

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

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

I make no pretence at dealing with the mass of matter that encumbers my table—or rather my bed. I can only offer the apology of a sick man for obliviousness or neglect. But of things that I have read, there is one of Mrs. Richmond's sermons called "A New Method," delivered at Chicago, U.S.A. And there is, too, Mr. Prentice Mulford on "God's Commands are Man's Demands," which I make little of. "There is no stage in existence when we can say, We are finished." I think there is.

I have received a letter, the substance of which I append. Accompanying it are various books and pamphlets which I do not feel able to read, for, indeed, I am ill and not much concerned with the issues involved. They will interest the two disputants more than they do me. My interest is concerned only with the value of the remedies which are known as Count Mattei's. I do not happen ever to have heard of Santer. In the present issue of "LIGHT" Dr. Theobald speaks with authority on the subject:—

At the invitation of one of your correspondents we have the honour to send you the necessary evidence proving that the *soi disant* invention of Count Mattei is but a copy of the Santer system, the result of long and laborious scientific labour. If you do us the honour to mention in your journal the Santer system you will much oblige.

Signed by the director of the Electro-Homœopathic Institute, Geneva; and dated December 23rd, 1890.

Now I have no knowledge at all about this matter. All I do is to give publicity to what is in *bona fide* sent to me. Dr. Theobald's able paper should be studied before any criticism.

A very interesting article in the "Review of Reviews" is concerned with a visit to Count Mattei, called "Can Cancer be Cured?" Mattei says that it can, that he has cured it, and that he will cure it when it appears. Then I say that he is one of the greatest benefactors of the human race. I have devoted a good deal of space to the discussion of the cure of disease by methods that must be recognised by orthodox practitioners. I think that all that I have printed deserves their attention. For it is a remarkable thing that no one has sent me a letter disputing any of the facts that I have published or the conclusions drawn from them.

This is also a question of development. I do not know, and therefore do not say, but I suspect that the development of the race is making all this possible when perhaps in the old days it was not. Men are more sensitive now, more easily influenced, and so more easily got at—for good and for evil. There seems to be a wave of spiritual influence passing over the world at intervals. It is upon us

now, and the present year will be a very strenuous time. I wonder whether those who keep an eye on the stars could tell us what is to happen. What it may be I cannot tell, but I feel sure that this will be a most eventful year.

It would be inexcusable to introduce controversial topics into these columns were it not that Spiritualists are much concerned in observing the signs of the times. They have plenty of work cut out for them this year. The Balaams of the present—the men whose eyes are open—will have much occupation. But it is first open to question whether even the most clear-minded and open-minded man who necessarily lives a good deal in the past, though he occupies himself in the present and casts his glance into the future, can guide us. We, children of the new epoch, must fend for ourselves, and one of the things that we shall have to do is to reconcile religion and science. The organised belief of the best minds must be made to square with our highest aspirations. There is no contradiction—no necessary contradiction—between any forms of truth. There may be, and there is, much contradiction between the various forms of opinion which people are pleased to call truth. It is because I am profoundly impressed with the conviction that we live in an age when the process of reconstruction is being actively carried on that I venture on this criticism.

The "Paternoster Review," I see, has an article by Cardinal Manning, who, I respectfully think, would do most things better if he attempted less, on "Darkest England." It does not impress me. For I do not believe in the principle that underlies his Eminence's utterances. I think that a man who sets forth to lead and guide others should be very careful, indeed be wary, of his steps. "If" (says the Cardinal) "you ask me how I regard" this movement "I reply by asking, Do you mean as a religious movement or as a work of simple humanity?" You cannot divorce a work such as is projected by Mr. Booth from religion. He must carry it on under the influence of the religious forces that he has so successfully liberated, and he cannot do it otherwise. Whether so much money should be diverted into a channel that I must regard as governed by fanaticism, is a question on which I entertain an opinion, but express none. The principle, on which I venture to write as I do, laid down by Cardinal Manning, is that what he calls "corporate mercy" in the hands of Mr. Booth can be separated from the organisation which he has originated. For I believe that deep down below that strange and *bizarre* phenomenon, to which some of us have got accustomed and to which some others of us never will, there is a something which happened, we are told, at the Pool of Bethesda. None the less, I think that ill-regulated enthusiasm is not the safest investment for a million of money; and I doubt whether just now the principle that Cardinal Manning lays down is sound.

Finally, I apologise to all friends and readers for any delay in what I ought to do. Any work is difficult, and I am forced to cut it down to as low a limit as is possible.

ELECTRO-HOMŒOPATHY.

An assembly of members and friends of the London Spiritualist Alliance was held at 2, Duke-street, Adelphi, on the evening of the 13th inst. Amongst those present were: Mr. J. T. Audy, Miss E. Bainbridge, Mr. Blackwell, Dr. Pullen Burry, Mr. F. Clark, Mr. H. Carter, Miss A. M. Collingwood, Miss B. Collingwood, Mr. Davies, Mr. Davidson, Mr. Gilbert Elliot, Mr. G. Gunn, Mrs. Gordon, Mrs. E. M. James, Dr. A. S. Kennedy, Dr. Marsh, Mrs. Waldo Morell, Mr. J. H. Mitchiner, Mr. C. Pearson, Mr. E. Dawson Rogers, Miss Rogers, Madame de Steiger, Mrs. Sydenham, Mr. and Mrs. Morell Theobald, Mr. William Theobald, Dr. Robert Theobald, Miss F. J. Theobald, the Misses Taunton, Miss Rowan Vincent, Mr. A. A. Watts, Mrs. Western, Miss Western, Mrs. Williamson, Miss H. Withall, Mr. H. Withall, &c., &c. In the unavoidable absence of the President, Mr. A. A. Watts, Vice-President, occupied the chair, and briefly introduced Dr. Robert Theobald, who delivered the following address on

"COUNT MATTEI'S MEDICINE; OR ELECTRO-HOMŒOPATHY":—

I have been asked to give an address this evening on the subject of Electro-Homœopathy, or the remedies introduced by an Italian nobleman, living at Bologna, named Count Mattei.

Electro-Homœopathy is presented by different persons with very different credentials. As a rule, the claim made for it is one purely founded on experience. It is said to have introduced a number of medicines for internal and external use of wonderful scope and efficacy, and that, by the use of these, many diseases, usually regarded as incurable, have been entirely cured. This seems to me the most practical and satisfactory way of introducing it—it must be taken for what it is worth, *i.e.*, for what it can do; and on this ground it deserves, I am sure, a most favourable regard.

But other advocates, including the Count himself, take a higher position, claiming for it the honours of a new science, and demand that all other systems of medical treatment shall lower their flags, or at any rate abate their pretensions, while Electro-Homœopathy ascends the throne of scientific therapeutics. It and it alone is to be "the medicine of the future." This, however, cannot be conceded. Count Mattei's medicines may deserve all he asserts about them, so far as their value is concerned, but until their exact nature is known the characteristics of genuine science are conspicuously absent from his system. Science means knowledge—and it is recognised by all accurate thinkers that no mere facts, however important, can be enthroned in the temple of science unless they can be as completely apprehended by any capable and diligent disciple who takes the trouble to investigate, as by the original master or discoverer himself. Moreover any knowledge becomes science when its connection with all other facts is known, so far as such knowledge is attainable, and when its line of progress is so defined that it is capable of growth as it is taken up by successive students. The ever-abiding characteristic of Science is solidarity—co-relation—recognition of affinity between the facts of one department and those of all others. Thus Geology is a true science, because it can be co-ordinated with Zoology, Botany, Chemistry, Physiology, and even Astronomy—with History, and Theology, and any other branch of study that has any outlook over its fields; and the same is reciprocally true of these affiliated sciences and all others. Secrecy is the negation of Science; and secrecy is one of the sinister attributes of Electro-Homœopathy. So long as Count Mattei keeps to himself all knowledge of the nature and origin of his remedies, he and his facts are outside the pale of Science; and whatever merits they may possess, this supreme credit must of necessity be denied them. It appears to me strange that this most obvious philosophic law is implicitly denied by the Count, who in every manifesto persists in calling his method a science—and professes considerable indignation with medical men and others who are unable to endorse such a fantastic and unwarranted assumption.

The one reason which the Count gives for this scientific claim is that his method is based upon the fact, as he asserts, that all disease originates and is located either in the lymph or in the blood and blood vessels. The Count announces

this law in the following terms: "When I was able by means of an anti-scorfulous remedy to conquer thousands and thousands of lymphatic diseases of every possible form; when I was likewise able by an anti-angioitic remedy to cure an infinite multitude of deteriorations of the blood vessels, of every possible variety; this became to me an axiom—an axiom founded on facts always identical, and observed daily during seventeen years [this was published about the year 1874], that the anti-scorfulous remedy is the *certain* remedy for the lymph, as the anti-angioitic remedy is the *certain* remedy for the blood; and that the causes of all our diseases reduce themselves to two only."

I will not inflict upon you any discussion of this theory. I cannot assent to it myself; the Count himself fails to act upon it when he introduces remedies not for these types but for special forms of diseases, such as fevers, eye diseases, diphtheria, parasitic or worm diseases, &c. If his primary duplex division embraces all diseases, these special remedies ought to take their place as sub-divisions of the leading groups; their independent and isolated presence casts discredit on his own central standpoint.

But while insisting on this I will also admit that the classification of diseases made by the Count does in a very practical way recognise two leading types of disease, which are broadly distinguished from one another, however much their features may be mingled. The florid, bright-complexioned, full-blooded individual differs in every fibre of his constitution from the pallid, attenuated, lymphatic person. The same causes of disease affect these two differently, and the maladies to which they are respectively liable are either essentially different or they assume different features and take a different course.

Now, the two leading classes of medicines which Count Mattei has introduced correspond to the features of these two types. The "Anti-scorfulous" group is the most generally applicable of all, and indeed may be required in all types of disease: but it is most useful in cases of a lymphatic character, while the "Anti-angioitic" group is more required for diseases to which the full-blooded, sanguine class are subject. The "Anti-cancerous" group may be regarded as a sub-class of the Lymphatic division; while the "Febrifugo" group is allied to the "Angioitic" or sanguine division. But inasmuch as disease often modifies the constitution itself, cases may arise in which, under morbid influences, a sanguine subject assumes features more characteristic of the lymphatic class, and *vice versa*. The most pallid and attenuated subject, for instance, becomes florid and is affected by plethoric conditions when suffering from an attack of scarlet fever; while the florid or angioitic patient almost or entirely loses his qualities when exposed to the action of wasting disease.

The Angioitic group of remedies is, however, distinguished by their capability of acting not only on disorders dependent on plethora, or fulness and exuberance of circulation; their power is wonderfully shown in disorders of the centre of circulation, the heart itself. And, perhaps, some of the most conspicuous and satisfactory achievements of Electro-Homœopathy have been seen in functional and even organic disorders of the heart. Distress and pain arising from organic disease have, in cases which I have observed, been brought so completely under control that the patient forgets that he has a heart, and with due care and prudence can undertake a good deal of active work which had become impossible to him. The breathlessness, palpitation, and often the pain and anguish, which are characteristic of angina pectoris, have, in my experience, been at first sometimes increased by the exuberant action of these powerful remedies. (And I may remark, in passing, that what is called the homœopathic aggravation is more likely to arise from the use of the Angioitic group than from any other.) But the increase of distress is transient, the subsequent relief is more or less complete and lasting. Dr. Ackworth describes a case of this kind, in which the peculiar sounds indicative of organic disease of the heart became so remarkably modified that the change seemed almost beyond the range of possible alteration in so short a time. I know, however, that a heart murmur which appears as if it must be fixed and unalterable for all life may gradually change and even vanish, under favouring health conditions aided by well-selected Homœopathic or Electro-Homœopathic remedies.

All who have used these medicines have testified to their singular efficacy in heart diseases. My friend Dr. Roberts, of

Keighley, tells me of a case of inflammatory heart disease in a young man, twenty years of age. He was found sitting up in bed, hardly able to breathe, with fast and irregular pulse, and catching pains in the heart region, and the sound or murmur characteristic of valvular disorder. By use of the Angioitics and Blue Electricity the necessity for an upright position ceased in twenty-four hours; in another twelve hours the pain had ceased and the cardiac murmur was no longer to be heard.

Dr. Roberts also tells me of three cases of hæmoptysis (spitting of blood) cured by the use of Anti-angioitics.

But here also the spheres of the different medicines cross. The same Dr. Roberts cured a case of bronchitis, with dilated heart, inability to lie flat and general prostration, by the use of Pettorale and Canceroso. The cough, which had lasted for a twelvemonth, was cured in a fortnight.

In connection with the Angioitic remedies for internal use it is important to strengthen and complete their action by the use of the corresponding Electricities. And here I may say that there are five Electricities which relieve the pains of inflammatory and neuralgic attacks, and promote absorption and healthy change in diseased or ulcerated surfaces. Whether there is any exact analogy to Electricity in these singular remedies I cannot say. That there is a certain polarity in their action is indicated by the curious fact that those which are described as positive act best on the right side of the body or the outer side of the limbs; while the negative act best on the left side of the body and the inner side of the limbs; while generally the external parts are positive, the internal negative. Thus, a toothache is cured by touching the jaw on the outside over the seat of pain with Yellow or Negative Electricity if the pain is on the left side; with Red or Positive Electricity if it is on the right. The chief reason, however, why they are called Electricities is on account of their mode of action—not by absorption into the blood, as is the case with internal remedies, but by entering into the nervous currents and affecting them in a mode greatly resembling Galvanism or Electricity. It is often desirable to use the positive and negative Electricities in alternation or in immediate succession, the negative being supplementary to the positive. There are three positive Electricities, the Red, White, and Blue, and two negative, the Yellow and Green. They supplement internal treatment by increasing vitality, relieving pain and prostration, and thus allowing pure undisturbed action for the internal remedies.

Returning to the Angioitic group, the Electric fluid corresponding to these is the Blue Electricity, which has great power in the pains and vital prostration of sanguine persons, and in all states depending upon disordered circulation of the blood, or irregular action of the heart. Its use is also found in arresting hæmorrhages, in relieving palpitation, vertigo, and various congestions. It has also been proved wonderfully curative when taken internally, especially in severe cases of obstinate insomnia.

The next group of medicines is called the Anti-Scrofoloso group; and is intended to antidote all diseases which depend upon morbid changes in the lymph or the glandular system, giving rise to the constitutional state called scrofula or psora. Of this group the Anti-Canceroso may be regarded as a most important sub-division, in fact, almost equal in importance to the primary group. These remedies, however, are used in many cases not necessarily depending on a scrofulous taint, such as Gout, Rheumatism, Indigestion, Wounds and Contusions, Kidney Disorders, Spasms, Neuralgias, &c. The Anti-Canceroso group are used not only in Cancer, but in all Glandular disorders, in most of the diseases peculiar to women, and generally in all diseases to which the Anti-Scrofoloso group are applicable when they assume a very chronic and intractable form. The Electricities corresponding to these are especially the Red and Yellow, belonging to the Anti-scrofoloso group—the Green Electricity to the Anti-Canceroso, and the White Electricity, which is common to both. All of them, however, may become applicable to the whole class of disorders which is covered by the entire group of remedies.

The comprehensive action of these medicines is often shown by the cure of other maladies besides those for which they are selected, existing in the same case. Thus Dr. Roberts was treating a case of stammering—a nervous stammering, as he describes it, involving the whole body, and not merely the larynx. The same patient was deaf also,

though, as his mother spoke for him, this had not been observed. Both stammering and deafness were cured by alternate courses of Angioitico and Scrofoloso, thus showing that the entire constitutional state of the patient had been materially changed and improved.

Dr. Roberts confirms my own experience in reporting cases of acute Rheumatism cured by the alternate use of Scrofoloso and Angioitico.

Another remarkable case under the same skilful practitioner of ulceration of the drum of the ear, with perforation, was cured by Scrofoloso, and a lotion of Canceroso. The hole even filled up. Wounds are easily cured by these remedies. Dr. Roberts writes, "I find that Scrofoloso and Angioitico mixed in a lotion cure wounds, burns, and scalds very rapidly, and causes fractured bones to unite quickly and securely."

Anti-Scrofoloso has great influence over the scrofulous state of the blood which produces skin eruptions. A lady after long-continued suffering from nervous distress became almost covered with the troublesome cutaneous disorder called Acne Rosacea. The eruption was on the scalp, the face, chest, hands, feet, ears, and other parts. Pustules with painful suppuration appeared. The most reputed specialists failed to relieve her. Anti-Scrofoloso in a few weeks cleared off nearly the whole of this disorder and effected a wonderful restoration of the general health, removing the constitutional tendencies to chest and abdominal disorders which had been left behind after former attacks, of many years' standing.

The same lady confirms the account given in numberless other cases, of the wonderful relief given by the Electricities in toothache and neuralgia. In her case the Red was most applicable. She had an eye tooth so decayed as to be a mere shell; twice had it been stopped, with temporary relief. Pain, however, returned violently, aching and throbbing in the night, with inflamed gums. She painted the gum and the face, over the seat of pain, and the temples with Red Electricity. The acute pain ceased almost immediately and the dull sense of painful contraction which remained yielded partly to sleep which soon followed, and then to a renewed application of the same remedy.

You will, however, expect from me some account of my own belief and experience in the application of these medicines to Cancer and malignant disease of the cancerous type; for it is in reference to these diseases that the praise of Electro-Homœopathy has been most loudly asserted. And on this point I will frankly state my conviction that the professions of efficacy made on behalf of these remedies have been far too unqualified. If Cancer can be taken under treatment in its earliest stages, before it has been thrown back upon the constitution by the use of the knife, it may be cured. But inveterate cases rarely are. The Count himself makes a reservation in regard to bad cases, that whether cured or not their bad quality can be to a great extent mitigated, offensive discharges purified, pain relieved. And my experience leads me to believe that there are many cases in which cure is impossible, which can, nevertheless, be so far controlled that the disease is kept in arrest for an indefinite time; it ceases to advance; its progress, both locally and constitutionally, is checked; and ultimately, if it does not re-assert itself (as may unhappily be the case) and bring about a speedily fatal issue, then the malignant disease is no longer active, and the patient lives on till some other malady either itself puts an end to life, or revives the latent malignant mischief. Thus I have seen a case of Abdominal Cancer, given up as hopeless, in which pain was constant and acute, nutrition almost impossible on account of perpetual vomiting. Such a case I have seen reduced to almost innocent dimensions, pain ceasing, vomiting entirely arrested, healthy digestion restored, the patient no longer confined to bed or even the house, able to resume the duties of life and take exercise in the open air. In such a case complete cure seemed to be almost within view; but by accidental causes, chill, or gastric derangement, the sleeping demon was again roused, and it was impossible to avert a fatal result.

In another case of liver-cancer, excessive hæmorrhage from the stomach was completely arrested, sickness subsided, pain was subdued, and for a time the disease was subdued, and the patient was almost restored. And doubtless life was prolonged to a most valuable extent, although the disease in the end obtained a mastery. In another case of Cancer of the Breast the whole diseased mass was gradually separated, and for a time the patient was practically cured. Here

again, however, the disease had become really uncontrollable, and the patient ultimately succumbed. But in all these cases sufficient relief had been obtained to justify the treatment as on the whole successful, and far more beneficial than the palliative and anæsthetic expedients which had been before resorted to. In many cases of Mammary Cancer the disease has been arrested; no advance made; pain subdued and health restored; and although the entire foreign growth did not disappear, it was reduced in size and ceased to annoy. In some of these cases death resulted from other causes, such as acute pulmonary disease, or bronchitis. In such cases, although, strictly speaking, a complete cure was not effected, yet the disease ceased to be of much importance, and remained so far quiescent that it had no share in the ultimately fatal result; so that in the end pneumonia or bronchitis was a more serious disorder than cancer.

Here I may again refer to cases treated by Dr. Roberts. He says of three cases of fibroid Tumour thus treated that, although not cured, they are materially reduced and the patient restored to comparative health and activity.

I had occasion to treat a most remarkable case of Tumour of the eye—the eyeball projecting beyond the orbit, raised on the top of the morbid mass, giving a most extraordinary appearance to the face; something like the hideous distortions occasionally invented by caricaturists. This case was so wonderfully benefited, though not cured, that the amendment was the astonishment of the whole neighbourhood, and brought the Mattei medicines into extraordinary repute.

I am myself disposed to look upon the Electro-Homœopathic remedies as more conspicuously valuable in some other diseases than in Cancer. In chronic Rheumatism, if there is no fixed distortion of the limbs, or organic alteration, they have, in my experience, been remarkably efficacious. And that extreme sensitiveness to atmospheric influence on which rheumatism depends is remarkably controlled by these medicines. Also all the various forms of Indigestion, whether gastric, hepatic (dependent on the liver), or abdominal are easily within the scope of Electro-Homœopathic treatment. Also in connection with surgical practice their powers as Vulneraries are by no means fully appreciated. In illustrating this I may quote the words of a lady, a patient of my own, well known in literary circles, who sustained a severe injury to the thumb. She writes: "A heavy window fell down upon my thumb, and, worse still, held it imprisoned until I could make some one hear. When released it was flattened to nearly twice its breadth, and purple, and—need I say?—terribly painful. Just as one of our servants released me—it was the staircase window in our villa at Richmond—I saw another open the door and admit Dr. C., who had merely called to ask me for an infirmity ticket. I ran down and showed him what had happened. He said, 'Of course you know you will lose the nail.' I said, 'That will depend on the Red Electricity you laugh at—if it does for me what it did to a less bad crush on one of my children the other day.' I went upstairs and had a Red Electricity compress, the pain being intense at the time. In an hour it was better. In two hours it did not hurt unless touched, and when, at the end of three hours or so, the compress was changed, the thumb, to our surprise, looked much as usual. Two days afterwards, when nothing whatever remained but a slight tenderness when pressed, I met Dr. C., who inquired after the thumb. I showed it him. 'Surely that was not the one,' he said, which showed he was surprised at the result of the treatment. Indeed, he went as far as to say that, had he not seen it, he could never have believed so bad an injury would have disappeared so rapidly."

Such a case as this points to a remedial agent which would be most serviceable in the treatment of wounds either caused by accident, or incident to surgical practice. The same efficacy is shown in suppurating and inflamed wounds, and in open ulcers, when a good deal of constitutional derangement must at the same time be considered and treated.

The Febrifugo medicines are not merely reducers of Fever; their especial application is to disorders dependent upon derangement of the liver and digestive system. In this view they are used as accessory, or, as the doctors say, "adjuvantia," in many other cases, and by removing dyspeptic or hepatic obstacles give a fairer field to constitutional treatment. In long standing liver diseases, even

dependent upon organic causes, Febrifugo has been more efficacious than any other medicine that I have ever employed, even where cancerous disease has entered into the causation. Fevers, however, are not treated by the Febrifugo medicines alone. Dr. Roberts tells me he has never lost a case of scarlet fever since treating them by Scrofoloso, with the medicine which the Count calls Doni-Fin for the throat, and occasional use of Febrifugo and Angioitico. He has successfully treated eleven cases of typhoid with these medicines, even when complicated with pneumonia.

A patient and friend in Birmingham, a most benevolent and sympathetic philanthropist, who doubtless aids the medicines she administers by the vital magnetism of her own presence and the energy of her goodwill, writes to me: "I am glad to be able to tell you that the daughter of the seamstress with Cataract came to me yesterday and said that the red, jagged skin which had been growing over her mother's eyes had entirely disappeared, and both organs were free and clear." The same lady adds: "My father, too, finds that his Eczema has entirely left him after being a continuous trouble for more than twenty years."

The Pettorale group are intended for diseases of the Lungs and bronchial tubes, one of them being adapted to most cases in which persistent bronchial cough is a feature; another to more deep-seated disease of the lungs; a third to cases depending on acute or chronic catarrh; and yet a fourth to the obstinate and exhausting bronchitis with profuse expectoration and asthmatic tendencies which occurs in elderly people. I may here refer to the case of a lady who was suffering from hard cough with severe pains in the chest, and a voice almost extinguished; the effect of fog and exposure acting on lungs which had been weakened by previous bronchial attacks. She took Pettorale during the night, which relieved pain and cough, but left the voice still reduced to a whisper. This, however, was quickly relieved by the application of Red Electricity to the nerve points adjacent to the larynx.

There are other special medicines for worms, blood poisoning of specific character, eye diseases, and diphtheria, on which I need not enlarge. Indeed, I have no experience to produce in respect to some of them.

I should not have thought it necessary to take any notice of the adverse criticism of these medicines which has been founded on the results of chemical analysis, but I find that some very enthusiastic supporters of Electro-Homœopathy have been very much puzzled by these objections, and find themselves unable to refute them. Let it be noted then, once for all, that the material quantity of medicine required for nearly all homœopathic practice is so small that chemistry cannot detect their presence at all. Chemical tests require a certain bulk of matter in order to be applied and appreciated. Surprising results indeed have been obtained by chemists in minute analysis; but when we come to millionths of a grain or drop we are quite out of the reach of chemic tests. This is especially the case with medicines from the vegetable kingdom. As you know, nearly all vegetable substances are formed by various combinations of a very few elements, chiefly carbon, hydrogen, nitrogen, and oxygen. Nature has the art of ringing the changes on these few instruments with such marvellous and inexhaustible subtlety and variety that it is hopeless for natural science to follow her in all her variations. We can find chemic tests for a few of her products, but the great majority are secrets which science has not penetrated. This is the case even when the quantity is quite appreciable by the senses: much more is the difficulty of chemic detection enhanced when the quantities presented are excessively minute. There is a case very much in point which is now exciting the attention of all Europe, and indeed of the whole world—Dr. Koch's specific for tuberculosis. Dr. Koch will not at present disclose the nature of this substance. It never occurs to the chemists to find it out, simply because they know they cannot. Perhaps if a quart were presented they might give a shrewd guess at its composition after careful chemical and microscopic analysis. But even then it is highly probable that the essential secret would remain locked up in Dr. Koch's breast, not discoverable by any analysis, however keen. And so it is with Mattei's medicines. The globules are for the chemist sugar and nothing else. We know what the Electricities are according to the same investigators—water and nothing more. But vital analysis is deeper than that which any laboratory can supply, and when we find that

these inscrutable medical atoms have the power of antidoting fierce diseases and causing morbid masses to melt away, it is folly for any chemist to tell me that they have no other properties than those that belong to water or sugar. The *savan* who talks so only makes himself ridiculous and brings his own science into discredit. The poison of the rattlesnake is not to be distinguished by chemistry from an innocent gum, or a harmless viscid secretion. It might just as well be saliva as virus, and it is equally harmless until it reaches the blood. You might drink a cupful of serpent poison and be none the worse for it, if it came in contact with no broken surface of skin or mucous membrane. So that even vital tests must be used accurately and with intelligent selection, or they fail. The powers that are wrapped up in infinitesimal quantities is a new subject, which is reserved for the science of the future, a science not shut up by gross material limitations, but with open eye to discern those subtle dynamic essences which are the product of life and spirit, and can only be recognised by a science that is also in a high sense living and spiritual.

I need not describe in any detail the mode of administration of these remedies, and I should scarcely allude to this point at all but for a letter which appeared in "LIGHT" a few weeks ago, representing the continuous sipping which is prescribed for some cases by the Count as such a wearisome, troublesome process that no one can be expected to carry it out. The letter in question gave rather an exaggerated representation of the case. The continuous sipping described is rarely necessary, and then only in alarming cases, when the whole business of life resolves itself into medical treatment. Ordinarily the practice is for the patient to consume a tumblerful in the course of the day by as many small gulps as he can manage: not necessarily at equal intervals. If from any reason it is desirable to move away from the glass, the sipping may be suspended for a time and resumed with increased assiduity afterwards. Or if the patient is well enough to move about and attend to business he need not take the medicine in this way at all, or only for part of the day, convenient to himself. During the rest of the day he can take dry globules from a tube which he carries in his waistcoat pocket; and sometimes this method of taking the medicine is preferred to that of sipping the dilutions, especially in the case of sensitive persons who feel greater and more painful results from the half pint solution of one globule, divided into an indefinite number of sips, than from the less frequent doses of an entire globule each time. One reason for the sipping process is the necessity in many cases of giving the medicines in a more highly diluted form than dry globules. It is found by experience that a stronger and usually a better result is obtained by taking one teaspoonful out of the solution of one globule in a tumblerful of water, and adding this teaspoonful to a second tumblerful of water, than by using the first solution, in which one globule is dissolved without further attenuation. I believe that failure often arises from a want of faith or courage to make the medicine sufficiently dilute. The necessity for a certain measurable quantity, the more the better, has taken such complete possession of most of those whose experience of medical treatment is based on the swallowing of allopathic jorums, big in bulk, beastly in taste, and brutal in operation, that they cannot realise the fact that any medical power can reside in minute, tasteless, and gentle remedies. These benighted medical pagans have yet to be converted to medical Christianity, and to learn that medicine operates not by might, nor by power, but by a certain spirit, a *divinus* or force, which has nothing in common with the gross material agents which it displaces. Electro-Homœopathy vindicates its right to rank with the medicine of the new dispensation by the fact that its medical forces are wrapt up in infinitesimal doses.

At the same time, and as a last point, I do not profess to rely solely upon the great resources of Electro-Homœopathy, but am always desirous of combining with it any clearly indicated remedy of ordinary homœopathy—and practically I find the two work together in a perfectly harmonious way. Indeed it seems to me a very needless piece of self-denial or self-improvement, to confine oneself to one small chamber in the medical kingdom which nature supplies while the whole universe is open to our use. All true science is universal, and refuses to enclose itself by artificial barriers, and the existence of even one specific is a distinct challenge to find the law of its operation, and consequently the specific sphere of all other medical agents.

COINCIDENCES.

No. XX.

MR. VOYSEY AND "THE PERFECT WAY."

At a house where I was visiting to-day, December 20th, 1890, the conversation turned on "The Perfect Way," and its companion book, "Clothed with the Sun," in the course of which the opinion was expressed that there must be a vast number of persons who are ripe and eager for exactly such interpretative teaching as is contained in them, but who, nevertheless, know nothing of them; and appeal was made to me on behalf of some means of making them known, other than that of advertising in the ordinary manner, a plan which, as I explained, had already proved costly out of all proportion to its effectiveness. And I added that the best chance was that some person in a conspicuous position should adopt in regard to them the plan by which Lord Shaftesbury had so effectually advertised the "Ecce Homo" of Professor Seeley, which was to denounce it publicly as a book "vomited from the jaws of hell."

On returning home from this conference I found on my table, sent anonymously by post, a printed sermon by the Rev. Charles Voysey, preached a fortnight ago at the "Theistic Church," in which, after denouncing with what I am bound to regard as true "Theistic" charity, and with all the positiveness of profound ignorance, first, Spiritualism as a "sickening sight" for its "perpetuation of error and degradation"; and, next, the Theosophical Society for "exalting superstition into a science and making lying an art," he proceeds to characterise "The Perfect Way" as "an insult to our understandings, and deeply corrupting to our spiritual faculties," and as being "The Perfect Way of the Devil, if there be one, to lead men into mental and moral bondage, away from God into darkness and idolatry. I see very clearly," he adds, "that in most of the writers of this vile literature the secret is sacerdotal. It is due to the lust for power. It is designed entirely to get power over others."

The fact that at the very time when I was adducing Lord Shaftesbury's utterance respecting "Ecce Homo," as an instance of what was desirable in regard to "The Perfect Way," the postman was bringing me such a token of the exact fulfilment of my conception, certainly constitutes a curious coincidence, but whether one worthy of inclusion in your collection remains for you to judge.

EDWARD MAITLAND.

P.S.—It occurs to me to remark, by way of postscript, that Mr. Voysey may, of course, be no less qualified than was Lord Shaftesbury to pronounce, as he does with even more than "sacerdotal" authoritativeness, respecting things infernal, though he confesses himself still in doubt about the existence of the devil, and, therefore, prudently pays him the saving homage of a "big, big D"; though one can hardly anticipate the like satisfactory results to the book's circulation as were obtained in the other case. But be this as it may, he has done his best; and if only as a testimony to its merits, the expression of his disapprobation has its value, coming as it does from one who—as he will find should he ever read the book in question—renounced his own religion without understanding its real meaning. At any rate Mr. Voysey, though detaching himself from the fetters of orthodoxy, would seem to have retained, and even intensified, the worst element in orthodoxy, its *odium theologicum*, when he can thus indulge in reckless, unscrupulous misrepresentation of persons and writings, without having taken the smallest pains to comprehend that which he vilifies.

E. M.

THE LOVE OF GOD.

There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice
Which is more than liberty.
For the love of God is broader
Than the measures of man's mind,
And the heart of the Eternal
Is most wonderfully kind.
But we make His love too narrow
By false limits of our own;
And we magnify His strictness
With a zeal He will not own.
If our love were but more simple,
We should take Him at His word;
And our lives would be all sunshine
In the sweetness of our Lord.

F. W. FABER.

OFFICE OF "LIGHT,"
2, DUKE STREET,
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Light:

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

SATURDAY, JANUARY 24th, 1891.

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.

MR. W. CROOKES, F.R.S., AT THE INSTITUTION OF ELECTRICAL ENGINEERS.

It has become very much the fashion with a certain class of Spiritualists, especially on the Continent, to quote Mr. Crookes as in some way or other a final authority on matters occult. And the way in which it is constantly done is almost, if not quite, an indignity offered to that distinguished philosopher, for *what* he has done rarely appears in these references. Not very many years ago it was the custom of the Philistine to refer to Huxley and Tyndall as ultimate judges in some sort of court of appeal, without the slightest notion, as a rule, of what either of those scientific persons had accomplished, beyond making his name pretty well known. This system, the dragging in of a man's name whenever there is a chance, is one to be vigorously reprehended. And especially is it to be so reprehended in Mr. Crookes's case, in that he has never committed himself to the Spiritualist hypothesis, but has far greater claims on the admiration and esteem of Spiritualists than if he had.

Mr. Crookes's claims to this admiration rest mainly on two grounds—first, that, at the time when to show any interest in supernormal phenomena was almost as dangerous as to deny the doctrine of transubstantiation in the reign of Mary or to assert it in the reign of her sister, Mr. Crookes not only dared to carry out a series of elaborate and accurate experiments in connection with these phenomena, but, moreover, to publish their results. What that meant ten years ago, at a time when some half dozen men supposed themselves to be the sole proprietors and managers of the universe, and that what they did not know could not be science, can hardly be understood by those who glibly talk Hypnotism and Esoteric Buddhism at afternoon tea, and have no immediate fear of Hanwell or Holloway. Mr. Crookes being a true investigator did this, and though since that time the highest honours the Royal Society can confer on any man have been conferred on him, and though he has filled the office of President of the Chemical Society, he has not hesitated within the last few months to re-assert the results of his early investigations as to occult phenomena with all the weight of his enhanced scientific eminence, and to publish those results in the "Proceedings" of the Society for Psychical Research. It is to this courageous determination

to insist on fair play being accorded to occult research that Mr. Crookes's claim to the regard of Spiritualists is in the first place due.

But another reason for our esteem, and, perhaps, with some of us a higher one, is his strenuous opposition to that finality of scientific knowledge which has been almost identical with the particular phase of materialism now beginning to pass away. Whether it be before the Royal Society, at the British Association gatherings, or, as now, in the presence of such practical people as the Electrical Engineers, he attacks with unflagging energy anything approaching this finality in research.

The address delivered before the Institution of Electrical Engineers on January 15th was to a certain extent a *resumé* of the investigator's work as to the constitution of radiant matter brought up to date, as far as was consistent with the limited time at his disposal. That what we call matter is not the solid thing one used to suppose it to be, that that very effect of solidity is due to a motion so rapid as to be practically inconceivable, has long been understood, and Mr. Crookes quotes Maxwell on the point, "To a railway contractor driving a tunnel through a gravel hill the gravel may be viewed as a continuous substance. To a worm, wriggling through gravel, it makes all the difference whether the creature pushes against a piece of gravel or directs its course between the interstices. To the worm, therefore, gravel seems by no means homogeneous and continuous." But Mr. Crookes has gone beyond this, and, by the help of the Sprengel air-pump, has so rarefied air that its molecules have become practically discontinuous, in fact, he has produced a very nearly perfect vacuum, and has shown that the molecules of gases in these high vacua behave so differently from what they behaved, or were supposed to behave, under other conditions as practically to constitute a new form of *matter*.

It would be out of place in a non-scientific journal to go into the details of these brilliant, albeit patiently worked-out, experiments, but their importance to those who investigate the phenomena of Spiritualism cannot be over-rated. And the importance consists in this, that the accounts of all phenomena, the conclusions of all reasoning about those phenomena, nay, the very *speculations* as to the meaning of such phenomena have been made in terms dependent on a very outside and superficial way of appreciating the world about us.

The assertion that matter is a presentation of spirit is very likely true, but it would add very much to our appreciation of the proposition if we knew whether the *matter* referred to is *matter* as we know it by our ordinary senses, or matter as it is seen to be, as far as it has been so seen, in Mr. Crookes's vacuum tubes. We are certainly a good way from the epoch of the four elements—earth, air, fire, and water—but though now he may have some general appreciation that iron is an element, to the ordinary citizen it is still iron, a very hard *solid* substance. It requires a good deal of imagination to realise this *solid* iron as no more solid in reality than a heap of beads; still more is it difficult to realise it as being, if we could but see it so, a universe of iron molecules, whose distance apart would be enormous or small according to our power of visualising those distances. To realise this requires imagination of a somewhat trained and concentrated kind, and up to now that imagination has considered the molecules, near or far apart, still to be iron. But if Mr. Crookes's theory be correct, and he claims for it that it is "not a mere hypothesis," then this supposed ultimate molecule of iron is only a penultimate, perhaps an ante-penultimate; perhaps—but the vistas opened out are staggering to our restricted intelligence. For that it is iron and not gold, or carbon, or zinc, is because of the swing backwards and forwards in time of the original meta-elements from the positive to the negative or from the negative to the positive side of the neutral electrical line.

The very basis of this presentation of the universe which we call matter is in something which is not matter in the ordinary sense of the word. An electrical state is not matter, and yet that electrical state determines, in conjunction with time, which is not matter, whether a group of such atoms shall be copper or oxygen.

The boundaries between matter and non-matter are fast fading away, and the interpretations of phenomena must be made in the new language taught us by such investigators as Crookes and his like. It would be a curious irony of fate if the Spiritualist were at last to be found the sturdiest champion of materialism.

π.

DECEASE OF MR. C. BLACKBURN.

At his residence in Ladbrooke-grove, Notting Hill, London, an old Spiritualist has passed away. Mr. Blackburn was a generous friend to the cause of which he was a consistent supporter. In the days when the "Spiritualist," now defunct, represented the best thought on these subjects, he was its principal support. During many years Mr. Blackburn did what few Spiritualists do. He not only believed, but he translated his belief into acts. The Cook family formed part of his household, and were to the last kind and attentive to him. His death was due to a rapid development of cancer of the stomach. He passed away about 2.35 a.m. on the 15th inst. We regret his loss, and remember gratefully what he did. Mr. Blackburn was seventy-nine.

SUSTENTATION FUND.

The following contributions are thankfully acknowledged:—

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HONESTY never has to crowd anybody in order to get room to make a living.

LETTERS ON "LIGHT."

No. I.

An esteemed correspondent writes:—

HOW MUCH CAN WE BEAR TO LEARN?

During our Arctic winter, I have taken out the back numbers of "LIGHT" (1889-90), read, annotated, and enjoyed them. Old records are always profitable; they show the ground travelled over; precious thoughts are revived; perhaps some things appear in a different perspective from that presented as we tore off the cover, saying, "Here is the last number of 'LIGHT' just come!" I have been an Editor myself, and I admire the editing. It must be a very delicate task to manage the columns of "LIGHT"; to include the simple, touching personal records; to keep the arid controversialist from getting positively infuriated by total suppression, and yet to prevent this hot aridity from turning the green pastures and still waters of "LIGHT" into a Great Desert, "where the lion roars and the wangdoodle mourns for the loss of her first-born."

And I have been a teacher myself of various kinds of knowledge, both before 1883, when the Unseen began opening to me, and since. The Editor of "LIGHT" has to regard himself as a teacher of minds at such different points in growth that what helps one runs the chance of hindering another. I marvel at the naturalness and smoothness with which they appear side by side, willy-nilly, on the printed page.

Are we to delay the coach for unpunctual passengers whose clock is slow? Are we to keep the class at the level of the most backward pupils? Are we to talk down to the capacity of the stupidest person in the room?

On our way of meeting these ever-recurring questions will depend our success in life. Practical good sense and experience come to our aid.

But the problem seems somewhat different when it occurs in spiritual or mystica growth. For growth has to come as it will, gradual or sudden, partial or complete; one may not say it nay. And as to utterances, if we are challenged they may need to be plain; truth and honour dictate this; yet it may be more than some listener can bear, and the truth presented to unripe faculty may cause retardatio.

All this is mirrored in the ably-written columns of "LIGHT." There are clearly some readers who can hardly endure the penetrating strength of its words; no less clear is it there are others to whom this is only a weak dilution; they know better things; while some do not actually know, but are aware that knowledge, when it does come, will be none of the shades of opinion or systems now current and zealously advocated. The Editor throughout recognises this, and it is his own words (January 17th, 1891), on our present period of perplexity and of speculation carried to an unwholesome point, which prompt me to write now.

The Unseen, as I have found it, is not what it appears to anyone who records views in "LIGHT." On the Soul and the Body, the Origin of Evil, the course of Evolution, the descriptions of these formulated into World-Religions, I could say a word, which no one has said there, or, as to some points, anywhere else, so far as I know. Is this because the Editor has had just such material offered him, and thinks it unsuitable? Or is it because others who may have found the same things as I remain silent, their finger on humanity's pulse telling them the time has not yet come?—"Humanity" being, for the purposes of the case, the readers of "LIGHT."

A usual idea in all writings dealing with what is super-sensual runs thus: Do not trouble yourself about the ignorance of your fellows; when they are ready they will learn by the same process as you have done; content yourself with being good and helping them to be good according to their light. The fact that mystical thinkers (various countries and periods) thought thus, and were also embarrassed by persecution, makes one surmise that there may have been thousands who lived to discover the fullest truth about the Cosmos, and that there being no trace of this proves nothing, one way or the other. At any rate we are still searching for more than we find recorded either in book, architecture, or symbol writing.

Granting this, are the readers of "LIGHT" the proper people to come to with any new views? My object in studying its progress for the past three years was to answer

myself this question: and I think the answer is Yes. They are in earnest; they take a large amount of trouble; as is often the case, the most painstaking are devoid of faculty or intuition, while those who have them have not the fibre of persevering application; they get all the telegrams and just read them through; those who would frame them in diamonds and gold never get them. But these contrasts apart, the readers of "LIGHT" are in earnest and are searching.

NOTES FROM MY SPIRITUAL DIARY. I

BY MISS F. J. THEOBALD.

NO XII.

[Whilst we were having a séance with Mrs. Everitt, during which, I find from my "Spiritual Diary," we had three spirit voices join ours, in singing, "grandpapa spoke for the first time. Two messages were given by the direct spirit writing from Papa. Lights, scents, raps, tilts came, and spirit hands were felt." Then through my hand was written:—]

"Little spirits are here in vast numbers. I, Louisa, speak (i.e., write) through you dear Aunt Fanny, to give to each one our dear spirit love. The purest, the only true love. Let them cultivate this; that is, by endeavouring to overcome all little jealous and angry, and, above all, all selfish feelings. If they are selfish we cannot get near them, but rather do the evil spirits, who will try to teach them to deceive—first, by saying you need not mind that little fault, it is not much, as you are very little, and when you are grown up you can put it aside. But that is very wicked and very false, for whatever you yield to as little children will grow like a small seed into a great tree. The gardener always roots out the weeds, or they would grow and spoil the lovely flowers; so with you, a small fault, a wee failing, will become great.

"My dear little brothers and sisters (for I include Mrs. Everitt's little ones, too), do be very good. Do pray each day, 'Good Jesus, my tender Shepherd, keep Thy little lamb this day and save me from evil thoughts. Oh, hold me in Thy arms and bless me. Then I can in my turn do good to other poor little dears, who do not know about the good spirits around.

"Good-bye, my darlings. Later in the evening mama will write. "Your sister, LOUISA."

[On another occasion little Percy writes:—]

"Dearest Mamma,—It is I, Percy! I am so glad you think of me, your little Percy! We are all so often with you, and love you all so dearly. We want you all to live a very holy life.

"Louisa wishes to say a few words of love to the dear brothers, and little sister Nellie. . . . Will you all live very purely as far as you can? live purely in your thoughts as well as in your actions. Let all your schoolfellows take example by your conduct, and learn that it is far happier to be good and pure, which you may be if you pray to avoid all evil, all quarrels, all teasings, all evil speaking, all filthy imaginings—which bring about a low sphere. You are not to blame for *thinking* naughty things, as they will come into the mind; but you are *very much* to blame if you dwell upon them; if you do not directly turn away from them, and say, 'Cleanse Thou me from secret faults, oh God!' . . .

"Our power is not as great as our will, or we might in our weak love remove all sorrow from your path. It is well a Loving Father and a Wise One is over all. Over you in the body; over us out of the body. We all are frail and weak, and need prayerful lives." . . .

[After some further messages, given through one of the children, our dear friend T. T. L. wrote by X:—]

"All good things be yours now and evermore. Good things are not always pleasant things. Paradoxes are true. You will understand this, but the children will not.

"I have such a lot of little ones now who go out with me into the fields, and we talk of flowers and birds, and we find glorious little nooks, where we read books, but they are not printed. We sing with the birds, and we play with good children, and we often go up to see the bright world where the Father God dwells, and some day we shall all be there! Remember, the better you are when you die, the less you will have to learn when you live! Paradox that. But you will all understand it." . . .

[Again one day little Percy announced himself thus:—]

"Dearest Mamma,—I am Percy! I am so glad to come! I have been playing with little Tom all day, but he did not know it. He has not seen me lately; I wish he did. I give you all a dear love, and a dear loving kiss; and now Louisa says she is going to write, so good-night! I mean to sit upon papa's shoulders."

[Then Louisa:—]

"I want to send you a few words of love, before Aunt Fanny goes away. I want to say how glad we are to see your progress towards all good. I was with dear Teddy last week and did all I could to whisper words of loving help! Oh, we cannot say much besides love; we have not much wisdom for you, because we left earth so soon! I am often with dear brothers at school! Now, good-night!"

SPIRITUAL PHENOMENA IN ZWICKAU.

BY DR. CYRIAX.

(FROM *Neue Spiritualistische Blätter*.)

TRANSLATED BY "V."

I took a journey on Saturday, August 23rd last, to Zwickau, in Saxony, in order to see my old friends there again, and to keep up their interest in our movement; and was warmly welcomed by my old friend, Herr Frühauf, in whose pleasant home I spent some days, as a guest. Here on Saturday and Sunday evening we held two séances, which much interested me, on account of some of the incidents which took place.

The medium, Fräulein Helène, a niece of Herr Frühauf, took her seat in a little sleeping closet behind an improvised curtain, and we soon perceived, by a peculiar movement of the chair and by her deep breathing, that she had passed into the state of trance. After a few minutes the spirit Gabriel spoke to us through the medium, greeting me especially as a new friend, and remarked that it was customary not to bind the medium till she became entranced, as well as to release her from her bonds before she awoke, because it was very unpleasant for a young girl to allow herself to be bound. I, therefore, now proceeded to bandage her in the way usual with mediums; after which the ordinary manifestations with the musical box, which the spirits themselves wound up, the harmonica, guitar, &c., took place; but during the whole time our friend Gabriel kept up a conversation with us, as well as with the other spirits who were present; complied willingly with all the wishes we expressed, and gave directions to our other spirit friends how the manifestations should be carried out. These conversations between the spirits were most interesting, although we could only gather the import of what the others said or wished from the controlling spirit, Gabriel, who, however, frequently repeated what they had said.

As these conversations referred for the most part to the manifestations, the latter were accomplished with more or less rapidity. I will just remark here that the spirit friends, Gabriel, Olga, Süß, &c., are the same the reader has heard of in the "Account of Séances in Zwickau," which appeared in a former year in this journal.

One of the most interesting experiments was with the musical box, which was wound up by Olga and waved about in the cabinet. The time of the music was changed at my command so suddenly as to be almost incredible. Thus, I demanded—now ordinary time, now very fast, stop, go on again very quickly, stop, now very slow, and now very fast, &c.; and all these orders were obeyed instantly, without the slightest hesitation, which proved the presence of an unusual amount of power.

I hope that our friends will continue these séances regularly, so that the force may become better developed. All power must be exercised, not only to keep it up but to strengthen and increase it, and so I hope they will hold a séance at least once a week, and do so regularly on the same evening.

On Monday, August 25th, I drove to Mülsen St. Nicholas, where I had a hearty reception in the evening from all my old friends and acquaintances, and delivered an address before an audience so numerous that the large hall in the Mülsenthal Hotel was completely filled, some of the people

coming from long distances, even as far as from Glauchau and Meerane. The address was listened to with interest and pleasure by all, even by the officials who were present, and I hope I showed that our movement is calculated to promote the welfare of the State, as well as of society, and that no one need fear that we Spiritualists promulgate principles dangerous to the State. The magistrates are friendly disposed towards the Mülseuer Society, and put no obstacles in its way or in that of the mediums, and I am convinced that my address was calculated to remove any sort of prejudice or mistrust against Spiritualists.

I was unable to hold any sêances with the mediums there, for they were completely engrossed in scientific experiments, undertaken by some literary men with them. For about a fortnight representatives of the Societies for Psychical Research from Munich, Paris, and London had been staying at Zwickau, who came over in the evening to Mülseu to hold sêances with the two mediums, Emil Schrapf and Frau Thekla Heine, returning to Zwickau after they were over. These representatives were Dr. Von Schrenk-Nostling from Munich, who had been present at sêances with these mediums before; Professor Hericord from Paris, Dr. Pictet, with his wife, from Geneva, at present living in Berlin, and Mr. Myers, secretary to the Psychical Research Society of London. These gentlemen proceed with the utmost caution and exactness; they closely examined the house and the room in which the sêances took place, had a new curtain put up, and took every precaution against the possibility of any conscious interference on the part of the medium. They took notes of all that occurred, in which everything was registered in exact order and timed by the clock.

I have been very pleased to hear of these experimental sêances, for since, in spite of every precaution, the manifestations took place as usual, the gentlemen who were present at them could not but recognise them as indubitable facts. If indeed they attributed them to psychic force, that does not matter, I am quite satisfied that the manifestations have been closely examined on the scientific side, and acknowledged as facts; the rest will follow by itself. It is to be hoped that the experimenters will soon make the result of their inquiries public.

The visit of such well-known men of science to little Mülseu has naturally caused great excitement in the place, and at the same time has given the mediums a firmer standing, for everyone must own that scientific men would not expend so much time and money on the inquiry if the mediums were swindlers, as many persons still are inclined to believe.

LORD HOUGHTON.

(EXTRACTS FROM THE LIFE AND LETTERS OF RICHARD MONCKTON MILNES, LORD HOUGHTON.)

From letter to C. J. MacCarthy, March 6th, 1849.

I must tell you what happened about your letter and a somnambulist at Paris. I took it just as received, unopened, to her, and directly she took it she said: "*Je vois deux personnes, un monsieur et une dame.*" She described you both very well, and, after thinking some time, said you had been lately married. Then said, "MacCarthy would have a brilliant career," &c. But the detection of the two letter-writers, which I did not know myself, was curious.—Vol. I., 434.

The summer of 1850 witnessed the tragical death of Sir Robert Peel. Milnes notes in his Commonplace Book how, on the night before the day on which Peel met with his accident, the ex-Minister was in very low spirits, and how his depression was shared by his wife, though neither could account for the feeling. It was at her urgent request, and as a means for distracting his mind, that on the following morning he started on the fatal ride.—Vol. I., 443.

Thackeray was a frequent guest at Foyston, Milnes's mansion. After his death his host used to tell how, on his last visit, a mighty tree—the pride of the woods—was overthrown by a furious gale, and how, when Thackeray on the following morning saw the fallen monarch, he shook his head and murmured half to himself, "An omen! an omen!"—Vol. I., 427.

LETTERS TO THE EDITOR.

The Spirit Body Freeing itself from the Physical Body.

SIR,—In "LIGHT," January 17th, your correspondent, "M.E.G.," is good enough to refer me to "The Hidden Way across the Threshold," by Dr. J. C. Street. This book is not within my reach; and I should be greatly obliged if "M.E.G.," will tell me if the account given by Dr. Street purports to be (like that of A. J. Davis) a minute description of the actual process of birth of the spiritual body, as seen clairvoyantly. If it is, I shall value it much. This question should be cleared up.

As "M.E.G." writes from Locarno, in Switzerland, she may, perhaps, like to pay a visit to the village of Männedorf, where Professor Zeller continues the work of Dorothea Trüdel, in bringing about, as I am told, cures of insanity, epilepsy, &c., by earnest prayer. I have read in "Modern Miracles," by Leila Thomson, a short description of the work carried on by Professor Zeller; and it would be a good thing if we could have the testimony of an acute observer and reasoner such as your correspondent has shown herself to be.

Abbotsbury, Dorchester.

J. HAWKINS SIMPSON.

Blood Sacrifices amongst the Egyptians.

SIR,—Kindly permit me to notice Mr. Newton Crossland's rejoinder to my last letter. The "Kitto" I consulted is in our Free Library (Edition 1865), by Dr. Alexander, in which, as I stated, there is no reference to the ancient Egyptian sacrifices of blood. It is possible Mr. Crossland may have an earlier or later edition from which he has quoted. But as to the value of such "authority" the trenchant remarks of "I. O." in your issue of to-day show its worthlessness. I again say, there is no proof either from known MSS. or sculpture that the rites and ceremonials of the ancient religions were degraded by the revolting "sacrifices of blood" in the sense that Mr. Crossland uses to bolster up his theological argument.

Manchester, January 17th, 1891.

WILLIAM OXLEY.

SIR,—I have not often troubled you, although tempted now and again to enter a protest against the taking of Egypt's name in vain, or against making her bear false witness on such subjects as Re-incarnation and the Transmigration of Souls. But I have refrained, having my own work to do in my own way. Moreover, the only ground on which one could get a foothold for discussion would be the original or primary data, the ascertainable matter-of-fact. And it is solely in the interest of matter-of-fact that I trouble you with the present communication.

Mr. Oxley and those who follow him are entirely wrong in their assumption and assertions that the Egyptians did not offer blood sacrifices. This is a matter of ascertainable fact.

The Ritual of the Egyptian Religion is like a Supreme Court beyond which there is no appeal. The 144th chapter of this profound and sublime work, which contains the oldest written pages in the world, furnishes the Rubrical directions for celebrating the Rites of the "Feast of Lights," or, more exactly, for illuminating the earth by evocation of the Divine influence, which was represented as being the descent of Ra, the Holy Spirit of the Egyptian religion.

Amongst other instructions given it is directed that the sacrificial offerings are to be made in each of the Seven Gates of the Seven Halls of the House of Osiris. Amongst the offerings commanded is the sacrifice of Red Cows; the Red Heifer of the Hebrew rite. (Num. xix. 2.) And in making the offering either the value or the quantity of 100 vases of blood from the heart is demanded (line 28). The object of this bloody sacrifice is said to be the "giving of life" to the spirits of the dead—which goes to the foundation of blood sacrifice as a religious rite. For, no matter whether the blood offered was that of animals or human beings—the human coming first in point of time and status—or whether the blood was offered to propitiate the Dark Powers of external nature, or the Manes, or the Gods of Primitive Spiritualism, always and everywhere the blood was offered because the blood was the life. Hence, as the "Ritual" explains, it was offered to give life to the "dead," and not as a sacrificial atonement for sin—that phase of sacrifice coming later as a perversion of the earlier practice.

In a following chapter (149, line 41) the person who has executed the prescribed sacrifices says: "*I have made the*"

blood-offerings " as commanded. Here then is a reply not only to the writers in "LIGHT," but also to Professor Robertson Smith who confidently asserts in his "Religion of the Semites" that the Egyptians did *not* sacrifice the cow—by way of showing or suggesting that the Israelites could not have derived the custom from the Egyptians! As may be gathered from the quotation, the blood offered for the purpose of giving life had no relation to substitutionary sacrifice; nor was it an offering for sin—an institution peculiarly Semitic.

The Egyptians also offered human beings as a sacrifice during monumental times. But this was not as a sacrifice of the innocent made to suffer on behalf of the guilty. On the contrary those who were sacrificed were the condemned criminals, just as it was in the Druidic religion.

One of the greatest festivals referred to in the "Ritual" is called the ploughing of the earth (Khebsa) and fertilising it with the blood of the wicked who were vengefully slain, in common with the pig of Sut-Typhon, on account of their enmity against the Good Being (chapter 18, lines 21-23) and not as the victims of any vicarious atonement.

The subject of blood-sacrifice is one of several that I am attempting to treat fundamentally for the first time in the work on which I am at present engaged, after having collected and compared the primary data as a foothold on the ground of ascertained and verifiable fact. Wherever and whenever we have such data and can occupy such assured ground discussion may be made profitable. But I for one have ceased to care for or to join in any discussion that is merely *en l'air*.

In conclusion I might say that for those who have not mastered the Egyptian Hieroglyphics, but who can read French, the best translation available at present is by M. Paul Pierret under the title of "Le Livre des Morts des Anciens Egyptiens." Paris: Leroux. Price ten francs.

Rusta, Dulwich Rise, S.E.

GERALD MASSEY.

A Coincidence.

SIR,—There is a letter, in your number for October 11th, from Mr. Charles Williams, the medium, where he tells of a myrtle tree being taken from his garden and brought into a room with closed doors and windows, and placed upon a table with the earth adhering to the roots. The above occurred on the occasion of a gentleman, a horticulturist, and nephew of Mr. Rossiter, of Torquay, sitting alone with Mr. and Mrs. Charles Williams, in partial darkness. It seems needless almost to add that this gentleman took the cherished plant home with him, probably to the more genial atmosphere of Devonshire, as the trophy of an extraordinary event.

I will now recount an incidence of former days, which will render the above a coincidence. It is now about eighteen years ago that, calling one morning at the house of my late much valued friend, Mr. Broderick, of Ryde, he said to me, "I am expecting Dr. Purdon here this morning with Messrs. Herne and Williams, the two young mediums; we are going to try to get a spirit photograph; if you will stay, I will ask Dr. Purdon to allow you to be at the meeting." Dr. Purdon is a man of much talent and scientific research, and was, at that time, head of the military hospital at Sandown, Isle of Wight. The son of Mr. Broderick, now a well-known photographer throughout the island, was then but a lad; yet, already, through the tutelage of his father, well versed in photographic manipulation, he was to be the operator.

We sat, of course, in broad daylight, in a well-lighted large room, at the top of Mr. Broderick's house, at a narrow table placed in front of a neutral-tinted canvas, stretched at the end of the room opposite the door, Dr. Purdon and Mr. Williams facing the door, and Mr. Broderick, Mr. Herne, and myself sitting in face of the canvas. I sat opposite Mr. Williams. The attempt, however, to obtain transcendental forms in photograph was a failure; but, during the meeting, with closed doors and windows, in bright daylight, there suddenly came upon Mr. Williams's lap a flower-pot of good size, with a plant in it. No one saw it coming, but there it was, and certainly Mr. Williams could not have brought it into the room unobserved, any more than he could have kept it there unobserved for twenty minutes or so. The plant had been on the landing, and we all passed it as we went upstairs. I must again remind the reader that this phenomenon occurred in broad daylight. I write this by full permission

of Mr. Frederick Broderick, who was present with his photographic apparatus at the time. And my friend, Miss Zena Broderick, his sister, begs to add that she remembers all about it, though, of course, she was not present, she was but a little girl at the time, but it was an event that would not be likely to be forgotten in any household by old or young.

There is so much evidence for the passing of matter through matter by transcendental means, that I personally have full belief in it. Professor Crookes, F.R.S., tells us of a hand-bell, in his house, having been brought from one room to another, both with closed doors. Still while there are chimneys in rooms, we can scarcely have proof of matter of small dimensions passing through the doors or windows, or through brick walls. I know of a case of a hat and stick being brought from one room to another with closed doors, without the inconvenience to the bearer of finding soot upon his hands or face on his walk home. The study of Spiritualism by competent persons, chiefly by reading the many powerful and interesting works written on the subject, although not without its dangers, has done much, I think, in these sceptical days, to prove the survival of the soul, and consequently to help fill our churches.

WILLIAM R. TOMLINSON.

A Coincidence, or What?

SIR,—The following "true story" may possibly be interesting to some of your readers who are studying the question of spiritual coincidences, but whether it deserves to be put in that category or not, I leave others to decide. The experience I am about to relate is my own. I once dreamt that I was visiting a friend of mine (a lady) at the house of another friend (a gentleman) and that my lady friend took me over the house, and showed me some jewellery which had belonged to the gentleman's wife, who had died not quite a year previously. The house was built in rather an unusual style, one peculiarity being a blue door with painted glass windows at the sides, such as I had never seen in any house I had ever visited (in my waking hours)! A few days after the occurrence of my dream I received a letter from my friend announcing her engagement to this gentleman, whose house I had been dreaming about. In due course they were married, and a few months later I went on a visit to my friend in her new home, and what was my surprise to find the house a *fac-simile* of the one I had "seen" in my dream, including the peculiar ecclesiastical style of front door with the painted glass windows.

My friend also showed me some of the jewellery of her husband's former wife, which had now become hers. Naturally I shrank from mentioning the circumstances of my dream to this friend or her husband, but I related it to one or two of my own relatives, to whom, indeed, I had spoken of it at the time of dreaming, the dream being such a remarkably vivid one.

It all took place now many years ago, but I think may not prove on that account the less interesting as a "coincidence," if such it be.

K. T.

Elijah.

SIR,—Before the correspondence about Elijah is closed it seems worth while to draw attention to the mystery surrounding him, which might, indeed, show that he is "more than a prophet," as was said of John.

1. A striking parallel might be drawn between Elijah and the Sun; the "captains of fifties" representing with their followers the degrees through which the "greater light" passes, and the third band of fifty being spared, because the Sun was then declining towards the west. His command over fire, his ascension, and the positive and even awe-inspiring nature assumed by Elijah, point out this likeness to the Sun as it appears in Eastern lands, a fierce and burning luminary.

2. The Jews appear to have entertained some idea that Elijah was "more than a prophet." In a modern Jewish Prayer-book I find the following words: "May Elijah the prophet, Elijah the Tishbite, Elijah the Gileadite, come to us speedily with Messiah, the Son of David." (So on throughout a string of adjurations too long to quote.) "O Tishbite, deliver us from the mouth of devouring lions," &c. There is an allusion to "Elihu" at p. 255 of the "Kabbalah Unveiled."

By Gematria remarkable results are obtained with regard to Elijah. The number of his name is fundamentally the

same as that of John, namely, seven. This number occurring in the case of the two witnesses whose bodies lie "in the street of the great city which spiritually is called Sodom and Egypt" (these names, calculated in a certain way and added together, give the number seven) again reminds us of Elijah. I see no reason why the prophet if he ever existed, should not have been himself overshadowed by an angel, for the same number is found in "the Cherubim" with the flaming sword at the east of the Garden of Eden; taking into consideration the scene at the Transfiguration, I am confirmed in my opinion.

LEO.

What do Phenomena Mean?

SIR,—As a very old student of Spiritualism, and its phenomena, as well as its literature, and, withal, a reader of "LIGHT" from its commencement, I wish to express my appreciation of your extremely pertinent remark in your "Notes by the Way" in "LIGHT" of January 17th, where you ask, "Suppose a living and animated apparition of a friend is shown to you under conditions of which you know little or nothing, what real and substantial proof have you that it is 'himself'?" Now, such proof has always appeared to me the *crux* of the Spiritualistic theory, and I am compelled to say that, among the thousands of narratives of such phenomena which have come under my notice, in both English and foreign records (not excepting even the valuable and lucid "Spirit Identity," by "M.A. (Oxon.)," which I have not only read and re-read, but carefully criticised and digested), I have never found any real evidence proving logically and rationally the fact of the "real presence" of a deceased human being in the apparitions of the séance-room. The possibility of the "externalisation" of mental images by some unknown process and the production of their pseudo-objectivity (to such an extent that critical observers have been unable to distinguish any difference between such images and a living, breathing, vital, human being—with a material, i.e., physical organisation), is indeed a problem of vast profundity, but proof of identity must consist in something more than a mere statement of events in the earth-life of the deceased person alleged to be present. Nay, physical verisimilitude to a dead person would not be the slightest proof, in face of (as you say) "what is known from recent evidence," and I would add from recent research also. And here I would digress for a moment to protest against hair-splitting discussions as to the "terms" which a correspondent may judge most suitable to express his meaning (e.g., "counterfeit presentment"). There seems to me but wasted time in arguing what Shakespeare meant by the term, or asserting that the writer borrowed it from that poet, or giving the various places where it occurs in his works, &c., &c. Plain facts and working scientific theories are wanted (even if but hypotheses). "Presentment" must primarily mean something "presented," and "counterfeit" a "simulacrum" of something of which it (the counterfeit) is a resemblance, but not the "thing in itself."

I am sorry to find in "LIGHT" so much "assumption" and acquiescence in "things as they seem," rather than discussion of what they are. If the fact that dead men can revisit and "traverse" the mundane plane as they could when alive is not "proven to the hilt," to satisfy logical thinkers, then I say the faith of Spiritualists is vain, and to argue on an assumption and indulge in columns of emotional verbiage and barren platitudes thereon is alike useless and absurd.

Therefore let us have (as you ask) some clear definition of what is evidence sufficient to adequately prove to a trained mind that the figures of the séance-room (though having all the attributes of living organism to the senses of beholders and a knowledge of the events and surroundings of the earth-life of the men and women they claim to be) are those individuals in reality.

In order to prevent any waste of time in correspondence possibly arising from this letter (if you kindly insert it), I would say I put out of court entirely all the "frauds" of the séance-room, with most of which I am acquainted. Those who, for want of knowledge, believe that all the phenomena of materialisation are frauds, can have no interest in my letter, or, indeed, in your journal.

20, Pimlico-road.

H. VENMAN.

THE grand end of human life is to cultivate an intercourse with that Being to whom we owe life and all its enjoyments.

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.]

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—Ourspeaker did not arrive on Sunday, so Mr. Davies read a paper on "The Christ," which was listened to with great attention.—GEO. E. GUNN, Hon. Sec.

WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—Some very good clairvoyance was given on Sunday last by Mr. Veitch. Next Sunday, at 11.15 a.m., "The Value of Discussion." At 7 p.m., Buddhist sermon. Monday, at 8.15 p.m., open discussion.—J. VEITCH, Hon. Sec.

CLAPHAM JUNCTION, 16, QUEEN'S PARADE.—Mrs. Spring and her controls were very successful at our meetings on Sunday last, and gave great satisfaction; also good normal clairvoyance by Mr. D. Wyndoe, who will give an address and clairvoyance next Sunday, at 7.0.—UTBER W. GODDARD.

257, CORNWALL-ROAD, LADBROKE GROVE-ROAD, NOTTING HILL (two minutes' walk from station).—A series of meetings will be held on Wednesday afternoons at three o'clock, commencing next Wednesday, when the subject of conversation and discussion will be "In Darkest England and the Way Out," from a Spiritualist point of view.—J. M. DALE.

HULL.—The recent venture by a lady to again raise the fallen banner has so far (notwithstanding disappointment, apathy, and opposition) proved a success. The meetings are held in Seddon's Rooms, Charles-street, on Sunday and Thursday evenings, and a cordial invitation is given to all visitors to Hull and neighbourhood to join with these gatherings and render what sympathy and help they may be able.—BEVAN HARRIS, Newcastle-on-Tyne.

CARDIFF.—On Sunday evening last, at the Psychological Hall, Queen-street Arcade, Mr. R. C. Daly dealt exhaustively with the subject of "Sin and Punishment." The attendance was very good. Next Sunday Mr. Victor Wyldes will deliver addresses morning and evening, and on Monday evening he will deal with the recent correspondence and comments upon Spiritualism in the *South Wales Echo*, and invite discussion. Lyceum session every Sunday at 2.45 p.m., and service at 6.30 p.m.—R. P.

MARYLEBONE, 24, HARCOURT-STREET.—An interesting discourse was given on Sunday by Mr. Drake on the angel-song, "Peace on Earth and Goodwill Towards Men." Reference was made to General Booth's scheme, which, the speaker contended, did not go to the root of the evil. Discussion was invited, the speaker replying to several questions from the audience. Sunday next, at 11 a.m., Mr. Vango; at 3 p.m., Lyceum; at 7 p.m., Mrs. Spring, "Clairvoyance." Monday, at 8 p.m., social. Thursday, at 7.45 p.m., Mrs. Spring. Saturday, at 7.45 p.m., Mrs. Spring.—C. WHITE, Hon. Sec.

SOUTH LONDON SPIRITUALISTS' SOCIETY, CHEPSTOW HALL, 1, HIGH-STREET, PECKHAM.—On Sunday next we hold our fifth anniversary services at 11.15 a.m. and 6.30 p.m., when a large number of prominent Spiritualists and mediums have promised to attend, and we trust to have a full audience. A hearty welcome will be given to all Spiritualists. On Sunday last Mr. Hopcroft filled our rostrum, and at the members' séance we had convincing evidences of the reality of spirit communion. In future the healing work will be carried on on Sunday mornings instead of Friday evenings as hitherto.—W. E. LONG, Hon. Sec., 36, Kemerton-road, S.E.

14, ORCHARD-ROAD, SHEPHERD'S BUSH.—On Sunday last Mr. Mason read a paper upon the contradictions contained in the Bible. Mr. Astbury also spoke upon the old Book and its relations to Spiritualism. Mr. Norton gave clairvoyant descriptions which were all recognised. Our Lyceum children's tea party took place on Monday last at Stephenson Hall, Hammersmith, when about forty sat down to an excellent tea, ably arranged by Mrs. Cusdin and Mrs. Mason, after which the children gave their solos, recitations, the musical calisthenics, &c., much to the surprise of the visitors. We wish to express our deep sense of gratitude to the ladies and gentlemen who gave us their valuable aid in the concert which followed, namely, Madame Fancon, Miss Morgan, Mrs. Austin, Mr. Chance, Mr. May, Mr. Francis, Mr. Brooks, and many others, whose services were much appreciated by all present. Sunday morning next Spiritual service; at 3 p.m., Lyceum; at 7 p.m., Mr. H. Darby. Tuesdays and Saturdays, at 8 p.m., séance, Mrs. Mason; Thursdays, at 8 p.m., developing circle.—J. H. B., Sec.

TO CORRESPONDENTS.

E. M.—We think not. Elias and Elijah begin to pall, and your other letter is controversial and not of general interest.

R.—We cannot introduce you to a private circle. If you think the matter over you will see that a circle carefully constructed must be guarded from the introduction of what might be an alien element.

THE WITCH.

AN INSPIRATIONAL POEM.

"Thou shalt not suffer a witch to live."—*Exod. xxi. 18.*

"A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death."—*Levit. xv. 27.*

"Witchcraft is an art serving for the working of wonders by the assistance of the devil, so far as God will permit.

. . . It were a thousand times better for the land if all witches, but specially the *blessing witch*, might suffer death. Men doe commonly hate and spit at the *damnifying sorcerer* as unworthie to live among them. . . . Death, therefore, is the just and deserved portion of the *good witch*."—*Perkins, by Pickering, Camb. 1610.*

"It is, in truth, a cozening art, wherein the name of God is abused, prophaned, and blasphemed, and his power attributed to a vile creature."—*Reginald Scot, Discovery of Witchcraft*

"It is an art in which, by the power of the contract entered into with the devil, some wonders are wrought which pass the common understanding of men."—*Delrio, Disquisit, Magicæ.*

"Some say the devil was the first witch when he plaid the imposter with our first parents, possessing the serpent (as his impe) to their delusion (Gen. iii.); and it is whispered that our grandame Eve was a little guilty of such kind of society."—*Gaule, Select Cases of Conscience Touching Witches and Witchcrafts, 1646.*

"The female sex is frailer than man is, so it is easier to be entrapped in these grosse snares of the divell, as was over well proved to be true by the serpent's deceiving of Eve at the beginning, which makes him homelier with that sexe sensine."—*King James, Daemonologia.*

"There was not a man then in England (fifteenth century) who entertained the least doubt of the reality of sorcery, necromancy, and other diabolical arts."—*Henry, History of Great Britain.*

"Inchanters and charmers—they, which by using of certaine conceited words, characters, circles, amulets, and such-like vaine and wicked trumpery (by God's permission), doe worke great marvailes."—*Mason, Anatomie of Sorcerie, 1612.*

"The witch dealeth rather by a friendly and voluntarie conference or agreement between him or her and the divell or familiar, to have his or her turn served, in lieu or stead of blood or other gift offered unto him, especially of his or her soule."—*Minshew's Dictionary.*

"Read these exorcismes advisedly, and you may be sure to conjure them without crossings: but if any man long for a familiar for false dice, or spirit to tell fortunes, or charme to heale disease, this only book can best fit him."—*Lodge, Devils Incarnate of this Age, 1596.*

"I do not deny but there may be both possessions, and obsessions, and witchcraft, &c. . . . But such examples being verie rare nowadayes, I would, in the feare of God, advise men to be very circumspect in pronouncing of a possession."—*Dr. Jorden, Suffocation of the Mother, 1603 (Dedication).*

"To speak strange languages that the person had never learned; . . . to know and foretel secret things; to perform things that exceed the person's strength; to say or do things that the person would not or durst not say, if he were not externally moved to it; were the antient marks and criterions of possessions."—*Calmet, in Baily's Dictionary.*

"Who calls?" when darkness wrapped the world, I cried,
And whispering voices breathed my name;
Whereat one spake who would not be denied:

"Thou knowest." "Art thou she, the starry-eyed?"
I asked. The sweet voice said: "The same."

"At this unseasoned hour why comest thou,
And what strange presence broods upon
The neighbouring air?" "I bring thee one whose brow
The hand of persecution seared, but how
Herself shall tell." "Let her say on."

"I come from far-off spheres of life remote,"

The unseen presence thus began,
In tones whose melody might shame the note
That burst from every tuneful shepherd's throat,
In sylvan groves to fabled Pan.

"That sacred gift was mine in years forgot,
The veil of time to penetrate;
To read as in an open book the lot
Of him who trembling at my footstool sought
To know the stern decrees of fate.

"But fear and malice in the ages dark
Uprose in all their stubborn might,
To smother and destroy the holy spark
An all-wise Father's love bestowed to mark
His children's pathway in the night.

"By fire and flood before their wrath we fell,
By fagot and by sword they drave
Uncounted scores, of whom no records tell
Aught else that showed unseemly or unwell,
Down, down to an untimely grave.

"About my feet their crackling fires they lit,
They bound mine arms with leathern thongs;
Upon my face in venom'd glee they spit,
And mocked and jibed me with a fouler wit
Than e'er disgraced a drunkard's songs.

"I cursed the tongue of that vain babbler which
Bade men to slay their fellows first,
That said, Thou shalt not suffer any witch
To live; I cursed him in my loudest pitch,
And dying shrieked, Accursed! accursed!

"Loud roared the seething flames my body fed,
And louder seemed the mad uproar
That burst from fiendish lips (oh, horror!), led
By one who waved above his cowed head
A crucifix!—I knew no more.

"I haunted earth for many a long decade,
My desperate butchers to ensnare;
I led them on to evil deeds, I made
Them murder whom and whensoever I bade,
And left them in the headsman's care.

"But I have risen now beyond the reach
Of earthly rancour and of hate,
The lessons I have learned I fain would teach
To them who sit in darkness yet, that each
May shun hereby my first estate.

"To thee to-day the world can do no more
Than treachery and fraud impute;
The faith for which I gave my life shall soar
To loftier heights than e'er it reached before,
No longer scoff and persecute.

"In every land and nation spread abroad,
From sun-kissed East to purpling West,
Wherever freemen rule or despots nod,
The truths that lead the soul to nature's God,
And men shall rise and call thee blest."

Chicago, U.S.A.

ST. GEORGE BEST.

"HIS OFFSPRING."

"As certain of your own poets have said, For we are also His offspring."—*Acts xvii. 28.*

I scarcely take my eyes away
From yonder little child at play:
"Just like his father!" people say.

I wonder if e'en here we may,
Like yonder little child at play,
Grow like our Father every day!

Eternal Love, have perfect sway
Within our hearts, and find a way
To make us liker Thee, we pray.

The pure in heart have learn'd the way.
Give us pure hearts that we, too, may
Reflect Thy face from day to day.

So when we all go home for aye,
The Father's likeness in us may
Grow brighter till the perfect day.

A. C., in "Great Thoughts."

"I HAVE seen enough of the misery, both public and private, that war produces, to make me detest it. I have not myself escaped without deep wounds, and the end and aim of all my policy would be to keep the world at peace. I would almost go the length of the opinion expressed by Cicero, that the most disadvantageous peace is to be preferred to the most successful and glorious war."—*EARL GREY.*
(Correspondence of Princess Tüvin and Earl Grey.)