

Light:

A Journal of Psychical, Occult, and Mystical Research.

LIGHT ! MORE LIGHT !"—Goethe.

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

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CONTENTS.

Notes by the Way	485	Some Autumn Episodes	493
The Spiritualist Congress in Paris	486	Secularism v. Spiritualism	494
Ancient History. By W. Oxley .	488	The Prophecies of Madame de	
The Church of the Spirit	490	Ferriem	494
The Alliance Conversazione	491	Scientific Study of Mediumship	495
Death of the Marquis of Bute.....	493	Is Spiritualism a Religion?	495

NOTES BY THE WAY.

A correspondent who writes to us expressing the pleasure with which he listened to Mr. Lynd's phonograph on the occasion of the recent *Conversazione* of the London Spiritualist Alliance, adds the following pertinent comment:—

'Mr. Lynd's explanation of the simple manner in which sound-waves may be reproduced seems to me to throw new light on the phenomenon of the "direct voice." I had hitherto only a vague idea of the manner in which the voice was produced, since it seemed to imply the materialisation or partial materialisation of a set of vocal organs. I now see that if the operating intelligence understands the method of producing a vibration in the air identical with that produced by the human voice, the effect may be precisely similar, as in the case of the phonograph.'

As regards the possibility of recording the 'direct voice' by means of the phonograph, Mr. Lynd has since supplemented his answer to the question on the subject (as given in our report of the meeting) by adding that to produce an entirely satisfactory record it would be necessary for the voice to be reasonably loud, and to be directed towards the phonograph.

'The Literary Guide' leads its readers astray. In the most prominent paper contained in the number for October 1st, we find this:—

A few years ago Sir W. Crookes made the important declaration, in his presidential speech, that he was now disposed to put a naturalistic (telepathic) interpretation on the phenomena with which his name was so frequently associated. The significance of the declaration was entirely lost on, or deliberately ignored by, the style of journalist who is sent to 'do' the Congress, and we still find Sir W. Crookes frequently quoted in support of the spiritualistic theory.

This is simply one mass of misstatements and bad suggestions. 'Telepathic' is not the same thing as 'naturalistic,' in 'The Literary Guide's' sense, though every reality is truly natural. Sir William Crookes did not interpret his spiritualist experiences by telepathy. He only expressed the opinion that it might have been better if he had commenced with telepathy (and he is right, from the point of view of science, as it is a nearer and safer door). 'The Literary Guide' man had better read Sir William Crookes' Address. He has either not done so or he has forgotten it. In that Address, Sir William, referring to his past confessions of faith, plainly said (after enumerating the great scientific subjects of the day) that the subject of his old inquiries was still 'the weightiest and the farthest-reaching of all.' His experiments, he said (some automatic), tended to show that 'outside our scientific knowledge there exists a Force exercised by intelligence

differing from the ordinary intelligence common to mortals'; and on that greatest of all subjects he elected to speak. Then, referring to his published writings on the subject (writings recording his experiments with Home and other mediums, and strongly maintaining what we know as 'Spiritualism'), he said: 'I have nothing to retract. I adhere to my already published statements. Indeed, I might add much thereto.' Then, citing only to praise the work of the Psychical Research Society, he said, if he were now introducing the subject to the world of science for the first time, he would begin with telepathy; and he gave this as his reason,—that telepathy shows how 'knowledge may enter the human mind without being communicated in any hitherto known or recognised ways.'

If 'The Literary Guide' would like to be saved from 'the style of journalist who is sent to "do" the Congress,' we beg to refer him to the official 'Transactions' or to 'LIGHT' for September 10th, 1898.

Are we getting tired of civilisation? It occasionally looks like it. Acute writers are never long wanting who either sadly laugh at it, bitterly satirise it, or fling ugly questions at it. Thus, a writer in 'The Ideal Review' quotes the following from 'The Citizen' (an American paper). A reasoning but undeveloped human beast of the Neolithic age speaks:—

We are going to live in cities !
We are going to fight in wars !
We are going to eat three times a day
Without the natural cause !
We are going to turn life upside down
About a thing called gold !
We are going to want the earth and take
As much as we can hold !
We are going to wear piles of stuff
Outside our proper skins !
We are going to have diseases
And accomplishments and sins !

Whereupon this writer says:—

I know it is a terrible sin to laugh at our modern civilisation but I do it nevertheless and I enjoy the bitter sarcasm of the above. It lays bare the roots of our present-day distress whether we like it or not. Most people prefer to pass lightly over the subject with a shrug of the shoulders and quietly slip away from the torture of civilisation into the country, where they may return to a life somewhat like that of Nature. We are all familiar with the hearty 'Oh ! I am so glad to get away from the city.' It is heard every summer vacation. It implies a denunciation of the much-boasted civilisation and it speaks loudly about the weariness of it. The trolley and the bicycle have become so popular because they bear us away into the country both quickly and cheaply. Excursions have become necessities, and the seashore is visited as never before. All of this shows a return movement of the *cives* to the *paganus*, a quiet but forcible protest against much of the 'white man's' philosophy and doings.

We do not think this is unhealthy. It is essentially healthy. What is unhealthy is the squalid or luxurious contentment with things as they are in great cities. We are not suffering from civilisation but from want of it. We have yet to learn that civilisation means social peace and spiritual joy, not selfish competition and physical gratification.

A report of a Discourse on Spiritualism, by the Rev. A. G. Bridge, of Selhurst, has reached us. It is rather sad reading. This gentleman actually identifies Spiritualism with Sorcery: but he positively repudiates neither, though he curiously halts between delusion and devil. His subject was 'the witch of Endor' (poor old 'witch'!), and he hesitated between delusion, imposture, and 'the miraculous direction of God.' He seemed inclined to the theory that the woman was an impostor, but that 'God took the matter out of her hands,' and turned a sham séance into a real one:—a desperate get out!

This religious teacher, with the Bible open before him, nevertheless pushed this hated thing away from him; but *why* he should hate the continued intercourse between the seen and the unseen he does not explain. He records a failure. He once agreed with a friend that whoever went over first should re-appear to the other: but, though seven years have passed since his friend's death, he has not appeared. It is a pity, but it is not to be explained. Is it possible that it would over-distress his friend to make the attempt,—in the circumstances? Or perhaps it might injure Mr. Bridge. Or perhaps he needs 'a witch of'—Selhurst.

Concerning the Old Testament denunciations of spirit-communion and mediumship, the Rev. Arthur Chambers, in his 'Man and the spiritual world,' offers the following shrewd remarks:—

In the Old Testament, the existence of spiritual beings, as exercising an injurious influence and control upon men and women, is distinctly declared. The term '*familiar spirits*' is a suggestive one, and denotes that there actually existed an intimacy between mankind and beings on the spiritual plane of life. A few passages will be sufficient to substantiate this statement:—

'Regard not them that have familiar spirits.' (Lev. xix. 31 v.)

'The soul that turneth after such as have familiar spirits. . . I will even set my face against such soul.' (Lev. xx. 6 v.)

'A man also or a woman that hath a familiar spirit . . . shall surely be put to death. . . ' (Lev. xx. 27 v.)

It is not difficult to see why, under the Mosaic dispensation, all intercourse with these spirits was rigidly forbidden. The Israelites, although chosen by God to play an important part in the world in making known Divine truth, had, nevertheless, an ineradicable tendency towards heathen ideas and practices, in consequence, probably, of that nation's long sojourn in Egypt.

These spirits, with whom association was possible, were debased spirits. They were, I think, the spirits of men who, in earth-life, had been steeped in all the abominations of heathendom. Passing out of this life—many of them violently hurled out of it by the Israelites themselves—they found themselves in the spirit-life possessed of their old evil instincts and passions, and with a feeling of revenge that took the form of making them wish to drag down their enemies to their own level of thought and experience. Intercourse with them, in such case, could only result in mental and moral degradation.

In all probability this does not cover the whole of the facts concerning the prohibitions and denunciations, but the explanation is a valuable one, and should be borne in mind.

A book worth looking at is Dr. Cooper's 'Cancer and Cancer symptoms: chiefly Arborivital treatment' (London: C. Marten): but it is more a book for practitioners than for patients, as it for the most part consists of records of cases, the reading of which is neither necessary nor wholesome for 'the laity.' The Law of Suggestion applies virulently here.

When seeking the advice of spirits, it is well to bear in mind that there are no infallible spirits, nor always reliable mediums, and the safer way is to believe ever so much too little rather than ever so little too much.

THE INTERNATIONAL CONGRESS OF SPIRITUALISTS IN PARIS.

Of all the innumerable Congresses held in Paris during this memorable Exhibition summer, it would be difficult perhaps to select one which could show more sustained thought and interest during a period of twelve days than the great Congress of Spiritualistic Psychologists which terminated on Thursday, September 27th. The daily attendance of members—averaging probably about 200 and over—was hardly as large as one might have wished, considering the magnitude of the work which the Congress aimed at carrying out; but this is of small essential value after all in view of the fine solidarity of thought and aim displayed by all the leaders and workers in the various branches of psychical science here and which is bound to produce very notable results in the future. The steady advance taking place in experimental research, and, above all, the ever increasing number of medical men who are constantly joining our ranks as serious observers, shows a most satisfactory state of things and is unmistakable in France. The present evolution of medical science in its subtler psychical phases is undoubtedly in the hands of French thinkers, and there is every probability that they will still continue to pioneer their foreign *confreres* on to ever-increasing higher planes of progression in the future.

The Congress was divided into three sections, the Spiritualistic, Hermetic, and Magnetic, and under these heads were placed any sub-divisions of study considered most in touch with either one of these sections.

In each of these divisions matters of very great interest were daily discussed, and never were human limitations more sorely felt than by those of us who would willingly have been in three places at once, had it been possible.

As it is obviously out of the question to do anything like justice to the different speakers in any one section, let alone all three, readers desiring a fuller interpretation of all that was said and done must await the official published account of proceedings. This volume should be found exceedingly interesting and full of useful information.

The organisers of the Congress had been successful in securing excellent premises wherein to meet, viz., the Chamber of Agriculture of France, 8, rue d'Athènes, a building containing one spacious centre hall and several smaller lecture rooms on the floors above. The opening ceremony on the Sunday afternoon, September 16th, passed off with great *éclat* and saw all the members attached to their different schools of thought (about 400) united in the big hall while their leaders occupied the platform.

The Spiritists were represented by M. Léon Denis, M. Gabriel Delanne, Dr. Charazin, M. Duval, &c.; the Hermetic Society by Dr. Papus, M. Nepluyeff, Dr. Rozier, Sédic, &c., and the Magnetic Society had its leaders in M. Durville, Editor of the 'Journal du Magnétisme,' M. Fabius de Champville, Count Constantin, &c.

The morning of that day had been taken up with the business of electing the honorary presidents, notifications of acceptance for these offices having been received from M. Victorien Sardou and Dr. Alfred R. Wallace for the Spiritualists; M. Aksakoff for the Hermetists; and Colonel de Rochas for the Magnetisers. These names were formally announced in the afternoon and enthusiastically greeted by the audience. Dr. Papus then, as general secretary for the Congress, went through the other names, and in a few graceful phrases proposed M. Léon Denis as presiding chairman for the rest of the time. The thanks of all Spiritualists were due to him, he added, for the courageous way he had given battle to the Materialists whenever opportunity presented at the recent Psychological Congress. M. Denis, who is a cultured writer and thinker as well as an eloquent speaker, has always been one of the most loyal workers in our cause, and his inaugural address delivered on the opening occasion was a splendid piece of oratory, revealing how serious and ennobling was the mission Spiritualism held in its endeavour to further the progress and enlightenment of the world. His impressive and stirring words were listened to with that hush which only great speakers know how to obtain, and

paved the way for a demonstration of hearty enthusiasm at the close. The various delegates who followed this speech were very numerous and exceedingly interesting. One might, perhaps, single out the Spanish and Portuguese as being especially so in view of the work they were able to describe which is taking place among the poorer classes in their countries.

Spiritualism appears to be making remarkable headway in Portugal and is fervently taken up by the working masses, doing much good in freeing them from the ignorance and superstition under which their priests have so long allowed them to remain. The Americans were represented by M. Libert, a French gentleman who has lived in the States for twenty years; and Mrs. Addie Ballou, president of the Woman's Republican State Central Club. This lady, who is a well-known public speaker, writer, and lawyer in San Francisco, gave an eloquent address on behalf of the Californian Spiritualists, which was translated by Dr. Papus and received with every expression of pleasure by the members. The German delegate contributed some interesting remarks on the magnetic science and its field of work in his country; and a Dutch pastor told us something of the persecutions he was subject to which forced him to leave his church when he first acknowledged a belief in spirit communion; and how subsequently he made a determined stand against these attacks and insisted on resuming his former duties, preaching his larger and spiritualised doctrines from the pulpit he had vacated. Since then he has been listened to with growing interest and finally with complete success.

After other speeches, M. Delanne rose to explain something of the work his section intended to carry out during the Congress, as did Dr. Papus and M. Durville, this latter gentleman embodying in his remarks some highly interesting ideas on his special study—the magnetic fluid.

Other addresses and congratulations followed, terminating an afternoon which lasted from 2.30 till nearly six.

In the following account of what I was able to gather I propose dealing with each section separately, taking the spiritualistic first, as this division was naturally the most numerous attended one throughout, and had by far the most work to get through in the matter of addresses and special papers.

From the point of view of organisation, this section certainly left something to be desired, though the fact was less obvious until Wednesday, when, to the unspeakable dismay and sorrow of all concerned, M. Gabriel Delanne became seriously ill and was obliged to relinquish all further participation in the Congress. A chill supervening on nervous prostration kept him confined to his bed with fever, and all the work which he had planned to carry out and guide through these busy days had to be looked after by one or two friends who knew something of his programme. It was then seen what a valuable help the committee had in M. Denis, who generously did all that was possible to fill the regrettable void and carry out as well as circumstances permitted his friend's wishes.

Some confusion in regard to papers which had been sent in naturally followed, for M. Delanne, being at the head of the spiritistic section, had sole control and direction of the real work in this department. Considering the mass of communications there were on hand to be dealt with, things, on the whole, worked out better than might have been expected, though still more satisfactory results might have been achieved had an interpreter been found for the English-speaking members. Dr. Papus translated admirably when he was present, but this did not happen often, as he had his own society to look after at all times, except at the general meetings.

It was more particularly on the two days devoted to the reincarnation problems that M. Delanne's absence was most keenly felt. With very few exceptions the belief in successive lives as propounded by Alan Kardec is universally adopted by the Spiritists of France, and M. Delanne can be considered as having given very special thought to the exposition of this theory. His metaphysical mind, capable of seeing a scientific as well as logical and philosophical side to this question, compels respect and attention. It is given to few Occidental minds to successfully meet Oriental ideas and theories, and adapt them, with all their subtle

impressions, to the needs of latter-day European thought. This, however, the French occultists are frequently able to do, and M. Delanne is no exception to the rule. One cannot in justice say that any new or significant proof was brought forward to strengthen the theory of pre-existence; no startling case of memory was quoted, though many fine arguments and spiritual philosophies were forthcoming, M. Denis speaking particularly well on the subject. Dr. Moutin was on that occasion the only individual of distinction who rose to discuss and oppose the theory, on the ground that he had so far been shown nothing which could give the question any scientific value or evidence. All the arguments in its favour seemed philosophically and logically sound, and he would himself gladly accept the belief if something like proof were forthcoming which could be fairly considered. He suggested that a society might be started in France on the lines of the London Psychical Research Society, which should have for its object the special study of this theory and collect any information obtainable, engage mediums to experiment with, and inquire into reported cases of pre-natal memory, &c. He related many remarkable cases of phenomena obtained in his own home circle, and how frequently he had experimented with mediums in his endeavour to obtain something really definite on the question, but so far had been unsuccessful, and the majority of the unseen intelligences who controlled generally denied it. This, he thinks, of itself is no proof for or against, as the memory of the recently departed is not likely to be much better in the next existence than it was on earth, at any rate for some time. Another fact he called to mind, viz., that Spiritists should always remember how surely the suggestioning thought can act on the mediumistic mind, therefore any assertion on the part of a spirit for or against this theory of reincarnation can be generally found to answer to some mental bias or prejudice on the subject, held by the medium or the psychically strongest sitter in the circle. Dr. Moutin related that only in one instance long ago, when a young student, he happened to come across a half-witted, hump-backed boy whom he found he could put to sleep, and when in trance this cripple would expound quite interesting and highly intelligent theories, as to how the world came into being and Evolution commenced, &c., and he invariably preached the doctrine of reincarnation. Beyond this one instance Dr. Moutin has never received any spontaneous affirmation of this belief from departed spirits worth recording.

Passing on to discuss some of the detailed phenomena which were presented to the Congress, one cannot fail to be altogether struck at the mass of evidence which was produced under that head. Every phase of startling, original, and unexpected phenomena seems to be still very strong in France. Mediumship here, taken as a whole, does not appear to be so much evolved on the more mental and visionary planes as with us, and during the time I spent in listening to the spiritistic papers I can recall no instance when phenomena of the Mrs. Piper or Thompson order was related. Every phenomenal manifestation here, of especial interest, is apparently obtained through direct spirit or animistic agency, bringing very rarely the higher individual consciousness into play. Considering how extremely careful the observations should be in this sphere of phenomenal activity, it is especially satisfactory to note that all the final and best attested cases of manifestations, such as levitation, transference of objects through matter to distant places, direct voice and writing, &c., came from people of good position, holding their own private circles without paid mediums. I might add that French Spiritualists, I find, are exceedingly averse to engaging professional mediums in their homes. Unless there happen to be some more than usually interesting phenomena to be obtained through a paid medium, they prefer to investigate their own psychic powers and frequently develop with wonderful results. General Darget, for instance, had some dozen or more remarkable photographic plates to show of fluidic emanations obtained through the mediumship of his daughter, a girl of seventeen. Some of these negatives exhibited cloud-like spirit forms, endeavouring to materialise; others were merely the fluidic doubles of sitters. This officer's daughter writes very superior verse under automatic control when she is entranced, and has been known to declare in that

state that she remembers more than one previous existence on the earth plane, and that in each life she had always been born with the poetic gift.

Phenomena, in some cases persistent and spontaneous, have been found to take place in the very centre of scientific and materialistic groups of people. In the families of army and medical men particularly are to be found cases where proper investigation became a necessity, owing to the perseverance with which the manifestations occurred.

The extraordinary phenomena which are constantly taking place round Dr. Bonnet and a friend of his are good instances of this kind. These two gentlemen occupy an apartment over a chemist's shop and were forced into realising the fact that something decidedly unusual was taking place in their vicinity with great frequency. Their things would get mysteriously carried from one room to another. Lamps went suddenly out and articles constantly found their way up from the shop below in an unaccountable manner. Dr. Bonnet and some friends decided, therefore, to try some table turning and see if an explanation would be forthcoming for all this. The plan succeeded, for, addressing the invisible tormentors as the Power or Force, Dr. Bonnet found he got rational answers to his questions and that almost any kind of manifestation he desired was obtainable. The spirit intelligences seemed to gain more and more power with every experiment that was attempted, and finally one evening, more in fun than anything else, Dr. Bonnet and his friend resolved to test the Force in an altogether new direction. It was after midnight, and they requested that it should go to the top of the house, where, in a garret, slept the errand boy employed by the chemist, call him up and make him come down. The answer was rapped out that this could be done, and although very sceptical as to results, Dr. Bonnet pulled out his watch to take the time. In between three and four minutes, hearing a noise down below at the shop door, which was locked and shut for the night, they decided to go down and see what had happened. They found the boy still half asleep outside the door and considerably surprised at not meeting his master. On being asked what was the matter he said that his master had pulled him out of bed and shouted to him to come down at once as it was urgent. This fact has been properly corroborated by all those who took part in the experiment.

On one occasion when Dr. Bonnet had a particularly sceptical and scoffing friend dining with him, 'The Force' rapped out an angry message to the effect that if this gentleman would return to his rooms after dinner he would be given a proof of spirit power which might convince him and at the same impress the fact on his memory. It was agreed that this message should be tested, and the party sallied forth at a later stage, anxious to obtain the promised manifestation. The unbelieving friend, being a bachelor, kept no servant and always locked his place carefully up before going out. On entering the apartment the gentleman led his two friends straight to his study door and was rather astonished to find he could not open it. The door was unlocked but resisted all pressure to open. It was only after all three had put their united strength against it and used their sticks as impromptu crowbars, that they finally managed to get the door ajar. They distinctly felt something tangible but invisible pass them and they were able to enter the room. A match was quickly struck and the sceptical friend viewed a scene of indescribable confusion. All his books had been flung out of the cases in piles on the floor, pictures were hung from the walls, chairs heaped one on the other, and his writing-table turned upside down. This extraordinary occurrence Dr. Bonnet vouches for, and as he lives in Paris, further corroboration is easily obtainable. So remarkable are the phenomena, he and his friend state, that are ever taking place in their vicinity that they have begun to lose all sense of marvel, and experiment on the most daring lines. They have, for instance, at demand, had all the gas in the house instantly put out and relit within a very short space of time, and that without any perceptible movement at the meter. All this and many other cases of supernatural character, Dr. Bonnet related simply and rapidly.

J. STANNARD.

(To be continued.)

A RECENTLY UNEARTHED CHAPTER OF ANCIENT HISTORY.

BY WILLIAM OXLEY.

(Continued from page 481.)

In nearly all cases the names of the buried domestics are given on small tablets found in the coffins, most or all of which are copied on the plates in the volume. Besides these, other and larger Steles were found. One of these, No. 48, is the longest and most important inscription known of this age. It represents a noble named Sabef, with his titles—governor of the residence, regulator of the festival, friend of the palace, over the secrets of decrees, priest of Anubis in the Divine Abode. This Stele, very roughly executed, belongs to the first dynasty and is the most developed of all that were found. Great progress in the art of design and sculpture was made towards the end of the third dynasty, and the paintings and sculpture in the tombs about the pyramid of Senefru—first king of the fourth dynasty—were not excelled in any of the after ages.

These inscriptions raise a profound and interesting problem, for they show a system of writing by hieroglyphs—or pictorial signs—which have the same value and meaning as used to the end of the Kingdom. The question comes, who were the inventors of this language, so perfect that even in the very first dynasty they were utilised for all purposes where records had to be made, whether for monumental or secular affairs?

The fact would seem to point to what may be termed a prehistoric age, in which there must have been able and gifted men who reduced language to writing by means of these hieroglyphs, which were generally copied from objects in nature, each sign having a specific meaning which never varied. It may be doubtful if they were ever used for what we understand by a spoken language, being employed rather for State purposes, chiefly to record the doings of the kings, priests, and nobles. The writings were generally deposited in the archives of the temples, under the care of caste of men known as Scribes, who had charge of the temple and royal libraries. It was not until about the eighteenth dynasty, 1500 or 1600 B.C., that cursive, or free hand, demotic writing came into vogue for general purposes, but the other was still used for State purposes and monumental sculptures. Strange to say, on much of the pottery there were marks with a meaning differing *in toto* from that of the pictorial hieroglyphs. In reference to these the learned professor says: 'Here we reach signs which seem to be disconnected from the known hieroglyphs, and in the following plates we are probably touching on the system of geometrical signs used from prehistoric to Roman times in Egypt, and also in other countries around the Mediterranean. The usage of such forms in the same country from about 6000 B.C. to 1200 B.C. shows that we have to deal with a definite system. The only conclusion then seems to be that a great body of signs—or a *signary*—was in use around the Mediterranean for some thousands of years.'

To the philologist this, and much more involved, will be of surpassing interest.

The depictions of art processes, including sculpture, boat building, pottery, and tool making, although rather rudimentary, yet give a good and graphic conception of what we term civilisation in those early ages.

What is most remarkable is the patience and skill of Professor Petrie in gathering up so much true history from broken potsherds, and other small inscribed fragments dug from the refuse left by former explorers and plunderers. Out of some fifty to one hundred thousand fragmentary pieces the professor has been able to join together something like two hundred parts of vases, bowls, jars, &c., enough to show and draw the whole outline. In contra-distinction to the generally rough work of the sculptures, there are many small ivory and ebony Steles which show very careful and beautiful carvings. Plate XIV. shows (No. 7) an ivory tablet of King DEN-SETUI, fifth king of the first dynasty, with the double crown and picture of his Ka name, and in another (No. 9) with the staff of authority, held only by kings and

high personages. Another carved ivory shows a bound captive who is evidently a notable and a foreigner.

Another plate shows a toilet dish carved in two halves out of a single block of ivory, each in form of half a duck with the tails interblended. There are some pieces of ivory legs of caskets, which show a sense of the use of conventional art in the veining, which is very advanced and looks more like Italian work than like anything archaic. There is also a beaten copper bowl, with copper nails and other articles which are interesting as showing that metallurgy was a practised art in that early age. A great number of wine jars were found, which were evidently for palace use, all of which were sealed with the king's names, and it was these that enabled the Professor to get the correct throne and Ka names of the various kings. In some cases numbers are given, presumably to register the jars of a given vintage.

The 'Learning of the Egyptians' is now, according to the monuments, carried back to an antiquity that is wonderful, inasmuch as even in the first ages of the monarchy they knew something of astronomy, as illustrated by the notice of one of their great festivals, *i.e.*, the great Sed festival that occurred at fixed intervals of thirty years. As the learned Professor says: 'The latter, *i.e.*, the fixed cycle, would agree with their undoubtedly astronomical origin by the shift of the moveable calendar one week every thirty years, and one month every 120 years, at the great Sed festival. This cycle implies the loss of the day in leap years, which causes the shift of the calendar; and hence implies the calendar of 365 days being in use as early as the middle of the first dynasty, and the known loss of a day in four years.' Whether this was a national or a church festival is as yet unknown, but this reference throws a side light upon their astronomical and chronological knowledge based on true and scientific observation.

Another important ivory tablet shows a scene in which DEN-SETUI, fifth king of the first dynasty, is dancing before the God Osiris seated in his shrine, which is one of the earliest examples of a ceremony that is shown on the monuments down to Roman times. This fact, along with many others of like import, demonstrates that the worship of Osiris, the Great God Man, was observed from the earliest historical time of Egyptian history.

Another scarcely less important tablet shows a portrait of the same King, DEN-SETUI, adorned with the double crown fully developed, with traces of colour that are red for the lower crown, with white for the upper, as later on. This proves that this dynasty conquered Lower Egypt, including the Delta, and added it to the then new Egyptian kingdom. This is further demonstrated by the name, 'MER-NEIT,' of the king whose monumental burial Stele is represented in the frontispiece to the volume. This is a compound name, and, as stated by Mr. Griffith, M.A., F.S.A., 'To find the name of a king compounded with that of Neith is interesting and shows that Sais must have been of great importance in very early times.' We may here recall the fact that in the inscriptions of the twenty-sixth (SAITE) dynasty, there are constant references to a temple of Osiris (at Abydos) that had the significant name, which means 'the residence of the king of Lower Egypt. This name may well preserve an important relic in history.' Doubtless it does, for how is it that Sais, a city of the Delta in Lower Egypt, should be so prominently associated with Abydos, except on the hypothesis that Abydos was considered the holy city, containing the tomb of Osiris, as well as a great temple dedicated to the worship of that Great God? It appears that the tomb of Osiris was made from the tomb of ZET, third king of the first dynasty, and in it was placed a granite bier supposed to be the resting place of the body of Osiris. The learned Professor thinks that this bier was placed there by one of the kings of the twenty-sixth dynasty (SAITE), say, about 670 B.C.

What is certain is that there is a large cemetery containing burials of this, besides other earlier dynasties, and until these are examined and explored (it is to be hoped by Professor Petrie) we must perforce be content to wait for what must prove the most important data for knowing the actual religious status of the great Egyptian nation.

We note in this first dynasty the rise of priestcraft, for a large piece of diorite bowl found in the tomb of King QA, the last of the first dynasty, contained an inscription for the 'priest of the temple of King QA.' Inferentially it points to

the deification of the Egyptian monarchs, which was elaborated in the fourth, fifth, and sixth dynasties, for, connected with the large pyramids—which undoubtedly were royal tombs—there were temples dedicated to the entombed kings, in which priests conducted worship at regular intervals, and in several instances the monumental record of these said priests, their names and titles are inscribed as 'priests of the temples' of the various kings. The only temple intact is the one attached to the pyramid of SENEFRU, the first king of the fourth dynasty, which the Professor states is the oldest perfect temple for religious worship in the world; its preservation was due to the thefts of natives, who used the outer stones for building, and the debris covered up the building, thus causing its preservation.

An interesting and important relic is found on a well cut ivory tablet found in the tomb of King DEN-SETUI. The inscription refers to some great chiefs coming to visit the king's tomb; and the figure of the tomb—the Professor states—is the oldest architectural drawing known. 'It shows,' he says,



'the tomb chamber to the left with a slight mound over it. The tall upright perhaps shows the Steles at the tomb. Next is a stairway descending to the tomb, while at the right is a diagram of the cemetery of graves in rows around the tomb, with the small steles standing over the graves.' The drawing shown is a wood-cut *fac-simile* of the tomb, &c., described as above, as shown on plate XVI. in the volume, minus the figures and hieroglyphs. Its interest consists in the fact that it is the most ancient architectural draft in the world, so far as known; the scale may be a little smaller than on the ivory tablet.

I conclude this notice with the words of Mr. F.L. Griffith, who gives a tentative translation of the small Steles, &c.: 'In the plates to this volume Professor Petrie has far more than doubled the materials available for studying the earliest known period of writing in Egypt; they now afford us a considerable insight into the condition of that art at the time of the first dynasty.'

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of Members and Associates of the London Spiritualist Alliance will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), at 7 for 73.0 p.m., on Friday next, October 19th, when

MR. A. ROLAND SHAW

Will give an Address entitled

'Experiences of Supernormal Phenomena.'

Being a record of deeply interesting facts and incidents observed in the course of investigations extending over a period of many years.

After the close of this meeting friends who wish to remain for a time for an informal interchange of thought on matters of mutual interest will be at liberty to do so.

In accordance with Rule XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1901.

DOING GOD'S WORK.—Show me a man who loves his fellows and whose daily life makes the world richer by good deeds and generous thoughts, and I will show you a man who walks in the clear sunshine toward a glorious immortality. Believe what you will, but as to your doing, let it be God's work. Make someone's darkness bright with the light of your presence; cheer the comfortless with words of encouragement; then there will be tears of grateful sorrow when you go, and a warm welcome when you reach the other shore.—GEORGE H. HEPWORTH, in 'New York Herald.'

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, OCTOBER 13th, 1900.

EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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Light,

A Journal of Psychical, Occult, and Mystical Research.

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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

THE CHURCH OF THE SPIRIT.

Spiritualists very naturally shrink from putting their spiritual wine into 'earthen vessels'; and their shrinking is not so much the result of an opinion as of an instinct. They find it difficult to agree to the proposition that Spiritualism is a Religion, or to the suggestion that Spiritualism should be represented by a church. The reason is not that Spiritualists are unsocial, or that they are not anxious about Religion, or that they do not care for united worship and aspiration. The real reason is that they are more or less conscious of the fact that their 'treasure' could not be confined in 'earthen vessels,' and that, in truth, if it could be it would be badly represented and in prison.

We sympathise a good deal with this feeling, but it has its dangers. If it were entertained, unmodified by other feelings or by practical considerations, 'LIGHT' might become extinct, a Spiritual Alliance might become impossible, and our delightful gatherings, so full of social vitality and friendly animation, might dwindle into little spectral functions for 'the elect.' No: all these natural shrinkings and instincts, though perfectly inevitable and legitimate, need watching, or guiding with practical considerations borrowed from common life and common sense. This is specially desirable in cases where natural shrinkings tend to divisions, isolations, and the loss of useful institutions; or where, perhaps, repulsion may lead to serious loss.

This is very much the case in relation to all that is indicated by the word 'Church.' We have been painfully accustomed to associate with 'Church' a variety of survivals, crude ceremonials, defunct creeds, priestly interferences, wicked excommunications, materialistic rituals and sacerdotal rings. But these have no necessary connection with the Church. What is a Church? The word is derived from a word which means 'The Lord's house,' and, by necessities which have arisen, as the dictionary makers show us, it has so broadened out that it may mean, 'The collective body of Christians,' or 'The aggregate of religious influences in a community,' or, as in the phrase, 'Invisible church,' 'The collective body of true believers, including both those on earth and those in heaven.' But the root meaning is 'The Lord's,' in harmony with that profound and comforting saying of Paul's: 'The Lord knoweth them that are his.'

The Spiritualist, therefore, may rightly contend that the true idea of a church, apart from a building, is a spiritual body of believing and loving souls, dear to God: and, in the large sense, this is what we mean by 'The Church of the spirit.' That Church can never meet in one

place upon earth; no one can rightly distinguish or determine those who belong to it; its members' names can never be captured for any roll: at best it can only be represented by a few who bear the testimony and take hands in The Father's name. But, in a more limited sense, 'The Church of the spirit' might very well be any band of kindred spirits who met together for spiritual communion and for spiritual uplifting,—for that and nothing more. No rules, no constitution, no governing body, no agreement as to creed, no ritual turning upon incantations:—nothing but aspiration and sympathy, set forth and aided by as much of beauty and charm of music and the human voice and Nature's offerings as could be provided:—the sole end being the elevation of the mind, the reinforcement of the will, the guidance of the imagination, the purifying of the affections, the uplifting of the life, and the grasp of God.

It is obvious that a 'Church of the spirit' would be as much out of harmony with the controversies of the creeds as a Devonshire lane is out of harmony with Piccadilly or the Strand. Its one subject would be Life; its one argument, Duty; its one motive, Love; its one hope, God. Of course, we are aware that, in varying degrees, all the sects are blest with some such churches, in which the spirit is better than the creed, and the real word of God in the soul of the living man atones for the unreal word of God between the covers of a book: and, if it were not so, what we call 'The Christian Church' would soon be nothing but a corpse. But such blessed oases of the spirit in the desert of letter and form are, we fear, a minority; and much, very much, needs to be done.

That brings home to us the question:—Can we do anything to help? The question is almost a tacit condemnation. Are not we charged with this very 'treasure'? Is not our *raison d'être* this very thing,—that we testify to this divine truth, the supremacy of the spirit? It is precisely the Spiritualist who can at least tell all the churches what they must do to be saved. We admit that is something; and we admit that Spiritualists, as Catholics, Episcopalians, Baptists, Wesleyans, Unitarians, may do good service in breathing forth the breath of life from within: but we cannot help thinking that we might at least prepare the way for the better thing.

There are multitudes who are not Spiritualists who as much want 'The Church of the spirit' as we do, and who might even appreciate it more, because its message and inspiration would be so new to them. Would it not be something 'worth living' for, if we could mount this 'Hill of the Lord,' and 'stand in His Holy Place'? It would probably be undesirable to attempt the erection of any separate building. Some such beautiful room as we use for our ordinary or special meetings would serve best. But the ideal is that which has been often advocated by us and which has again been proposed by one of our earnest-hearted friends. We want, we urgently want, a Home of our own, including a meeting place as peaceful and as beautiful as we can make it: and we could set about it at once if our friends would unite and provide the cost. We know exactly what we want, and we fairly well know what we could do. All we need is about one half the zeal and devotion shown by the devotees of the old churches where but little that is living is ever said; or about one tenth of the energy and sacrifice shown at a contested election, for sending a man with a vote to a place where but little that is useful is ever done.

MARRIAGE.—Bertram Cotterell, eldest son of Mr. E. W. and Mrs. M. H. Wallis, to Edith Mary, eldest daughter of Mrs. Shekleton, of Walsall. The ceremony was performed at the Parish Church, Walsall, by the Vicar, the Rev. W. S. Swayne, M.A., assisted by the Rev. T. K. Sopwith, M.A., on Saturday, October 6th, in the presence of a number of relatives and friends.

CONVERSAZIONE OF THE LONDON SPIRITUALIST ALLIANCE.

A PHONOGRAPH CONCERT.

A Conversazione of the Members and Associates of the London Spiritualist Alliance (being the opening meeting of the present Session) was held on Friday evening, 5th inst., in the Banqueting Room, St. James's Hall, when there was a very large and representative gathering, including the following :—

Mr. & Mrs. B. F. Atkinson	Miss O. Findlay	Miss Oxenford
Mr. J. Archer	Mr. and Mrs. T. F. Godden	Mr. and Mrs. G. Peddle
Mr. W. Acfield	Mr. and Mrs. Gilbertson	Miss Laura Peddle
Miss Anders	Mr. & Mrs. B. D. Godfrey	Mr. J. B. Pennington
Miss Aspinwall	General & Mrs. Gordon	Mr. W. H. Parker
Mr. and Mrs. Gambier Bolton	Colonel Stannus Gordon	Mr. A. Peters
Mr. and Mrs. J. Bowskill	Mrs. and Miss Gunn	Mrs. Phillips
Mr. & Mrs. J. A. Butcher	Mr. G. E. Gunn	Mrs. E. Parker
Mr. & Mrs. H. Boddington	Mrs. and Miss Graddon	Miss Porter
Mr. and Mrs. J. Braund	Rev. W. S. Grignon	Miss H. M. Pemberton
Mr. & Mrs. J. A. Box	Miss Grignon	Miss Clare E. Powell
Mr. & Mrs. W. P. Browne	Mr. David Gow	Miss M. Palmer
Mr. and Mrs. Brencley	Rev. Alfred H. Gray	Miss A. Pattinson
Dr. and Miss E. Bonus	Mrs. Goodall	Mr. & Mrs. C. H. Rushton
Mrs. and Miss Brinkley	Mrs. Gilmore	Mr. E. Dawson Rogers
Mrs. and Miss Bentall	Mrs. C. Grant	Mr. Dawson Rogers, jun.
Mr. Thomas Blyton	Mrs. Gray	Miss Rogers
Mr. Chris. S. T. Blyton	Miss M. L. Gunner	Mr. G. J. Randall
The Misses Blyton (3)	Miss A. Gaines	Mr. Marshall Rowe
Mrs. H. E. Bell	Rev. J. Page Hopps	Mr. R. Rowe
The Misses Bell (2)	Mr. and Mrs. Bernard Hopps	Mr. S. F. Rowbottom
Mrs. A. D. Bell	Mrs. and Miss Home	Mr. A. R. Revell
The Misses Bell (2)	Mr. N. Hopgood Hart	Mrs. G. W. Rowe
The Messrs. Bean (5)	Mr. J. Hopgood Hart	Mrs. L. Rich
Mr. L. Bristol	Major Hosking, M.D.	Mrs. Romili
Mr. F. Banister	Mr. Leigh Hunt	Mrs. Scott Roberts
Mr. H. R. Boyden	Mr. Frank Holden	Mrs. Reynolds
Mr. H. J. Bowen	Mr. J. J. Hamilton	Miss Rice
Mr. Flint Brown	Mr. Frank Humphris	Miss Reynolds
Mr. E. Bertram	Miss Hodgson	Mr. & Mrs. W. F. Smith
Mr. E. F. Bertram	Mrs. Hall	Mr. & Mrs. A. S. Stuart
Mr. Henry Brooks	Mrs. M. L. Hooper	Mr. & Mrs. A. J. Sutton
Professor S. A. Bhise	Mr. Robt. W. Iggesdon	Mr. A. C. Swinton
Mr. J. W. Boulding	Mr. C. M. T. Irving	Mr. W. Noden
Miss E. K. Bates	Miss Inray	Mr. Chas. N. Spencer
Mrs. W. Barker	Mr. and Mrs. J. Jellis	Mr. George Spriggs
Miss Barrett	Miss Jellis	Mr. J. J. Smith
Mrs. Bathe	Mrs. M. B. James	Mr. A. Roland Shaw
Mr. Greville Bathe	Mr. T. D. James	Mr. F. W. South
Miss Baker	Mrs. E. S. James	Mr. W. Snaalfield
Miss Banes	Mr. F. W. Johnson	Mrs. Southall
Miss Bodenham	Mr. W. Jeffrey	Mrs. J. Silversides
Miss H. Bandulska	Mr. J. C. Kenworthy	Mrs. C. R. Stanesby
Miss L. Bigg	Mr. James Knowles	Mrs. K. R. Stansley Scott
Miss Valentine Bell	Mrs. Kemp	Mrs. Hy. Stead
Miss Beldard	Mrs. K. R. Kemp	Miss Shorter
Mrs. Bernan	Mrs. Kerridge	Miss Sharpley
Mrs. J. Leith Bain	Mr. & Mrs. Wm. Lynd	Miss Simon
Miss V. Burton	Mr. A. Lawrence	Dr. and Mrs. Laurence
Mr. and Mrs. W. E. Carbery	Mr. W. Lawrence	Times
Mr. and Mrs. J. F. Collingwood	Mr. E. Lucas	Mr. and Mrs. Wm. Trask
Miss Collingwood	Mr. L. Loewenthal	Mr. and Mrs. R. P. Tebb
Miss M. B. Collingwood	Mr. C. Lacey	Mrs. Wm. Tebb
Mr. W. T. Cooper	Mr. Charles Lee	Miss Tebb
The Misses Cooper (2)	Mr. Arthur Lovell	Mr. F. W. Thurstan, M.A.
Mr. B. E. Crowe	Miss T. Leete	Mr. W. B. Thomson
Mrs. Crowe	Miss A. Lane	Mr. R. A. Toleith
Mr. R. G. Crews	Mrs. R. Low	Mrs. David Thomson
Mr. John Cox	Madame de Laversay	Miss E. C. Taylor
Mr. P. Capon	Mrs. Lindsay	Mrs. J. J. Vango
Mr. Clancy	Mrs. A. Bell Lewis	Mr. & Mrs. Hy. Withall
Mrs. Craigie	Mrs. Ludley	Mr. & Mrs. H. F. White
Mrs. Clarke	Mrs. W. J. Lucking	Mrs. and Miss Wilkins
Mrs. Couchman	Mr. and Mrs. W. G. March	Mrs. E. A. Walker
Mrs. M. Couchman	Mr. & Mrs. Moorman	The Misses Walker (2)
Dr. Ellen Colyer	Mr. T. Matthews	Alderman D. S. Ward
Miss Chaplin	Miss Clara Mathews	Dr. A. Wallace
Mrs. Damer-Cape	Mrs. J. C. & Miss Morice	Dr. George Wyld
Mrs. Cawley	Mr. W. Mass	Mr. W. Webb
Mrs. Carruthers	Mr. J. J. Morse	Mr. H. B. Wooldridge
Mrs. W. E. Dove	Mr. Leon Mills	Mr. H. Wright
Miss J. Dixon	Mr. C. A. Maitland, J.P.	Mr. E. W. Wallis
Miss Darling	Mrs. A. Murray	Mr. F. Wallis
Miss Dutton	Mr. Wm. Murray	Mr. J. A. White
Mrs. Dennis	Mr. J. Martin	Mr. C. H. Willsher
Mrs. J. T. Davis	Mrs. Masterman	Mrs. R. Wortley
Mr. G. R. Davis	Mrs. Marquis	Mrs. E. Whitchee
Mr. E. Dottridge	Mrs. Millett	Mrs. E. M. Walters
Mr. Otto Deutschmann	Mrs. Macquoid	Mrs. Whitaker
Mr. H. P. Dommen	Mrs. Mason	Mrs. M. A. White
Mr. & Mrs. Gilbert Elliot	Mrs. Martinez	Mrs. M. E. White
Mr. H. S. Evans	Madame Maud de Monasterys	Mrs. E. Willson
Mrs. Ellens	Miss A. Marshall	Mrs. J. Walker
Miss Eavery	Miss F. Minchin	Miss V. Walker
Miss Everard	Miss MacCreddie	Miss E. S. Windsor
Dr. & Mrs. Allan Fisher	Miss Millen	Miss Willoughby
Mr. H. E. Frances	Miss Mercier	Miss M. St. Evan Walker
Mrs. Fawcett	Mrs. Howard Norton	Miss Mack Wall
		Miss Woods
		Mr. & Mrs. J. J. Zuber
		Buhler
		&c., &c., &c.

After a period devoted to the usual social amenities, the President (MR. E. DAWSON ROGERS) and the REV. JOHN PAGE HOPPS briefly addressed the meeting.

THE PRESIDENT, after welcoming the guests on behalf of the Council of the Alliance, said that they had recently been discussing the question of the time at which the usual fortnightly meetings should commence. Some of the friends wanted the meetings to be held at an earlier hour in the evening, while others thought the hour should be later. In order to settle the point the Council had taken a poll, by

sending a card to all the Members and Associates resident within a given radius and likely to be affected by the time chosen for the meetings. They had been asked to state the time at which they thought the meetings should begin, and the result had been that a large majority had voted for 7 for 7.30 p.m., as hitherto adopted, as the most suitable hour. It was proposed also to try the experiment of drawing-room meetings to commence at 3.30 in the afternoon. Such meetings would be devoted to conversation on topics of mutual interest. One other point he wished to place before them was this: They were entering on a new course of meetings, and he trusted they would have a series that would afford information, instruction and gratification. But he had had weighing upon him the thought that they would soon have an experience that none of them would ever have again, that was to say, during the course of their meetings they would enter upon a new century! With the thirty-first of December of the present year they would close the nineteenth century and with the year 1901 would begin the twentieth century. He would like all those who took an interest in the movement to give their earnest thought to the question whether it was not possible to devise something that would give an impetus to the cause of Spiritualism. He wanted that they should begin the new century with a new earnestness, a new spirit, and the Council would be glad to hear from anybody who had any helpful suggestions to offer in this direction.

THE REV. JOHN PAGE HOPPS expressed his gratification that they were met in such goodly numbers that evening. He felt that it would be not only a proper thing, but an easy thing, for them to do something in the coming year to signalise their work for, and their love of, the movement to which they belonged. There was one thing which he had said many times and which he would keep on saying. They needed, as a body, premises of their own. (Hear, hear.) It was wonderful that they could bear the thought that in this mighty city, this reputed centre of civilisation, they were the only set of people who did not seem able to plant themselves properly. If everybody was in the mind they would be surprised to find how easily the thing could be done. Continuing, Mr. Hopps remarked that he would be glad if in the coming year something could be done to bring them a little nearer to their friends in Westminster Town Hall (the Society for Psychical Research). He had felt much encouraged by a remarkable address given by their friend, Mr. F. W. H. Myers. Mr. Myers had said that he regarded his selection for the presidency of the society as marking a definite stage in the evolution of the society. He (Mr. Hopps) attached considerable significance to this statement as indicative of Mr. Myers' attitude towards Spiritualism. In the course of his address Mr. Myers had illustrated one of his statements by a story of a pike and a perch. The pike and the perch were put together in a tank but separated from each other by a sheet of glass. At first they tried to approach each other, but the sheet of glass stood in the way, and after several futile efforts they gave up the attempt. In course of time the sheet of glass was removed, but the pike and the perch (unaware of the change) continued to observe the division which it had marked, and consequently never came together. Although Mr. Myers had given the story a different application he (Mr. Hopps) thought it applied equally to Spiritualists and their Psychical Research friends. Surely Spiritualists were respectable enough for anybody! They had a fair share of common-sense, good behaviour, and cultivation; and it was difficult to understand, therefore, why they should be shunned. Whether Spiritualism or Psychical Research was the perch or the pike it was unnecessary to inquire, but he hoped soon to hear that the barrier between them had been removed. (Applause.)

The PRESIDENT then announced that Mr. William Lynd would give his entertainment, consisting of vocal and instrumental music and recitations on Edison's Grand Concert Phonograph.

Before operating the phonograph, Mr. Lynd gave a brief description of its nature and method of working. The greater portion of the instrument before them consisted of the funnel for intensifying the sound and the motive power by which the cylinder was turned. This was accomplished by

means of a powerful spring like that of a clock. At one time electricity was employed for rotating the cylinder, but it was not to be supposed that the phonograph was an electrical instrument. It was purely mechanical in its character, and was now operated mechanically. The phonograph proper was a very small and simple apparatus. It was composed of a disc of glass, the very thinnest kind of glass, and in the centre of that disc (which was about the size of a penny) was a tiny cutting tool, a little needle—the recording needle—made of sapphire, because in point of hardness this stone ranked next to the diamond. At first it was the custom to use a needle made of steel, but the edge had a tendency to grow dull, so that now a sapphire was used. Then there was a wax cylinder to receive the impressions or indentations made by the sound wave. Well, that was the phonograph. Many years ago a German gentleman set to work to make a talking machine, and after seven years of patient labour he constructed something on the human model. He had bellows to represent the lungs, a tube to take the place of the *trachea*, or wind pipe; another device inside the figure of a head represented the larynx or speaking-box, and elastic bands imitated the vocal chords. But after seven years of hard work, all he could get out of the contrivance was a few unearthly grunts. Edison, however, with a disc of glass, a needle, and a wax cylinder can not only reproduce any human voice but also any instrument or combination of instruments. When it was required to make a record, the operator simply slipped over the metal cylinder, or mandril, one of the wax cylinders; he then closed the gate, as it is called, locked it, and after the cylinder with its waxen cover began to revolve, he lowered the recording needle, which immediately began to cut on the wax a record of the sounds made in its vicinity. Such sounds set the air in vibration, agitating the needle, which recorded them on the wax. Each sound wave had three peculiarities or characteristics. First, there was the pitch of the note, the number of vibrations to the second. Every sound wave had a certain pitch, and the air received a given number of blows per second. The next characteristic was what mathematicians called the amplitude of the vibration—the amplitude or intensity of the sound; and finally there was the timbre or quality of the sound. As explanatory of this last-named quality, Mr. Lynd mentioned that it was by its aid we were enabled to distinguish between voices or musical instruments. It was the German scientist, Helmholtz, who solved this problem. He found that the timbre or quality of a sound depended on the shape or pattern of the sound wave. The ear seldom, if ever, heard a pure note sounding by itself. Sometimes such a note was heard from a tuning fork, but very rarely. One might say of a note on the piano, 'That is C,' but there were other vibrations blending or coalescing with the fundamental note—a number of small notes called overtones or harmonics, and it was the number and arrangement of these which gave the particular timbre or quality to the instrument. One might obtain from a piano the same pitch or intensity of note as from a violin, but the pattern of the sound wave in each case was quite different. To make a record on the phonograph the operator first set the air vibrating with the sounds he wished to register; the vibration of the air was communicated to the glass disc which set the needle to work, and the needle resting on the wax cylinder wrote down the three characters of the sound-wave. That needle had to perform three operations at once—it had to record the pitch or number of vibrations to the second; simultaneously it had to take account of the amplitude, and also to register the quality of the sound wave, this latter characteristic enabling the listener to distinguish the sound of the voice or instrument which was being repeated. As regards the difficulty of deciphering the phonography of the needle, Mr. Lynd said that after many years of experience he had only got to the point of being able to say of one cylinder, 'That looks like a cornet solo,' or of another, 'That looks like a voice,' without being quite certain on the point; the differences indeed were barely perceptible even to a trained eye. However, there was all the difference when one proceeded to reproduce the sounds, which was done by operating the phonograph exactly as before (*i.e.*, causing the cylinder to rotate), the only difference being that in this case a blunt needle was used instead of a cutting one, and the end of this travelling over the indentations originally made by the sharp needle set the disc vibrating, and by thus reversing the first process, gave back the original sounds. It was not to be supposed that the sounds were stored up anywhere in the phonograph—it was entirely a question of causing the air to reproduce certain original vibrations.

Mr. Lynd then commenced the selection of phonograph pieces by a performance of the Coronation March from 'Le Prophète' (Meyerbeer), as originally played by an orchestra. This was followed by the well-known duet, 'When we are Married,' from 'The Belle of New York,' as sung by Mr. Eric Farr and Miss Alma Jones, R.A.M.

THE PRESIDENT said that the phonograph reminded him of the 'direct spirit voice' which was known to some of those present. Would Mr. Lynd tell them whether by a machine of this kind it would be possible to record the 'direct voice' and reproduce it? It was to be remembered that in sitting for the direct voice they might have to wait for a considerable time, the voice coming suddenly, and often recurring at uncertain intervals.

Mr. LYND, in reply, said that if an expert were present in charge of the phonograph, and the motor kept rotating all the time, the needle running over the wax cylinder would faithfully record any sounds made in the room.

The phonograph then reproduced a piccolo solo, which by reason of its clearness and purity of tone was practically undistinguishable from the original, not a trace of its phonographic origin being perceptible.

Mr. Lynd added the interesting comment that the pitch of the highest note of the solo was 4,000 vibrations per second, which meant that the needle had to strike the wax cylinder that number of times per second faithfully to record the notes.

Then followed an amusing record descriptive of an Irish auctioneer selling a piano, which caused great mirth. Next came a song, 'Piccaninni Mine,' Miss Alma Jones; banjo solo, 'Yankee Doodle,' a surprisingly clever performance, as originally given by Mr. Osman, the American banjo player; song, 'Nazareth' (Gounod), by Mr. Eric Farr; orchestral selection, 'San Toy'; humorous song, 'All for the sake of Finegan,' by Mr. Russell Hunting; song, 'Somebody' (from the opera 'Floradora'), by Miss Alma Jones; instrumental solo, 'The Post Horn Galop' (Koenig), as performed by Mr. A. Smith, late of the Coldstream Guards' band; recitation, 'Casey as a Fortune Teller.'

An interval for refreshments followed, after which the phonograph was again in active operation. This time, in response to the requests of many of the audience who had especially appreciated the Irish recitals, Mr. Lynd introduced a delightful sketch, depicting Casey, the Irishman, crossing the Channel on a visit to the Paris Exhibition. In this piece were faithfully reproduced not only the amusing dialogue of Casey and his companion, but the various sounds accompanying the departure of a steamer, the shouts of the seamen, the starting bell, casting off of hawsers, sliding of the gang planks, and even the wash of the water against the side of the vessel—a singularly interesting example of the phonograph's versatility. This was followed by orchestral selection, the 'New Century' March (Russell Hunting), after which Mr. Lynd gave a brief but interesting sketch of Edison's life and career.

Edison (said Mr. Lynd) commenced the battle of life at the age of twelve as a newsboy, selling papers and magazines on the train, American fashion, instead of on the platform as in England. He was a studious boy, devoting his leisure to the study of works on chemistry and certain branches of mathematics. He was permitted by the railway company to fit up in the car a little shelf upon which to keep certain bottles and jars filled with chemical compounds and elements, and when not otherwise engaged he was accustomed to make chemical experiments.

One day in a newspaper he noticed an advertisement offering for sale a fount of type which had formerly been used in the production of a Detroit paper. Having saved some money he was enabled to purchase the type, and his next step was to start a little paper which he sold on the train. It was a very small print, but young Edison gave it a somewhat high-sounding title. He called it 'The Grand Trunk Railway Herald.' He had no printing press, but after setting up the contents of the paper in type, he took off each impression by hand pressure. He managed to produce an issue of 300 copies a week, a remarkable record, seeing that he was his own reporter, leader-writer, editor, printer, publisher and newsagent.

His enterprise came to a sudden and inglorious end. He kept on his shelf a bottle of phosphorus, which he omitted one day to re-cork after using, thus allowing the water under which it was kept to evaporate. A sudden lurch of the train shook it on to the floor, and the guard, fearing a conflagration, signalled the train to stop, and when it had come to a standstill revenged himself for the fright and trouble he had been put to by hurling out of the window not only the phosphorus bottle but the whole collection of chemicals and the printing apparatus. Not content with this, he seized young Edison and ejected him also, and then the train steamed off, leaving the unlucky youth standing beside the track amid his scattered possessions. However, he managed to convey them to his parents' house, and after a number of vicissitudes succeeded in his ambition to become a telegraphist, and received an appointment in that capacity on the Grand Trunk Railway. Subsequently he became a travelling telegraphist, tramping from place to place to fill temporary appointments, and it was then that he first distinguished himself as an electrician.

Entering the office of a telegraph company in New York to inquire if an operator were needed he met with a refusal, accompanied by the statement that an extra hand was the more superfluous inasmuch as the line had broken down. Edison inquired if he could look at the instrument and see if he could remedy the fault. Such presumption astonished the officer in charge, who replied testily that no less a person than the inventor of the system himself was engaged on that task. In no wise abashed, Edison repeated his request, and was so persistent that eventually he was allowed to have his way. He found the inventor in the instrument-room vainly trying to locate the fault, and watched him from the back-ground for some little time. Then with the quiet remark, 'I guess I've fixed it,' Edison went forward, pointed out the defect, and in a short time communication was restored. The inventor was so pleased with this performance that he gave Edison a berth in the office of the company, where he employed his time in improving the instruments and inventing fresh appliances. After producing a number of surprising inventions in telegraphy, Edison turned his attention to electric lighting, and having achieved his well-known triumphs in this department, he set to work to improve and render practically useful the telephone invented by Graham Bell. It was while engaged on this that he discovered the phonograph. He was experimenting one day with a form of telephone transmitter, and had by him a mouthpiece in which was fixed a disc of very thin iron. In the centre of that disc was a needle or stylus, and Edison had revolving in front of this a roller of chalk made to revolve by means of a small electric motor, the needle being so adjusted that it crossed the chalk. While he was handling this apparatus the needle ran into his finger. That trifling accident occasioned a pause, and brought him indirectly face to face with a great idea. It led to his observing that when testing the mouthpiece by speaking into it the sound waves caused the disc to vibrate, making the needle also to vibrate against the chalk. He saw that if for chalk he substituted some softer substance the needle would record the sound waves by which it was agitated, and that whatever marks appeared would represent the sound waves with their three characteristics already enumerated. Then, it seemed to him, that if he could make the needle travel again in the path of its previous indentations it would reproduce and impart to the disc the original vibrations and give back the sound of the voice. He proceeded at once to experiment, and the result fully justified his conclusions. Little by little the original machine was improved and perfected until they had the latest and most finished product of Edison's skill, in the shape of the Grand Concert Phonograph which had delighted the audience that evening. Mr. Lynd concluded his discourse by drawing a striking parallel between Edison and the first Napoleon. Facially the resemblance was remarkable, and the two men were also alike in their tireless capacity for work and the power of dispensing with sleep for long intervals. 'But there,' said the speaker, in conclusion, 'the resemblance ends, for while the monarch devoted his genius to the destruction of mankind, Edison employs his genius for the benefit of humanity at large.' (Applause).

The proceedings concluded with a resolution of thanks to Mr. Lynd, on the motion of Mr. J. J. Morse, for his admirable address and the excellent programme supplied by him with the aid of his Concert Phonograph, the performances of which appeared thoroughly to deserve the many expressions of pleasure and appreciation uttered by members of the audience during the evening.

DECEASE OF THE MARQUIS OF BUTE.

The Marquis of Bute passed away on Tuesday morning last, at Dumfries House, near Cumnock, Ayrshire, at the age of fifty-three. Lord Bute took a keen interest in psychical research, and his liberality on more than one occasion enabled interesting investigations to be made into the prevalence of spiritualistic phenomena. In 1894, for instance, he defrayed the expenses of an exhaustive inquiry into the subject of second sight in the Highlands. His last literary effort was the result of his interest in psychical matters. He had for many years been interested in the alleged hauntings of Ballechin House, in Perthshire. He took practical steps to have the hauntings carefully noted, and their cause inquired into by competent persons. The result of this inquiry led to an animated correspondence in 'The Times,' which attracted considerable attention at the time. Lord Bute subsequently edited a detailed account of the investigations into the occurrences at Ballechin House.

SOME AUTUMN EPISODES.

By 'AN OLD CORRESPONDENT.'

In September, 1890, I had two private sittings in my house with Mrs. Mellon, now in Melbourne, then of Newcastle-on-Tyne. The whole proceedings, including the preparation of the cabinet, which was simply a curtain drawn across a corner of the room, were under the supervision of myself and an old and experienced Spiritualist—a professional friend; and the circle was carefully selected from among the few earnest Spiritualists with whom we were then *en rapport*. The incidents which took place at these two sésances were described by me some years ago in 'LIGHT' and need not be again recapitulated, beyond saying that on that occasion my clairvoyante relative was present and was able minutely to describe what took place behind the curtain—her 'inner vision' enabling her on both occasions to judge of the absolute *bona fides* of the manifestations we got. Among other incidents which occurred was the materialisation of one of Mrs. Mellon's controls, a little black girl named 'Cissy,' whose face and figure were quite distinct. She danced and glided about for a considerable time in front of the curtain, and being requested by my professional friend, who was at the other end of the circle, to go to him and take a ring off his finger and put it on mine, she complied with the request, and came along in front of the sitters and placed the ring on the little finger of my right hand. This happened at both sésances, and I felt the fingers of the little black figure on each occasion to be as warm and 'fleshy' as my own. At both sésances the little form materialised and de-materialised in front of the curtain, going down slowly till it became nothing but a small square of muslin and then vanishing into nothingness, reappearing slowly again, just like a flash of white material on the floor, and then gradually reassuming her normal size and appearance. There was a small jet of gas burning in the room and the manifestations I have mentioned occurred in view of the whole circle. Shortly after this last mentioned manifestation 'Cissy' went behind the curtain and spoke to us in a childish voice, but whether she did so in the 'direct voice' or by using the vocal organs of Mrs. Mellon I am unable to say, though my impression is that the latter was the case. In the course of conversation she mentioned to me that a certain gentleman whose name and profession were known to me had some time previously sat with Mrs. Mellon, and she then gave me certain information regarding him which I was unable to verify at the time although I made diligent inquiries of Mr. Stainton Moses and others who I thought might be able to inform me on the subject. The information 'Cissy' gave me in 1890 was not verified then, nor did I ever expect it would be, but 'everything,' it is said, 'comes to him who waits,' and this adage held good in respect of 'Cissy's' statement, for in the course of the present autumn I discovered in an extract from an article given in the columns of a provincial paper which I was reading in a railway carriage while travelling in Wales, the exact detail regarding this gentleman which 'Cissy' had given to me so long ago. The Editor of 'LIGHT' has been furnished (in confidence) with full details of this statement, which I have no desire to publish because the information given on that occasion was entirely personal and of no practical interest to anyone.

As to the existence of 'Cissy' as a spiritual person I have no doubt whatever, as my clairvoyante relative saw her both 'before and behind the curtain,' and since 1890 she has had frequent visits from 'Cissy' in her home; while as to her materialisations and de-materialisations in my house, they can be testified to by at least ten credible witnesses. I, therefore, contend that 'Cissy' is a spiritual personage and as such she gave me a piece of information during a sésance in 1890, which was (accidentally) verified by me on reading a notice in a newspaper ten years later. In my judgment this is what lawyers call 'real evidence' of the identity of a person on this side, afforded to me by a denizen of the other world, who had seen the gentleman at a sésance with her medium before the year 1890.

(To be continued.)

SECULARISM V. SPIRITUALISM.

A debate between Mr. J. W. Mahony, representing Spiritualism, and Mr. H. Percy Ward, representing Secularism, took place in the Temperance Hall, Birmingham, upon the evenings of September 24th and October 1st, General Phelps presiding upon the first evening, and Mr. A. Scrimshire upon the second. There was upon both evenings a large attendance of the general public, who manifested the liveliest interest in the debate, applauding frequently the points made by each speaker.

The first evening was occupied with the discussion of the affirmation made by Mr. Mahony that 'the intelligent part of man survives physical death.' Mr. Mahony, in the course of his able and closely-reasoned address, sought to demonstrate that man possesses by nature a psychic or spiritual body as well as a physical one, and that the intelligence is the real man, who is, even here, at times able to demonstrate that he possesses powers far transcending those of a mere physical organism, and at death man naturally enters into a state corresponding to this finer organism, wherein he still retains his selfhood, his memory, and all that constituted him an individual upon earth. Beings who had passed into that state had repeatedly manifested the reality of their spiritual existence by communicating through sensitive human beings called mediums. These evidences were so numerous that they could leave no doubt upon a thoughtful and unprejudiced mind that man did indeed survive physical death. In support of his contention he cited as one of the most complete pieces of evidence the case of George Pelham, a spirit who had, through the mediumship of Mrs. Piper, given Dr. Hodgson and others complete and irrefutable evidence in support of the Spiritualists' contention.

Mr. Ward, in replying, contended that the claims made by Spiritualists were so extraordinary that they would need extraordinary evidence to prove them, and he challenged Mr. Mahony to produce such evidence that night. He could not accept Mr. Mahony's definition of man's nature, preferring to put before them one of his own, which was that man was a bodily organism consisting of mental and vital forces, and the functioning of the various parts of that organisation was in their totality man. The brain was the seat and active cause of intelligence; destroy the brain and you destroy the man. He did not consider that any of the evidence brought forward by Spiritualists was of any value, because almost every medium of note had at some time or other been charged with fraudulent practices. He asked Mr. Mahony to tell him why the spirits of a Milton, a Shakespeare, or a Shelley never came back to give the world works equal to those they produced while upon earth. Moreover, if man survived physical death, why not the animals also? The arguments that applied to one applied with equal force to the other. His conclusion was that the whole thing was a revival of the superstition of the Middle Ages.

Upon the second night of the debate Mr. Ward affirmed that the present life is the only one of which we have any knowledge. He repeated his definition of man given the previous week, and read copious extracts from statements by Mr. Maskelyne, to show that Mr. Maskelyne was able to duplicate every one of the so-called evidences of mediums. Therefore, he contended, the evidences of the Spiritualists were of no value. His conclusion was that as we had no evidence that there was a future life, the only rational thing for man to do was to make the best of this, to live honestly, virtuously, and with due regard to the welfare of our fellow men; and then, whether we survived the darkness and silence of the tomb or not, we should at least have done something to brighten this world for those who shall follow us.

Mr. Mahony replied in a manner which his large experience of the question enabled him to do, defending vigorously and effectively the mediums attacked. He gave an array of evidence in support of the Spiritualist's case which was mostly ignored by his opponent. He wound up the discussion by an effective speech in which, among other matters, he replied to his opponent's appeal for 'one world at a time,' by asking why not one year, one month, one week or day at a time, insisting that forethought and preparation were a necessity in civilisation, and were even more indis-

pensable as regards man's future state. A sowing and a reaping time could not be dissevered in thought. We were compelled by the very institution of our being to look forward to the future as a life wherein the Creator had provided scope for endless development in every faculty of the human mind.

W. H.

THE PROPHECIES OF MADAME DE FERRIEM.

Mr. Frederic Godefroy, a Spiritualist and able writer, edits, in Berlin, the journal: 'Die Seherin de Ferriem' (the Seeress de Ferriem). The journal is devoted entirely to accounts of the mediumship of the clairvoyant-medium of Friedrichstrasse, in Berlin, Madame de Ferriem. She it is who predicted in 1886 that in the year 1888 three emperors would succeed one another on the throne of the German Empire. This, as everyone will remember, was realised. In 1888 the Emperors William I. and Frederick III. died and William II. mounted the throne. Both before and since that time, Madame de Ferriem has had remarkable visions in a condition of semi-somnambulism. She had a vision of an earthquake in Japan, the wreck of the 'Iltis,' the cyclone of St. Louis, and the accident at the coronation at Moscow, in which, it will be remembered, hundreds of persons were killed. All these predictions were fulfilled, but there are other predictions not yet accomplished. The following have been copied by me from the journal 'Die Seherin de Ferriem,' of September 20th, 1899:—

1. The fall of an aristocratic house in Dresden.
2. A catastrophe on the lake of Muggelsee, near Berlin, in which many skaters will perish under the ice.
3. The disappearance of an Egyptian town. The medium sees very clearly a city in the desert of Egypt. A great mosque is in front of the seeress. Suddenly an immense cloud of dust rises and the whole town disappears under the soil.
4. A great inundation at Swinemünde.
5. The fall of a railway bridge in the North of England. The seeress perceives a great bridge over a river. Lighted lamps are on the bridge. The bridge bears an escutcheon on which may be seen a hammer and the word 'Victoria.' A train on which the seeress reads the word 'Glasgow' arrives at full speed. A dreadful crash is heard and the train is precipitated into the river. Near to the place of the catastrophe is a big town, with a port. At a little distance from the bridge on the river the medium sees a German steamer, 'Irene.'
6. A catastrophe on a railway near Kosen. A large train with two locomotives runs off the lines. The medium sees the train arrive at full speed. A number of persons, particularly children, are crushed. The train arrives from Kassel, and the accident takes place in the neighbourhood of Kosen.
7. Prediction respecting the cathedral of Berlin. The seeress sees the cathedral. A crowd of people are in the space in front of it. The funeral bell is heard. The gentlemen uncover. There is great mourning in the city and in all the country. This will take place in just a year after the completion of the cathedral, which is now in course of construction. (The vision occurred May 23rd, 1899.)
8. The seeress sees in the 'Marché des Gens d'armes,' in Berlin, more than one hundred coffins, and many funeral carriages crossing the town.
9. A catastrophe in the oil mines at Brix (Dux), in Bohemia. The appearance of the sky indicates that this catastrophe will occur at the beginning of winter.
10. The conflagration of a quarter of the town of Buda Pesth, in summer, in sunshine.
11. An old gentleman attacked by a brigand. On a train passing near by at the time the medium reads: 'Cologne, Berlin.'
12. A remarkable vision is that of the appearance of a great reformer, whom Madame de Ferriem sees preaching before thousands of persons, in large towns such as Vienna, Berlin, Amsterdam, &c. Afterwards the medium sees him in the society of monarchs and princes, carrying everywhere peace, re-organising all. He is tall and slight, dignified,

with a pale face, fair, a smiling mouth, a handsome face, and very expressive.

13. Fire in the port of New York. This vision occurred in January, 1898, and has just been accomplished. M. Frederic Godefroy wrote concerning this subject in the journal 'Die Seherin de Ferriem,' on December 1st, 1899, as follows:—

'Soon there will be a great fire in New York. This fire will be caused by a catastrophe in the port. . . The seeress says respecting it: "I see a steamer in flames in the port of New York. . . and I hear a terrible explosion. . . As far as I can see, it is not an American steamer. . . This town is New York. . . I know it well by my last trip to America. . . It is a terrible fire! . . So many steamers in flames! . . And this smoke so black and thick! . Ah! what a misfortune. . . Yes! I see the town and the port. . . It is a fire in the port!"'

JOSEPH DE KRONHELM.

Gajsin, Podolia, Russia.

THE SCIENTIFIC STUDY OF MEDIUMSHIP.

One of the papers addressed to the members of the Psychological Congress is published in the September number of 'L'Initiation' (Papus). It offers a practical suggestion to psychical researchers as to how to establish effectual control over mediums without having recourse to personal holding, which method is obviously unsatisfactory evidentially to those who are not themselves in contact with the medium. The writer suggests an apparatus by which electrical registration might be substituted for the ordinary method of control. The hands of the medium are to be laid on a small board (*planchette*) which is to be connected with a registering instrument (an invention of M. Jules Richard) in such a manner that any attempt to raise either hand would at once be detected. The chair in which the medium sits is to be connected with an electric lamp; should he rise or lean too far forward, the action would cause the light to be turned on instantly. Another larger *planchette* should control the feet. It is not, of course, suggested that at every séance such an elaborate apparatus should be employed, but merely that it should be provided for a psychic laboratory, in order that the scientific study of mediumship may be as carefully guarded and its results as strictly verified as is the case in chemical laboratories or other scientific departments.

'LIGHT.'

As an inducement to new and casual readers to become subscribers, we will supply 'LIGHT' for thirteen weeks, post free, for 2s., as a 'trial' subscription, feeling assured that at the termination of that period they will feel that 'they cannot do without it,' and will then subscribe at the usual rates. May we at the same time suggest to those of our regular readers who have friends to whom they would like to introduce the paper, that they should avail themselves of this offer, and forward to us the names and addresses of such friends, upon receipt of which, together with the requisite postal order, we shall be pleased to forward 'LIGHT' to them by post, as stated above?

TO CORRESPONDENTS.

A considerable number of communications are necessarily held over for the present.

E. N.—The Rev. H. R. Haweis' address to the London Spiritualist Alliance is being reprinted.

VACCINATION.—The fertile brain of Dr. J. M. Peebles seems to be increasingly active as the years roll by. He sends us an announcement of another new book from his pen entitled 'Vaccination: A Curse and a Menace to Personal Liberty.' This book gives a brief history of Vaccination up-to-date; the various kinds of vaccination 'stock'; proofs that vaccination fails to protect from small-pox; legal decisions against compulsory vaccination; vaccinal injuries and sad fatalities; diseases traceable to vaccination; the testimony of distinguished physicians and surgeons against vaccination, and the fight in Great Britain, and the 'optional conscience clause.' This exhaustive work of 347 pages is in the binder's hands. It will be largely illustrated, printed on cream coloured paper, and handsomely bound. Price a dollar and a quarter. Sold by Dr. J. M. Peebles, Battle Creek, Mich., U.S.A.

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.

Help Wanted.

SIR,—Will you kindly find space in your valuable journal for a few words from me? For many years I and my dear mother devoted our lives to the cause of Spiritualism, and the sittings I gave, I am thankful to say, convinced numbers of the truth of Spiritualism and brought balm to many a sore and desolate heart.

Then I was so fortunately situated that I needed no remuneration for my services; but now, alas! matters are very different—I am almost destitute.

I think it would be only kind of those who remember me in happier times to come to my aid now. All my dear ones have passed to the higher life, and I stand quite alone in the world.

I shall be most grateful to any who care to aid me.

MARY R. PAUL (Miss Showers).

33, Kennet-road, Harrow-road, Westbourne Park.

Is Spiritualism a Religion?

SIR,—If we want new adherents among educated people, we must one day or the other know our own minds about Spiritualism, and be able to clearly define it before the world—*science? or religion? or both?*

Professor Flournoy and many other scientists justly complain that Spiritualism is evasive, and that one is unable to catch hold of it. Mr. Boddington's letter is not likely to clear up the difficulty, but its subtlety amuses me. Observe how our controversy is narrowing itself.

First, we were led to assume by those correspondents who, nothing daunted by the multifarious churches and religious denominations of the hour, wanted a new altar to worship at without even a precise creed, that Spiritualism was a religion, nay the Religion *par excellence*, purest and most spiritual.

Now, they speak of 'the religion of Spiritualism'—mark the distinction—and of misapplication of the words 'religion' and 'theology'; and soon, I suppose and hope, 'religion' will be dropped and 'theology' be their last stand.

Although I do not much care for words, if this new definition pleases our friends, so much the better.

Theology is to religion what science is to nature, and we shall soon find an acceptable *modus vivendi*.

I must confess that I am perplexed at my being asked 'to refrain from referring to the "phenomena" as the "religion" of Spiritualism.' I trust no one would ever think of it, but that such an idea enters my critic's head shows plainly enough the trend of thoughts in our opponents' camp.

Let us not, however, depreciate phenomena; they are the *basis* of Spiritualism, by whatever name we define it, and without them there would be no Spiritualism.

EDOUARD ROMILLY.

Astrology.

SIR,—The astral philosopher reasons upon the inductive principle, that is to say, from observing a number of particular facts he reasons to others; from observing a certain thing to happen in certain circumstances he expects the same thing to happen again in the like circumstances. For instance, when the sign 'Taurus' is rising with the planet 'Saturn' posited therein, a child born at that time will differ in form, in character, and in temperament from the child born when the sign 'Leo' is rising with the planet 'Jupiter' posited therein. He finds, further, that 1800 years have passed since Ptolemy made a similar observation, based upon experience, not of one birth, but of many births. This leads to the belief that the nature of 'Taurus' is different from that of 'Leo,' and that the influence of 'Saturn' differs from that of 'Jupiter.' A similar mode of reasoning is applicable to the other signs and planets. For when the 'Sun' is in the ascendant at the time of an individual's birth the native always differs in temperament and in appearance from another person born when the planet 'Venus' is in the ascendant; and here, also, a further difference is to be observed with respect to the sign on the eastern horizon. This difference also is to be observed not only in *one* case, but in various cases. It likewise has been recognised as a principle in celestial philosophy for centuries.

Let an infant be shown to the astral observer to have been born with the planet 'Mars' rising on the horizon in the sign 'Scorpio,' the 'Moon' at the same time setting, and 'Saturn' high in the heavens (culminating), while neither 'Jupiter,' 'Venus,' nor the 'Sun' forms any good aspect to 'Mars' or the 'Moon,' and inductive reasoning will inform him that this infant's temperament is calculated in future

life to bring disaster upon himself and upon those persons with whom he may be connected, although such temperament may be modified by education and temperance. There is no superstition in this belief, nor absurd credulity, for it arises through sober exercise of the reasoning powers; it is a deduction based upon the recognised laws of causality.

Enfield.

E. S. WALKER.

The Spiritualists' National Federation Fund of Benevolence.

SIR,—The record for contributions during the month of September is certainly unique in the history of the work of this fund! But, alas! it is a uniqueness that is not at all satisfactory, for the amounts that have reached me make the smallest total ever received in any one month!

Our only consolation is, poor as that is, that this fund is not the only undertaking that is suffering from the general depression and financial disturbance that the War and the General Election have caused, so it is to be hoped that as these disturbing influences pass away the usual stream of benevolence among our people will commence to flow towards our work once more.

The claims of this fund upon Spiritualists have been so often advanced in your hospitable columns that I am reluctant to encroach on your space again, but really, unless a more satisfactory return reaches us from this letter it will be a serious question as to how much longer we shall be able to continue our grants in aid to the various most deserving cases on our books. Is it not possible that there are fifty Spiritualists who would contribute £1 a year, one hundred who would give 10s. a year, and two hundred who would contribute 5s. annually? If so, we should have a certain income of £150 yearly—little enough to meet the demands made upon us, many of which we are compelled to decline. Let me earnestly urge the above points, and sincerely beg our people to sustain a work of such absolute necessity as is being done by the fund in question. Trusting this appeal will be entirely successful, I am, on behalf of the Executive of the National Federation,

Faithfully yours,

J. J. MORSE, Hon. Financial Secretary.

Osnaburgh-street, London, N.W.

October 6th, 1900.

DONATIONS RECEIVED DURING SEPTEMBER.—M. J. Thackray, 1s. 6d.; Miss E. Boswell-Stone, 3s. 6d.; Mrs. Kate Taylor Robinson, 1s. 6d.; Miss Bates, per Mrs. K. T. Robinson, 1s.; 'Onward,' 2s.; Mr. P. Collins, Newcastle, West Australia, per the 'Two Worlds' Publishing Company, Limited, 8s.—Total 17s. 6d.

SOCIETY WORK.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW ROAD, S.E.—We had a well attended circle on Sunday morning, and excellent clairvoyance in the evening. 'The Spirit Hand-writing on the Wall,' was the text for the discourse, which was followed by some descriptions of spirit visitors. Next Sunday, at 11 a.m., public circle; at 3 p.m., children; at 6.30 p.m., evening service.—W. E. LONG.

73, BECKLOW ROAD, SHEPHERD'S BUSH.—'The Responsibilities of Spiritualists' formed the subject of a fine inspirational address by Miss Porter, given to a crowded and interested audience, many of whom were strangers. The uplifting truths called out the sympathies of her hearers, several of whom spoke of the beneficial effects of Spiritualism upon their lives. Mr. Clegg next week on 'Lyceum Work.'—C.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN ROAD, FINSBURY PARK.—On Sunday last, Mr. Jones presiding, many friends took part in the service, including Messrs. Banyard, T. Brooks, Emms, Harris, and Hewitt, followed by clairvoyance by Mrs. Jones, and a trance address by a patriotic Chinaman, who spoke well, asking our sympathy for his country. Sunday next, at 11.30 a.m. and 7 p.m. Wednesday, at 8 p.m.—J. B.

THE FLEUR DE LYS SOCIETY, 260, MARE-STREET, HACKNEY.—The progress of this society is very encouraging, and we are glad to see fresh faces week by week. The address on Friday was very earnestly delivered by the president, Mrs. Vermulen McDonnell, who chose the subject of the spirit visions by the Saints of old, and exhorted her hearers to more spiritual lives, so reaching out to more intimate communion with the highest forces of the spirit world; and she urged that the suffering on this planet helps, if rightly understood, the development of the soul's growth. The Harvest Service takes place on Friday, the 12th inst., at 8 o'clock, the speaker being Mr. H. A. Gatter, of the Hackney Society, who will deliver a trance address. Offerings of fruit and flowers will be very acceptable, which will be sent to a local hospital. Strangers heartily welcome.—S. R.

LEICESTER SPIRITUALIST SOCIETY, LIBERAL CLUB LECTURE HALL.—On Sunday last Mr. G. H. Bibbings delivered two eloquent addresses on 'Jesus of Nazareth, Man or God, Which?' and 'Materialism no Reply to Spiritualism,' which were greatly appreciated by large audiences. In the evening many were unable to gain admission. On Sunday next, at 11 a.m. and 6.30 p.m., Mr. J. J. Morse. On Monday, at 8 p.m., Mr. J. J. Morse will deliver his lecture on 'Modern Spiritualism,' illustrated by limelight lantern. Tickets 6d. each.—A. O. W.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE ROAD, MARE-STREET, N.E.—On Sunday evening last Mr. W. Ronald Brailey occupied the platform. A bright inspirational poem preceded an interesting and scientific trance address upon 'The Mind, and its Potentialities.' A large number of psychometric delineations were afterwards given, to strangers only, by Mr. Brailey, and in every case, without exception, the readings were admitted to be successful. Sunday next, at 7 p.m., address and clairvoyance by Mr. Alfred Peters. Thursday, at 8.15 p.m., members' circle, at 226, Dalston-lane.—O. H.

WOLVERHAMPTON.—Mrs. M. H. Wallis was with us on Sunday, and good audiences greeted her, especially at the evening service, when the church was filled to overflow. The morning service was fairly well attended, and everyone was delighted with the fine oration on 'As a Man Thinketh,' and several expressed their gratitude for the suggestive thoughts which had been given, it being quite a revelation to them. 'Home Building for the Hereafter' was the subject at the evening service, and was productive of much good as an inspiration to nobility of character, and the upbuilding of the spirit. The clairvoyance following the address was particularly good, every case being at once recognised. Next Sunday, Mr. Chaplin, C.C. (Leicester).—G. E. A.

STOKE NEWINGTON SPIRITUALIST SOCIETY, BLANCHE HALL, 99, WIESBADEN ROAD, STOKE NEWINGTON ROAD (Near Alexandra Theatre).—On Sunday last a large audience assembled to meet Mr. Peters, who was again very successful. He gave sixteen descriptions of spirit friends, thirteen of which were recognised, and great satisfaction was expressed by the friends assembled. Sunday next, October 14th, at 7 p.m., address by Mr. George Spriggs, subject, 'Materialisation, Transfiguration, and other Remarkable Experiences.' A large audience is expected to meet this medium and worker. On Wednesday, October 17th, at 7.30 p.m. (for 8 p.m.), we shall have a social gathering and dance; songs, and recitations, and refreshments. Amongst other friends expected are Mr. and Mrs. Wallis and Mr. J. J. Morse. Dr. Allan Fisher, the celebrated healer, has accepted the invitation to visit this society for the first time. Admission free. Collection for expenses.—A. CLEGG, Secretary, 18, Fleetwood-street, Stoke Newington, N.

BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET, S.W.—Good addresses were given last Sunday by Mr. Fielder and Mrs. Boddington on the subject of 'Phenomena; and their Relation to Spiritualism.' Mr. Fielder said that phenomena are not the whole of Spiritualism, but bear the same relation to it as does man the body to man the spirit, and that our mission is to make man realise that here and now is a spirit world, and if the moving of a table can help to do this, then it has its value. Mrs. Boddington pointed out that to the man who proclaims himself a Spiritualist, phenomena have little value; they are better suited to convince the man in the street. Mr. Adams, as chairman, also contributed some interesting remarks. On Sunday, October 14th, at 10.30 a.m., senior Lyceum group; at 11.30 a.m., public discussion class; at 3 p.m., Lyceum, Battersea Park and Clapham Common; at 7 p.m., Mr. King will lecture on 'Vibrations.' Tuesday, at 6.30 p.m., Band of Hope. Thursday, at 8.30 p.m., public circle. Saturday, at 8.30 p.m., social evening.—YULE.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—The exposition of familiar truths in suitably varied modes of expression gives birth to fresh thoughts which help greatly in the fuller elucidation of those truths. This is particularly the case when Mr. J. J. Morse's inspirers handle a familiar subject, and on Sunday last, when 'Tien' spoke concerning mediumship, a most able discourse was listened to by a very numerous audience, several of whom, in remarking upon the excellence of the subject matter, delightedly referred to the 'freshness' of the language, its triteness, and yet withal its suitability and its beauty. 'The Keystone of the Arch' was the title chosen, and the use and exposition of 'rational' symbols throughout this important discourse added greatly to the interest aroused. A reading by Mr. Morse and a well executed solo by Miss Florence Morse ('Sunrise,' by Florence Aylward) contributed to a successful meeting, and the collection of the sum of £3 2s. 8d. as a result of the excellent appeal made by Mr. Morse encouraged the workers of the Marylebone Association of Spiritualists. Next Sunday, at 7 p.m., Miss MacCreadie, clairvoyance. Doors open at 6.30 p.m.—L. H.