodcock, "Waterliche," Brookville; Holland, F. W. H. Van Straaten, Apeldoorn, Middelland, 682; India, Mr. Thomas Hatton, Ahmedabad; New Zealand, Mr. Graham, Huntly, Waikato; Sweden, B. Fortenson, Ade, Christiania; England, J. Allen, Hon. Sec., 14, Berkley-terrace, White Post-lane, Manor Park, Essex; or W. C. Robson, French Correspondent, 166, Rye Hill, Newcastle-on-Tyne. The Manor Park branch will hold the following meetings at 14, Berkley-terrace: the last Sunday in each month at 7.15 p.m., reception for inquirers. Friday, at 8.15 p.m., for Spiritualists only, The Study of Mediumship. And at 1, Winifred-road, the first Sunday in each month at 7.15 p.m., for reception of inquirers. Tuesday, at 8.15 p.m., inquirers' meeting.—J.A.

CARDIFF.—Following up the special services reported last week, a seance was held on August 22nd, when several clairvoyant descriptions (all recognised) were given by Mrs. Green, during and after which the "rapping" phenomena, usual with Mrs. Everitt's mediumship (that lady having kindly consented to take part in the seance), were produced, supplemented by the relation by Mr. Everitt of several instances of notable phenomena witnessed by him. On the 23rd a social gathering took place, and an enjoyable time was spent in mutual intercourse, with songs by Miss Everitt, Messrs. Chadwick, Sadler, and Adams; a recitation by Mr. Buckle; and dancing. The proceedings terminated by the president (Mr. Adams), supported by Messrs. Chadwick and Sadler, expressing their great gratification and pleasure received from the visit of our worthy friend Mr. Everitt and party, and of our old friend Mr. George Spriggs, for whom a hearty God-speed and safe return to his adopted country was invoked. Mr. Everitt and Mr. Spriggs having suitably replied, the company sang "Auld Lang Syne," and then dispersed. On the 24th an afternoon picnic took place at Lavernock, in glorious weather, a pleasant time being spent. On the 28th Mr. Richard Phillips conducted the service, giving, in lieu of the usual lesson, a continuation of his Australian experiences, of which he has an abundant store, and which he relates in an interesting manner. He afterwards spoke upon "The Advantages of Spiritualism," in a pithy and suggestive way, admonishing Spiritualists to be always ready with a reason for the faith that is in them, and especially to be able to state clearly and emphatically the many advantages presented by Spiritualism over other religious systems.—E. A.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE.—On Sunday last, Miss Rowan Vincent kindly gave us an interesting address on the question, "Am I my Brother's Keeper?" Referring to the narrative of Cain and Abel, she pointed out how the apparent partiality shewn to the one brother, raised in the breast of the other a feeling of bitterness and envy, and a desire to slay. We could trace the same working in society to-day. We have two great divisions, one upon whom all the favours of life seemed to be showered, and the other upon whom grim fate seemed to have frowned from birth. After dwelling upon the present condition of the labour classes, the lecturer proceeded to speak upon the difficulties presented by the criminal class of to-day. Prisons failed to check the criminal in his career, and would continue to be useless, until the psychological side of the question received more consideration. Our prisons must become places of improvement as well as of punishment, and judge and jury must learn to judge the type of criminal as well as the type of crime. The only way to hope for a better state of things is to deal wisely with the children. Our system of education simply regarded the children as many little machines, into which a certain amount of instruction had to be poured; but all could not learn alike, and some went to the wall. On the Continent they manage things much better; those who were mentally deficient and incapable of learning up to the desired standard were taught what they could learn, provision also being made for their future by their being taught a trade. The idea of rewards for diligence and efficiency was certainly immoral, as it taught the children a lesson of selfish advancement and want of consideration for others. The criminal parent was quite unfit to rear his or her own children, instructing them in a course of crime. The French Convention pronounced the decree that the right of every citizen ended where the right of another citizen commenced, so that the children had their rights also, and must be saved from a life of criminality. The only way to save them was for the State to become the foster-mother of these helpless ones, surrounding them with healthful, moral, and happy conditions. Next Sunday at 11 a.m., meeting of friends; at 7 p.m., Mr. H. Hunt, on "The Nature and Destiny of Man."—C.H.

THE ROSES.

This is true and all the rest is lies.
The Rose that once has bloom'd forever dies;
Omar Khyam's verses tell but part of Truth,
He might have said that Time must ruin Youth;
Still, Life, and bud, and fruit of every tree
Stand firmly rooted in infinity.
When one Rose dies another tries
To raise its soul to higher skies;
And wither'd reeds and devil's deeds
Make goodly soil for better seeds.

—G. E.

AND shall life itself be less beautiful than one of its days? Do not believe it, young brother. Men call the shadow thrown upon the universe where their own dusky souls come between it and the eternal sun, life, and then mourn that it should be less bright than the hopes of their childhood. Keep thou thy soul translucent, that thou mayest never see its shadow; at least, never abuse thyself with the philosophy which calls that shadow life. Or, rather would I say, become thou pure in heart, and thou shalt see God, whose vision alone is life.—GEORGE MACDONALD.