

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 the Editor.

"The Photographic News" of July 1st contains a leader on "Ghosts." It is interesting as showing that a writer should not meddle with that which he does not understand. He obviously does not comprehend ghosts, though he no doubt thinks that he knows all about Photography. But he does not. We may quote an admission: "We know well enough that an invisible being can leave his record on the photographic plate." Then why not a ghost, which is sufficiently invisible to the majority of the human race? As a matter of fact, there is abundant evidence that these things, invisible to our normal eyesight, are able to leave their reflection on the photographic plate. A long time ago—how time, or what we call by that name, vanishes—I wrote in "Human Nature" some papers in which I dealt amongst other things with this question. It may be worth while, as the magazine is not accessible, to reproduce what I then said.

This is what I wish to quote. Memory is not to be trusted after nearly twenty years. But if the editor of the "Photographic News" will tell me how a man could cheat me with the precautions that I took, and will do it himself, it will be to me a new revelation. Till he can tell me that, I shall continue to believe that I took more precautions in my action than he has done in his writing. The passage I wish to quote is long, but it is now so old—and was freshly written at the time—that it must be new to most of my present readers. At any rate, new or old, it is a record, written at the time, of a fact on which the criticism of the paper on which I comment is absurd. One must know more than photography in order to fathom the mysteries of the Universe.

I am quoting from "Human Nature," of September, 1874, and I reproduce what I then wrote. I think it will dispose of his theories, because they are not facts, and I wish to show what *are* facts:—

It has always seemed to me that a rich mine of investigation remained unworked so long as this question of spirit photographs was not thoroughly probed. In the midst of much that, to an inexperienced person, is uncertain and shifting (not to say shifty), here is something which is, to some extent, scientific. The observer who enters on an inquiry into the phenomena called Spiritual, is met with many obstacles which seem to him needlessly vexatious. Mysterious "conditions" are perpetually cropping up in bewildering quantities. The phenomena of to-day, so clear, so satisfactory in their nature, are vainly sought for on the morrow. They cannot be repeated with certainty, for the "conditions" are not the same. Either the atmosphere is overcharged with electricity, or befogged with mist or rain, or the physical conditions of medium and circle have varied, or a cloud of anxiety or

trouble hangs over the mind of some sitter, and hinders the evolution of phenomena, or some one of the endless catalogue of accidents prevents the observer from commanding an exact repetition of what has previously occurred. Or, even if success crown his efforts, some good-natured friend suggests to him that he was under hallucination. "Pooh! my good sir, your senses deceived you. Spirits! nonsense! you can't show *me* any spirits, I'll undertake to say." Most assuredly not, while in a frame of mind such as that. There is no power to call them. Nor can we say with certainty on any given occasion why they do not answer to the call.

But it would seem that Spirit Photography supplies just the missing link here. At any rate, the camera has no imagination, cannot conjure up a ghost for itself, is under no hallucination or delusion, and faithfully registers on the sensitised plate what is presented before it. Here is the permanent record—the means whereby our friend may have a spirit shown to him. Eureka! If a ghost appears on the plate standing by my side where no form was visible to the eye of sense, then it follows that the existence of an incorporeal and impalpable entity is demonstrably established. Spirits or ghosts can exist, do exist, are proven to exist, by the simple process of leaving their likenesses on the photographic plate. It all seems very simple.

Alas! for the vanity of human hopes. No subject connected with Spiritualism has caused more controversy, and introduced elements more discordant than this. The presence of a ghostly form is so far from being considered good evidence of the spirit's presence and existence, that some folk seem to think, or to act as if they thought, that it had by its presence imparted an additional element of suspicion. The ghost is fraudulently produced; the photographer is a cheat; the photograph is a sham; and the whole process is reducible to action between a knave and a fool, in which the sitter is *not* the knave. The arguments by which this conclusion is sustained must be permitted to have their full weight, even at the risk of invalidating the evidence from photography altogether. In the search after truth, no argument must remain unchallenged. And for my own part, I say frankly that there is much in what is advanced by sceptics on this head which goes far to justify their scepticism with regard to special photographs; but not, as I hope to show, to lead us to mistrust Spirit Photography altogether.

It is abundantly certain that spirit photographs can be, and have been, fraudulently produced. I am no scientific expert, and cannot pretend to explain at large all methods by which ghost pictures can be made: but some of the means which may be used to deceive are these. With the connivance of the sitter the matter is simple enough. A dummy and a white sheet will satisfy all conditions. This may be put aside, however, as not within the possible means of deceiving an investigator. But is it possible to dupe an honest investigator who presents himself for his portrait as he would at an ordinary studio? Nothing is more simple. The photographer has provided himself with a number of plates, each with its ghost upon it, the said ghost having been photographed from a dummy beforehand. One of these plates, which would present no particular appearance to the uninitiated eye, he selects, and forthwith takes your photograph in the usual manner. When the plate is developed the ghost will come out, and there is your spirit photograph. Had you been suspicious, and taken the precaution of examining the plate and breathing on it, you would have seen the shadowy spectro waiting for you before your portrait was taken; or had you requested the photographer, *after the*

plate was in the slide, to take it out again and turn it upside down, you would have produced a startling manifestation. The ghost that should have been brooding over you would have come out standing on its head!

But suppose our investigator brings his own plate, or satisfies himself that there is nothing on the one selected. Is he not safe then? By no means. The mysteries of the dark room have yet to be probed. He must follow his plate throughout, or he has no sort of guarantee that his ghost is genuine. A tiny beam of light may flash in a few seconds a spurious ghost on his plate, and his picture is worthless. He must see the plate cleaned, sensitised, put into the slide, developed, before he can say that no trick has been played. He will make certainty doubly sure if he will also examine the slide, and turn out the camera, so as to be certain that nothing is concealed there.

At any rate, then, our investigator, who has so ransacked the studio and followed the operator with patient care throughout, may be assured that any results obtained are genuine. Unfortunately not. There are other dodges still. A story which, if not true, at any rate, *might be*, will serve to illustrate what I mean. A young lady, with considerable pretensions to beauty, presented herself at a studio for the purpose of obtaining a portrait of herself. She was rather particular in the pose, and wanted a full face. The photographer made his preparations, and in due course of time retired to the dark room. When he reappeared, he seemed surprised, said that something had gone wrong, and that he would take another plate. Again, the process, so far as development, was successful. But this time a noise within the dark room indicated that something had gone wrong again. The photographer was objurgating his assistant, and the assistant was defending himself. Again the photographer appeared, and his face bore evident traces of annoyance and bewilderment. "I can't make it out at all. We must try again. Very sorry to trouble you." The young lady innocently asked what was the matter, but could get no satisfactory reply. So another plate was exposed, and the photographer once more essayed to develop it. No sooner had he done so than he rushed into the studio, with eyes rolling in horror, his hair dishevelled, and every symptom of alarm depicted on his countenance. "It's the devil!" he shouted, "it's the devil! Three times have I taken your portrait, and three times has *that* come on your face! See!" He dashed the plates on the table, and there, sure enough, on the fair brow of the sitter was a *skeleton head and cross bones* in deep black. And there it would have continued to be if a dozen other pictures had been taken, for the pretty hoaxer had painted the sepulchral emblem there with an invisible fluid before coming to the studio. This colourless fluid (sulphate of quinine) possesses the remarkable property of causing a black image on the photographic plate, so that if, for instance, two bottles are photographed, the one containing water and the other quinine, the former will appear to contain a colourless fluid, while the latter looks like ink. This experiment was first demonstrated by Dr. Gladstone (Professor of Chemistry at the Royal Institution) at a meeting of the British Association.

It is easy to see what part this fluid may play in Spirit Photography. Nothing is required but to take a plain background, and paint on it a good bold ghost, with all "properties" to fancy, and the plate will reveal to the astonished sitter a perfect spirit photograph. Nay, one background may contain half-a-dozen ghosts side by side, and the slightest shifting of the camera will bring them into its field one after the other. The simple precaution against this trick is to change or pull down the background, lest it be prepared; or simply to remove the camera so as to throw the background out of focus. If the background has been prepared, the camera will have been so placed as to have the invisible ghost in focus. A movement of it forward or backward will defeat that plan at once.

Our investigator, then, has been piloted through all difficulties, and may at last place some reasonable confidence in the reality of the results obtained. Not exactly. He must be sure that no apparatus is concealed which, from a point without the studio—above it, if it be on the topmost story of a house, or through a side window—may flash a sham upon his plate. Of this he may make himself sure by very simple inspection. And if after that search—after turning out the camera and changing its position, altering the background, inspecting the plate throughout, and follow-

ing its development step by step, emptying the bath in search of a lurking trick there, and marking the plate to prevent its being changed—if after all this he gets a spirit photograph, then I think he *may* rest content that he is not victimised by a fraud. If fraud be possible under such circumstances, I shall be very grateful to anyone who will show me the *modus operandi*. I can but say that I know no means by which it could be done; and I have detailed to several photographers the precautions I have taken, and have asked them whether under such conditions they could manufacture me a sham ghost, but invariably they have shrunk from attempting it. However little confidence they may have in Messrs. Hudson, Mumler, Parkes, Buguet, and the rest, they have still less in themselves.

But the crowning test, beyond which none can get, is the identification on the plate of the features of a departed friend. If our investigator present himself without previous notice at the studio of a photographer, to whom he is personally unknown, and there and then secures a picture, plain and unmistakable, of a face well-known to him in the flesh before death removed it from him, then he has a piece of evidence for Spiritualism and Spirit Photography which no argument can assail. And if his own recognition is backed up by that of other friends who knew the face of the departed one, then both for himself and for the world the chain of evidence is irrefragable. Anyone who would refuse to accept such proof, would refuse to believe in any evidence. There are such minds, and they may well be left alone. It is not from them that any candid investigation is to be expected, and it is to be regretted that so much time and trouble is wasted upon them.

CAUSE OF THE PHENOMENAL GROWTH OF SPIRITUALISM.

By HENRY KIDDLE.

FROM THE "PROGRESSIVE THINKER."

If the question is asked why Spiritualism has acquired in forty years what theology and philosophy have failed to acquire in centuries of time, I will answer that Spiritualism proves its mission to the understanding of man by ocular and auricular demonstration; that the immortality of the soul is demonstrated through various phenomena, when the supposed dead are enabled to communicate through their mortal friends, assure them that they do not lie in some lonely grave, but dwell in peace and happiness in celestial abodes, and are enabled to return therefrom, and guide, direct, and assist even in the mortal affairs of life; when the supposed dead can appear to their mortal friends in materialised form, receive them in loving embrace, and whisper words of comfort and cheer the remainder of life's journey, to that "gate ajar" where they may finally meet and travel the eternal pathway of life, ascending higher and higher, on plane after plane, as development and progress shall fit them for such experience.

The supposed dead do return and address large audiences of mortals through some mediumistic friend, by impression and otherwise, at spiritual conferences, thus teaching the truths of life in a manner not to be mistaken, and placing the knowledge within the reach of every class and condition of mortal man.

Here is found the cause for the phenomenal growth of Spiritualism, in this day and age; it can and does practically demonstrate its truth, leaving nothing to the uncertainty and vague pleadings of philosophy and scientific research, but produces that friend, who, you had been taught to believe, had died and lies in the distant grave, who speaks for himself, and tells you of that life which is also your heritage, and of the joys that are as limitless as both time and space.

In conclusion, Spiritualism proves what it teaches, by practical, incontrovertible demonstration. It addresses itself to the masses, as well as the few, regardless of sect or creed, and no mortal who has a loved relative or friend in the world of spirits can fail to be interested in such an important and sublime lesson as that taught in spiritual conferences, at private seances, and before the materialising cabinets.

HENRY KIDDLE.

ALL the reasonings of men are not worth one sentiment of women.—VOLTAIRE.

PSYCHOMETRY A SCIENCE.

Dr. J. R. Buchanan, the modern discoverer of the Psychometric Faculty, says: "Its imperial rank among sciences entitles it to the post of honour." "Like astronomy, it borders on the limitless; like geology, it reaches into the vast, undefined past, and, like biology, it comprehends all life science; but, unlike each, it has no limitation to any sphere. It is equally at home with living forms and dead matter; equally at home in the humbler spheres of human life and human infirmity, and in the higher spheres of the spirit-world, which we call Heaven. It grasps all of biology, all of history, all of geology and astronomy, and far more than telescopes have revealed. It has no parallel in any science; for sciences are limited and defined in their scope, while Psychometry is unlimited." Transcending far all that collegians have called science, and all that they have deemed the limits of human capacities; for in Psychometry the divinity in man becomes apparent, and the intellectual mastery of all things lifts human life to a higher plane than it has ever known before. "Prophecy is the noblest aspect of psychometry, and there is no reason why it should not become the guiding power in each individual life, and the guiding power of the destiny of nations."

Professor William Denton says, in "The Soul of Things," "It is a record of research, without crucible or chemical, which excels in interest and importance every discovery in the science of objective phenomena reported by any learned association." Professor Denton's sister, Annie Denton Cridge, his wife, and several of his children were excellent psychometrists. His sister possessed this intuitive faculty in a marvellous degree. In his travels over America, Europe, and Australia, he found, by experimentation, several hundred good psychometrists, some of whom have since become famous. Any bit of clothing, fragment of rock, curio, or autograph would at once bring them into sympathy with the soul of the article or person, and enable them to describe its history with remarkable accuracy. We are indebted to both of these distinguished scientists for aid and instruction in Psychometry, and cherish grateful, loving memories of every step their wise minds illumined for us. "Step by step these researches proved that the ether or astral light enveloping all forms is the cradle and the grave of objective nature, and that it holds the imperishable records of everything that ever existed, and ever phenomenon that ever occurred in the outer world. Thus the 'unfathomable chasm' seen by the great physical scientist Tyndall to lie between the visible and invisible worlds has been bridged, and science can carry on its research without resorting to vivisection, or even the magnetic sleep."

The sensitive, or psychometrist, is generally a merely passive spectator, like one who sits and observes a panorama; but in time he becomes able to influence the visions—to pass them along rapidly, or retain them longer for a close examination. Then the psychometrist at times dwells in that past whose history seems to be contained in the specimen—at least, he becomes released even from the specimen. At will he leaves the room, passes out into the air, looks down upon the city, sees the earth beneath him like a map; or, sailing still higher, beholds the round world rolling into darkness or sunlight beneath him. He drops upon island or continent, watches the wild tribes of Africa, explores the desert interior of Australia, or solves the problem of the earth's mysterious poles. He can do more than this; he becomes master of the ages. At his command the past of island and continent comes up like ghosts from the infinite night, and he sees what they were, and how they were, what forms tenanted them, and marks their first human visitants, seeing the growth of a continent, and its fruitage in humanity, within the boundary of a little hour. The universe scarcely holds a secret that the freed spirit cannot behold with open eye. Professor Denton estimated that the psychometric faculty is possessed by at least four females in ten, and one man in ten.

The psychometrist needs no magnetic aid. He clasps the article to be examined in his hand—or holds it against the forehead—over the organ of wisdom, when he at once comes into sympathy with the soul of the person or thing with whom the object had been in relation, and delineates the same. "He appears to be in a perfectly natural condition," says Professor Denton, "during the time, and can readily notice what takes place in the room, frequently laying down

the specimen, joining in conversation, and drawing objects seen, and then going on with the examinations. When the specimen is in powder, it is merely necessary to stroke the forehead with as much as will cling to a damp finger, and where heavenly bodies are examined, the rays are allowed to shine upon the forehead."

Professor J. W. Draper, one of the ablest scientists and most brilliant writers of the present age, says: "A shadow never falls upon a wall without leaving thereupon a permanent trace—a trace which might be made visible by resorting to proper processes. Upon the walls of private apartments, where we think the eye of intrusion is altogether shut out, and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done. It is a crushing thought to whoever has committed secret crime, that the picture of his deed, and the very echoes of his words, may be seen and heard countless years after he has gone the way of all flesh, and left a reputation for 'respectability' to his children."

To students of the mystic this truth should come home with great force, since they live, act, think, and speak under the observation of *spiritual preceptors*, from whom no secrets of Nature can be hidden, if they choose to explore her temples of truth. This must act as a stimulus to self-reformation when all precept and example fail; "for it is proved that not only are the images of the past in the fadeless picture galleries of the Ether, but also the sounds of the past arise, even the perfumes of archaic flowers, withered years ago, and the aromas of fruits that hung on trees when man was but a mumbling savage, and polar ice, a mile thick, covered what are now the fairest countries under the sun." Many of the members of the Gnostic societies are learning how *thought* can be sent out as messenger doves, to comfort and heal those who need.

In his letters to Mr. A. P. Sinnett, Mahatma K. H. says: "Every thought of man upon being evolved passes into another world and becomes an active entity by associating itself—coalescing, we might term it—with an elemental—that is to say, with one of the semi-intelligent forces of the kingdoms, a creature of the mind's begetting, for a longer or shorter period, proportionate with the original intensity of the cerebral action which generated it. Thus, a good thought is perpetuated as an active, beneficent power, an evil one as a malignant demon. The Hindu calls this *Karma*. The adept evolves these shapes consciously, other men throw them off unconsciously."

Among the published lectures given by Professor Denton in Australasia on psychometry, he said that during the last three hundred years the universe had been enlarged to our comprehension more than a thousandfold; the heavens had been expanded, and geology took in ages on ages further back, to seek for the beginning of our planet, than it did three hundred years ago. Just as the exterior universe had enlarged, so the interior universe of man had enlarged and become infinitely grander. There were heavenly bodies revolving within the mind of man, and this universe of ours was to be expanded, as the interior one had been, by the exercise of science and intellect. If we examine the eye of a man who is looking at a landscape, we can see the picture in miniature. Now, we have generally supposed that when a man turns his face to one side, the image is entirely eliminated, and cannot be renewed. He was satisfied that this was not correct. Sir Isaac Newton, who spent a great deal of his time examining the sun, declared that he could see it distinctly whenever he thought about it, even when he was in bed. The lecturer knew a great many persons like this. If they were handling objects during the day—picking berries or grapes—just as soon as their eyes were closed at night they could see the objects with startling vividness. Niebuhr, the great Danish traveller, talked to his friends, after he was blind, of the beautiful scenes he had gazed upon in the East. They asked him how he could describe them so minutely. He said: "I can see them and describe them as no other man without this could do."

We read of a painter who drew three hundred accurate likenesses in one year. On being asked how he did this, he replied: "When a man comes to me for his portrait I look at him and draw for half an hour, and then tell him to go and he need not come back to sit again." Now how could he finish the portrait? He says: "When I took out my canvas and wished to proceed, I saw my subject, although he was not there, thus saving me trouble and permitting me to

make a perfect likeness. By this means I finished a great many portraits in a short time, and saved expense." These pictures of what we have seen remain in us, and we only become aware of this when we are sick. Thus we find Hugh Miller relating in his "Schools and Schoolmasters," that when he was a boy of fourteen, he saw at Edinburgh a play with a singular drop scene. He tells us that when he had a fever various images began to pass before him like the figures in an itinerant showman's box. He was well enough to know they were idle unrealities, but curious to know if his will would affect them; he wished for a death's head; instead there came a kettle on the fire that changed into a cataract with white foam and blue water, and then the whole came dashing down into one frightful sea of blood. The cataract was in every detail exactly coincident with the incantation scene in the theatre at Edinburgh. He further says: "I suspect that there are provinces in the mind that physicians have not ventured into." There is not a beggar upon the street that does not bear away in his mind more pictures than the best galleries that exist in the world. They are as indestructible as his soul, and will endure for ever. Not only do we daguerreotype what we see, but everything does the same to everything that is in its vicinity. You sit down to have your photograph taken by the old process. The operator says: "I have got you, and you can go." You say, "Let me have a look at it before I go." "No, I can't; there is nothing to be seen." "But didn't you say you had got me." "Yes, but it has to be developed." And you learn that your portrait may be taken and yet nothing seen of it. What man would have believed that a plate of metal could carry your photograph without being visible? Take a penny. Let it lie on a plate of polished metal for a little time and toss it off again. Now breathe upon the plate, and an image of the penny will be visible. Put it away for a year, and the ghost of a penny will come out when breathed upon. The images of other things could be brought out by the sensitive mind, and the universe of knowledge revealed to the human soul. Dr. Buchanan was led to this study by a Bishop of the Church of England, who was himself a sensitive, and could taste brass by touching it with his finger. Dr. Buchanan thought other people might be similarly constituted, and began to experiment with his students. Some of them could tell the different metals which were put into their hands without letting them see or know what kind they were. Then he tried them with medical substances, when it was an emetic they could only keep from vomiting by throwing it away. Some of those students are now practising medicine in the United States. They could also diagnose a sick person by taking his hand, and subsequently write out his character by the same means as correctly as a phrenologist could do it. Then it was found that when a person wrote a letter he permeated the paper with his influence, and he knew more than twenty people who could take that letter, place it to their forehead, close their eyes, and delineate the character of the individual who wrote it. What enabled the sensitive to do this? While they were writing, Nature was drawing their image upon the letter, and, when the sensitive got it, out came the image that told the story. When he determined to test these facts, he began at home. He found that his sister could delineate the character of the writers of letters which he gave her—nay, even see their physical surroundings—and, in the case of a well-known lady, predicted the breaking of an abscess on the lungs, which was borne out exactly.

Mr. Denton, from whose Australian lecture these extracts are taken, continued to investigate, and determined to go one step further. If letters photographed, why not fossils? He was then in the fossil line, so he gave his sister a specimen from the carboniferous formation; closing her eyes, she described those swamps and trees, with their tufted heads and scaly trunks, with the great frog-like animals that existed in that age. To his inexpressible delight the key to the ages was in his hands. He concluded that nature had been photographing from the very first. The black islands that floated upon the fiery sea, the gelatinous dots, the first life on our planet, up through everything that flew or swam, had been photographed by Nature, and ten thousand experiments had confirmed the theory. He got a specimen of the lava that flowed from Kilava, in Hawaii, in 1848. His sister by its means described the boiling ocean, the cataract of molten lava that almost equalled Niagara in size. A small fragment of a meteorite that fell in Painesville, O.,

was given to his wife's mother, a sensitive who did not then believe in psychometry. This is what she said: "I seem to be travelling away, away, through nothing, right forward. I see what looks like stars and mist. I seem to be taken right up; the other specimens took me down." His wife, independently, gave a similar description, but saw it revolving, and its tail of sparks. He took steps to prove that this was not mind reading by wrapping the specimens in paper, shaking them up in a hat, and allowing the sensitive to pick out one and describe it, without anyone knowing which it was. Among them were a fragment of brick from ancient Rome, antimony from Borneo, silver from Mexico, basalt from Fingal's Cave. Each place was described correctly by the sensitive in the most minute detail. A fragment from the Mount of Olives brought a description of Jerusalem; and one from the Great Pyramid enabled a young man of Melbourne to name and describe it. There was a practical side to the question. His wife had, from a chip of wood, described a suicide; this was subsequently confirmed. A number of experiments from a fragment of Kent's Cave, fragments from Pompeii and other places, brought minute descriptions from the sensitive.

The lecturer concluded by declaring that these were scientific facts, which could be verified at any time. He knew of their truth as well as he knew he lived. These faculties belonged to the spirit. We are not to die and be buried merely; we are men and women with immortal spirits that can range the universe when death shall take our bodies.—"Banner of Light."

REAPING WHAT IS SOWN.

Professor J. Delboeuf, who once took the views of the "Nancy school" that hypnotised subjects could be made to commit crime, now opposes the idea on the ground that latent tendencies of the crime suggested must exist, experiments with subjects having brought him to this conclusion. Hypnotised subjects are but sensitives controlled by other minds, and analogous to mediums under spiritual control. It is well known that the latter, when morally and mentally pure in the normal state, always voice the highest sentiments in the trance state, while those known to be insincere, jealous or avaricious, are not always reliable as mediums, however honest their intention in the exercise of their gifts. Whether due to nature asserting itself *volens volens* or spiritual environment created by an inharmonious life is indifferent. Hypnotic experiments, like those with laughing gas, give additional warning that sensitives must be true to the principles of Spiritualism if they would command respect for themselves and the cause they espouse. And furthermore, these errors should serve as a broad hint to them as to what they would become as spirits incarnate—counterparts of their earth-life, re-enacting, whether they will or not, that which they most lived or practised. Is it to save us from such a future that our spirit friends are constantly admonishing to overcome human passion, animalism, and selfishness? Is the warning not worth heeding?

GARIBALDI'S DREAM.—"Il Vessillo Spiritista" relates an interesting incident in the early life of Garibaldi, who, as is well known, was a Spiritualist. One night, during a voyage to China, he witnessed in his sleep, which was unusually heavy, the funeral of his mother, whom he had left in good health at Nice. Some time after his arrival at Canton, he received a letter announcing the death of his mother, and stating when the funeral had taken place. It proved to have been on the very day and at the very hour—allowing for the difference of longitude—at which he had been an eye-witness of it. There can be little doubt that his spirit had flown back to Nice, while his body lay in trance-like sleep on board his vessel.

AN UNUSUAL SCENE.—People who attended Dr. H. L. Flint's entertainment last Saturday night were treated to an unusual scene, that of extracting teeth, using hypnotism as an anæsthetic. Dr. J. L. Galliver was the operator, and Charles E. Ricard, of 113, Summit-street, the patient. The pulse of the patient was taken before the operator placed the patient in the chair, and was found to be ninety-four beats per minute. This was caused by excitement. Placing the patient in the hypnotic sleep, the tooth was extracted, and when the operator awakened the patient, his pulse was again taken and found to be seventy-two beats per minute. There was no hemorrhage or pain whatever. It is undoubtedly the most marvellous piece of dentistry on record, and was witnessed by the following physicians: Drs. Storz, Robertson, Wood, Silver, Synder, Schriber, Taylor, Loomis and Simmons.—"Toledo Evening News."

A CONTRIBUTION TO THE THEORY OF PHYSICAL AND PSYCHICAL "ENLARGEMENT."

After I had studied Spiritualism for some time I felt convinced that there must, sooner or later, be discovered fundamental principles that would be sufficiently simple to be understood by the moderately well educated.

From the analogies offered by the history of science and philosophy, since the time of Descartes to the present day, it is reasonable to suppose that Attraction, on the external side, and Idealism, on the internal side, must suggest the lines upon which our thoughts will run in seeking for the required generalisations. Whether we regard "Attraction" as due to "action at a distance," or as depending upon the "pressure of a medium," its ultimate idea is force or stress; and whether we regard "Idealism" as obliging us to find all things existing in God or in the expression of our own conscious states, the contrast still remains; the external is in contraposition to the internal, the objective to the subjective, force to spirit.

The essentially modern principle of continuity is the theoretical basis of Spiritualism, which seeks to universalise through the recognition of one substance in nature whose formal centre is self—i.e., unity under the form of personality. Any theory of the universe which does not centre in self is merely descriptive; the theory which centres in self, if pushed to its logical conclusion, will force us to the adoption of a theory of Human Enlargement. This will permit us to study spiritualistic phenomena on the objective plane, though on the subjective side it leaves the individual "blind with excess of light." Nevertheless, though dark to science, it opens up vistas of grandeur to the scientific imagination, which may be logically justified by a free application of the legitimate inductions of physiological psychology.

Thus, "enlargement" having been acknowledged in innumerable instances as the only explanation of certain classes of psychical as well as physical phenomena, it is but a short step to pass from the possible to the actual. We can, each of us, picture our human possibilities (all men being more or less alike physically) actualised into that psychical or spiritual state with which we hold communion by the aid of the transformed being we call a medium, and which we must acknowledge to be a real state, and not chaos, an account of the *orderly* communications which we receive, whether they be true or false. Here the question of the identity of the communicating intelligence is secondary; *enlargement* and *otherness* are the main inferences to be drawn; these furnish the reason and the judgment with abundant data for the legitimate occupation of the mind, whose function is to offer general explanations. The *I-Myselfness* of a man or of a spirit can never be shared in by or communicated to another, if there be anything higher than organised brain-stuff; therefore, the Spiritualist is bound to believe that the function of the medium is radically that of a translator; that is to say, of one capable of making use of two languages, each appropriate to spirit specially conditioned. The variability of form is the essential attribute of the medium as such, and through him the spiritual chain can be completed between units otherwise unconnected; the result of such changes being the unification of mind, such as takes place on this earth between man and man, through the aid of changes which are psychical or physical, according to the point of view from which we regard them—vibrations or signs. Signs are *psychical* links.

I repeat, *otherness* is more important for scientific Spiritualism than *identity*; the former can be proved at any time; the latter, from the nature of the evidence offered, appeals to the individual assent, and is not an induction from experience, generally speaking. The mere fact that a book has been published entitled "The Diseases of Personality" is a justification of my statement. While the "otherness" is a legitimate inference from psychological data, it does not so far touch the question of a foreign personality at all; as a scientific term it may be used to indicate an unknown psychical change in which personality is a necessary factor. Its adoption by Spiritualists will cut the ground from under that school of psychologists which endeavours to destroy Spiritualism in its widest sense by arguments founded upon the *instability* of the Ego, and, therefore, its non-existence as representative of permanent spirit. (This may be taken as my comment upon the exceedingly valuable contributions of

"Edina" which have recently appeared in "LIGHT." Such a medium as his daughter is a literal and veritable God-send. I do not believe in the "identity" of his "Charles Dickens," but I do believe in the truth, honour, "enlargement," and "otherness" of the medium. As I remarked before, the function of a medium is that of a link on the physical side and a translator or reader of signs on the psychical side; the non-recognition of this double aspect of function has led to endless confusion; and I may add, as a corollary to this, that the greatest source of confusion is the mistake made in fancying that the medium should supply us with truth rather than reality. In the study of Spiritualism truth and reality are not necessarily synonymous terms.)

In seeking for something practical and of general applicability as a basis for all theory, I believe that it goes without contradiction that the way in which one body acts upon another outside the physiological range, that is to say, without the use of words or other known signs, must be considered; and secondly, that the new physical mode must be capable of being shown to be in strict accord with all previously well established truths of science. I therefore do not hesitate any longer to offer for general consideration and judgment the result of a research made more than ten years ago, and which I recently presented to the Medical Association of Alabama, Georgia and Tennessee, at its annual meeting, claiming complete originality for the method and the results of its application.

I discovered, in 1881, that persons in *rapport* may show very similar pulse tracings, taken with the sphygmograph, the difference being less than those observed in the same individual at close intervals of time. The fact that knockings were frequent at the very time that some of the tracings were being made constitutes their special value, independent of all physiological considerations, and makes them play an important part in the determination of the affirmative side of that vexed question, whether anything passes from the operator to the subject during mesmeric *rapport*.

I am sending with this note a set of photographs of selected tracings taken from our research, consisting of some hundreds of separate adjustments of the sphygmograph, in the case of prisoners who were under test conditions of lock and key. They indicate *residual* phenomena which must be patiently sought for, but which will amply repay the investigator: the only wonder is that they have been so long neglected. The theoretical deductions from the facts which I have observed in this department of physiology lead me to the belief that there exist sub-mental psychical processes, connected with the functional activity of the nerve centres, which may, and perhaps must, be transferred from our nervous system to another with the complex physical vibration which is their external aspect.

I refrain from further comment in this direction—*ex pede Herculem*.

I may mention in conclusion that the photographs I send with this letter are smaller than and not as distinct as the originals, which have left no doubt in the minds of those who have carefully inspected them but that *rapport* has a physical basis, and that it has been identified in certain instances.

It will be seen that my method uses the blood, a part of the external world of matter and energy, under the directive action of the nervous system, the counterpart of the internal world of feeling and force (cause), to write down the signs indicative of the fact of sympathy existing between embodied spirits. The analogies mentioned in the first part of my letter are thereby sustained.

May I take the liberty of requesting that the photographs be placed for reference in some convenient place?

JOHN E. PURDON,

Late Surgeon-Major and M.D.

Cullman, Alabama.

July 15th, 1892.

AN ELECTRIC PLANT.—A journal from Madras brings the information that in India a plant has been discovered that, at a distance of twenty feet, strongly influences the magnetic needle; if the needle is taken nearer, its excitement becomes intense. The plant exhibits the strongest magnetic energy during the daytime; the power diminishes to zero during the night; a storm increases it tenfold. Neither birds nor insects ever rest on this plant, contact with which is fatal to them.—"La Lumière."

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

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Light:

EDITED BY W. STANTON-MOSES.

["M. A. (OXON.) "]

SATURDAY, AUGUST 6th, 1892.

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

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SPIRITUALISM: THE WORLD'S GREAT REFORMER.

BY EMMA HARDINGE BRITTEN.

From "The Unseen Universe" we copy the following forcible article. It is slightly abridged, but in its main points we agree entirely—[ED. "LIGHT"]:—

One of the specialities of Spiritualism is, that it appeals chiefly to the individual mind of its recipients. Whilst its doctrines and the science of its communion are taught to the multitude openly in public services, the facts of spirit communion are only to be arrived at through the tokens of identity with some deceased person, given—under the best conditions—in private circles, and addressed to such individuals as can recognise them. In one respect the advancement of the spiritual cause suffers from the necessity of holding private circles or depending for proof of spirit communion upon personal convictions derived from tests of identity only. Such a procedure tends to exalt the phenomena into the all of Spiritualism in the minds of those who too often seek it only for the purposes of selfish gratification or amusement.

On the other hand, by appealing first to individuals, Spiritualism is achieving the very work which has been so grossly neglected by those who may well be called theological "shepherds." Shepherds they are in every sense of the word, for their flocks are too often nothing more than sheep, following where and how the said shepherd leads, and well satisfied to do so, and pay highly at the same time, so long as he saves them the trouble of thinking out and providing for the conditions of their eternal welfare.

On several occasions when I have complained of the lack of organisation in the ranks of Spiritualism, and disintegration even amongst the most promising associations, I have been assured by wise spirits that the time for solidarity in organisation "was not yet," nor would be until the individuals of the race had been dealt with, and the custom of the Churches in teaching their votaries *en masse* only, had been broken up. Much more of the same nature good spirits have taught me, bringing conviction to my mind that the science of Spiritualism, as proved in the phenomena of the circle, and the doctrines of Spiritualism, as taught in public services, should go hand in hand, and that the one would be found as necessary as the other to inaugurate the universal belief in the three great central ideas growing out of the present world-wide spiritual outpouring. These are:—

1. The proof positive that the soul survives the shock of death, and can and does communicate with friends on earth.
2. That the joys of Heaven and the sorrows of hell, as well as many intermediate states, are entirely determined by the good or evil deeds done on earth.

3. That whilst progress from the lowest to the highest known conditions in spirit life is open to all, it can only be achieved by sincere repentance for every wrong done on earth—personal atonement and personal effort in a new life of good and truth.

Now, if we apply these doctrines, taught by returning spirits all over the world, and that without the possibility of collusion between various people and countries, what a stupendous agent for reform in every department of life such a knowledge would become! and how completely it would answer the captious question—"What is the use of Spiritualism?"

Let us practically apply these doctrines to certain great and manifest wrongs now prevailing in the midst of what we boastfully claim to be our highest forms of civilisation, and then we shall know for ourselves what is the use of Spiritualism.

In a London evening paper of recent date I read the following short but significant item:—

STARVED TO DEATH.—The annual Parliamentary return shows that in 1890 there were no fewer than thirty-one cases in which a coroner's jury returned a verdict equivalent to death from starvation, or death accelerated by privation. Sometimes even the names of those unfortunate persons, dying in want in the richest city in the world, are unascertained. The record runs: "A man unknown found on the Thames Embankment. Age about thirty-five. Died in January from bronchitis, accelerated by starvation and exposure." There are two cases in which the startling official admission is made that the victims of want and exposure applied for outdoor relief, but were refused. Both were women over sixty years of age. Syncope from want and destitution was the verdict in one case; in the other it was "bronchitis, accelerated by miserable surroundings and want of food." At the age of seventy another poor woman, described as a sackmaker, was allowed to die in Hackney from "exhaustion, accelerated by starvation." In what ought to be the prime of life—at the age of forty-five—another woman, whose occupation was unknown, is "found dead from consumption, accelerated by want of food and exposure." Workhouse aid had been offered to several of these miserable creatures too late, and we learn that they were "admitted from the street in a destitute and dying condition."

And the above cases we too well know can be duplicated by thousands of similar ones—some unrecorded, others too numerous to mention.

In the "Clarion" of April 9th, the Editor, quoting the author of "Labour and Life of the People," thus describes home life in Parker-street, one of the slums of London, the richest city in the world:—

Parker-street, only a type of what exists in all our large provincial towns, does not strike one as having been a desirable locality to "house" in. Drunkenness, dirt, and bad language prevailed, and violence was common, reaching at times even to murder. Not a room was free from vermin, and in many, life at night was unbearable. Several occupants have said that in hot weather they didn't go to bed, but sat in their clothes in the least infested parts of the rooms. "What use was it," they asked, "to go to bed, when you couldn't get a wink of sleep for bugs and fleas?" The water would be drawn from cisterns which were receptacles for refuse, containing occasionally a dead cat. Over one hundred and sixty men and eighty women were sheltered in six common lodging-houses, and were usually under the influence of drink.

In No. 6 lived a big Irishwoman with two children, and with them a young woman of about twenty-seven, whose life was that of a fallen woman—in the room all day, and out all night. Six years ago this woman, who then lived in Neal-street, was lying helpless in bed suffering from the kick of a disappointed policeman, who was tried, and got nine months for the offence. About eighteen months since a poor woman was one morning found dead behind the door. Whether she died a natural death or not was never known, and little troubled about. The staircase from the passage to the first-floor is in almost total darkness at mid-day. The furniture, let with the room, is dilapidated and swarming with vermin.

No. 8 is a lodging-house for women. Here at times may be seen about twenty women, with matted hair and face and hands most filthy, whose ragged clothing is stiff with accumulations of beer and dirt, their underclothing, if they have any, swarming with vermin. If any woman from the country is unfortunate enough to come amongst them, she will surely be robbed of all that can be taken from her, and then, unfit for anything else, fall to a level with the rest.

I have only given two or three representative cases detailed in the above-named book, containing hundreds of such sketches. As far as this world is concerned, I insist that it is a disgrace to the Government that any human being should perish for want of bread; a crying sin that over ten thousand young and capable women, in London alone, should be obliged to sell themselves in the lowest and most horrible of trades, in order to procure bread for themselves and others depending on them. It is a disgrace and a pollution to harbour some fifty thousand inhabitants of

any great rich city in slums, alleys, and filthily crowded dens, such as would not be deemed fit to shelter the gentlemen's dogs.

We may go into some of the streets, lanes, and alleys of any of our great cities, wherein we stumble over little ragged, barefooted children, playing in the gutters, and at night herded together with brutal men and degraded women—twenty or thirty of them crowded up in the same fetid apartment for shelter.

We may travel through the length and breadth of this rich civilised land, and wherever we see fine forest trees massed together into lovely groves, magnificent parks, fair meadows, and green fields stretching away into countless acres—we may be sure all these are the property of two or three titled owners, whose principal use for them is to go out and kill harmless birds and beasts, and that, not for want, or hunger, but for the pleasure of chasing them, seeing them run, run for their poor lives, and, when run almost to death, seeing them set upon by dogs—dogs that would be kind and merciful, if they were let to be as God made them, but trained into savagism, and taught brutality, so that the owner of the broad fields and woods can at last either shoot down the pretty birds, slay with his own hands the harmless stag, or watch the dying agonies of the wretched fox. And this is sport! the sport of the civilised Christian gentleman, whose broad lands, kept for such sport, if parcelled out, would form playgrounds for ten thousand gutter children, afford vegetable and fruit gardens for hundreds of the unemployed wretches that herd in slums and alleys, amidst filth and foster, and give homes, employment, and food to thousands of women that can only afford a twopenny, or, at best, a sixpenny lodging during the day, provided they can make a shameful sale of themselves during the woful night!

Still one more picture I must give of the civilisation with skeleton form, wo-begone face, eyes the fountains of whose tears are dried up with much weeping, and ragged garments too thin to shield the shivering form, and too filthy to look upon. See! she raises her lean hands in mute supplication to the cold unanswering stars for that pity which humanity knows not of! One picture more, and then only but one out of the thousands that the gaunt thing above described as civilisation represents.

A murder is committed. A brutal man, weary of his den-like lodgment, seeks for warmth, good cheer and forgetfulness of his wretched lot, in the public-house. When he has drained his last cup with his last penny he staggers back to his den, and stimulated to more than drunken madness by the reproaches of his starving wife and children, in desperation and frenzy he destroys them. The murderer is arrested, tried, goes through all the formalities of the civilised law, and then twelve well-fed, well-housed, well-dressed gentlemen who have no temptation to drown misery in drink—not in frenzy, not in desperation, but in calm, deliberate sound sense of high civilisation, profess themselves to be so shocked with the murderer's crime that they at once proceed to repeat it, and give orders to murder him, and then the curtain falls.

Now let us raise that curtain again on the civilisation of another and a higher world. The starved to death are there; the dwellers of alleys and dens are there; the hungry outcasts that sold themselves for bread are there; and though they who have lived in rags, want, filth, and shame cannot all at once enter into dazzling light and uncomprehended glory, they are surrounded by the angels of reform, pity, and knowledge, who prepare the suffering ones for light and glory. But the angels of reform and knowledge, in teaching "miserables," question of one another—how came they so? and then it is that the gaunt image of modern civilisation points to jewelled crowns, gilded thrones, palatial residences, and the dreary talkers, evermore talking, and little else, except grinding out and gathering in taxes in legislative bodies and Government offices, points to forests, fields, and acres kept only for the sport of killing; to millionaires grown rich on the blood and sweat of labour; and of all this, and ten thousand times more, civilisation, in her fleshless bones and filthy rags, cries—"There are the causes and there are the culprits. Visit the people's wrongs upon them." And does anyone suppose the causes are not known by the far-seeing spirits of the better land? and does anyone suppose that they who have done it continue to gather in the spoils of the poor, and enjoy all the possessions of power, wealth,

land, and home that they have wrung from the millions that had the same right as themselves to enjoy them? Ladies and gentlemen who sit so complacently once a week in cushioned pews, and with gilded prayer-books in hand call yourselves "miserable sinners," whilst your preacher assures you that the blood of Jesus cleanseth from all sin—ladies and gentlemen, I tell you—for I know—that the blood of Jesus cleanseth from no sin, whether of omission or commission; I know—for I have heard the tale from thousands of spirits—that none are punished for the possession of wealth, goods, or lands, only for their misuse. Capital is as necessary as labour, and is the promoter of all the grand unfoldments of art, science, use, and beauty. But labour has at least the right to home, family, fresh air, decent surroundings, and some share of life's enjoyments, pleasures, and amusements. Governments are as necessary to the nation as to the family, but any Government that assumes to rule the land and make the laws is guilty if it allow men and women to starve, or live in dens not fit for the gentlemen's dogs; if it allow men of education and breeding to teach cruelty by hunting and killing innocent animals; if it allow one man to run riot in and course over hundreds and thousands of acres, whilst others have not where to lay their heads. Governments are guilty if they do not strive to reform instead of punishing their criminals, remembering that those who are not fit to live are not fit to die, and if they imitate the crime of the murderer by putting him to death. All those that are in power on earth are found to be responsible for the misuse of that power in the life hereafter. We wish that the men in power and place only knew the fact of their personal responsibility for all they do, or fail to do, hereafter! Perhaps the most terrible delusion that has ever been born into society, corrupting its morals, and literally offering immunity from the consequences of sin, has been the dreadful doctrine that a vicarious penalty had been paid or sin. Again, and a thousand times again, I declare to the Anarchist who inflicts violence on his fellow-men, as well as to the legislator who makes laws for the protection of property but none for its just distribution, that both are personally responsible, and both will suffer penalties in kind hereafter—the one for the outrage he has perpetrated, and the other for omission to use his power for the help of the homeless and the behoof of the landless. Crime, violence, robbery, murder, and cruelty must be atoned for hereafter, and none can escape. Careless indifference to the suffering of the poor, and lack of justice in the distribution of the Creator's good gifts, entail upon those who have failed to do good when they could have done so retribution just as severe as if they had committed actual crime. All and every living creature on earth is responsible for every evil done, or every good left undone, which their opportunities have afforded, and unless the world-wide and corroborative communications of the spirits are all a wild delusion, every wrong of omission or commission must be atoned for, and no soul can come out of the prison house of penalty until it has paid the last farthing of atonement. Preach, aye, and prove by corroborative testimony, these doctrines on the magistrate's bench, in Government councils and offices; in all and every legislative body. "Reward honest labour with proportionate justice, whilst the idler may starve if he will; make homes with gardens and fresh air for the children, and give land for the industrious to live off (Nature will give toll for every inch of culture); let legislation be distributive as well as productive, paternal as well as official, and the causes of crime will largely disappear. The violent and wrong-headed must be reformed here instead of pushing them into the hereafter. No demons will then return to curse the earth from which they have been driven by drink, hunger, wretchedness, and crime; and in this true and blessed religion of Spiritualism, we shall have reforms on earth that will stretch away throughout all the spirit spheres of earth, and thus create a new heaven and a new earth."

Use your gift of speech to give comfort, joy, cheer, and hope to all about you. Use it to encourage the disheartened, to warn those who are treading in paths of danger, to inspire the indolent with holy motives, to kindle the fires of heavenly aspiration on cold heart-altars.

You know that all plants come first from seeds, and the seed when put into the ground dies, and from its death come the plant and the flower, but the flower is far more beautiful than the seed; and thus at the resurrection our glorified bodies will be far more beautiful than our present ones.

**RECORDS OF PRIVATE SEANCES FROM NOTES TAKEN
AT THE TIME OF EACH SITTING.**

No. XXIII.

FROM THE RECORDS OF MRS. S.

July 25th. Mr. Percival again joined our circle. The musical spirits manifested. Mentor controlled the medium, and said he had come to bid me farewell. I was going to the Isle of Wight, Dr. S. and Mr. S. M. to Ireland. Mentor told us that there was a spirit present who wished to manifest his presence; he was standing between Mrs. S. and the medium. Imperator then controlled, and said the B. of W., lately departed, wished to communicate, but was unable, though he hoped to do so on a future occasion. Imperator answered the following questions: "Why are tests undesirable?" "We can add little or nothing to what we have already said on this subject to the medium. Tests made by one so ignorant of the issues at stake, however satisfactory, are attended by risks of which he knows nothing. The granting of one test, if we could give it, would be followed by a desire for another, and none of them would give him satisfaction. Until trust has been established all tests would be worthless." "Yes, but trust requires a foundation." "If the medium looks back, he will see that until his confidence was shaken he wanted no tests. He has insisted strongly on certain tests, and because we are unwilling, or unable to give them, he feels injured. We know that his frame of mind will be superseded by a different one, before tests can be of any value to him, and they will be forthcoming when the right time arrives." We then asked for information respecting Mrs. A. "We know nothing of her and it would be unwise for him to meet her. In his present condition of mind patience is requisite, patience, patience, patience. No amount of tests would be of avail now. We therefore propose to withdraw from him the power of communication for a time. We jealously guard him from evil, and it will depend upon his state whether he gets further communications. He needs time for reflection." "Shall you withdraw from the circle?" "Friend, you are short-sighted. Think you that we should injure the medium for the benefit of the circle? Our labour has been undertaken for the good of mankind, and we put our work before you not as the evolution of phenomena, nor even for the gratification of a most legitimate curiosity, but as something which aims at a higher and nobler standpoint. We labour for that, and if we think that we shall secure our end by withdrawing what we look upon as a source of pleasure and profit to all of you, we shall do it from no selfish motive, but simply for the end we have in view. It may be that the change and rest which the medium needs may smooth our path, and enable us to resume our relations with him. If so, we shall gladly take the opportunity. You will never be left without your guardian and the means of communication, but do not recklessly place yourselves in strange circles which are fraught with danger. This circle (as we have always said) must be isolated. Our rule has been often thus expressed. The medium breaks it at his own risk." After some further talk it was asked, "Will you explain the text, 'I and my Father are one?'" "This text, taken as you quote it, conveys to your minds a statement of that which Christ would never have claimed. It was never intended to convey the impression it conveys to you. A series of questions were put by those who wished to test the Messiahship of Christ, as we are tested now. They wanted proofs from him, and he refused to give them, even as we do. He said of his friends, 'They know me.' No proofs required by them. My Father, the great and good Father of all, has sent me, and I have discharged the mission given to me. We are one in identity of work. 'I and my Father are one.' If you refer to the original records you will find (as the medium will tell you) they are not of the same import as that which commends itself to you. This may be taken as a typical instance. Christ's statement was received with a shout by those who heard it. 'He blasphemes,' they said, 'he arrogates honour due to God alone.' Nay, my friends, he disavowed the honour utterly. He told them that all men chosen of God had been thus described as 'Ye are Gods.' Now, if the term God has been applied in your own records to the whole nation that believed in God, how say ye that I blaspheme if I say, 'I am the Son of God?' Here is no claim of Divinity, but of Messiahship. If you will refer to

the passage, you will see that we have rightly explained the meaning, though we may not fully have answered the question. Christ refused to give a sign, as also do we, and we rest our refusal on grounds which are logically complete. Time will produce in the medium a different state of mind. The tests will then be given in richest measure. We do not wish his present state of mind to be prolonged, as it is hurtful, but we prefer that patience shall work out for him that which nothing else can do." Dr. S. then asked whether the doctrine of Christ's Divinity was not the main point in which Imperator's teaching diverged from that of orthodoxy. "What you call Christ's Divinity has been a dogma accepted, but never really assimilated. The difference may be reduced to simple limits. We propound to man no Saviour, outside of himself. Bitter repentance and prolonged restitution are alone the results of sin. There is no hope of escaping the consequences of conscious transgression. We recognise none. Hysterical cries for mercy will never be rewarded by an immediate entrance into the presence of God. We put before you no picture of a fathomless hell. As man discharges the duties of life, bodily, mental, and spiritual, so will he become happier and more God-like. Compare the theology with which you are familiar with the Sermon on the Mount. Who were they upon whom Christ hurled his bitterest curses? Upon the sinful woman? Upon the thief? Upon the man who with the kiss of a friend betrayed him to his death? No, no, no, but upon the canting and the hypocritical, upon him who was all things to all men, and who complacently neglected his duty to God, to man, and to his own soul. We claim for ourselves the closest relation to him who was the Son of God, in so far as he was the divinest representation of the manhood of God. When your bodies are dead, your dogmas die with them, and are dissipated by the rising sun; within them there is that which is of eternal import, of never ending power, even the honest and true conception of that which is to you your God." "You seem to ignore all that Christianity has done." "Possibly you lay too much stress on what it has done. You can hardly conceive greater crimes than those that have been committed in the name of Christ. May they be forgiven who committed them! We do not ignore, but fully recognise the power of Christianity. The conception of God which prevailed in the early ages has been sadly blurred in later times." Dr. S. then remarked: "The lesson derived from the account of the repentance of the thief on the cross is calculated to mislead." "Yes, such teaching is evil in its nature, and execrable in its issues. Of all the opinions which have deluded men, none are more dangerous than those which feign for themselves a future of purity and innocence, after a lifetime of impurity and sin. No tears and cries can purify the soul, it must pass through a long course of remedial process, which a merciful God grants to each spirit who enters into spirit life unprepared." "How then do you explain the text, 'The blood of Jesus Christ cleanseth from all sin?'" "Friend, you should analyse this. As you quote it, you imply that God sent His Son (of whose existence you know nothing) into a life of degradation, that the outpouring of his blood might ransom from everlasting burning those who simply assented to the fact that such salvation was prepared for them. Set aside a doctrine so hard, so cold, so bitter, and take the spiritual meaning that underlies Christ's life and teaching. The pattern life is to you the model of what man may become, pure and holy, ennobled by suffering and elevated by charity. To that life you may look; following it, it will rescue you from sin, and lead you to that which is noble. You err in following too closely the words of fallible men, or building on them an edifice, the foundation of which is error, and the superstructure fallacy." After further conversation Imperator said: "The B. is here to-night; he has been trying to speak, or communicate by raps." "We are unfettered by time or space, and it is impossible to convey to you the ideas of spirit-land. The B. was with the medium last night though unable to communicate. A vast future is before this medium, but of this we can give you no idea. We are, as you, waiting, and we do not hazard anything at present. We may seem to be too cautious, but we cannot make statements depending upon remote contingencies beyond our control. Other mediums are being prepared, but there are none from whom we expect results such as those we got here. They will be subsidiary agents. It is very difficult to raise up mediums, but we fully recognise the importance of doing so. The hardest minds to influence are those who would be most valuable to our work."

MATERIALISATIONS.

FROM THE "PROGRESSIVE THINKER."

I am always glad to attend a seance for the materialisation of spirit forms; I mean of those which I am perfectly satisfied are what they claim to be, spiritual manifestations, for I feel on such occasions that I am dealing with the departed, those the world consider dead. Hence I am at such times sober-minded and under what may be called a religious influence. I have then a reverential feeling, not so much to the special forms that appear, as to the circumstances of the seance-room, usually quite dark, just light enough to make the darkness visible, which of itself adds solemnity to the occasion. I imagine the space to be filled by invisibles, and it is more than imagination, for it is really the case, for where two or three are gathered together, there are always more who are present than we do not see, and to me it is particularly so in a darkened seance-room, for from time to time one of them appears in tangible human shape, and is interviewed by the friends to whom it comes; sometimes out of the enclosure, or is formed in the room, a ponderable, tangible human being, where nothing existed before, and the latter shows the way they are formed in the enclosure.

At Mrs. Stafford's, where I went on one occasion, the formation in the room in the presence of the sitters is a feature, and an interesting one, of this lady's seances; there is no mistaking this fact. A small irregular piece of white is seen on one spot, or on a chair, or on the sofa where I am sitting, which increases generally in a perpendicular form, and when about human height this shapeless white appearance agitates itself and quickly becomes what anyone would call a mortal human being. It is generally, with this medium, a female, clothed in white, and they seem as vigorous and full of life as we mortals are, and would seem as if they could be perpetual. I have seen them at this and at other places as if they could last as long as any of us could. How they come and how they go is an unexplained mystery. While they last they are very human looking, and I do not wonder they are often supposed to be confederates, acting a part, especially as it has been found to be so sometimes; but I want it understood that I have seen a great deal of this phenomena, and I am sure it is sometimes, and generally what it claims to be. I am sure of it as I am of any physical fact that I can think of, and I think the patrons of Mrs. Stafford are generally of that opinion, and at every seance we have evidence of it in these forms appearing and forming out in the room where all can see them grow into human beings from a little flimsy bunch of white no bigger than a small sponge.

Once Eben Cobb said I was mistaken; said the form crawled out of the cabinet, on the floor, with something black over it, and then at a distance the form came slowly out of that black covering, and in the dark the illusion was complete. Well, in the case in question I could see the figure on the carpet between the form as it appeared and the cabinet, and I know that Mr. Cobb's supposition was not a true one; this was at Mrs. Fairchild's. At Mrs. Stafford's the form has appeared on the sofa where I was sitting; not one side of the sofa, but on it, and when made in form, step off on to the floor. On the last occasion this occurred a form came out of the cabinet and went to two people, who returned to the cabinet with it, and while standing there, something white was seen on the carpet out in the room, which in the usual way became an adult female form. I could see the carpet all around it, but it would be evidenced to anyone that it could not have crawled on the floor from the cabinet with those people standing there. The manager, Mr. Stansbury, was seated next time, and I saw something white appearing in his lap, which was a figure forming in his lap, or on his knee, which soon became a female form, and then stepped off on to the floor, and went to other parties. This was a bright little spirit they call "Rosebud," a very interesting character; talks quite distinctly and wisely. It is a cabinet spirit, and the patrons are always glad to see her, as she is quite entertaining. The seance was a remarkably good one, and "Rosebud" said it was a very harmonious circle. The forms that came were very numerous, and the seance was a very pleasant one, and I shall find myself attending quite often.

Boston, Mass.

JOHN WETHERBEE.

RECEPTION TO MRS. WALLACE, OF NEW YORK.

If doubt existed in the mind of any as to whether we have room in the Spiritualism of England for mediums who come to us with souls full of earnestness and lives harmonising with the higher truths they proclaim, that doubt must have been dispelled by the appreciative enthusiasm which was manifested on Thursday, the 28th ult., when a public reception was given to Mrs. Wallace, of New York, at the Portman Rooms, Baker-street. It is not yet three months since Mrs. Wallace arrived in London, altogether unknown, but the bearer of strong letters of approval from those who lead the thought of Spiritualism in America, commending her to workers here as a lady who for years has placed all her time, talents, and wealth at the disposal of the cause. She had felt the magic power of the life which is inspired from the higher planes of thought; had been counselled by her guides to visit us, for what purpose she was ignorant, but her loyalty to her work compelled her to accede to their request, and though the first few weeks of her visit were not so busily occupied, the power which the unseen ones could wield through her willing organism was soon discovered, engagements crowded upon her, inquiries came from every side, which she has filled in the order in which she has received them, without favour or consideration as to the rank or condition of the applicant. Four and five private seances per day, given without any recompense save that which comes from the consciousness of having helped the cause of truth along, have done much to endear Mrs. Wallace to a multitude of friends who will cherish warm recollections of her visit; while her platform utterances, upon the few occasions she has been able to appear in public, have borne conviction into the minds of many half-doubtful inquirers that the truths of Spiritualism when so ably advocated must rank in the van of the religion of the future.

From every side an unanimous desire was spontaneously expressed among those who had been fortunate enough to make the acquaintance of Mrs. Wallace, to give to her a public recognition of her valued services. A committee of ladies was formed, and at a very short notice the reception was arranged. Offers of help flowed in from every quarter, and the necessary expenses were speedily subscribed. Many proffers of assistance had to be refused in order that the musical and elocutionary portions of the evening's programme might be kept within reasonable limits. In the interval Mr. T. Everitt took the chair in order that a beautifully illuminated address from the Spiritualists of London, in grateful recognition of her labours and expressing the wish that her life may long be spared to continue the work, and also that the time is not far distant when she will be able to pay a more extended visit to this country, was read and presented by Miss Rowan Vincent.

Mrs. Wallace replied in happy and touching terms. A very enjoyable and pleasant evening was thus brought to a close.—[Communicated.]

INDIAN YOGIS.

The Yogi or Iogi sect maintain the practicability of acquiring, even in this life, entire command over elementary matter by means of certain ascetic practices. The practices consist chiefly of long-continued suppressions of respiration, of inhaling and exhaling the breath in a peculiar manner, of fixing the eyes on the top of the nose, and endeavouring by force of mental abstraction to effect a union between the portion of the vital spirit residing in the body and that which pervades all nature. When this mystic union is effected the Yogi is liberated in his living body from the clog of material encumbrances, and acquires an entire command over all worldly substances. He claims to make himself lighter than the lightest substances, heavier than the heaviest; can become as vast or as minute as he pleases; can traverse all space; can animate any dead body; can render himself invisible; can attain all objects, and is equally acquainted with the past, present, and future. It will be seen that these manifestations agree with some of the phenomena known amongst ourselves. Moreover, the Yogis invoke the aid and claim that they receive help from the "Pitris," or spirits of ancestors. This spiritual aid is emphatically alleged to be always present when they perform their wonders, and they affirm that without this aid they can do little or nothing.

OUR GERMAN EXCHANGES.

The "Sphinx" for July has an interesting article by Dr. Carl du Prel on "Clairvoyance in Time and Space." It is probably the first of a series, and this instalment deals with the picture form that clairvoyance always takes. Such visions, says Dr. Carl du Prel, are hallucinations, but only in respect of the form, not in respect of the cause. We do not understand the process, we have only its last stage and this is what we must study. We do not know if there is any organ of clairvoyance, nor if we are ourselves the agents. We do not need to attribute it like the ancients to divine, nor like the mediæval philosophers to demoniac influence; many cases are explained by the telepathic influence of a living agent, but these are exclusively cases of clairvoyance in space. Our inquiry is whether our active clairvoyant power lies within us, and so we are here only concerned with clairvoyance in time (i.e., seeing into the future), and with that in space where there is no living agent acting telepathically. Such a case is that of Swedenborg at Gothenburg, seeing the fire in Stockholm. Other interesting illustrative cases are cited by Dr. Carl du Prel. Somnambulists are all agreed in describing their visions as pictures, so that, as Schopenhauer observed, "second sight" is a peculiarly appropriate name for the faculty. This is sometimes a cause of error, as when a somnambulist foretells her death on a certain day, whereas what really happens is a deep swoon. It also makes it difficult to distinguish such a vision from a purely subjective dream-picture, sometimes the two are mingled. There is also nothing to mark the time, "just as the starry heavens appear to have no depth, and rays of light reach us out of different centuries." From among the many striking cases adduced, we quote two of the shortest. Harvey, when on his way to Italy, was stopped at Dover by the Governor, and detained a prisoner without any reason given, in spite of his passport. The Governor only knew Harvey as a celebrated man, but had had a dream the night before in which he was warned to keep back such an one, whom he now recognised in the man before him, from crossing over to Calais. The ship, with Harvey's travelling companions, went to the bottom. The other case is a double dream. A schoolmaster dreamt of a lottery number, but forgot to put on it as he was told. When the number came out, he wanted anyway to see whether the house with the lottery office was like the one he had dreamed of, which it proved to be. He was addressed by the lottery clerk as "Mr. Schoolmaster," and on being questioned how he knew him, the clerk said he had seen him in a dream, just as he now looked. Both dreams fell in the same night.

"My justification," by Montezuma, is a readable record of the last of the Aztecs, whether imaginary or a spirit communication I do not know.

The family memoirs of F. W. Gross read like a story, but are vouched for as facts, and have a local habitation in Upper Holloway. A ghost who provides a destitute young lady with a situation is one to be encouraged; I wish there were more of them.

Among the correspondence I note a letter from Hungary, pointing out that a particular figure within a circle is constantly to be found on doorposts and beams of houses in Hungary, where otherwise the sacred monogram I.H.S. is found, and a similar figure on tombstones in that part of Switzerland where the Huns were; that this is similar to the figures on the "Piliacritani," in Venice, and that though these pillars were brought from St. Jean d' Acre, they probably came from further north-east. The correspondent suggests that these figures have a religious significance, and are identical with the "wheel of justice" of the Persians and Indians. Dr. Hübner-Schleiden confirms this, considers them to be Buddhist, but would like to hear the views of others competent to speak.

Our German Exchanges have been much occupied lately with the trial of Frau Valeska Töpper, in Berlin, a medium, accused of fraud. I hope to say more on this subject next week, and to give some account of "Psychische Studien."

A little paper published fortnightly has been sent us from Germany, called the "Pioneer," containing an article on Curative Magnetism, by Willy Reichel. It has other articles on economic subjects of a progressive character, and is open to the discussion of reforms in education, mediums, and other matters.

C.J.C.

DISTINCTIVE FEATURES OF THE CHRISTIAN KINGDOM SOCIETY (FOUNDED IN LONDON, DECEMBER, 1885).

SIR,—I hope the enclosed cutting will interest you. If so we shall be glad of your help:—

1. It directs special attention to the constitution and methods of that brotherhood or society which Christ came to extend upon earth and which is known in the Gospels as "The Kingdom of God."
2. It is a Christian society formed for the purpose of dealing with what are called *secular* matters.
3. It is an *ethical* society based upon and permeated through and through by a belief in man's spiritual nature.
4. It holds no religious services, or theological discussions, and does not usurp the title or functions of a *church*.
5. Its membership is made to depend upon character and conduct rather than upon creed or opinion.
6. It has no theological tests; all are admitted to membership who can honestly say "they are *endeavouring* in all things to be loyal to the spirit of Christ."
7. It uses no pressure upon its members for personal service or money; each member is expected to help as his conscience dictates.
8. It relies less upon the agency of lecturers and preachers than upon the leavening influence of its members manifesting itself in every-day life.
9. It honours and esteems men, not so much on account of ability or wealth, as on account of good character and unselfish service. Those are recognised and honoured as greatest amongst us who are content to be least.
10. It encourages a free and frank interchange of opinion on moral and social questions, and it urges its members to make use of the public Press and free conferences as educational agents.
11. It encourages a spirit of hospitality and trustfulness among its members, but it does not, as a society, profess to give money to the poor.
12. As its object is to bring the *members of various churches in a district together*, it does not, like the Christian Endeavour and other societies, form branches in connection with churches but with districts.

ALEXANDER H. SMITH.

St. Leonards, St. John's-road, Penge, S.E.

INSTEAD of being good in order to be forgiven, we have need to be forgiven before we can begin to become good.

RICHES, public favour, leisure, comfort, ease, and luxury, all good in themselves, are not good for life-purposes. They may afford opportunities for higher things; but, in the efforts to attain them, the true ends are often lost sight of, and they become the only aims of life.

THE ANNUAL OUTING of London Spiritualists will take place on Sunday next, 7th inst., to Epping Forest. Meeting at High Beech at four o'clock in afternoon. Short speeches will be delivered, and tea at five o'clock in Riggs' Retreat. Spiritualists from all parts are expected in good numbers. A good day in the Forest if fine. Trains from Liverpool-street Station (G.E.R.) to Chingford at 10.10, 10.32, 10.47; then about every half-hour from 12.30. Fare, return excursion, 1s (Dinner at Riggs at twelve o'clock.)—PERCY SMYTH.

DISAPPOINTED SPIRITS.—Thousands of spirits have come back from the other world and have related "tales of woe" of their suffering and disappointment in the life beyond. They expected to go to Heaven. They believed, and thought they were saved. They waited for the resurrection of the body and the Judgment Day. They longed for Heaven. Slowly the sad and bitter lesson was learned, with many a pain, protest, and pang, that they had been misled—deceived. That no pearly gates would swing wide open to receive them—they had after all to compensate for the wrongs done, outgrow the effects of sin and selfishness, learn lessons of service to others, and lovingkindness ere they could attain happiness; and they come back, begging and imploring that we shall not be deceived as they were. You may as well attempt to reconcile sunshine and shadow, joy and sin, day and night, good and evil, as to seek to reconcile Spiritualism and Christianity. It is useless to try to evade the issue by denouncing "Churchianity" and making Christianity synonymous with the latter-day, enlightened, and spiritual humanitarian religious sentiments and sympathies. Inspiration is continuous, and this age, in its intellectual and spiritual attainment, is as far above the Christianity of the Bible as the Alps are above the Surrey hills. Let us look forward, not backwards. God lives to-day. He did not die in Galilee; and His revelations will come to every man and daughter who open their hearts and aspire to receive His truth and love.—WALTER WOODS in "Two Worlds."

LETTERS TO THE EDITOR.

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

Does Madame Blavatsky ever Return to this Earth?

SIR,—Theosophists are just now emphatically denying any mediumistic manifestations from Madame Blavatsky, owing to a promise she once made never to communicate by that means.

No doubt many of the spirits manifesting in her name are merely what Theosophists term elementals, but I beg to lay the following before the notice of your readers, as being not so easily explained away.

I am a medium for automatic writing, and following Allan Kardec's advice I invoked Madame Blavatsky for certain information regarding Occultism. The answers were much as she would give, and the writing somewhat resembled hers. About this time a brother of mine went under control and developed as a trance medium. Upon regaining his normal condition he would describe the spirit land and the faces and appearance of those he had seen there. This prompted me to make a mental request (not spoken aloud) for Madame Blavatsky to prove her interest in me by revealing herself to him so that he could describe her appearance.

I was personally convinced of her agency by his doing so upon the very next occasion of his control. Her face, eyes, and hair, &c., were all described minutely. This spirit was the only one he could clearly remember. He did not know of my writing communications, and I had never mentioned even her name to him, yet a week later he saw her picture in the "Review of Reviews," and instantly recognised it. I wished for proof, and I made every condition for such. The question is whether I impressed the medium by my unconscious thought. I was by his side during control, and there made the mental invocation. A.F.C.

"And There Came a Writing."

(2 Chron. xxi. 12.)

SIR,—Having read with much interest your article upon automatic writing in your issue of June 25th, I should like to concur in your views that we do receive "communications" from the great "world of spirits" in this way. I have now received such for two years (sometimes every day), with a slight intermission only when I was passing through another experience, which eventually developed a greater power; and this in a perfectly normal condition, when I watch with deep interest the sentences come and the symbolical drawings that accompany the writing, asking sometimes questions, which are replied to, and receiving explanations of the unknown teaching days afterwards, having also passages picked out in books for this purpose, words being marked round and divided, and made up into sentences by position just as the "spirit writer" desires. Guidance is often given about future work, and occasionally circumstances form an improvisation which I have individually proved to be true.

Should not the truths in God's Holy Word be studied (vide 1 Chron. xxviii. 12-19; 2 Chron. xxi. 12; Dan. v. 5).

Can "Unconscious Cerebration" explain writing given with right hand and left hand alternating, or both index fingers used together with each hand; words and signs being given sometimes by the feet, and even by the head, to complete the message? This should surely "be made the subject of the most careful and thorough scientific examination."

A.P.E.N.

A Remarkable Test.

SIR,—I should like to inform you of a remarkable "test" I have lately been favoured with.

At a private seance on Thursday, July 21st, with Mrs. Mason, of Orchard-road, Shepherd's Bush, her control told me I was to look in a certain trade organ on the following Saturday, where I should find an advertisement which I was at once to reply to. On the Monday I should receive a letter concerning it and on the Wednesday another letter. Each prognostication has been fulfilled in exactitude. I am starting on Tuesday next to commence the employment so obtained. Mrs. Mason was a perfect stranger to my affairs. I feel in duty bound to testify in the cause of Spiritualistic truth. You are at perfect liberty to make any use of this letter you may think fit. CHARLES DALY.

65, Devonport-road, Shepherd's Bush, W.

July 31st, 1892.

Symbolic Dream Vision.

SIR,—A city like London came into view, and seemingly that district north of London Bridge, perhaps Whitechapel or Shoreditch. Great sewers seemed, as it were, burst up in the streets, and were overflowing with foul water. In dream symbolism dirty water is always of fatal import, but being in this case connected with sewers it is particularly so, and may point to some fatal epidemic in the near future.

July 22nd, 1892.

W.S.

P.S.—I cannot fix time exactly, but before the city came into view the grain crops seemed ripe, so that the time may be harvest.

SOCIETY WORK.

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

CARDIFF.—On Wednesday evening, July 27th, at the Assembly Rooms, Town Hall, a reception was given by the Cardiff Psychological Society to welcome Mr. George Spriggs, of Melbourne, on his visit to Cardiff. There was a goodly gathering of Spiritualists from Cardiff and district. Mr. J. J. Morse, of London, who had just fulfilled an engagement for the Society, very kindly accepted the post of chairman on the occasion, and opened the proceedings with a brief and excellent speech. The Chairman then called upon the President of the Society, Mr. E. Adams, to move the resolution of welcome, to which that gentleman responded as follows:—Mr. Chairman and Dear Friends,—As a nation we have been called "hero-worshippers," and to some, in whose natures the more generous sentiments of frank and fraternal recognition of merit in one's neighbour have been reduced to infinitesimal proportions, the title may be regarded as a stigma which is derogatory to our prestige as a nation, and to the dignity of true manhood. I do not, however, propose to discuss now whether the appellation is justly applicable to us as a nation; for my part I am not disposed to regard it—if merited—as being any unworthy reflection upon our national character; on the contrary, while this tendency may occasionally assume undue proportions, the source from which it flows, lying as it does deep down in the hearts of our fellow men, is the pure spring of fraternity. Now, while we cannot all be heroes in the ordinary acceptance of the term, we can nevertheless be heroic in our adhesion to duty, "in that station of life in which it has pleased God to place us"; in our endeavours to live up to our highest conceptions of the right, the true, and the good; and in this sense we can all doubtless realise from personal knowledge and contact with our fellows that heroism is by no means an unknown quality in the lower walks and humbler paths of every-day life. Let us, then, cheer on those whom we know to be faithful and true to duty, thus enabling the wellspring of fraternal love and sympathy within our hearts to expand, and to bless alike "him that gives and him that takes." It is in this sense that we are met together this evening to recognise the unselfish devotion, the integrity of character, and the consequent valuable results accruing from the exercise of the mediumistic gifts of our friend, Mr. George Spriggs. For it is meet that we should "make merry and be glad," for this our brother "was dead and is alive again, was lost and is found," while we have the additional gratification of knowing that, unlike the prodigal of the parable, he has not squandered his substance in riotous living, but that while continuing to lay up treasures which are impervious alike to moth and rust, he has, like the wise and prudent son of the proverbial Quaker, discreetly, and with heaven's blessing, successfully sought a modicum of that treasure which though less enduring, and which does not possess immunity from the aforesaid destructive elements, is nevertheless, when wisely used, a most powerful aid towards mental serenity. As one of those who were privileged to regularly attend Mr. Spriggs's seances prior to his leaving Cardiff twelve years ago, my memory recalls with pleasure the numerous unmistakable visits of those who had passed beyond the veil, accomplished through his mediumship; and though many here now may not as yet have witnessed the like, I venture to feel that my definite testimony to his powers as well as to the unselfish devotion which was uniformly displayed by Mr. Spriggs, supported as it doubtless will be by those who will follow me, will prompt you to extend to him your hearty welcome and fraternal greetings on the present happy occasion. I will not take up more of your time, but proceed to read the resolution, which it is my agreeable duty now to propose: "That this meeting, representing the Spiritualists of Cardiff and district, hereby accords a sincere and hearty welcome to our brother, Mr. George Spriggs, of Melbourne, Australia, on his visit to England after an absence of twelve years. That we hold in grateful remembrance the valuable results of his mediumship in the past, both in

Cardiff and in Melbourne, and are deeply gratified to learn of the success which has in later years attended the exercise of his spiritual gifts in the noble art of healing. We also desire to convey our kind remembrances and best wishes to Mr. Spriggs's coadjutor, Mr. A. J. Power, whose services in connection with the cause of Spiritual truth in Cardiff and Australia command our continued esteem and regard. Lastly, we desire to convey to our brother Spiritualists and co-workers in Australia our fraternal greetings and fervent desire for their continued and increasing success in promoting the glorious cause of Spiritual truth, whereby they, with us, are seeking to bless humanity." Mr. Rees Lewis, the patriarch of Spiritualism in Cardiff, who was instrumental in the development of Mr. Spriggs's mediumistic gifts, then seconded the resolution, which he said he did with extreme pleasure, as he little thought when Mr. Spriggs left Cardiff twelve years ago that he should ever see him again on this side of life. He bore strong testimony to Mr. Spriggs's characteristics as a man and as a medium, concluding with admonitions to Spiritualists to be earnest and whole-hearted in their delivery of the grand message of Spiritualism to the world. Mr. Sadler, son, as one of the two oldest Spiritualists in Cardiff, supported the resolution, as did also Captain R. Mark, Mr. Chadwick, Mrs. Miles, and Mr. Sadler, jun. The Chairman then put the resolution, which was unanimously approved by the audience, standing and heartily applauding. Mr. George Spriggs then rose and acknowledged with evident feeling the kind and hearty reception accorded to him. He expressed the deep pleasure it gave him to find himself once more in the midst of so many old friends, and to feel that his past labours in the cause were so warmly appreciated. He then gave an interesting *résumé* of his movements and work after leaving Cardiff, fully justifying the action of his spirit controls in the diversion of his sphere of operation from form materialisation to the larger scope and wider application afforded by the diagnosis and treatment of disease, in which he had been very successful. This concluded the more formal part of the proceedings, and after a brief interval spent for refreshments the company adjourned.

THE STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, E.—Spiritual service each Sunday at 7 p.m. Speaker for Sunday next, Mr. J. Butcher, trance address.—J. RAINBOW, Hon. Sec.

CARDIFF.—On July 31st Mr. F. B. Chadwick conducted the service, giving an able address upon "The Possibilities of Life." The members' seance after the service was conducted by Mrs. Billingsley.—E. A.

PECKHAM SOCIETY OF SPIRITUALISTS, WINCHESTER HALL, 33, HIGH-STREET.—On Sunday last Mr. Butcher gave an address upon "The Objects and Ultimate of Life." Sunday next, services at 11 a.m. and 7 p.m., Mr. R. J. Lees. Monday, study. Thursday, 8 p.m., healing.—J. T. AUDY.

23, DEVONSHIRE-ROAD, FOREST HILL.—Thursday, July 28th, Mr. Coote gave a seance; good tests given to all. Sunday, July 31st, interesting address by Mr. Hunt. Sunday next, August 7th, Mrs. Wilmot and Mrs. Bliss. Address and clairvoyance, Thursday, August 11th, Mr. Coote.—J. ELPHICK, Hon. Sec.

SHEPHERD'S BUSH, 14, ORCHARD-ROAD.—Sunday, good meeting. Mr. Hector Bangs read an address by Mr. Channing Pollard. After comments by Messrs. Dale, Mason, and others, the guides of Mr. A. M. Dale gave a powerful inspirational address. Tuesdays, seance, at 8 p.m., Mrs. Mason. Sunday, August 7th, open meeting, Mr. J. H. Bangs. Sunday, August 14th, Mr. Walker.

SOUTH LONDON SOCIETY OF SPIRITUALISTS, 311, CAMBERWELL NEW-ROAD, S.E.—Next Sunday, at 11.30 a.m., seance; strangers invited; 3 p.m., Lyceum; 7 p.m., service. Wednesday, 8.30 p.m., public seance, Mr. W. E. Long. On Sunday a spiritual service, when the guides of the mediums assembled gave helpful spiritual advice to all. Our public seances are being well attended, and inquirers are gaining knowledge of the teachings of Spiritualism.—W. G. COOTE, Hon. Sec.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE, W.—On Sunday, 31st, Mrs. M. E. Wallace lectured on "The Growth of the Soul." Eloquently and impressively did she discourse on this subject, illustrating and emphasising the great truth that "The Kingdom of God is within us." Sunday, August 7th, at 11 a.m., Mr. Hawkins and Mr. Donaldson; at 7 p.m., Mr. J. J. Morse, on "Human Destiny Spiritually Considered." We hope many friends (new and old) will be present. Thursday, 11th, and Saturday, 13th, seances.—C. I. HUNT.

PECKHAM RYE.—Mr. R. J. Lees lectured on Sunday afternoon to a large and appreciative audience, in which he gave an analysis of "Earth's Earliest Ages," by Pember, dealing more especially with its arguments against Spiritualism. The author, while fully recognising the genuine side of the phenomena, uses it as an argument in proof that we are now in the latter days, and under diabolical influences. Mr. Lees dealt with his subject in vigorous style, and exposed in a most trenchant manner many of the

fallacies which are to be found in the work. He concluded by setting forth the high moral and religious tone of the teachings of the higher Spiritualism.—J. C.

NEW HALL AT NOTTING HILL.—IMPORTANT NOTICE.—Arrangements are being completed for the opening to take place on Sunday, August 14th, at 7 p.m., under the auspices of the London Spiritualist Federation. Several speakers will be present, and it is intended that the sustaining of a hall here with a free platform will be considered. The meetings will be properly controlled and regulated. Questions or discussion will be allowed at all meetings. The meetings will be carried on under the name of the "Kensington and Notting Hill Spiritualist Association," and Spiritualist speakers for August will be supplied by the London Spiritualist Federation. This work in previous years has proved itself practical at the (old) Progressive Hall, when no other society was so advanced. The hall is most accessible by bus and train from all parts of London and the suburbs.—PERCY SMYTH (for the promoters).

LONDON FEDERATION.—OPEN AIR WORK, HYDE PARK.—Last Sunday we had a good meeting. Mr. A. M. Rodger spoke upon Spiritualism in a worthy manner. His remarks elicited a number of questions, which he replied to in a clear and convincing manner. A quantity of literature was distributed, and we were glad to have a few words from Mr. John Hoperoff, who has returned to London. We were also pleased that a Danish Spiritualist made himself known at the close of the meeting. The chairman explained two of Professor Crookes' experiments in reply to a question. Next Sunday we meet at Epping Forest. Sunday, 14th inst., Messrs. T. Ennis and F. Dever Summers will speak here at 3.30. "Field Days" are arranged as follows:—August 7th, Epping Forest; August 21st, Victoria Park; September 4th, Battersea Park; September 18th, Manor Park; October 2nd, Regent's Park; October 9th, Peckham Rye. Meetings at 3.30 and 6.30 at each place.—PERCY SMYTH.

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

QUESTIONINGS.

What is this that is not—that is not—and yet is,
Confounding the senses?

A mere paradoxical fancy? A form
To stimulate mind; or the feelings to warm?

More!—Then, whence is
The source of this strange enigmatical strife?

Seek we it in the senses, the heart, or the mind?

Is it one of these three? Is it all three combined?

Is it life?

Is all liberty licence? Are blessings a ban?

Is existence a two-headed monster to man?

Is this so? who may know—

If it be—whereunto we may look for a sign

When its sources and ends are in death—or divine.

Search deeper, and higher—

For the source wherein centres the life of them all!

Wave the wand of the mighty magician, and call

Up the Spirit! Desire!

Which outflows from the heavens, starts up from the
abyss;

Which qualifies all things we lust for or love;

Is the soul of all motions we are moved by or move;—

It is this!

— Oh! double-faced Spirit of war and of peace—

Urging ever within us,

From the curse of thy sting give our spirit release,

Oh, thou Serpent!—and win us—

Oh, thou Seraph!—all tender, and gentle, and bland,
To the impulses mild of thy gracious command

Which so peaceful and pure is;

Lift us into the haven of rest on thy hand,

From the scourge of the furies!

—A. A. in "Aurora."