

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

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

Am I bound to answer to the name of "Mr. Oxen"? It is a nice point; for I never heard of the gentleman who prefixed "Mr." to a plural designation of cattle. But I think that Judge Dailey meant me when he so called one who had the advantage of making his acquaintance in England; and Professor Kiddle indicates me as "M. A. Oxon" in commenting on the judge's remarks. So I suppose it is all right. If it so be, I may comment briefly on what Mr. Kiddle says in the *Banner of Light*. I do not see any reason to defend Judge Dailey. I have nothing to do with any quarrel that there may be between Mr. Kiddle and himself as to a proposed legal enactment. But I have some concern with what Mr. Kiddle superfluously calls, at quite unnecessary length, "remarks made in one of the American journalistic exponents of modern Spiritualism"—surely an unnecessary elongation of the already sufficiently long title, the *Religio-Philosophical Journal*. The immediate matter to which Mr. Kiddle excepts I have nothing to do with. That Judge Dailey desired to "crush out public mediumship" I do not believe. It may be that he desired to do what we did here, viz., to make the practice of nefarious imposition under the pretence of mediumship impossible. It may be that such prohibition is very decidedly to the advantage of the medium. I have not read the particulars and cannot say.

But I am entirely sure that it is in the interest of our Spiritualism that cheating and fraud should be made impossible; and I do not know how that is to be done except by the terror of the law. I know very well that mischievous roguery went on till we made it impossible to practise that imposture in this country. And no man took more care than I did to prevent the class of whom Mr. Kiddle complains from riding rough-shod over mediums. I was acting throughout, and consciously, in the interest of the honest medium. If a person is honest and straightforward he ought to be protected against those who palm off falsities in his name. That proposition should not need elaboration. I did that, and I never did a better day's work. But I hardly know what Professor Kiddle wants. He admits all that I contend for. I beg to claim for myself a very tender regard for those who are to us the only available avenues of the world of spirit. If I could help them I assuredly would, and I do help them by trying to protect them against shams, impostures, and imitations. No enactments that have that end in view can be too stringent. I believe Professor Kiddle has had opportunity

of reading my little and quite unimportant pamphlet on the state of the law in this country as it affects public mediums. If it has not escaped his notice he will remember that it is written in a spirit of temperate indignation against the injustice that may be done by law against these persons. That was my first care.

But I am a diligent student of American Spiritualist literature. I read it week by week and give evidence in my paper that I do so. Now a prolonged study of that literature leads me to maintain that Judge Dailey was right when he said that Spiritualism here is healthier than it is in America. It would not be nice to inquire what facilities clairvoyantes have in America for plying a trade which has nothing whatever to do with anything spiritual. I do not know what the proportion of exposures of fraud may be in America to those in this country, but I should risk a guess that they were ten to one. What we all want, I presume, is to prevent imposture, and all that we differ about is the best way to do it. Mr. Kiddle sees the possible injustice that may be done by bringing an honest person on an unjust charge before a prejudiced tribunal. I admit that, and have done all I can to prevent it. But I see also the harm done to the cause I love by impudent charlatans who trade on it for their own gain. Are there none such in America? If Mr. Kiddle does not know of them, a very brief perusal of newspapers will inform him.

When Mr. Kiddle asks me whether I should have thought it just to have brought up any medium before a magistrate on the evidence of some know-nothing person who had paid five shillings to, as he would be pleased to term it, investigate, I should answer at once in the negative. And if the Professor were to ask me whether I would sanction the idea that some impostor should be allowed to prey on the credulous, to impose by fraud on the tenderest feelings of our nature, I would equally say "No." I see no need for the one or the other alternative. I want to protect mediums, and to do that it is sometimes necessary to protect them against themselves, and especially against their indiscreet and injudicious friends. We have done that here, and we are not amenable to the charge that we have "crushed" anything except imposture, and we are not ashamed of that. It is true that there linger still some musty enactments which are not put in force, but even they, obsolete and effete in the face of public opinion, are less offensive than a trade which supports itself by fraud on the very holiest instincts that it deceives.

I ventured to query some statements that "1st M.B." made, only by way of eliciting some argument in their support. For it has seemed to me, after a careful study of all these statements, that they are matters of opinion. What does the term Re-incarnation imply to the ordinary mind? A re-embodiment on this earth. If that be given up, and it is contended only that a man's soul, or self, or Ego is placed in some bodily environment, I contend that that is a juggling with words. The whole question is concerned with

a re-embodiment on this earth. Mr. Sinnett elaborated a sort of cyclical scheme by which man being born here went on making the best of his world. I can understand, though I do not believe, that thesis. But does "1st M.B." contend that what he has "received ready made" and what others of us have not received "ready made," or otherwise, is to be accepted as gospel? We shall not arrive at any conclusion by talk, because it is all talk and no knowledge. I have no doubt that I have lived, as "C.C.M." puts it, before, and I have no doubt that I shall go on persisting; but I see no reason to believe that I shall go on in a mill-horse round in this little back end of God's universe. What an impoverished and scanty notion! Surely, there is more elbow room than that! I suppose that we cannot tell whether we have lived here before; and perhaps it is not worth while to affirm what we can produce no proof of. I may have been working round this mill for ages, but I know nothing about it, the precise equivalent of the knowledge of those who contest the matter with me. It is well, I venture to say, that we should see what our facts mean, and throw overboard the rubbish that now encumbers us. That need not mean any more than a clear and direct facing of facts. The discussion of theories is useful only when we definitely accept or reject them. Laodiceanism is to be abhorred.

On "C.C.M.'s" letter I do not pretend to comment, I believe in pre-existence, but I do not believe in re-birth on this earth. When I come to think out the question I find all theories imperfect: and I object, therefore, to be told that I must believe, or not believe, anything on the subject. My friend's objection to my querying "the fact that much latent knowledge emerges from the unconscious in dream," is, perhaps, sound. I can only say that for twenty years I have never had any knowledge emerging in dream, and that I doubt the statement by reason of my own experience. It may be that other people dream what becomes to them "knowledge." I do not: and I have been, perhaps, in as close association with the next world as most people have. Perhaps more. It may, however, be, I frankly concede, that my methods of communication with the unseen world, being direct, dispense with the indirect methods of dream. Possibly that is so; but I do not think that dreams are usually "veridical," or convey any "knowledge," except in rare cases.

Cardinal Newman, as sketched in the "Two Worlds," comes off badly. But there is little sympathy between the great man who has just left us and the readers of that paper. The man who most influenced the Established Church, the man who wrote the best and purest English of his age, the man who led the saintliest life that this generation can point to, deserves, perhaps, some warmer appreciation than "He was not an impulsive man nor an enthusiast. He was no St. Xavier, Loyola, or St. Benedict. By no means. Yet he was a man of abstemious habits and tranquil mind." That "yet" is quite lovely. "Not an original thinker." Then we very much wonder who can be so described. If a life-long devotion to truth, sifting over and over what has been presented as such, constitutes a claim to being an "original thinker," Newman was all that. If it does not, if a man must ignore the past and make erratic tracks into the future in order to be qualified as original, Newman had not that qualification. His was a reverent mind, and he did not think that his first title to eminence was to despise all that had been thought and said before he was born. There is, quite necessarily, much of that nowadays. We live in an age when it is considered right to exalt the present at the expense of the past, and to laud the labourer to the depreciation of the employer. I am quite prepared to admit that we labourers (I claim some share in that craft) are badly treated, and I

do not know who, in this world, is not more or less badly treated. But we might learn a good deal if we studied the past and cast a careful eye into the future. We might also throw in some survey of the present.

The "New York Mercury," in its "Sunday Table Talk," supplies me with material for wonder. I wonder at being told that Mr. Ward McAllister, "who devotes his life to fashion and the bediamonded belles who follow his lead," may be re-incarnated as "a swell butler." I wonder also at the rubbish that an ignoramus writes; but I wonder most at this. It is an invocation to an infant:—

Fresh comes thy spirit, child, from Devachan,
And thither, in our view, it will return
Again, long ages hence, to wake and don
New life, in some new lamp of flesh to burn.

Thou art eterne; for untold ages back,
Broadcast upon the boundless ether sown,
This new-born soul of thine has left her track,
And will for countless centuries unknown.

Thou art eterne: the simplest deed or thought
Is graven on the astral fields of space;
And lo! in after time thou shalt be brought
With thy undying record face to face.

Thou art eterne, I say: and yet for some,
Whose lives no influence of good can boast,
Annihilation waits in outer gloom—
Avitchi they have won, Nirvana lost.

The infant who is "eterne," who has "for untold ages back" been "sown upon the boundless ether" and "left her track there," must be a remarkable child, Avitchi or no Avitchi, Nirvana or no Nirvana. A very uncomfortable child to do with. But what does a serious paper mean by printing such stuff? The writer who writes and the publisher who publishes this—I want a non-committal term: "nonsense," "stuff," and other such terms occur to me, but suppose I say "matter"—are simply exposing their ignorance.

SENSITIVENESS TO WHAT WE KNOW LITTLE OF.

The Rev. R. S. Hawker had a theory that there was an atmosphere which surrounded men, imperceptible to the senses, which was the vehicle of spirit, in which angels and devils moved, and which vibrated with spiritual influences, affecting the soul. Every passion man felt set this ether trembling, and made itself felt throughout the spiritual world. A sensation of love, or anger, or jealousy, felt by one man, was like a stone thrown into a pool, and it sent ripples throughout the spiritual universe, which touched and communicated itself to every spiritual being. Some mortal men having a highly refined soul were as conscious of these pulsations as disembodied beings; but the majority are so numbed in their spiritual part as to make no response to these movements. He pointed out that photography has brought to light and taken cognisance of a chemical element in the sun's rays of which none formerly knew anything, but the existence of which is now proved; so in like manner was there a spiritual element in the atmosphere of which science could give no account, as its action could only be registered by the soul of man, which answered to the calms and storms in it as the barometer to the atmosphere, and the films of gold leaf in the magnetometer to the commotions of the magnetic wave.—Baring Gould's "Vicar of Morwenstow."

He who does the best he can is always improving. His best of yesterday is outdone to-day, and his best of to-day will be outdone to-morrow. It is this steady progress, no matter from what point it starts, that forms the chief element of all greatness and goodness.

THE truest sympathy is not a weak sentimentalism which apologises for and condones wrong, for the kindest service we can render to others sometimes is to urge the weakling to rise above depressing physical or mental conditions, and thereby acquire the strength to encounter and overcome difficulties and temptations, which can never be gained while our burdens are borne by others.

SPIRIT IDENTITY.

NOTES BY "EDINA."

During a three months' residence in the country we have been favoured with a remarkable series of messages from "all sorts and conditions of men," written through my deaf daughter, in whom the whole "writing power" of the family has apparently now got concentrated. The clairaudience and clairvoyance are also as clear and well-defined as ever, the former in a deaf person being to us the most surprising form of spirit manifestation.

As regards the automatic messages I have had the curiosity to count the number got during the above period, and they amount to considerably over a hundred. It is impossible to give particulars of these writings because all of them deal with matters pertaining to the personal or domestic history of the "communicators." The details of these communications are in the main correct; but in several important instances they are very much the reverse. In one message from a girl who passed over some years ago, the whole, or nearly the whole particulars have been found to be incorrect. At least six of the communicators have forgotten their Christian names and written incorrect ones instead. Almost all the messages are in different handwritings, but few of them resemble the caligraphy of the communicator, when here,—at least so far as verifiable. I can only identify three or four of the handwritings; but these are clear and distinct facsimiles. Four of the signatures are simply perfect; but one, and that the best of them, is transposed from H. J. R. to J. H. R.

This is rather surprising, because the person who certainly wrote it (as clearly shown by the internal evidence) has only been in the other world for three months, and (humanly speaking) should not have forgotten it so soon. All the writers, or nearly all, express surprise and joy at finding that there exists such a mode of communication between the two worlds; and in three instances they desire information to be sent to their relatives; which, however, after two late unpleasant experiences we must abstain from doing. It is utterly impossible that my daughter could have known a tenth part of the people who have written through her, because many of them were unknown to myself, and only by judicious inquiries could I verify details.

Among the communicators are included a Scottish peer, two publishers, a well-known traveller and explorer, a R.S.A., long and favourably known in Scotland, three Writers to the Signet, a London private detective, and many other less notable persons. Three-fourths of the messages, however, are from persons known to me or to some member of my family, but a number are from total strangers. I may here say, in passing, that children are by far the most correct in names and details in all the messages we have received from them. Four of our communicators have written twice in the same handwriting and one, a physician, who signs himself Professor S. (I don't wish to give names), who appears to take much interest in my daughter's health, has written at intervals half a dozen prescriptions, or instructions as to her food, &c., and each message is in exactly the same handwriting. One of these recommended "Soule's Bitters." We never heard of this compound, and didn't believe it existed, till we accidentally came on the advertisement of "Soule's Hop Bitters" in a newspaper.

The great mass of the messages relate almost entirely to past events in the history of the writers and their families, and contain references to the pain and suffering endured in life and in death; speak of the happy passing over, and assure us of their present condition of perfect happiness in the spirit world. A few messages are written in a spirit of great levity, but the major part of them are serious and

affectionate in tone. Little or no information is given as to their present condition or surroundings, except that they are perfectly happy in beautiful homes and patiently waiting reunion with their dear ones.

We have also three or four little poems which I will shortly copy and send to you. Whether they are earthly or spiritual I cannot say, not having given poetry much study. I may further note that the bulk of the communications are epistolary in style, commencing with the name and address of the writer when on earth, and ending with the signature. One irascible old lady whom my daughter never saw, but whom I knew very slightly when "here," complained that "our pens were disgusting," and sent the objectionable pen spinning out of my daughter's hand, compelling her to take up another and finish the letter. We are in possession of an astonishing number of family secrets, all contributed by the "communicators" with the greatest freedom, and none of them have spared themselves a recital of their various faults and failings when alive, many of which we have been able on careful inquiry to verify.

I have asked my daughter if she sees anything when she is writing, and her reply is in the negative. She states that there is a white film or cloud that appears to envelop her the whole time and obscure her vision, and only when finished can she read what she has written. What takes place is simply this: She takes her note-book into the quietest room in the house, sits down pen in hand, and in a few minutes writing begins, averaging from three to four messages, in different handwritings, so long as she chooses to sit and act as a writing medium.

I have stated plain and simple facts; the documents are in my possession, and the proof of spirit identity is to us overwhelming. True, there are inaccuracies, but not very many, and it is also, for instance, a puzzling thing to me how a well-known Edinburgh citizen should have written his name J. J., instead of R. J., and he not three weeks dead. But these are small matters in the face of the great mass of evidence of identity now lying before me.

I have also to state that a large portion of the documents with my "judicial" comment and analyses on them have been sent under seal of privacy to Mr. F. W. H. Myers for his consideration in connection with the Society for Psychical Research; and I shall be considerably surprised if the most sceptical member of that body will not be convinced that through the humble instrumentality of a deaf girl, it has been clearly demonstrated that our "departed ones" can, and do, communicate, by means of automatic writing, with those of us still left on "this side." As to the reality of the other modes of communication such as inspirational and trance-speaking and materialisations, I am also completely satisfied, because these have taken place in the privacy of my home, and among my own circle. The misfortune is that in this materialistic age, when the old theology is failing to satisfy the hunger of many anxious souls, so few are to be found (on this side of the Atlantic, at least), who will take the trouble to look into the subject with an open mind. If they did so they would speedily find much solace in this, that evidence clear and palpable exists of the survival of the "Ego" in a spiritual body, able and willing, nay, anxious, under certain conditions, to communicate the fact of its existence to sorrowing friends. The light is spreading; but it is doing so very slowly and I am glad to be able to lend a humble contribution in the shape of some notes of what seems to me to be a successful inquiry into the region of the "occult" extending over the short period of twelve months and occurring in a family circle where Spiritualism had never before been heard of. Up to last year my own knowledge came entirely from books, but now I have both "seen and handled" the things that pertain to the spirit world.

HUDSON TUTTLE ON THE LAW OF PROPHECY.

(ABRIDGED FROM THE *Progressive Thinker*.)

There is a fixed belief that spiritual beings are able to predict the future; that the coming time is as open to their gaze as the past. There yet lingers the superstitious feeling which once attached to the prophet, as the leader and mouthpiece of the invisible or spiritual gods.

In business there are men who are possessed of wonderful prevision, and by its aid meet with extraordinary success. The great leaders of men, with scarcely an exception, believe in their Star of Destiny, and have a premonition of the high places they are to occupy. Washington, Lincoln, and Garfield may be taken as examples.

Walter Wellman, in the "Chicago Tribune," says of the latter:—"Garfield was a fatalist. Editor Carrol E. Smith, of Syracuse, was telling me a few weeks ago of a singular conversation which he had with Garfield in the autumn of 1878. Garfield was then in New York State making campaign speeches, and when in Syracuse stopped at the house of Mr. Hiscock. After dinner, Garfield and Smith sat down for a talk, and when the conversation drifted upon personal ambition Garfield remarked:—

"I should like to leave public life as soon as possible. If I could have my heart's desire I would leave Congress and politics and found in the West a great college, such a college as Cornell was intended to be by its founder. At the head of such an institution I should like to pass the remainder of my days, eschewing all ambition for a public career. This was the substance of his remarks, though he talked at some length and with great enthusiasm of the project which appeared to lie so close to his heart. Finally, Editor Smith was led by something that was said to ask this question:—'Mr. Garfield, has it ever occurred to you that you will some day be President of the United States?' Garfield paused a moment, pensively, and then replied with that frankness for which he was noted: 'Yes. You may laugh at me if you wish, but for many years I have believed that I shall some day be President of the United States.' 'This conversation made such an impression on my mind,' said Editor Smith, 'and I had such distrust of my own memory, and my ability to repeat the beautiful, earnest words which Garfield had uttered throughout that talk that I have never printed a word about it. Within twenty months of that night Garfield was the candidate of his party for the Presidency.'"

In the line of prophetic premonitions there is no limit to the facts bearing on the subject, and the difficulty is in making a selection of the few that may be here introduced. Almost every one, at some period of their lives, has had personal experience, in dreams or warnings. At some moment the spiritual sensations have awakened and received impressions. This may have occurred during waking hours, or more usually during a state called sleep, but distinct from it. Impressions received at such times are called dreams. If the intelligence that impresses them can impress mind with the direct thoughts, it does so, but this may cause an awakening before the process is complete, and in such cases images or symbols are employed. A peculiarity of prophetic dreams are their recurrence. The dreamer, if he heed not the first impression, will receive it over and over again. Dr. Felix Oswald, whose veracity is unimpeachable, and who cannot be charged with leaning to the side of the supernatural, gives the following in "The Open Court," with the remark that it impressed him by its very homeliness with its absolute truth:—

"I remember the instance of an American family that had settled in the northern uplands of Cameron County, Texas, but before the end of a year removed to the vicinity of a larger settlement, and sold their half-completed home for reasons that remained a mystery to their upland neighbours. 'We had selected that building site after a good deal of prospecting,' the first proprietor of that house told me a few years later, 'and at first seemed a puzzle to me that nobody had pre-empted it long ago. It was a broad hill with a fine prospect, east and south; we had an abundance of timber, fine range, two good springs, and a ledge of soft limestone within 1,000 yards of the house, where you could shape out building stone with a common saw. I never could hope to find better neighbours; they actually got up a picnic to celebrate our arrival, so glad that they were to have English-speaking folks within visiting distance. We had every

prospect of getting an improved road and a post-office, and three months after our first entry I would not have sold that homestead for ten times my direct expenses. But about half a year after, that ranch seemed a haunted place, and I didn't feel at rest day or night, though people that knew me are not likely to call me superstitious. I never was afraid of darkness even when I was a boy, and a swarm of ghosts would not scare me worth a cent. But one night, about a week after I had got home from a trip to Brownsville Landing, I dreamt our house was tackled by a gang of Greaser bushwhackers (Mexican bandits), and that they shot me down and killed my little boy with a club, and then loaded their horses with everything they could move. Two nights after I had exactly the same dream over again, and I could see every stick and stone in our yard, when I tried to make a break for our next neighbour, and was shot down just as I rushed through the gate. I noticed the very horses and saddles of the gang, and could have recognised every one of them if I had met them in daylight, and I now do believe that I did see them somehow or other on that trip to the Landing. The idea began to haunt me when that dream had come back for the third time, though I never said a word; but one morning my wife seemed uneasy till all our farm hands had started to work, and then asked me to come out in the garden for a minute. "Do you think there are any robbers in the neighbourhood?" she asked me when we were quite alone. "Why, did you see or hear anything suspicious?" I asked her back. "No, but I had such a strange dream last night," she said, with a sort of shudder, "I dreamt a gang of Mexicans came to our house and made me run for my life, and just before I got through the door I saw them knock down little Tommy with a club." "Didn't I help you?" I laughed. "I don't know," she said, "I saw you collar one of them, and I kept calling for you in English to save yourself, but just as you dashed through the gate I heard the crack of a shotgun, and then fainted." I made no reply, but that minute I felt we couldn't stay any longer, and two weeks after I made up my mind to move to Indianola. There were no Mexicans in our immediate neighbourhood at that hill farm, and no serious robbery had happened anywhere nearer than Casa Blanca, but I felt that I had to look for a new home if I expected to get an hour's peace, and it often seemed to me that I was doing a sin if I let my little boy out of sight for ten minutes. So we made up an excuse about our schools and post-office, and managed to sell our pretty place for a few hundred. The neighbours thought I must be half crazy, but I couldn't help it; and just ten weeks after we were gone we got the news of that Pancho Parras massacre. The whole neighbourhood had been sacked and outraged, and as I know my boy, I am now morally certain that he would have stood his ground and got himself killed if he had seen any brute lay his hands on his mother."

The following narrative, given by N. Becker, Oshkosh, Wis., is equally remarkable:—

From 1874 to 1880, my cousin Leonard Reiter was employed by the Chicago, Milwaukee and St. Paul R. R. Co., at Milwaukee, Wis., the first few years as fireman and then as engineer. On October 14th, 1879, he dreamed that he ran his engine into the water, and that he would either be killed or hurt. Getting up, he told his wife to pray for him, as he thought he would be killed or lose his engine the coming night. He felt all day as if something terrible would happen. After supper he kissed the whole family good-bye, called his wife out on the porch, told her to pray for him; he thought he would not come home alive. He went down on Reed-street, and met his fireman, to whom he told his dream, and what he might expect that night. The fireman said, "Foolishness!" He next went to the office and saw Mr. Adams. He told him he wanted to lay off that night. Mr. Adams wanted to know the reason. He gave him none, simply telling him he didn't want to work that night. Mr. Adams asked him if he had been dreaming again. He knew that some of his dreams came true before. He told him that he had, and that he would either get killed or lose his engine that night. Mr. Adams told him that he could not lay off; he had no man to take his place. He went to his engine and started to run it. About this time a heavy fog came, so thick that a person could not see two feet away, and the headlight of the engine was of no use. He got orders to go somewhere and get ten cars of lard. He did so, and coming back he had to pass through a marsh. He was careful, thinking that in this marsh the calamity would happen.

He came through all right, and then thought his dream did not amount to anything after all. Then his route took him past Ph. Best's Brewery, in front of which is a drawbridge, where vessels and steamers pass through, and where the water is about sixteen feet deep. He ran along here very carefully. He had one hand on the throttle and one on the reverse lever, and crawling along at a snail gait, on the lookout for signals. All at once the fireman yelled, "Jump, the bridge is open!" He jumped off the same instant. Reiter, the engineer, reversed the engine, which stopped after the front wheels were over, but the force of the cars of lard behind pushed it ahead again and off into the sixteen feet of water. Reiter went along, being in the cab. In the water the engine struck a pile, and hung on it in such a way that Reiter was held fast in the cab. He thought then that he had to die. He did not lose his presence of mind at any time. The next instant the five cars of lard followed, which broke off the tender from the engine, bent three ribs inward for Reiter, and scalped him; but it also released him from his prison, and up he went to the surface of the water. (I will here state that he never before could swim.) He arose to the surface of the water—how, he don't know. The trainman and fireman were on the lookout for him, and kept calling his name. He answered after coming to the surface. They could not see him on account of the darkness. Somehow he swam to the shore, and his fireman pulled off his coat and reached one end to him and he was pulled out. The operator who stood on the front of the engine was killed. Reiter was taken home in a hack and eventually got well. He is now employed in Oshkosh, as foreman for the Milwaukee, Lake Shore and Western R. R. Company.

Was not the power which impressed the above dream also instrumental in saving him, and helping him to swim?

It is noticeable that premonitions of events, whether received waking or by dreams, have little to do with changing the order of events, which seem unalterably fixed. A person, for instance, dreams of being drowned or seeing another, at a certain time and in a certain manner, and no attempt to avoid the danger avails. In the following instance, it may seem improbable that the person who was in danger should receive no warning, while his companion should be warned for him, but it will not so appear when we consider that one was impressible while the other was not.

A very remarkable instance of a dream being fulfilled was brought to light at an inquest held before Dr. Diplock on one Saturday afternoon at Chelsea. Charles Maguire, a constable of the B division of police stationed at Chelsea, dreamed a fortnight before that he was rowing on the Thames with Charles Henry Baxter, a fellow constable, when the boat capsized and Baxter was drowned. So vividly was this nightmare impressed upon Maguire's mind that he detailed the circumstances of this dream to his companions (amongst others to Inspector Bartolle) in the section house, and as the police were practising for a boat race which was to have been rowed on Saturday, the dream was the topic of conversation. Strangely enough it was fulfilled on Wednesday. Maguire, accompanied by Baxter and three other constables, started in their own club boat from Chelsea Embankment. Baxter was coxswain. When near Kensington Wharf, the occupants of the boat noticed that it was shipping water. Baxter turned the craft homewards. Suddenly the boat went down, bow first, and Charles Henry Baxter (who, by the way, could swim) struggled and sank, the body rising to the surface on the following day.

From these impressions received through dreams, we turn to messages received direct from spiritual intelligences. Of these I will give but one, which will serve as an illustration of volumes of a similar character which might be introduced. It must be borne in mind that the present statement of facts is here made for a twofold purpose; one for evidence, and the other as illustrative. If they were proved to be unreliable, it would not affect the argument or the value of other facts in the same class.

The following was contributed to "LIGHT" by Sebastiano Fenzi, one of the bravest officers in the army of Italy:—

We sat round a small table one evening in the early part of November, 1877. The table soon began to move, and through tilting and the alphabet gave the name of the controlling spirit as being Signora Teresa Canuti, who had been the governess of my children, and who at once told us she brought

great news as "the Pope (then Pius IX.) was soon to be called away from our earthly scene."

This made us smile, and we told the good spirit that there was no need for a messenger from the far beyond to make us aware that a man who had reached his eighty-fifth year was on the border of the grave. We, however, asked what was meant by soon, and the answer was: "Though difficult for us to measure time, I may confidently state within three months."

Some few moments afterwards the table moved violently and threw itself on me and then spelled out "Emily" (my late wife's name) and went on saying: "You laughed at what the Signora Teresa told you, but I have more serious news to communicate, namely, that the King (Victor Emmanuel) will die before the Pope!" I then asked: "Is it really you, Emily?" and the table again jumped towards me and then spelled out, "Yes; I am your Emily!" "Well," I replied, "then it must be true, for you have never told a fib in your life."

We kept the news to ourselves and to our nearest friends.

The result of the prophecy proved quite correct, as the King died two months after, and the Pope three, as had been predicted. The impression produced on our outside friends, who had heard of the prophecy, will last to the end of their days.

Outsiders will naturally say that this was merely a striking coincidence; but we, schooled by many similar facts, know that such occurrences cannot be forced within the narrow limits of chance coincidences, and that there is a power at work which claims our utmost attention for the good of all.

MRS. E. HARDINGE BRITTEN IN LONDON.

A large audience assembled at the Athenæum Hall, Tottenham Court-road, on Thursday, September 25th, to welcome Mrs. E. Hardinge Britten, on her brief visit to the Metropolis, on the invitation of the London Spiritualist Federation. Prior to the formal introduction of Mrs. Britten, Mr. F. W. Read impressively urged on Spiritualists the necessity of some definite basis of organisation, and was followed by Mr. E. Dawson Rogers, who presided, and offered some well-timed remarks on the essential sacredness with which the subject of Spiritualism should be approached, and the imminent importance attaching not only to the actions of daily life, but to the thoughts to which we gave utterance, giving several interesting illustrations from personal experience.

Mrs. Britten, on rising, was most enthusiastically received, and after cordially expressing her thanks for the warm reception accorded her, she referred, with much feeling, to the many familiar faces once wont to greet her on similar occasions, but which were now missing. She went on to say that all those who accepted the fact of spirit-communion with the departed were Spiritualists, and spoke of the marvellous influence the assurance of this fact had exerted in liberating humanity from the evils which the spirit of dogmatism had ever wrought in the domains of theology and physical science. Very pathetic was the reference the speaker made to her longing for the rest offered by the surroundings of her peaceful home, yet how impossible it was to accept it, as the cry rang in her ears bidding her still to proclaim to the hearts of those in her district the gospel which she had to give them—the glad tidings that those they had loved and lost, as it were, were not lost, but were still with them to cheer, till their time also should come to cross the narrow stream we call death. Mrs. Britten told us that it was thirty years since she attended her first séance, with a view chiefly of testing the limits of human credulity, only, however, to leave with the blessed conviction that dear ones who had "passed on," to use a frequent, though, perhaps, somewhat inconsistent expression, still cared for us, still loved us, could still come to us. With an inspiring peroration Mrs. Britten concluded her speech, and then received the personal greetings of her many friends, some of whom had brought even holiday visits to the Continent to a hurried termination in order to be present.

Mr. A. M. Rodger succeeded Mrs. Britten with his accustomed vigour, and appealed for support in spreading the truths of Spiritualism; and at the request of the President, Mr. Lamont, of Liverpool, an ardent Spiritualistic veteran, addressed the meeting in his characteristically genial way, which we regret space will not permit us to report at length. Interesting addresses were also given by Messrs. W. O. Drake and J. Veitch.

During the evening some appropriate hymns were sung, and Mr. A. F. Tindall presided at the piano.

On the following evening Mrs. Britten addressed an appreciative audience at the same hall, on "Spiritualism, the Reform, Science, and Religion of the Age," Mr. J. T. Audy in the chair.

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

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Light:

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

SATURDAY, OCTOBER 4th, 1890.

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

Business communications should in all cases be addressed to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, W.C., and not to the Editor.

OUR COMING SESSION.

The London Spiritualist Alliance will open its new session in November. We are very desirous of so arranging that there shall be a free and frank talk on interesting subjects with as little formality as possible. The paper—if there be a paper—should put what the writer has to say as simply as possible; the talk upon it should be direct and unpremeditated. Perhaps there should be no verbatim report but only an abstract. The great point is that we should not be deprived of those who might address us with advantage, nor of that very profitable discussion that we ought to have on any subject submitted to us.

We would venture to suggest to members of the Alliance that they should communicate with the Council expressing a willingness to put forward questions for discussion or questions that might be dealt with. It would be quite unnecessary that these should be introduced elaborately. It might be that their mere statement would evoke a most interesting and instructive discussion.

What we want is as little formality and as much free interchange of thought as can be had. It would, we think, be within the power of most who attend our meetings to set forth some subject which would be of general interest, and those which are not should be avoided. A little previous thought would be needed, and not much.

There is "a give and take" necessary amongst us. The burden lies too heavily on the few. It is a burden too heavy for any shoulders that are not robust. And when we think how little exertion would be needed to remove it we wonder why it is not done. And when we think further how much variety of thought would be so imported into what must suffer now from sameness we wonder more.

We are going to make an open appeal to Spiritualists. They are not doing their share of the work. We do not want them to do anything unreasonable. But the fact is, that we have to do all, and all is too much. Most papers have a staff of contributors, a sub-editor, and so forth. We have not, and we depend on any voluntary aid we can get. It would be very easy to relieve a much overworked man by a little organised effort.

But this is not intended as anything more than the wish for variety which an editor looks for. We have written so regularly for so long a time, that we suspect many readers

would wish that the closure were applied. We, at any rate, would welcome it.

So, pray, an't please you, send us coincidences, dreams, records of fact, disquisitions on theories (liable to the waste basket), and carefully-reasoned articles. If we could get a syndicate of twelve who would pledge themselves, each for himself, to write once a month and to keep their eyes open all the time for other matter, what a relief it would be. There is a want of consciousness of personal responsibility.

If people would only think what twenty columns mean on a restricted subject in which they are interested, and of which they must *know* something, they would *do* something. We can write the whole paper, for experience never fails us, and we *read*—which is desirable—but we would most willingly assume the humblest place and let somebody else ventilate opinions.

As a suggestion we venture to throw out this. Will one of our readers look up the records of dreams; another of presentiments; another of coincidences; another of events, carefully attested, without classification, tending to show the action (independent) of the spirit either before or after the death of the body? And will anyone take these cases apieces and tell us whether they mean what they seem to mean?

Co-operation, please.

ON THE REGISTRATION OF NEWSPAPERS.

We have received No. 1 of the "Free Christian." It is an advocate of Scriptural Theology, Apostolic Doctrine, Natural Interpretation, Entire Credence; and various other things, including Imminent Fulfilment, on all which topics we knew nothing to start with, and know a little less from what this curious paper tells us. We observe that it is "registered at the General Post Office as a newspaper." We inquire what news it contains. Is it, perchance, because "we sing of repentance, being fully assured that of that goodness the half has never been told?" Is it because of some very strong statements, quite unnecessary and wholly unprovable about God, the Saviour, the Church, and the Brethren? Or is it on account of an inquiry as to where are the dead? An inquiry that ends in nothing. We have looked over the paper with care, and we shall be much surprised if the General Post Office will make any difficulty again about registering "LIGHT" on the score of absence of news, or again register the "Free Christian." It has not a scrap of news in it, unless it may be of the "liberated antediluvians" of whom we had not heard.

"A REVOLUTION in the fashion of mourning stationery" is advertised by John Dickenson and Co. There is a dab of black in the left-hand corner. But why should people mourn with a black triangle such as this paper gives? The old fashion of bordering note paper with black is purely conventional, but people are used to it, and will not readily adopt another plan that is, after all, fantastic.

We have received the first number of the "Paternoster Review." *Fortes fortuna adjuvat* is the motto. We are not sure about that. There is another motto or proverb which tells another tale. However, for sixpence a purchaser can read the Marquis of Ripon on "India of To-day"; Henry Blackburn on "The Book of the Future"; Father Lockhart on that picturesque man, Cardinal Newman; Mr. Kegan Paul on a hardly less picturesque person, Henry Parry Liddon—there is a discussion as to whether he should be called Canon or Doctor, but he has gone somewhere where those titles give no precedence—and Mr. St. George Lane Fox on "The Primrose League." It is left to us only to say that the bilious yellow cover has given us some pain, and that the small quarto shape is very good. There is a picture of the great Cardinal which many of his admirers will like to have.

ASTROLOGY WITH AN EXAMPLE.

By "M.A. (Oxon.)"

The proprietors of the "Astrologer's Magazine" having been so obliging as to cast my horoscope, I print what they vaticinate. It does not become me to criticise the planets or their interpreters; but I may say that the delineation is remarkably correct in some points. I have no acquaintance whatever with my correspondent. I furnished him with the dates of year, day, hour, and minute of my birth, and the result is herewith printed.

First, I give a semi-private letter, cutting out unimportant passages:—

I have gone carefully into your operating directions: the coming year is not good; where you have a good influence coming into operation it is quashed by an evil one occurring at the same time. You will have some *good fortune* when your moon enters Scorpio in about three years' time. You must make hay then, for your sun will be shining. Your natus is a nativity of contrasts, cross purposes crop up in all directions. Your life has not been a bed of roses by any means, you have had more thorns. The coming year will require especial care. Finance must be guarded, and especially avoid coming into collision with literary men, for your Mercury, by direction, will act as Saturn, and those mercurial people, if their corns are trodden upon, will do you secret injury.

This is one great advantage of our science; it prepares us for the bad times, and we are prepared when the good ones come. We know it, and push ahead. APORELL.

Next for the information of students I give what many of my readers will not understand. It is the description of the aspects of the planets at birth, and what I may call a synopsis of the situation for the coming year in which I am to be "afflicted":—

THE "NATUS," OR "HOROSCOPE," OF "M.A. (OXON.)."

At the time of the native's birth, the sixteenth degree of the celestial sign, Leo, culminated, and the third degree of the sign Scorpio ascended. The Moon and Jupiter are conjoined upon the cusp thereof, whilst the Sun (in the twelfth degree) and Mercury (in the twenty-fourth degree) are in the ascendant in the same sign (Scorpio). Venus is near the cusp of the twelfth house in Libra, Saturn (in the ninth degree), and Mars (in the twenty-fourth degree) of Sagittarius, in the second house, whilst the mystical planet Herschel (or Uranus) is "retrograde" in the thirteenth degree of Pisces, not far from the cusp of the fifth house. The principal "aspects" found at birth between the planets are as follows:—The Sun is in the same parallel of declination with the Moon, in trine to Herschel, and in semi-square with Mars; the Moon is conjoined with Jupiter, and in Sesquiquadrate with Herschel; Saturn is in square to Herschel, sextile Venus, and parallel Mercury; whilst Herschel is in Sesquiquadrate to Jupiter.

The "primary" aspects in formation and operating for 1890-91 are as follows:—

- *Jupiter has progressed to the conjunction of Sun in the radix.
- *The Sun in radix is trined by Herschel (this lasts through life).
- +Saturn has progressed to the semi-square of the Moon in the radix (this lasts through life).
- +Mars has progressed to the square of the moon in the radix, 1888 to 1891.
- +Mercury has progressed to the semi-square of Moon in radix.
- +The Sun has progressed to the semi-square of Venus' progressive place.
- +The Sun has progressed to the square of Venus' radical place (1891-1892).
- *Jupiter and Venus by progression are in same parallel of declination.
- +Mars has progressed to the same parallel as Saturn held at birth. (Those marked * are benefic, the others + malefic.)

These are brought into operation by the "Secondary" directions of the Moon; when she arrives at any complete aspect of the above the effect will be felt.

The following are her positions for 1890-1:—

- 1890. Sept., her position is about 16° Virgo, when she is in semi-square to Jupiter at birth.
- Oct., her position is about 17° Virgo, when she is in Sextile to Venus' progressive place.
- Nov., her position is about 18° Virgo, when she is in Sesquiquadrate to Mars' progressive place; and in square to Mercury's progressive place.
- Dec., her position is about 19° Virgo.
- 1891. Jan., her position is about 20° Virgo.
- Feb., her position is about 21° Virgo.
- March, her position is about 22° Virgo.
- April, her position is about 23° Virgo.
- May, her position is about 24° Virgo, when she is in sextile to Mercury's radical place; and in square to Mars' radical place. APORELL.

Then comes the fateful prediction which I do not permit myself to alter. I do not criticise either, but content myself with remarking that I am not able to discover any statement to which I can except, and that some are singularly true and exact. From my twenty-seventh to thirtieth year I was very ill; my twenty-third year was marked with a white stone; and I have always had a very strong leaning to surgery and medicine; my chief friends through life have been among the medical profession and I have interested myself in its details more than most laymen do. But here is the judgment:—

We have had for the purposes of delineation the time of the birth of the Editor of "LIGHT" sent us, and we append a few remarks thereon, as it may interest many of the readers of that periodical, as the natus strongly bears evidence of ability for transcendental physics. The Editor was born on a day and hour when the early degrees of the celestial sign Scorpio arose, the Moon and Jupiter being conjoined on the cusp thereof, the Sun and Mercury, likewise therein, in the ascendant. Venus is in the eleventh house in her own sign Libra, whilst Saturn and Mars are in the second house in Sagittarius, and Uranus is in the sign Pisces, near the cusp of the fifth house (the house of Pleasure). From these positions we deduce our judgment. First, all the planets except Uranus are rising; this denotes that he will or should rise in life, and the means whereby he would do so are denoted by the ascending sign and the sign on the fifth house.

Now the mystic sign Scorpio, which ascends (called in ancient days the "accursed" sign) is well occupied; the Sun and Moon are there in close parallel, in company with Mercury and Jupiter. These positions alone denote great ability in matters connected with the sign; they indicate one who is always investigating Nature's secrets with great power of research, intuitive, with great logical and reasoning abilities; one who wants to know the why and wherefore; one who will never stop, has great determination in the pursuit of what he makes his mind up to do; which is well borne out by the four planets in the fixed sign ascending. It is also noticeable that Mercury, who rules his "house of friends," is in the aforesaid mystic sign, which shows his friends to have tastes for certain forms of Occultism in common with himself; and again note that Mars, ruling his ascendant, is in his house of wealth, denoting that he would at much personal and pecuniary sacrifice lose money over his occult studies, and from the position of the evil Saturn, also located there, we have no doubt that such has often been the case. It is worthy of note that the transcendental planet Herschel (or Uranus) is likewise in a magical and secret sign, on the cusp of his house of "Pleasure," well aspected by the Sun, who denotes that people of rank would be very friendly, and we have no doubt his Spiritualistic investigations have brought him into contact with those in a good position in this life. His talent lies naturally in that direction, and in that direction he will succeed, but his health will suffer in consequence of too close application to psychical research.

Had he been educated as a medical man, we are confident he would have been clever, and would have risen to eminence in the profession.

It is a nativity that shows numerous ups and downs, but yet like a cork in the water he will always come to the top, and will forget past troubles in present successes. As will be noticed, we have touched only on a few points, which

would be specially interesting to readers of "LIGHT," for in writing on a nativity one could fill a book of 150 pages quarto. We will just add from a cursory glance at the map that his twenty-seventh, thirtieth, and forty-second years were amongst the worst in his life, both as regards health, wealth, and adversity generally, and his twenty-third and forty-sixth we judge were correspondingly good. That he will long be spared to continue the good work he is now engaged in, and that he will have good health in his unwearied researches for "LIGHT" and truth is the sincere wish of

APHOREL,
Co-Editor, The "Astrologer's Magazine."

LETTERS TO THE EDITOR.

Do Animals See Spirits?

SIR,—I used to take great interest in questioning an old negress (who was formerly the property of the family I resided with, and was a trustworthy servant) on her clairvoyant experiences. She used to see "duppies." (Query: perversion of "double.") She told me that on one occasion an officer from the garrison was driving over the town bridge (Bridgetown, Barbados), and the horses shied and would not go forward, whereupon the driver used the whip freely. She went to him, and begged him "Don't, sir! don't whip dem; dey won't go 'long; a white man is standing in front of dem." The officer understood her, and gave her sixpence, and took his conveyance by another road. I heard many instances of her "seeing" powers, and often when she came to see my wife she would suddenly break a long silence by saying, without the slightest emotion, "Get up! Your father is standing there," meaning my wife's father, who passed away years ago. I don't know why she wanted to make room for the invisibles. The old woman was very uncommunicative. She must have been over eighty years of age.

I may say here, that such spontaneous instances in favour of spirit identity, removed beyond the sphere of modern theories, seem to strengthen the ground of the Spiritualist, while they offer a challenge to the Theosophical teachings as to the fimsiness of our spirit neighbours.

It occurs to me that Spiritualists resident abroad might do good service by collecting from the native races with whom they may come in contact facts and beliefs that obtain among them concerning the "dead." Of course, it would be necessary that the evidence should be free from prejudice in any direction.

48, Gregory-boulevard, Nottingham. J. W. BURRELL.

P.S. I have on several occasions noticed that when a horse has suddenly refused to go, it has remained stubborn when brought back to the same spot by another route; and though nothing could be seen to account for it, the animal would be apparently terrified. I believe there are often cases like the above.

The "Methods of Common-Sense."

SIR,—I have no wish to join in the discussion as to "Third-hand Evidence." I am as convinced as Mr. Myers and yourself are, of the extreme importance of getting the best testimony possible for the truth of phenomena so remarkable as those with which we have to deal. But there is one passage in Mr. Myers's letter in "LIGHT" (September 6th) to which I should like to call attention. He says: "Unless we try to work according to the methods which the organised common-sense of mankind has long ago imposed upon all exact inquiry, it is to be feared that much that is really true and valuable may lie neglected by just those men who might be able to render to our investigations the most effectual aid." May I ask in all humility, what is meant by the "organised common-sense of mankind"?

From Mr. Myers's letter, the answer would apparently be the "organised common-sense" of lawyers and scientific men. Now, sir, during the last few days a case has been tried before a judge of the Queen's Bench Division of the High Court, which is very instructive in this connection. A man was accused of shooting another man; the "scientific" common-sense of a medical witness led that witness to the conclusion that the accused was quite unaware of what he was doing at the time. If the case has been correctly reported, there was no doubt at all in the mind of the witness as to the truth of his assertion. The "legal" common-sense of the judge simply pooh-poohed the "medical" common-sense theory and administered a considerable snub to the witness.

And yet it is hardly doubtful that both judge and doctor were led to their respective conclusions by using "the methods which the organised common-sense of mankind has long ago imposed upon all exact inquiry."

There was another factor, however, that evidently came in; the antecedent probability of the unconsciousness of the criminal when committing his crime was the directing agent of the doctor's method of using "the organised common-sense of mankind," its antecedent improbability that of the judge. And so the methods of this "organised common-sense" led to two opposite conclusions.

I submit, sir, that Mr. Myers and the Society for Psychical Research are in the position of Mr. Justice Charles, and that the antecedent improbability of the facts of Spiritualism is the directing factor in their methods of using this "organised common-sense of mankind."

I am well aware of Mr. Myers's courage in printing his belief in apparitions of persons after death, and I hold him in all honour for that display of courage. But if Mr. Myers has that belief—the outcome, it is to be presumed, of knowledge—why does he insist on always travelling the same dreary round of investigation in each particular case? The fact of the existence of oxygen once established, the chemist does not, in every instance of the occurrence of what is presumably oxygen, go about investigating the possibility of the existence of such a thing as oxygen; he takes that for granted; and if the circumstances point to the presence of oxygen, he takes that presence for granted too, when the facts coincide with what the organised chemical common-sense of mankind has taught him about its nature.

If the reality of after-death apparitions has been proved to the satisfaction of Mr. Myers, surely when a case of such apparition is asserted, on good evidence, to have occurred, even if that evidence be second-hand, it would now be reasonable to accept the fact at once instead of going through all the preliminary investigations in each case. I am not arguing for or against the question of third-hand evidence which provoked Mr. Myers's letter. It is only to one aspect of the general question that I wish to draw attention.

I am so sensible of the good work done, and enthusiastically done by Mr. Myers, that I should be very sorry if this letter were to be taken at all in the sense of a carping criticism. I write it because the conditions of investigation appear to me to have considerably altered since the foundation of the society with which, perhaps, I ought no longer so absolutely to identify Mr. Myers.

77.

The Eternity of Matter.

SIR,—Absence from home prevented my seeing Mr. Harpur's letter of August 26th. I should be glad if you would allow me a little space for reply.

He argues that *ex nihilo nihil* cannot be a self-evident truth, because there are thousands of people who in their places of worship express their belief in a "Maker of Heaven and earth," and also that the Heaven and earth were created. I beg to remind him that the meaning usually attached to the term "Maker," is that of a person who moulds something out of pre-existing material. Creation signifies bringing into being. The faith that the universe was created out of nothing is not an intuition—a spontaneous judgment of the unsophisticated mind—but is a faith that has been taught. There are many people who repress the growth of their skulls, and others of their feet. Surely we must not allow such notions to outweigh the common-sense of humanity. Common-sense in physical matters leads people to believe the evidence of their senses, especially when one sense is checked by the other senses, and by the senses of other people. Yet there are thousands of people who "believe they believe" in Transubstantiation. In moral matters the spontaneous judgment of an unsophisticated child is that if he was not present when an offence was committed he is not to be blamed. Yet strange to say there are thousands of men teaching that human beings inherit guilt—are responsible for that over which they had no control. To inherit disease as a consequence of others' misdoings is a misfortune, not a fault. Guilt is not transferable; it is necessarily personal. To represent the Deity as punishing a child for its parents' crime, is to place Him on a level with the wolf that devoured the lamb. In metaphysical matters there has been the same sort of distortion by over-learned men.

Some men maintain that the derived may be as old as the eternally underived. One very clever man thought there might possibly be a world where two and two would make five. That is no more conceivable than the idea that a part is equal to the whole, or that the properties of triangles and circles can be altered. If we do not perceive some truths to be *necessary*, eternal, unalterable, we have no solid grounds upon which to reason on anything: we are living in a world of dreams. Some think that Infinite Power can perform impossibilities—make a thing out of nothing. The common-sense of humanity perceives that even Eternal Power is limited in action by natural necessity. [Then it is not *infinite* but *finite*.—ED. "LIGHT."] It is Infinite in the sense that it can do all that is *possible*.

God could not make
A God above Himself, nor equal with,
And thus is He necessitated Highest.

Bailey's Festus.

Even Christ Himself said, "If it be possible, let this cup pass from Me," thereby implying a limit to possibility. In searching for fundamental truths we must distinguish between faiths that are artificially produced, and those which spontaneously arise in uncultivated minds, and form the standard of appeal in all the reasonings of all men.

As regards Mr. Harpur's "simple question," I suppose his object is to prove that things had a start, and therefore cannot be eternal. Will he be good enough to tell us what prompted the starter?

Wellenhall, Wolverhampton.
September 19th, 1890.

S. CARTWRIGHT.

SIR,—In my letter on this subject which appeared in your issue of September 13th, I remarked that one curious circumstance respecting the contests of metaphysicians is, that both parties somehow always manage to "retire from the field of battle with flying colours." Mr. Harpur, I believe, after his numerous letters on various subjects in your columns, will hardly disallow the soft impeachment of being a "metaphysician," and I am inclined to regard him as one of the purest type; for his last letter on the above subject, which appeared in your issue of the 17th inst., illustrates in a most striking manner the truth of my statement cited above. He tells you that I "have given up his query in despair," which, as an acknowledgment of failure on my part, means a feather in his cap; also, that I freely "confess to my having nothing but my common-sense to fall back upon," which in a certain sense is equally true; and, again, that I have "admitted his inquiry to be one for a metaphysician." Now this sounds grand, and seems to be tantamount to an admission on my part that I yield up the matter under discussion, that I treat his query with due respect, and that he is left in the undisputed possession of the field. But is it not significant that Mr. Harpur omits to mention one little circumstance which would give the whole matter an entirely different complexion? I certainly did say that the query propounded by Mr. Harpur was one for a metaphysician, but indicated in unmistakable terms its extreme absurdity by stating that the metaphysician who could tackle such a dark, and, indeed, unthinkable problem, must needs emanate from a certain well-known public institution, whose inmates—at least, some of them—are distinguished for their rare powers of mental abstraction, leaving ordinary mortals, and even cultured metaphysicians, far in the rear as regards that hazy profundity of view which so many persons admire and revel in. To be a little more explicit allow me to cite a single sentence from my last letter which, I think, will show that Mr. Harpur could have no excuse for misunderstanding my meaning—"I do think that the solution of this interesting problem must come, after all, from some of the more distinguished students at Colney Hatch." Through omitting this somewhat important qualification as to the meaning I attached to the term "metaphysician," Mr. Harpur has cleverly managed to retire from the field of controversy "with flying colours," thus furnishing in his conduct a beautiful, practical illustration of the truth of my statement, for which I sincerely thank him. I think it clearly his due that I should compliment him upon one thing. He has passed through the ordeal of controversy without loss of temper, thus exhibiting much good sense, inasmuch as metaphysical questions are seldom, if ever, worth so great a sacrifice. However, it is just possible that the preservation of good humour is absolutely essential to-

wards the duly carrying out of the triumphal retirement from the field which I have alluded to. But whatever the motive of the strategy, it has been carried out in a masterly manner. The moral and the "*cui bono*" of this present letter of mine—in itself very unimportant—is this: and I wish to enforce the point. By accepting in a literal sense language which is evidently intended to be figuratively (ironically) understood, and by the omission of important contexts, almost anything and everything may be proved. Let me use an illustration. A somewhat extreme case was that committed by a person who maintained that suicide was justifiable on Scriptural grounds. One text cited by him was this: "And Judas departed and went and hanged himself" (Matthew); and the other tacked on there to was—"Then said Jesus unto him, Go, and do thou likewise" (Luke). The proof was fully and incontrovertibly made out—at least *verbally*, and the clearness of the language used defied all shuffling treatment. Few men, perhaps, will proceed *quite* so far as this, but it is marvellous to what extent men will carry out this principle when heated by controversy.

September 22nd, 1890.

WILLIAM J. WOODING.

Pre-Existence.

SIR,—It would be interesting to learn how those who oppose the doctrine of Pre-existence, or transcendental existence (for the one implies the other), conceive to originate that individual unity of consciousness which we call the soul. It is easy to understand the *limitation* of consciousness through physical conditions. I do not know how to conceive separate individuality at all, save as a limitation by something, of course, not necessarily physical—conditioning. And if the limiting condition is immediately proximate to the generic life—as in the case of the lower animals—the individuality is a temporary phenomenon, and only the life of the genus or species itself is apparent in the physically severed individuals. But psychically individual man incarnate, is not proximate to his "Universal," if his individuality survives his incarnate state, as we agree in believing. In him the universal life is specialised by conditions other and higher than physical, and his individuality is not dependent on the latter. On what grounds then are we to assume, or from what are we to infer, that it originated in, or with, or from the latter? Surely that is a legitimate question, the very first question to be asked and answered. I am surprised that those correspondents (other than myself), who are defending, and very ably defending, the doctrine of Re-incarnation in your paper, do not appear to see the importance of asserting their logical title as defendants on the preliminary question of Pre-existence. *Potior est conditio defendentis* is a maxim as true in speculative as in legal controversies. On the question of Pre-existence we are "in possession"; it is for our opponents to dislodge us, if they can. If they cannot, I think there will not be much difficulty about Re-incarnation, which is a natural, if not necessary, corollary. Let me make quite clear, if it is not so already, the position which I say gives us this advantage.

We—the disputants on both sides in "LIGHT"—are agreed that there is a psychical human individuality which, as soon as it is physically incarnate, is capable of surviving its physical conditions, is independent of these conditions for its being. But now the question at once arises, what do we know of the origination of this being? *Ex concessio*, the physical thing which we see originate is not the psychical thing, but is only the organism by which the psychical thing acts in this physical world, and manifests its existence therein. As it is dependent on this instrument for this purpose, no argument for psychical origination can be founded upon the imperfect psychical manifestation of infancy—that must necessarily result from the immaturity of the instrument, whether the psyche itself is mature or not. What, then, is the evidence of psychical origination? and what, in default of evidence, should our supposition be? Surely, when we have once distinguished the being of a thing from its manifestation, no assumption can be more utterly gratuitous and irrational than that its origination was contemporary with its first manifestation to us! The only possible ground, apart from positive evidence, for supposing that a thing begins to exist when it begins to appear, is that, for all we know to the contrary, its existence and its apparition, its *esse* and its *percipi*, are one and the same. But in this case, both parties in the controversy profess a belief, or knowledge, that they are *not* the same. Can there be any stronger natural presumption, in default of rebutting evi-

dence, than that, if I survive my body, I existed before my body? And is not the contrary opinion a mere jumble of Materialism at one end of the line, and Spiritualism at the other end? At all events, it is for those who assert this amazing proposition to support it by evidence. But as yet they do not seem even to have apprehended its *a priori* groundlessness.

Until the force of the natural presumption of pre-existence, as an inference from independent existence and survival, is distinctly recognised, it is useless to discuss the value of the only positive evidence adducible against it, viz., heredity—the psychical resemblances of children to their parents or remoter ancestors. That evidence will not be criticised as it should be, hypotheses accounting for it otherwise will not be fairly entertained, unless we cease to regard such evidence as merely reinforcing a presumption to which we are accustomed, and see that it contravenes a presumption which we have discovered to be natural and reasonable. In the latter case we shall fairly demand of heredity much more than its known facts are equal to. We shall require the whole individuality to be accounted for by the combined influence of hereditary transmission, and variation induced by environment. If the proof falls short of this—or, at least, of the fair promise of this—we shall prefer to explain it, as far as it goes, by the law of “like to like” in incarnation, and, to some extent, by the highly specialised *vehicle* provided for the incarnating subject by parental organisation. We shall take far less note of these superficial and occasional resemblances than of the true individuality breaking through them, and thoroughly differentiating the personality. And then we shall ask what is the power of variation by an usually almost identical environment, to account for the deeply-seated distinct characteristics of brothers and sisters brought up together. It is natural for the Darwinian, or for Darwin’s distinguished equal, Mr. Wallace, who wishes to account for individuality in his own way, to advert to the almost infinite possibilities of variation from the permutations and combinations of mixed ancestral types converging. But all that is a thousand times more speculative, more exigent of a verification it never can obtain, than the simple, natural presumption of pre-existing individuality which many Spiritualists find difficult, for no other reason, apparently, than that it is just not their tradition! And yet, as a principle of explanation, it is as superior, in simplicity and completeness, to the hypothesis of heredity, as is the Copernican to the Ptolemaic astronomy.

If we start with some clear conception of our logical point of departure, it is possible that we may progress towards agreement—otherwise not. But it must not be supposed, because I claim the benefit of a presumption in favour of pre-existence, that no positive evidence of it is forthcoming. I do not refer to the alleged cases of reminiscence, as to which I am myself almost as sceptical as any opponent of Re-incarnation can be; and which I think to be so far from desiderated by that doctrine (as “T. S.” contends), that the doctrine itself, rightly understood, makes that sort of evidence improbable, though not impossible. But all the facts of psychology which make for *transcendental* individuality, (a consciousness comprehending that of the earthly personality, but not itself comprehended by the latter), tend to prove that the individual is not wholly incarnated, is only partially plunged into the physical medium. Not less significant are the facts showing the psychical individual to have an organising or formative power over matter, thus making it highly probable that he, and not any other and alien force, is the agent in his own incarnation. All these, and many other considerations are treated elaborately by Du Prel in his “Philosophy of Mysticism,” and subsequent works, with a great array of evidence, not always, perhaps, quite unexceptionable in quality, but meriting careful study in connection with his argument throughout. In Germany, for most students of these subjects, Du Prel’s works are already text-books, and I cannot but think that ignorance of them is a rather serious disqualification for discussion of the questions now in debate. These cannot be profitably discussed until some foundation of study has been laid. I hoped I had not laboured quite in vain for English Spiritualists in my translation of this author’s chief work. But in “LIGHT” of the 13th ult., giving an extract from Du Prel, out of “Theosophical Siftings,” following the passage—“The fact that much latent knowledge emerges from the un-

conscious in dream”—comes this query by the Editor of “LIGHT,” “Is that a fact or a speculation?” Allow me to say that the answer to this question has already been before the English public for nearly two years. Much of the “Philosophy of Mysticism” is occupied with empirical proof of of this very proposition,* and with explanation of the merely *relative* sense in which the words, “from the unconscious,” are to be understood. The book may, of course, be read without agreement; but the reader of it would at least be aware that advocates of transcendental individuality do claim an ample empirical basis for their opinion. And it would also be seen in what way the facts adduced are thought to bear upon the question of the pre-existence of individual man.

C. C. M.

Practical Spiritualism.

SIR,—Will you let me give to your readers this extract from an appeal by the President of the Peckham Society of Spiritualists, Winchester Hall?

The purport of the work set forth is by active love to obtain a good report, proving that Spiritualism is not a dead religion, lukewarm, or wanting in charity; but that it is indeed a true brotherhood, pure and simple, full of faith in the Great Spirit, ready and anxious by zealous work to leave behind a record of deeds “like footprints on the sands of time.”

The days are quickly approaching when want will be keenly felt, employment will be also more scarce; the cold winds of this damp climate will penetrate to the very marrow; and in the midst of plenty and thoughtless waste starvation and misery will exist to a greater degree.

Who more fitted to alleviate suffering than women? I urge you to be up and doing, continuing the good work started last year; form a committee of assistance and prepare to do your best; a little help in the hard times may often save a home.

There are many who will gladly respond to the call. There is much in the way of disregarded clothes, boots, &c., which would be a boon to many a poor person, therefore let willing contributors send without delay. We promise a faithful account of our stewardship.

Depôts—MR. VERTCH, 19, Crescent, Southampton-street,
London, S.E.

MR. AUDY, Duncannon-street, London, W.C.

Electro-Homœopathy.

SIR,—I can tell your readers “something more about Count Mattei.” But who is “I”? you will ask, and why does “I” write in pencil? I am one who has been taking the Count’s remedies for ten years, and yet remains weak enough to be too lazy to sit at a table and work unless compelled to do so, and so uses a pencil reclining in an easy chair. Ten years and not cured? Aye, but I still take the remedies, and still improve, and I insist that such a test of them is the best possible. Before I began I had carried my very serious malady during forty years, trying to heal it in every way known to any of all the many systems we have. I am further qualified to pronounce on the merits of this one by having, during all these ten years, practised under it as an amateur, in a hundred cases, mostly condemned as incurable, with a success that enables me to say that it is, at the least, as superior to homœopathy as that is to allopathy. And I can further say concerning my experience with incurables, that I have found success to be the rule and failure the exception; yes, the rare exception. Bad cases of cancer, especially if the knife has been used, are generally hopeless, but the pain of cancer is nine-tenths of it, and this “Electro-Homœopathy” controls; absolutely in most of the cases, and in the others to such an extent as to make pain a secondary consideration; and this with no after-results from the medication but good ones. All this I communicated to the Board of Managing Physicians to our new cancer hospital, encouraged to do so by one of them having called on me to inquire concerning Mattei’s system, addressing my letter and offer of remedies, however, to another member whom I happened to know. He declined my offer, and even refused to lay it before the Board.

Consumption, sufficiently advanced to have fully declared itself, bronchitis, our incurable American nasal catarrh, as well

* In the notes to my translation I have, however, ventured to criticise the evidence from the Spiritist’s point of view, when it seemed to me that the author was pressing his theory too far.

as pneumonia, influenza, pleurisy, and other acute affections of the respiratory organs, so easily yield to the remedies that I feel sure those organs are as curable to-day as almost any others of the body, and more curable than some of them. I cite no cases, nor will I name other diseases. What little I have written I hope may serve to save some few poor bodies from earthly torment. We live in a day of great men, but this man, Cæsar Mattei, is the greatest of them all.—

New York, September 11th, 1890. WILLIAM J. FLAGG.

Sortes Biblicæ.

SIR,—I observe in the "Inquirer" for September 13th reference is made to the case detailed in "LIGHT," where the words, "Go not into the city that bears thy name," were said to have been seen in the Bible, though the passage under ordinary circumstances does not exist there. The Editor remarks, "There is clearly a mistake somewhere." But why? One strong will among the seekers might naturally hypnotise the rest, either knowingly or unknowingly, so that they actually read those words.

It may interest your readers to know that in "Johnson's Lives of the Poets" reference is made in a note to the Sortes Virgilianæ, and the story of Charles I. and Lord Falkland. It seems that, being in the Bodleian Library one day, they agreed to consult Virgil as to their future, and the lines read (which Johnson gives) were singularly prophetic of the fate of each.

M. W. G.

Re-Incarnation.

SIR,—I am sorry to differ from "T.S.," and if it had been a question of intellect alone, I should have succumbed these thirty years. There are few volumes that I more value, which are in my profession, than the "Spiritual Magazine," which I took in from January, 1864, to its discontinuance. Frederick Maurice, "T.S.," William Howitt, how much we owe to them as teachers, friends, and leading fellow-thinkers all. And yet, from William Howitt I ventured to differ on the subject of Re-incarnation; for I believe it to have been distinctly taught by Jesus, and I believe that it justifies God in His dealings with man, and with beasts, birds, reptiles, and insects also, as does no other theory whatever, because it recognises evolution through the mineral, vegetable, and animal kingdoms, and also man's estate in eternity. Being at Naples in 1850, I became acquainted, unexpectedly, with Spiritualism through a family who were friends of Mr. Dale Owen, then Minister from the United States to that country. In 1859 I read Kardec at Nice, and thereby became a believer in Re-incarnation. And I well remember, on coming to reside in England some years after, how grieved and surprised I was to find Re-incarnation repudiated here everywhere. But I have never swerved one moment from my old belief. In those days, Miss Blackwell, writer of the first prize essay on Spiritualism, given by the late British National Association of Spiritualists, was the only Re-incarnationist who wrote in the English Spiritualist papers, and I followed humbly as her henchman. How different it is now! Not only many men and women of mark are now professed Re-incarnationists amongst us, but even some of those who most strongly object to it seem to be coming perilously near to it themselves without, perhaps, being aware of it; for that great authority on the other side, Mrs. Britten, has acknowledged her belief in "Evolution through the mineral, vegetable, and animal kingdoms until man's estate." While on the other hand, Miss Blackwell, in a note to her "Medium's Book," a translation from Kardec, says: "Underlying the merely secondary question of Re-incarnation on this planet, is the great primary question of the pre-existence of the soul; and it is to this substratum of the subject that the unity or plurality of our lives in the flesh must eventually be decided." We are certainly getting near each other, perilously so for one party or the other.

And now I feel bound to touch upon a subject which may appear presumption to some as regards that which is conceived to be *memory* of previous existence. And, going on Christian principles, I confess that I feel by no means assured that when Jesus said: "Before Abraham was I am," He spoke those important words through any *memory* of His during that period so unlimited. I should be glad to have it pointed out why this knowledge of His previous state may not have been more probably a revelation during His earthly life from the great source or sources to which

He so frequently referred. He was over thirty when He made this remarkable assertion; and, at that time, He had increased in wisdom as He had increased in stature. Can we feel assured that, as a little child, Jesus remembered this? though the apocryphal Gospels attribute to Him miraculous powers, even at a very early age. Mediumship is found, however, among us at a very early age and yet I do not remember of any child medium talking of remembering its former life, except the child Llamas of Thibet. Still, if knowledge of previous existence comes from memory, we should expect a little child to have remembered more about it than when thirty years of life here had passed. We should expect, I say, Jesus as a lamb in the flesh to have known, at least, as much about "the Lamb slain from the foundation of the world," or that "the Father loved Him before the foundation of the world," as He knew in later years. But did He? What proof have we that He did? He knew that He must be about His Father's business at twelve years of age. What proof have we that He knew this in His infancy? And yet, if it had been a question of memory, He ought to have known it better in His infancy than later on. We have reason to think that He was always clairaudient. I am very much inclined to believe that none of us have any real *memory* of our former existence, though we may think that we have; and that if we do know, or think we know, it is a revelation of our dreams, or otherwise, that we mistake for memory.

John the Baptist is upheld by Jesus as a typical Re-incarnation, and yet he had no memory at all of his previous life; on the contrary, he said *he was not* Elijah. Jesus said *he was*. Which was right?

As I have said before in your pages of "LIGHT," I believe that the reason why none of us can really remember a single iota of what happened to us in former existences, is because the brain of an infant just emerged from the unintelligent foetus, is of too elementary a nature to hold and retain anything in memory, and that the soft pulp of a young child's brain puts an effectual stopper on all previous knowledge, and is the missing link that can by no manner of means be bridged over. So I am glad to find M. Gustav A. Zorn, in "LIGHT" of to-day, September 20th, in reference to the remark of "T. S.," who says: "If we have each had a plurality of corporeal lives, we ought surely to know something about it," answering him thus: "If our individual is pre-existent, and knows all his previous lives, our body is quite a new creation, and it has no recollection of what it has not experienced." But let me surmise that this stoppage of memory by the soul's entrance into a body or cell, which has no brain capable of one spark of memory, in nowise hinders the progress of the soul in demonstrating the idiosyncrasies of its previous existence in its new life through its inherent powers; in other words, by its faculty of increasing in wisdom, as the new body increases in stature, according to the maturing and assimilating powers of the new brain in the new life, bringing the soul back, by natural process, gradually to its previous evolution in a former life. And, according to this theory, we find, or think we find, men and women resuming their old faculties, by degrees, with the *growth* in powers of the new brain, instead of by "one fell swoop," each according to his previous powers, marred or intensified, as they may be, by present opportunities or the contrary. And thus, a soul of talent, perchance, for punishment of previous misused abilities, is, we may opine on this new occasion, often "born to blush unseen and waste its sweetness on the desert air." And heredity, also, having its full share in the transformation, has surely played its important part in making or marring. And the soul, too, in seeking appropriate parentage, as we may suppose it did for its new birth on earth, surely played its part also, for here Re-incarnation presumes that we consist of body from the parents, and soul from the spheres. How can it be otherwise, then, that we may be like our parents or may not be so? But we certainly are not the same as our earthly parents; and our characters may be as like, or unlike, those of our parents as our bodies may be. We must not be surprised at hindrances for our future good, for time compared with eternity is as naught. When Charles Dickens went to Ferrara, he saw from the balcony of his hotel there, as I have seen and many others, the walls of the ancient castle of the Guelphs, the moat, and the drawbridge; and feeling a strong presumption that he had seen this scene before, though he knew he had never before visited Ferrara

in his life; he was inclined to believe that he had been a spectator of this picturesque old fortress in a former state of existence. I am inclined to believe that he might well have seen a representation of what he saw from the balcony at Her Majesty's Theatre, or at the Italian Opera House, in the opera of "Lucrezia Borgia," and put this presentment in his mind's eye for the reality. Your correspondent in "Coincidences," who could not find a text a second time that had proved of service, will find it in Isaiah xxiii. 16. Only, instead of the words, "Go to," the text is: "Go about the city." The rest of the text is precisely the same as that quoted in "Coincidences." AN OBSERVER.

Premonition of Death.

SIR,—I am indebted to my friend, Mr. John Ridley, of Damerham, Wilts, for the following account:—

Benjamin Colborn was the servant of Mr. Egremont, also of Damerham, and was highly esteemed in the parish as a sober and truthful man. One evening his master sent him on foot to deliver game to a neighbouring home some few miles distant. During his solitary return journey, he saw a full-sized coffin moved by invisible hands lengthways across the road in front of him, and on the coffin sat an infant.

Benjamin narrated this fact to Mr. Ridley and others the next day, together with his own interpretation, viz., that an adult and also a child in his family would shortly die.

A fortnight after he himself and an infant nephew died.

M. W. G.

Chirping Sounds in Mr. Home's Presence.

SIR,—In "LIGHT," July 26th, you allowed me to ask if any one would be good enough to give an account of the chirpings which occasionally were heard in Mr. Home's presence. No reply has yet been given. Is it because not one of your readers ever heard them?

Abbotsbury, Dorchester.

J. HAWKINS SIMPSON.

SOCIETY WORK.

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

CARDIFF PSYCHOLOGICAL SOCIETY.—On Sunday last the morning class was held at 11 a.m., and the Lyceum at 3 p.m. In the evening Mr. Rus Lewis read an able paper on "Special Providences."

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—Meetings free, every Sunday at 6.45 for seven o'clock. The following will be the speakers for October:—5th, Mr. J. A. Butcher; 12th, Mrs. Yeeles; 19th, Open meeting; 26th, Mr. H. Darby.—M. A. BEWLEY, Sec.

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—On Sunday last the "guides" of Mrs. Treadwell delivered an address on "The Bible: Is it the Word of God?" which was listened to with great attention. Next Sunday Mr. Leach, subject, "Love, not Blood." On Thursday next, October 2nd, and the following Thursday, Professor Chadwick will continue his interesting lectures on "Phrenology and Mesmerism," illustrated by experiments, and commencing at 8 p.m.

WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday morning last Mr. Dornbusch gave a good address upon "God and Lord," dealing with the Elohist and Jehovistic ideas. In the evening Dr. Young dealt very ably with the questions of to-day, from a religious and economic standpoint, in an address on "The English Socialism of To-day." October 5th, 11 a.m., Mr. J. Veitch; 7 p.m., Mrs. Treadwell. 12th, 11 a.m., Mr. Sutcliffe; 7 p.m., Mr. R. J. Lees, "The Blood of the Lamb."—J. VEITCH, Sec.

WELLINGTON HALL, UPPER-STREET, ISLINGTON.—On Saturday evening, October 4th, Mr. J. Burns will deliver at the Wellington Hall, Upper-street, Islington, one of his popular lantern lectures on "The Facts and Phenomena of Spiritualism," to be followed by songs, music, and recitations, and concluding with a Cinderella dance. Tickets 1s. Doors will be open at 7.30, and proceedings will commence at 8, when the room will be darkened, by which time it is respectfully requested that the audience will be in their seats.

THE LONDON OCCULT SOCIETY, SEYMOUR CLUB, 4, BRYANSTON-PLACE, BRYANSTON-SQUARE, W.—Next Sunday, October 5th, at 7 p.m., I shall open the sixth session of the above society with the first of a course of lectures on "Spiritual Religion," preceded by a statement of my view of true Spiritualism as distinguished from the fads and fallacies which have crept into the movement. Before the lecture there will be a spiritual service. The most direct route to the club is to turn out of the Maryle-

bone-road into Seymour-place. Bryanston-place is a turning on the left.—A. F. TINDALL, A.Mus. T.C.L., President.

SOUTH LONDON SPIRITUALISTS' SOCIETY, CHAMPSTOW HALL, 1, HIGH-STREET, PECKHAM.—On Sunday last Mr. R. J. Lees spoke on the relationship of Spiritualism to Christianity to a good assembly, including many strangers. Next Sunday Mr. Lees will reply to questions at 11.15 a.m., and will speak on the position of "Spirit Communion in the Early Christian Church," at 6.30 p.m. The healing meeting on Friday was largely attended, and many went away rejoicing they had heard and benefited by the modern "laying on of hands." Next Friday, at 7.30, Mr. Lees and assistants will be glad to receive visitors. We beg to intimate that, as our accommodation is limited, no tickets for the quarterly tea can be sold after Friday evening, October 10th.—W. E. LONG, Hon. Sec.

MARYLEBONE ASSOCIATION, 24, HARCOURT-STREET.—The quarterly meeting was held on September 27th, when Mr. Davies presided. C. White was appointed secretary, and H. Hawkins, treasurer; and Messrs. Maynard, Claxton, Green, Clayton, and Davies, and Mrs. Peddle, committee. The funds show an improvement of 3½d. on the quarter, leaving £1 1s. 3½d. due to the secretary and treasurer. Short speeches were delivered by Messrs. W. C. Drake, C. White, and Green. Thursday, at 7.45 p.m., séance by Mrs. Wilkins. Saturday, at 7.45 p.m., Mrs. Hawkins. Sunday, at 11 a.m., Mr. Vango, healing and clairvoyance; at 3 p.m., Lyceum; at 7 p.m., Mr. Wallace, trance address.—C. WHITE, Hon. Sec.

14, ORCHARD-ROAD, SHEPHERD'S BUSH.—On Tuesday and Saturday last we had the usual séances, which were well attended, and our medium, Mrs. Mason, convinced many strangers of the truth of spirit return. At our Sunday service Mr. McKenzie gave an eloquent discourse to a crowded audience, explaining the principles of our beautiful religion, and many questions were satisfactorily answered. At the close Miss L. Mason gave as a solo, "The Beautiful Land on High," accompanied on our new organ by Mr. Brooks. On Sunday next, at 7 p.m., Mr. Astbury will lecture on "Spiritualism in Relation to Christianity and Social Life"; at 3 p.m., Lyceum. Tuesdays, at 8 p.m., Mr. Joseph Hagon. Saturdays, at 8 p.m., séance, Mrs. Mason, for trance and healing.—J. H. B., Sec.

VICTORIA PARK.—OPEN-AIR WORK.—The London Spiritualists gathered together in the above park on Sunday to hold the last meeting of the season in the open-air work. A very influential and well-conducted meeting was held. Mr. Emms (pioneer of open-air workers) presided. The friends spoke in an animated and energetic manner, and drew large crowds, who eagerly inquired into the truth of the matters which were laid before them. Messrs. Houchin, W. O. Drake, Yeeles, A. M. Rodger, and Bullock addressed the meeting. An orthodox Christian opponent (Mr. Neighbour) again widely distributed his tract, "Beware of Spiritualism," and afterwards occupied our rostrum, when his evident want of knowledge fortified our position to a considerable degree. Some 500 or 600 copies of the Spiritual papers were distributed and met with eager reception, and our blue banner courted attention. Mr. Cohen afterwards spoke, and answered the question, "Why don't Spiritualists ascertain from the unfortunate victims who Jack the Ripper was?"—PERCY SMYTH.

LONDON SPIRITUALIST FEDERATION.—MRS. BRITTEN'S VISIT TO LONDON.—Both evenings proved very successful. On each night the hall was full, and the result commercially, after all expenses are paid, will be an addition to the Federation funds of about £3 10s., and if we may judge from the rapt attention paid to the stirring words and powerful eloquence of our beloved friend, the benefit spiritually was very great. We sincerely hope that the visit may be, at least, an annual one. To show a little the love and esteem in which Mrs. Britten is held, friends were present from Liverpool, Ireland, Paris, Eastbourne, Newcastle, Gravesend, the Channel Islands, Bow, Hendon, and Finchley, as well as from most parts of the Metropolis and its vast suburbs. All from the seven first-named places either came long distances expressly, shortened their visit by hastening home, or prolonged their stay in town on purpose to be present. We were particularly glad to see Mr. Lamont, of Liverpool, Mr. Cooper, of Eastbourne, and to welcome Mr. and Mrs. Everitt after their tour of good work in the provinces. Our thanks are due to the chairman, Mr. E. Dawson Rogers, and Mr. J. T. Andy, also to Mr. E. J. Deason, a visitor, who at a moment's notice kindly undertook to give a detailed report. Our warm thanks are also due to our reporting secretaries, Messrs. Percy Smyth and S. T. Rodger.—U. W. GODDARD, 6, Queen's-parade, Clapham Junction, S.W.

TO CORRESPONDENTS.

S.W.P.—It is not in our power to help you. We wish it were.

S.T.—Apply at 2, Duke-street. You will find there most, if not all, that you require.

E.C.K.—A notice shall appear, but we are not very sanguine as to the result. We will do what we can to aid.

G.A.—It may be that we may succeed in forming a small circle in the winter. But it requires patience, and that is what few of us have got. Access to established circles is almost impossible.