

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

No. 500.—VOL. X. [Registered as a Newspaper.] SATURDAY, AUGUST 2, 1890. [Registered as a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

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

The current number of the *Quarterly Review* contains an article on "Shakespeare's Ghosts, Witches, and Fairies," which I permit myself to call foolish. The writer "cannot doubt that Shakespeare believed in ghosts, while we do not." "The men of Shakespeare's age believed in ghosts because they had seen them; and we, for the same reason, disbelieve in them." Which is the saner course in an age where evidence for the existence of the ghost is rife, where ephemeral and permanent literature is full of them, I do not stop to inquire. The passages are quoted only to show the qualification of the writer for the task he has undertaken. But a passing word of amazement may be permitted me at the fact that there exists in this generation a man with temerity sufficient to ignore all the evidence that besets him on every side—testimony as copious and cogent as that on which belief generally rests—testimony amply sufficient in kind and quality to establish any thesis or to warrant a jury in finding any criminal guilty. He cannot have eyes and ears and be ignorant of this; yet the force of prejudice and prepossession is enough to cause him to ignore it. In another part of his article he asserts that ghosts are entirely a question of the imagination. And I must suppose that if he could persuade himself to spend on the investigation of the objective phenomena of Spiritualism (say) the time it took him to compile his article he would conclude that all was hallucination, and that his imagination had gone astray. But he would none the less be wrong. It is his reason that is wrong; it has been maimed by prejudice. His imagination is, doubtless, wrong, too; it has degenerated into phantasy or fancy.

One should not, perhaps, be surprised at the appearance in an old-fashioned magazine—one of an order that has changed, giving place to new—of this curious ignorance of modern research and its results. But the insertion of such an article speaks volumes for the distance which we have put between modern knowledge and ancient ignorance. It also throws light on the spirit in which old prejudice approaches the subject which, almost more than any other of an occult or mystical character, engages the attention of broad-minded and thoughtful men. I feel pretty sure that the Editor would refuse insertion to an article setting forth the evidence on the opposite side, i.e., that which makes against the hallucination theory, however temperately it was put. Yet space is given to a long article by a writer whose boast it is that he does not believe in the existence of what he sets out to write about; and this with evidence all round him for its reality and testimony that he has not cared to

make himself acquainted with. True, he says that "we have convinced ourselves by sufficient evidence that they [ghosts] come only from the regions of our own imagination, and that there is some abnormal, unhealthy, or over-excited condition, either of the mind or the body, in the man or woman who sees a ghost." But he gives no hint of the "sufficient evidence," and we suspect the conviction was there before the evidence was looked at. He is, indeed, surprised that "such men as Sir Matthew Hale, Sir Thomas Browne, and the pious fathers and governors of New England" should have believed in what he calls a "devilish superstition," but he has no doubt that he knows better than those eminent persons. That the witchcraft persecutions were a hideous blot on our history does not affect the fact that dealing with unseen and occult powers has been recognised as true in most ages and countries. I should join as strongly as any man in condemnation of the cruelties wreaked on the seventeenth century witches, both as acts of barbarity, and also of far-reaching mischief. For our fathers killed off the witches and then proceeded to deny the existence of that spirit-world which those mediums showed to them. The materialism that has prevailed since is largely attributable to this cause, which, therefore, I must deplore on all grounds. I am not concerned to follow the critic into his criticism of the supernatural in Shakespeare, but there are existing works in which it is worthily treated, and this article makes no suggestive addition to what has already been written, and is, in many of its statements and deductions, misleading.

The same number contains an article on "Mesmerism and Hypnotism," an able review of the subject, which necessarily adds nothing to the knowledge of those who have followed the records of investigation into this subject by the French Schools of Paris and Nancy and by our own Society for Psychical Research. The writer notices that mesmerism (the term which he prefers to any other) has been thrice slain and slain thrice more, yet it has always emerged with renewed vitality, and now challenges attention more than ever. Hypnotism—the modern fashionable designation—he rejects, for as Professor Bernheim says, "*Il y a hypnose sans sommeil*." Animal magnetism postulates an unproved theory. All other terms have some ground for objection to their use. "Mesmerism has all the advantages of universality attaching to Greek or Latin words, without their pedantry or awkwardness," and is non-committal. We have Galvanism and Darwinism, why not also Mesmerism? I do not follow the writer into his historical survey of early mesmerism, subsequent Braidism, and more modern hypnotism. I think it well that these pages should contain a record of important articles which students may desire to consult, but space forbids me to do more than give the reference and a brief notice of new facts.

Among such facts I note that in 1872 Dr. Déchambre wrote an article on "Mesmerisme," in the *Dictionnaire Encyclopédique des Sciences Médicales*, the most complete and authoritative work of the kind in existence, in which

he came to the conclusion that there was no such thing. In 1889 Dr. Paul Richer published in a subsequent volume an article on "Hypnotisme," "practically apologising for the previous article, admitting the reality of that which Dr. Déchambre so laboriously disproved." There is progress at last. It is not, I think, generally known, except to students of the subject, that a commission of inquiry, nominated by the Académie de Médecine in 1825, sat for six years, and in a report known as Husson's, never published, testified to the reality of many so-called discoveries of the present day, and avouched the reality of somnambulism, clairvoyance, intuition, internal prevision, and the like. In many ways it went far beyond our modern discoveries. It is true that the Académie in 1837 appointed another commission whose report was adverse, but the experiments on which it was based were conducted with two subjects only, and the negative results cannot be held to disprove the previous positive ones. After this forty years passed before mesmerism revived in France.

Some typical cases are cited which, interesting as they are, I cannot attempt to quote. At the conclusion of an able paper the writer says that the real nature of mesmerism remains a mystery. Charcot's notion that it is successful only in patients who suffer from hysteria he energetically rebuts, and inquires appositely what hysteria itself is. The notion of the Nancy school that it is subjective, all due to suggestion, he equally puts aside. That theory "does not explain the influencing of patients behind their backs by an unseen operator, as was done by Esdaile in open court and by Liégeois." Besides, "What is this condition in which the influence of man's mind is increased to such an extraordinary degree" that he can dominate another mind and cause it to obey suggestions however foolish or vicious? Heidenhain says it is due to "inhibition of the higher centres in the cerebral cortex." Then, what is inhibition and how is it established? He concludes that the only theory that attempts to go to the root of the matter is Mesmer's own—that in human beings there resides a quality analogous to magnetism, by virtue of which they may act and react on each other. If we get rid of the misleading term magnetism—which, however, has some countenance from recent experiments with magnets on hypnotised patients—we may find a germ of truth there.

A friend in Madras writes me:—

You are perfectly justified in your warning counsel against indiscriminate hypnotic healing. All the facts go to prove that the subject incurs a great peril in confiding his cure to an operator, whether professional or non-professional, whose moral character, constitutional health, and benevolence of feeling are not beyond question. You are also absolutely right in saying ("LIGHT," June 14th) that it is not necessary to throw a subject into a state of unconsciousness in order to get the benefit for him of healing or soothing his ailments by hypnotism. Right? Of course you are: the fact is as well known as any fact in the world. Not to mention the marvellous career of the late Dr. Newton, of America, there is the equally striking one—while it lasted—of Colonel Olcott as a psychopath in India. I recollect reading in the *Theosophist* at the time (the year 1882 or 1883, if I am not mistaken) a statistical return of the sick folk treated by Colonel Olcott, directly by passes, or indirectly by mesmerised water, within the preceding twelvemonth. The number was some 8,000, and the cases were often desperate, such as complete and partial paralysis of long standing, epilepsy, colic, rheumatism and neuralgia, deafness, speechlessness, and even blindness. Many of these cures were effected either instantaneously or within one treatment of half an hour, others after several treatments; many were not benefited perceptibly and in some instances the cure proved but temporary and there were relapses. Yet recent inquiry has shown that a large number of Colonel Olcott's cures have been permanent and radical. In not a single case was the patient hypnotised or rendered insensible; and this is the point to notice. It is worth observing that while undergoing this tremendous drain upon his physical powers Colonel Olcott was living entirely upon vegetable food, and partaking of no alcoholic stimulant whatever.

SOME MISTAKES ABOUT MEDIUMSHIP CORRECTED.

BY THE GUIDES OF MRS. CORA L. V. RICHMOND.

(FROM *The Progressive Thinker*.)

Mediums are not to be designated as such by any physical or mental characteristics, nor do they differ in any smallest degree from the average human being. People, young and old, in every rank and condition of life, surrounded by poverty and wealth, eminent sometimes and often lowly, possessing every variety of temperament, disposition, and intelligence, are chosen as the mediums for conveying the mirage of a future life to the world.

The conditions of the particular state that may be called mediumship are wholly unknown to mortals and to many spirits; nor can anyone, unaided by spirit perception, tell whether an individual is or may become a medium. All persons of any degree of spiritual perception or unfoldment are aided, impressed, and guided in a measure by spirit guardians under angelic guides; but mediumship is a distinct expression of spirit power in the presence or through the organism of a person; this expression may or may not be with the consent of the medium, but it is absolutely free from any volition on the part of the one whose presence or organism is so employed.

Many people suppose that there is a constitutional temperamental difference between mediumistic persons and others; such is not the case. The psychic aura which surrounds all people and the psychical conditions of the individual organism may be acted upon by spirit intelligences producing the state of mediumship. Many are mediumistic for a time, manifesting quite a distinct phase of spirit control or of phenomenal, and the power may be withdrawn, or may change in its phase. The presence or withdrawal of mediumistic power is not because of any organic change in the individual, but because of the withdrawal of the particular action of spirit power which produces the mediumistic state; in other words, mediumship is in all instances the result of the direct action of spirit intelligences upon the psychic nature of the medium.

The quality of the manifestations through persons in a state of mediumship, and sometimes the particular modes of expression, may vary according to the condition and educational bias of the medium, unless the spirit power chooses to exercise an absolute control even in regard to the smallest details. Usually the physical phenomena are given for the purpose of startling the investigators or the persons witnessing them into further inquiry. The manifestations in such cases being adjusted to the senses there is usually no attempt made on the part of the manifesting spirits to reach the intellect, except through the physical phase of manifestation, leaving the minds of those present to draw their own conclusions.

Frequently when messages are spelled out by the "raps" (the sitters repeating the alphabet and the raps designating the letter to be used until the message is spelled) it is observed that the style of spelling is either correct or otherwise, according to the acquirements of the medium; and yet in the presence of the same medium, if the manifesting spirit desire to give an intellectual expression, every word is spelled correctly and the grammatical construction of the sentences is perfect, while the thoughts express a profundity far beyond the powers of the medium. The deduction to be drawn from the foregoing statements is: That *wherever it is important*, the spirits can and do set aside entirely the personal characteristics or acquirements of the medium, whose "limitations," either physically, mentally, or spiritually, only modify the manifestations or expressions when the controlling spirit or spirits do not think it desirable or necessary to set them aside.

In all mental phases, whether of the written or spoken message, whether by automatic control, or inspiration, or trance, the spirit control may or may not change the usual language of the medium; but in all instances where the aim is to give a *phenomenal* mental expression the language and ideas so far transcend the usual or normal possibilities of the medium that the attention is at once attracted in that direction. Foreign languages, unknown to the medium, scientific essays or discourses, the subject matter of which is absolutely beyond the knowledge of the medium, history and details of information, all may be and are supplied by the controlling spirit through a medium totally unacquainted with the knowledge so given. In fact, as in the personal messages given, the medium is (and must be to make the evidence of any value to the sitter) totally unacquainted with the names, personal history, and details of every description connected with the sitter and the spirit or

spirits from whom the message is to be given. So in mental phases (all other things being equal) it is better that the controlling influences supply *all* the details of language, grammatical construction, facts, illustrations, and ideas; but this, like all other phases, must be left to the wisdom of the control.

In many cases of inspiration the ideas alone are given and the speakers or writers are allowed to express them in their individual language; in some instances the ideas are not given, but the words one at a time are dropped into the consciousness of the medium and the end of the sentence is unknown until uttered.

It was claimed by Dante that not only the thoughts and experiences, but even some portion of the language of his Divine poem were dictated by the Heavenly Beatrice. While it is presumable that only the ideas received by Socrates were communicated by his Dæmon or guardian spirit, still the conversational style of his teachings would convey the idea of the actual language being imparted by his guide.

Spiritualists as a rule entertain more erroneous opinions concerning mediumship than those entirely ignorant of the subject, and these ideas are addressed mostly to Spiritualists. Some degree of knowledge is necessary even to form an erroneous opinion, and those outside the ranks of Spiritualism and who are utterly without knowledge rarely have any opinions, only a hazy idea that all "Spiritualists" are "mediums" and all mediums "table-tippers" or "rappers." Primarily, mediumship is for the purpose of demonstrating a future state and the presence of spirits to such as need it.

1. Through physical phenomena not governed by the volition of the medium nor the sitters and absolutely unexplainable by any action of so-called "natural law."

2. Through mental phenomena that attest the action of the individual intelligence of disembodied human beings independently of the will or active intelligence of the medium.

3. The teaching of basic and primal truths concerning the spiritual states beyond the earth and the states of spiritual unfoldment while here. In fact, all that pertains to the possible knowledge of the spirit-world by the direct action of spirits freed from the mortal form.

Of course, the spiritual perceptions and growth of each individual spirit in any world belong to a realm not included in what may be technically called mediumship. The physical phenomena of Spiritualism may occur in the presence of a medium and no claim be made whatever that the individual life or spiritual nature of the medium is controlled by spirit power. Messages from personal friends and mental phenomena may be given, and still the medium may not be blamed or praised for what is given; i.e., a sailor may swear and a parson pray for personal identification, without marring or changing the normal condition of the medium. Such manifestations do not even indicate the state of the spirit giving them; only an evidence of personal identity.

Spiritualists naturally are attracted to and make favourites of the medium or mediums through whom their personal friends give messages, especially the one medium through whom the first knowledge of this communion came to them; often this develops into a partisanship as reprehensible as it is unjust, since it leads to the disparagement of other mediums equally as good and reliable, through whom other people have received their first knowledge of spirit communion. It is almost pitiful to hear Spiritualists, who ought to manifest more intelligence, say: "My medium is the best; everything is perfect that comes through my medium." The word *my* only is used because that particular medium was the one through whom the messages of a personal nature came to the one using it. While appreciation and sympathy are among the essential surroundings of a medium (and in fact any human being), still the disparagement of others is no part of real appreciation. Mediums have often been blamed for their seeming criticism and jealousy of one another, but the partisan friends are often largely responsible for this.

Spiritualists and mediums should all remember that the true appreciation of one medium is the appreciation of all; and the real defence of one is the defence of all.

There can be no worse attitude than that which is sometimes found in the minds of some professed Spiritualists: to question the genuineness of a manifestation given through a medium because it is an unfamiliar phase; or worse still, because the same phase has been witnessed through a favourite medium, and the partisan Spiritualist is jealous that another should have the same class of manifestation. If there is evidence in one manifestation, is there not added evidence in every added manifestation of a

similar kind? A Spiritualist in the East, somewhat prominent and eminent in a certain direction, wrote in connection with a published account of manifestations witnessed by him, that he could vouch for the genuineness of the manifestations and messages because given *through his own medium!* the medium during the period of time (several months we believe) being almost exclusively in the presence of the one narrating the facts. To us that would be no particular evidence. If twenty or a hundred other people had been present and witnessed the manifestations and heard the messages, or if separately they had received messages and manifestations, would not that have been added testimony? One must have great confidence in the superiority of a person to suppose that his or her personal presence would alone insure genuineness of manifestations. The truth is that all manifestations of whatever kind are adaptations to the needs (not always the wishes) of those receiving them. To the mind of the average Spiritualist that manifestation is "genuine" which appeals to his or her particular state of mind. In the same circle, and witnessing the same manifestations, there are often found as many varieties of opinion as there are individuals present.

To suppose that a manifestation is "genuine" merely because one is personally satisfied, and not genuine because one is not satisfied, is to consider one's individual judgment (often based upon prejudice or partisanship) the standard for the world. The most "satisfactory" séances are often those where no manifestations occur, or where they are so broken as to leave a large space for doubt. *Doubts are the points or pivots upon which hang the chain of evidence.* It is no fault of the medium if oftentimes the manifesting spirit leaves a break in the manifestations of an evening. *A conjuror never fails;* but the genuineness of the manifestations through a medium is often attested by the failure or incompleteness of the manifestation.

"Conditions" are often spoken of and insisted upon as explaining the degree of perfection or imperfection of a manifestation, and spirits have necessarily put this word forward, as explaining not only the primal basis of the phenomenal phase in Spiritualism, but "unfavourable conditions" and "favourable conditions" have come to be the universal explanations for what are considered perfect or imperfect manifestations. The facts are that some of the most convincing evidences (i.e., perfect demonstrations) of spirit power have been given under most inharmonious "conditions," and some of the worst apparent failures have taken place when the circle or company were most harmonious. As the state of mediumship is not to be traced to any distinctly uniform basis, so the circumstances under which manifestations may or may not take place cannot be fixed. The word "conditions" is an adaptation to the needs of the human mind, which requires often to know "how?" and "why?" before it knows the facts which the "how" and "why" are supposed to rest upon.

It is often thought that the presence of a sceptic or doubter with a very positive mind will retard or prevent the manifestations of spirit presence and power, yet the writer has known the most positive and wonderful manifestations to occur in the presence of a room full of scoffers. Spirits certainly can, *if they choose*, manifest in the presence of the person determined not to believe, as readily as in the presence of the person who is indifferent, or predisposed to belief; but why should they? If there are other persons present to be reached, and who are ready for evidence, or if any one of the doubters is ready to accept evidence when offered, the manifestations may occur. If, however, the spirits perceive the attitude of the doubter to be simply one of challenge, and the attitude of the Spiritualists present to be that of those who offer large bets on the success of a favourite horse in the races, a wish that the spirits "would just show that man what they can do," there seems no spiritual or logical reason for the manifestation to occur. In spiritual manifestations, the largest results are those sought for, and the séance is not made the place of "showing what the spirits can do," so much as of giving demonstrations adapted to the needs of those receiving them.

For the individuals forming or composing a circle a state of receptivity (not necessarily of belief), a degree of harmony between the members, and a general tone of peacefulness must constitute the best "conditions," and these are also the most agreeable and healthful to the medium, but the *manifestations* may occur amid the thunders and lightnings of Sinai or the confusion of Babel when there is a spiritual need.

It is better for Spiritualists to abandon all speculations, theories, prejudices, and crudities concerning mediumship and

toward mediums, and devote themselves, so far as is possible, to receiving in the right spirit the manifestations given and the lessons conveyed.

One may be in a state of mediumship for an hour, for a day, or year, or lifetime. During that time the person so acted upon by spirit power may be made very sensitive to surrounding influences. At another time the same person may be made utterly impervious to any surroundings or states of mind of the people present. Sometimes the mediumistic action is wholly in the direction of great sensitiveness; sometimes it is exercised in the direction of the greatest courage and heroism. People often blame mediums for faults of omission or commission, saying: "Having so much aid from the spirit world, they ought to do so and so." Others often shield mediums by saying: "O, they are very sensitive and susceptible to surrounding influences, being mediumistic." Both propositions may be true, i.e., a person, because of mediumistic activity, may be very strong at one time, and for a similar reason may be very sensitive at another time; but such indications as the result of a mediumistic state are superinduced, are for an especial purpose, and are not intended to take the place of the normal condition of the medium.

Every medium being an individual human spirit must have his or her own individual life or experience, and the mediumship is never allowed to alter or in any way modify that individual experience, except in the degree required to make the experience or life-lessons full and complete. Even if the exercise of the gift of mediumship becomes the entire life work of the medium, it is not a "thwarting or subversion" of the individuality or experience, but a fulfilment. A great cause, even inspired and guided by other minds, may dominate any life, and instead of taking from will add to the individuality all the time.

Many people say: "O, I would not be a medium for the world, especially an unconscious or trance medium; it takes away one's individuality." Does it? Are all the people in the world who are not mediums, then, perfectly free and uninfluenced by other minds? Does not the working man work for his employer, in many instances under circumstances of servitude? Does he not many times feel obliged to work, vote, and even worship as his employer dictates? When an artist copies from the "Old Masters" is it not more servile than to be influenced by their spirits to produce new creations?

If the intellectual people of the world are so careful of preserving their individuality, why do Tyndall and Spencer do their thinking for them? And after having revolted against employing priests to do their praying, why are not the seekers after occult mysteries afraid of following so abjectly their leaders, who rob them of their individuality in the annihilation which is the result of accumulated bad Karma, or in the Nirvana which they are never certain of reaching, but which, if they do attain it, there is an absence of all individuality? An intelligent action upon one's life for a specific purpose: that of demonstrating and teaching the nature of spirit existence; an action which includes the unfoldment of all the qualities of the individual, by minds appointed to do a certain work and under higher guidance, cannot take one jot or tittle from the individual life.

Mediums, though often imperfect, are not more so than other human beings; and if people demand perfect individuals as mediums let them find them for us.

Mediums, though often suffering the agony of martyrs, through foolish and vacillating friends more than open foes, are brought a rare compensation, and in many instances a rich inheritance of spiritual blessings of which they are fully aware.

Mediums, while called upon to make what the world calls many sacrifices, still are not compelled to any more sacrifices than every human being makes who pursues any calling whatever; and many times not nearly so great. Mediumship, although rendering one subject to criticism, animadversion, and sometimes persecution from traitorous friends and open foes, still brings the grateful homage of loving hearts whose sorrows have been assuaged, whose grief at death of loved ones has been turned to joy, and who would exchange these priceless gifts and their possible good to the world for all that the earth affords of wealth, or praise, or power?

Mediumship not only helps all lives to whom the messages and ministrations are given to overcome the personal shortcomings and failings, but also assists the medium in all similar ways, besides teaching the broadest charity and highest standard of life as the only aim of existence.

Spiritualists, after all the light received, the messages of loved ones given, the annihilation of death, the surpassing knowledge that has come to the world through mediumship, is it not

time that a higher, broader view, a more correct and less selfish appreciation be given, a wider charity and more encompassing love toward all mediums? Is it not time that selfish wishes, narrow partisanship, and technical criticism be set aside for a broad and enlightened perfection of the principles involved in mediumship? And above all, while requiring so much from the spiritworld through those who are the means of transmitting messages to you, is it not the least that you can do to approach those mediums free from suspicion and with as much of the spirit of Spiritualism as you can bring?

Mediums, we salute you all in love. With the priceless gifts that are yours, the blessed privilege of bearing the messages of love from the skies, remember that each medium owes the other recognition, encouragement, sympathy. In the midst of persecution, be not afraid; surrounded by foes, be not discouraged. The encompassing love of the Heavenly Parent and your own spirit controls and angel guides will surround, strengthen, and upbear. Be ye faithful unto death and I (Truth) will give you a Crown of Life.

HYPNOTISM.

The extraordinary interest taken in Paris in all that concerns Eyraud, the alleged murderer of the sheriff's officer Gouffé, is, according to a correspondent, due to the novel element of hypnotism which has been associated with the case. Gabrielle Bompard declares that previous to the crime she was hypnotised by her male associate, who suggested to her when in the hypnotic state to aid him in the assassination of Gouffé. Her extraordinary behaviour in prison lent some colour to this story, she was proved to be a highly hysterical subject, and according to trustworthy statistics ninety-five per cent. of hysterical persons are hypnotisable. The doctors of the prison experimented with her in a semi-official way; and the question seriously arose whether or not certain well-known mesmeric processes should be utilised as a means of unravelling the true story of the crime. Here was the one really sensational element in what was otherwise a vulgar story of assassination, still further vulgarised by the robbery which accompanied it. At the present moment more than one eminent jurist admits that hypnotic phenomena ought to be taken into serious consideration, if not exactly accepted as evidence in a law court. Professor Liégeois, Professor of Law at the Faculty of Nancy, is of this opinion. Some striking instances of suggestion adopted and carried out by persons in an hypnotic state have been produced by Professor Bernheim, Professor of Medicine at the Faculty of Nancy, who is the chief of the most advanced school of modern hypnotic science. To prove the facility with which false evidence could be obtained, or rather manufactured, Professor Bernheim on one occasion put to sleep eleven patients, and suggested to one of them that he should accuse a third patient of having on the previous day created a disturbance in the hospital and assaulted a warder. When the patient thus experimented on woke up, he swore that he had seen the assault committed and was sure of it. Strangely enough, the suggestion worked with almost equal infectious efficacy on the man accused, for he admitted on waking that he had indeed committed the assault, but argued in extenuation that the warder had begun the quarrel. Out of the eleven patients who had been simultaneously hypnotised, eight swore that this purely imaginary assault had taken place. Another instance which would apply more particularly to the Gouffé case is cited by Professor Liégeois as having come under his personal observation. The Professor hypnotised a lady, and suggested her to fire at a certain person who was shortly to enter the room, but on no account to state from whom she had received the suggestion. She did exactly as she was told, and on being hypnotised again the second suggestion still retained its force, and she refused to say that it was Professor Liégeois who had suggested to her to fire the pistol. The fact could only be obtained from her in a roundabout way. Similarly, in the Gouffé case, assuming that Eyraud had forbidden Gabrielle Bompard when she was in a hypnotic condition to admit he was the assassin, Professor Liégeois would in all probability have had recourse to a ruse. He would have hypnotised Gabrielle Bompard, and then suggested to her to protect the assassin of Gouffé from arrest. Eyraud would have been brought into her presence, a pretence made to lay hands on him, and then, in obedience to the "post-hypnotic suggestion" (as it is called), Gabrielle Bompard would have rushed forward to intervene.—*The Star*.

Few can perceive that knowledge is a life, and that life is a light.—J. G. GICHEL.

JOTTINGS.

Mr. Alan Montgomery's *Soul Symbols* is now scarce and fetches three times its publishing price (three and sixpence). Mr. Alan Montgomery is president of the Spiritual Science Society.

We have received No. 19, Vol. V. of *The Weekly Discourse*, containing a "Sermon for the Summer Time," by the guides of Mrs. Richmond, delivered at Chicago on June 20th ult. It is much to be desired that sermons so good and suggestive were more common.

Number 1 of the *Astrologer's Magazine* (London: W. Foulsham and Co., 4, Pilgrim-street, Ludgate Hill, E.C.) reaches us. The price is fourpence, and the magazine is well printed on good paper. It contains an article, "What Astrology is, and Not what it is Represented," Nativities of the Prince of Wales and Mr. H. M. Stanley are given, and subscribers can have their nativity cast for nothing.

Body and Soul, edited by Dr. Chas. Williams, of Cardiff (No. 3), contains articles on Cremation, Hypnotism, Massage, Vaccination, and the Coming Religion. The editor is against cremation, chiefly because of the legal aspects of the question, and the facilities which that method of disposal of the dead offers to the poisoner. He considers hypnotism to have various beneficent uses, and massage to be sovereign in the treatment of muscular rheumatism, lumbago, &c. "If anything is proved at all it is the efficacy" of vaccination, which "gets blamed a good deal more than it deserves."

From the article on the "Coming Religion" we make this extract. After quoting some passages from a sermon recently preached by an eminent Unitarian minister, in which he put into the mouth of a toiling and suffering race questions as to the proof of righteous law, merciful lovingkindness, and a future life, Dr. Williams continues:—

The Coming Religion, then, will be one that will answer these questions. The day of faith, as we said before, is for most of us, at least, gone by, and nothing will now serve but a Religion of Fact. When people, therefore, ask, "If a man die, shall he live again?" the question will have to be answered by proof. We make this strong statement, then, but make it confidently, that the bulwark of the Coming Religion will be *proof of a future life*. This being secured, the foundation of the religion is laid.

Dr. Peebles has the honour of being reported in three leading American journals. His anniversary address on "Spiritualism: its Relation to Christianity," delivered at Sturgis, Michigan, is worthy of all such prominence. He had delivered the dedicatory address at the opening of the same building thirty-two years ago. The house was dedicated, said the speaker,

Not to Occultism, Atheism, or any form of Agnosticism; but to the elucidation and dissemination of such uplifting principles and religious teachings as the Fatherhood of God, the brotherhood of man, the demonstrated ministry of spirits, and the necessity of free thought, intellectual growth, and spiritual culture. These principles are as rational as they are immortal and beautiful; and they will live in increasing moral splendour when this structure shall have crumbled to dust.

The doctor's reminiscences of a life now close upon the allotted span—he was born in 1822—are full of interest. The "Pilgrim" has traversed the globe more than once—he has been twice round it—and has lived to witness many a change, we may almost say the annihilation of time and space by steam and electricity. We may certainly say the abolition of slavery, the widening and broadening of religious belief, the support of its chief tenet, the immortality of the soul, by the evidence of Spiritualism, and the consequent decadence of materialism as a general belief.

Dr. Peebles enforces afresh the distinctive difference between Spiritualism and Spiritism, terms, he insists, never to be used interchangeably. He has our warm support there. He calls for attention to exact definition so as to avoid recurrent error. We are with him there too.

Among many pieces of evidence that he gives of the universality of the belief in the intervention of spirit on the material plane, Dr. Peebles mentions that Tasso frequently heard the spirit voice, and George Fox was often entranced and had the gift of healing. No need to mention the names of Socrates, Plotinus, Pythagoras, Joan of Arc, St. Francis of Assisi, Savonarola, Giordano Bruno, Roger Bacon, Jacob Boehme, Wesley, Richard Baxter, Bunyan, Adam Clark, Thiers, Castelar,

Flammarion, Favre, among the long list of those who may be called Spiritualist as opposed to materialist in belief.

No need, either, to refer to the host of living witnesses who testify to the knowledge of the Spiritualist which is so steadily gaining ground and influence by contemporary thought. Their name is legion, "their sound has gone forth into all lands, and their words unto the ends of the world." Dr. Peebles quotes many testimonies to the union of Spiritualism and religion, and among them finds a place for an extract from an address lately delivered by the editor of this journal, which he introduces with words of appreciation for which our acknowledgments are due.

The *Journal* (Chicago, U.S.A.) promises us a camp meeting number on August 9th, one of the most noteworthy features of Spiritualism in America in the camp. We suspect the *Journal* is right in saying that these meetings are susceptible of a good deal of improvement by way of regulation and supervision. The editor invites records of fact for this number, and, if he succeeds, it ought to be very useful for wide-spread circulation.

Thomas Lake Harris is much in evidence in this number of the *Journal*. "M. C. C. Church" elucidates his position as a teacher, but very inadequately. His distinctive tenets are stated as internal respiration, redemption of the soul, spirit, and body (a position which we fail to comprehend, and which is certainly not distinctive), and the appearance of God in external manifestation as the Divine Father-Mother of humanity.

The veteran, E. W. Capron, author of *Modern Spiritualism: Its Facts and Foundations* (published in 1855) writes to the same number a long letter, touching Mr. Harris, in which he adduces some historic facts, putting another complexion on the matter. The letter, too long for citation, is found in the *Religio-Philosophical Journal*, of July 12th.

Colonel Olcott contributes to the *Theosophist* (July) an interesting article on "Snake Charming in India"; Mrs. Cotton has one on "Cheirosophy or Palmistry"; and Mr. Brodie-Innes sends some "Personal Experiences of Scottish Second Sight." An excellent photograph of the founders is given with this number.

THE TEACHINGS OF DEATH.

There is nothing, no, nothing, innocent or good, that dies and is forgotten: let us hold to that faith or none. An infant, a prattling child, dying in its cradle will live again in the better thoughts of those who loved it, and play its parts through them in the redeeming actions of the world, though its body be burnt to ashes, or drowned in the deepest sea. There is not an angel added to the host of Heaven but does its blessed work on earth in those that loved it here. Forgotten! oh, if the good deeds of human creatures could be traced to their source, how beautiful would even death appear! for how much charity, mercy, and purified affection would be seen to have their growth in dusty graves. When death strikes down the innocent and young, for every fragile form from which he lets the panting spirit free, a hundred virtues rise, in shades of Mercy, Charity, and Love to walk the world and bless it. Of every tear that sorrowing mortals shed on such graves, some good is born, some gentler nature comes. In the destroyer's steps spring up bright creations that defy his power, and his dark path becomes a way of light to Heaven.—CHARLES DICKENS.

THERE is a widespread, but as yet partly unconscious and partly unexpressed, belief in anything worthy to be called *life* beyond the grave. Nor is this disbelief confined to men of the world, to men of science, to so-called "infidels," or to the utterly careless. I have come to a clear conviction that, even among persons supposed to be believers there is little genuine trust, a great deal of sentimental hope, a large amount of vague expectation or awestruck sense of mystery, but very little downright belief in actual continuity of being beyond what is called *death*. The proof of this is that if you calmly and in measured terms talk about the dead as being alive, if you discard the terms, and speak of the dead, not as "immortal souls," "angels," and the like, but as men, women, and children; if you describe them as doing things that men, women, and children would be likely to do; if, in short, you accept people's own statements and treat the dead as really *alive*, you either startle, or irritate, or shock these imaginary believers; and you find that their so-called faith in a future life belongs to cloud-land, and that its leading characteristics are incoherency, unreality, or thin grey haze.—J. PAGE HORRS (*Truthseeker* for January, 1876).

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

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Light :

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

SATURDAY, AUGUST 2nd, 1890.

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

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

"A DEAD MAN'S DIARY."*

Those who have made acquaintance with *Letters from Hell*, "M.A. (Oxon's)" *Visions*, the *Little Pilgrim*, and *Old Lady Mary* series in *Blackwood*, and some writings of Miss E. S. Phelps, will have no difficulty in tracing the genesis of this book. It may be at once said that it is a poor and thin imitation, containing a mass of irrelevant matter, and some good points. If it had been written with the literary skill of the authoress of the *Little Pilgrim*, and had been confined to the same size as that fascinating little book, i.e., if it had been quite different from what it is, it might have been readable. As it is, the reader is perpetually being teased with tiresome and inappropriate discussions, and his attention is so diverted by aimless and pointless disquisitions that the thread of the narrative is lost. Out of the fifteen chapters which make up the 218 widely spaced pages, five or six are irrelevant and tedious preachments. It is not till the fourth chapter that one begins the dead man's tale; at the next chapter we are hurried off to a sort of criticism by a friend, as poor a literary device to explain and deprecate critical blame as was the painter's who inscribed under a nondescript quadruped which he had painted, "This is a lion." Chapter VI. brings us back again to a recital of the dead man's sin; but once more this hop-skip-and-jump writer interpolates an extract from a diary kept before his decease, and we have a tiresome jumble of the living and the dead, and are vexed with a long preachy disquisition of which even the writer declares, with perfect justice, "that there is not anything in it worth preservation." So much in justification of our criticism. We do not pursue the subject, but turn to the story and the more worthy parts of the book, premising only that the writer of the preface shows a curious ignorance of the experiences, and even of the terminology, of Spiritualism, and a naive simplicity when he writes: "No man can prove him (the author) to be wrong who has not actually entered the world of spirits," and requests readers to "maintain an attitude of suspended judgment until they are in a position to judge for themselves." Of what use, in this writer's opinion, would their judgment then be? And is death the only portal to the world of spirit?

* *A Dead Man's Diary, Written After his Decease.* Price 3s. 6d. (London: Ward, Lock & Co.)

The story of the dead man may be thus condensed from the windy narrative that he calls his diary. He grew ill some years ago; he seemed to die, was pronounced dying, and finally dead. Dead he remained for the greater part of two days, and then sat up and resumed the broken thread of life as, in his book, he breaks and resumes the thread of his story. By him, as he lay a-dying, were his family and "three other figures, that of my brother Fred, whose grave as yet was hardly green, and of my mother and my little sister, both of whom died when I was a child. I saw, too, that she held by the hand a little child whom I had never seen before. . . . It was my brother James John who had died before I was born. And so life seemed to ebb away." He marvels, this writer, who knows more than he seems disposed to admit, and whose knowledge is so mixed, that these "dead" people should be there. He did not expect to see them; therefore it was not thought-transference or hallucination! He does not know the magnetic attraction exercised by affection at the crises of life.

Naturally, the first conscious memory after dissolution was the survey of the events of earth-life. First, the judgment of conscience on the early sin that blighted one fair life, ruined and blasted the soul of a trustful and loving woman, hurled her from innocence to depths of misery and degradation, and left on his conscience a wound which might be scarred over on earth, but must bleed afresh when keener perceptions replaced the blunted faculties of the body. He awoke in hell, sentenced at the bar of Conscience, self-condemned; a hell from which there was no escape till purification had been wrought out. There is true Spiritualism there.

He found the good and bad together, for Heaven and hell are not places but states. He met one whom he had known as a "woman of the purest life and character." "You here?" "Where should I be except where *he* is?" A worthless brother, but she loved him and had come to save him. "Do you think I could be happy anywhere separated from my brother?"

He saw another, whose pitfall in life had been that detestable vice, Vanity. "He feared God less than he feared Mrs. Grundy." He had posed and postured, and his life had been a living lie. And one day he woke in hell to find the cunningly devised mask stripped off and himself the laughing-stock of the very devils. There is no more vindictive vice than this vanity.

He saw another: it was the face of a beautiful woman, "and never out of hell have I seen such misery on any woman's face as on hers." She had flirted and jilted and destroyed the happiness of a man who had loved her truly. Her punishment was that she should now love him as deeply and as hopelessly. "O God," she cried, "my heart is broken, and, alas! one cannot die of a broken heart in hell." And this was the comment: "God help her! She thinks of nothing but herself, and while she so thinks heaven itself would be hell to her, and in all hell there is as yet for her no hope of heaven." Selfishness and vanity are near akin.

Again the scene is changed. Are all souls immortal? No: there are "the dead who die." "As neglected diseases kill the body, so unchecked sin can kill the soul." "Could anything better happen to many people than that they should be allowed to die out?" And who, he asked of his instructor, are these who die out? Mostly respectable people; it was money—money, the absorbing greed of gain, that "killed the immortal soul and turned them into mere animated clay, fit only to die out like the beasts which perish." "Now no picture nor poem moves me (said this despairing soul) nor music moves me more, for the soul of me is dead. . . . So saying, he burst into a shriek of insane and unearthly laughter, and foaming at the mouth like a madman, fled gibbering into the night."

Some traces of pure Spiritualism are to be found, beyond such as have been already noted, as when a spirit declares that "half our work is on earth," ministering to the poor and sorrowful, comforting the lonely and afflicted, standing close to the bereaved. The spirit-presence is as real in our homes and streets to-day as it was when the Christ trod the streets of Jerusalem and rested in the home at Bethany.

But warm, sweet, tender, even yet
A present help is He :
And faith has still its Olivet,
And love its Galilee.
The healing of His seamless dress
Is by our bed of pain ;
We touch Him in life's throng and press,
And we are whole again.
Through Him the first fond prayers are said
Our lips of childhood frame,
The last low whispers of our dead
Are burdened with His name.*

We cannot pursue the story further, through the dawn of hope even in hell, till he was plucked out of the depths of despair by the saving hand of the woman he had wronged, and stood with her before One "Whose features were the features of a man, but Whose face was the face of a god."

The book is in some ways so good that it ought to be very much better.

DECEASE OF MISS ELSIE MASSEY.

The *Times* of Friday last announces the passing away of another of Gerald Massey's daughters, Elsie, aged sixteen, on the 22nd inst., the second immeasurable loss in sixteen months.

WANTED.

In consequence of recent bereavements Mr. Gerald Massey and family are desirous of making an immediate change of residence and will be glad if any reader of "LIGHT" can assist them in finding a cottage to the South of London, a few miles out, containing ten or eleven rooms, no matter how old-fashioned, with a garden, at a moderate rent, in some sheltered place where a sufferer from bronchitis might be able to live and a literary man could finish his work.—Address, Villa Bordighiera, New Southgate, N.

IS IT A CASE OF STONE-THROWING BY SPIRITS?

A MYSTERIOUS AFFAIR AT CLAPHAM.

An extraordinary occurrence (a correspondent says) is causing much excitement in the neighbourhood of Hafer-road, Clapham Common, where the windows and conservatory of the house of Mr. Piddock, a gentleman of private means, have been wrecked in a most mysterious fashion. The house is situated in Hafer-road, and bounded on the back and side by Limburg-road and Battersea-rise respectively. The attack on the premises began about eight o'clock on Monday evening, when a stone was hurled from some undiscoverable quarter, through the conservatory into the dining-room, which it adjoins. The stone, which weighed over a pound, was followed by four others in rapid succession. Mr. Piddock and his servants endeavoured to discover whence the missiles were hurled, but in vain. Inquiries were made at all the houses which overlooked the premises, but to no purpose. In about an hour afterwards the stone-throwing was renewed still more vigorously, the continual crashing causing great excitement in the vicinity. The police, who had been communicated with, could not detect whence the stones came. This state of affairs was continued with short intervals up to 1.30 on Tuesday morning. Mr. Piddock and his family were in great distress, as Miss Piddock was all this time lying in a dying state in a bedroom on an upper floor. All day on Tuesday the police had the matter in hand, but failed to trace the perpetrators of the outrage. About three o'clock in the afternoon the stone throwing recommenced, and by six o'clock the conservatory was completely wrecked, and many of the windows were broken. Again every effort was made to discover the miscreants, but without result. The stones kept coming in, sometimes five or six in succession, and then single stones at intervals of from half an hour to an hour and a-half.—*St. James's Gazette*.

* WHITTIER'S *Our Master*.

COINCIDENCES.

No. V.

[The following narratives are contributed by "C.C.M." and form a valuable addition to this column. We have now a large number on hand, and repeat our request to our readers to send us any that are within their own experience or that come to their knowledge from a trustworthy source. We shall file all and use them as occasion serves.—ED. OF "LIGHT."]

As "LIGHT" has now opened up the subject of "Coincidences," I copy from *Notes and Queries* (5th S., Vol. XI.) a suggestion of mine which appeared therein some years ago, with two cases of a rather typical character.

"A short time ago there was raised in your columns, under the heading 'The Tide of Fate,' a question old as human speculation and observation: Will the mathematical computation of chances explain all that passes under the name 'Coincidence'? Without attempting to discuss this question, may I make a suggestion towards rendering it a little more determinable than it seems at present? This is, that a collection of facts should be made for the statistics of coincidence, classifying them according to some rule, say of (1) time, (2) place, (3) person, (4) nature, (5) attendant circumstances, and so on. Some, and I suspect many, will be found to come under two or more of these heads at once, and mathematicians may compute how far the ratio of antecedent improbability would be increased by this circumstance. I am myself commencing such a collection as I suggest.* The two following came under my notice this week:—

"At the Board meeting of the Brecon and Merthyr Railway,† last month, a serious and fatal accident to a train of the company, owing to a 'wild run' down the incline at Tallybont, on December 2nd, was reported. At the same meeting also was reported the death, within an hour and a-half of the time of the accident, of one — Thomas, who had been in receipt of an allowance of seven shillings a week from the company ever since 1867, in consequence of injuries sustained by him in that year from an accident to a train at the very same spot, and from the very same cause.

"In the *Times* of December 11th, 1878, will be found a paragraph describing a serious accident to Lord Chichester, his being pitched out of a waggonette on his head the day before, at Falmer Station, near Lewes. It is added: 'It is just about twelve months ago that Lord Chichester was thrown from his horse near the same spot.'

I should like to suggest also to the readers of "LIGHT" that they should communicate any cases within their own knowledge of deaths, either on the anniversary of the death of a near relative of the deceased, or on that of some other notable occurrence in his life. The death of the Princess Alice of Hesse on the anniversary of her father's death will, of course, head the list—the same day (December 14th) having been, I believe, the critical one of the Prince of Wales's illness in 1871. I mentioned a week or two ago—in my "namesake" case—the death of a boy at school. That boy's mother died on the anniversary of his death.

From *Notes and Queries* (5th S., Vol. XI., p. 474):—

"The *Derbyshire Times* states that the elder brother of the late William Howitt (who died at Rome on Monday) expired at his residence, Heanor, Derbyshire, on precisely the same day and hour. His name was Francis Howitt.

"Hardly less curious, as a coincidence, is the opportune arrival of the above scrap of print just now. I had just pasted my own cutting (from the *Pall Mall Gazette*) into my scrapbook, and was commencing this communication of the Howitt fact to you [*Notes and Queries*] in some vexation with myself for not having kept the print for you, instead of giving myself the trouble of copying it. At that moment a letter was brought to me from a correspondent who had not written to me for a year, and who now sent me the printed scrap herein pasted, without any knowledge that I was a collector of such coincidences.

"To the above may be added a communication from a friend [Miss Kislisbury] who has lost two brothers, both by drown-

* I regret that I did not go on collecting cases with any regularity, or even noting those which came under my observation. Otherwise I should have a large volume of them by this time.

† I was then a direct of that company, and was present.

ing, at an interval of six years, each death happening on a 1st August."

From *Notes and Queries* (5th S., Vol. XII.), recorded by the Rev. C. W. Bingham:—

"On Sunday evening, September 7th, as I was reading the thirty-seventh Psalm in church, my attention was suddenly drawn away, and there happened to me what I never remember to have happened to me before in the course of my long ministry, viz., an utter inability to recover my lost place. After an awful pause, the clerk proceeded with the next verse, and a neighbour kindly directed me where to go on. On returning home, my wife pointed out the remarkable coincidence that the clause I had omitted was the latter part of verse 37: "*His place could nowhere be found!*"

From *Notes and Queries*, 5th S., Vol. XI.:—

"In 1861 I travelled in the North of Italy and in Switzerland for about seven weeks, in the company of two ladies and a gentleman. We had crossed the Splügen Pass from Chiavenna, and the next day we took a carriage at Splügen and drove to Chur (Coire). When we were about ten or twelve miles from this latter place, which I had never previously visited, I opened my *Murray*, and proceeded to read to my companions the account there given of Chur. Amongst the information thus dispensed by me was an insignificant little detail, which was found, however, highly interesting to the two ladies. It was, namely, that the town of Chur was noted for a kind of pastry known to the two ladies by the name of 'slipper,' but which they had hitherto met with only in London and Paris. They naturally, therefore, expressed much incredulity at the idea of finding it at such a small, out-of-the-way town as Chur, but hoped that *Murray's* account would prove true. By the time we reached Chur I had forgotten all about the matter; and, as there was an hour to wait before the departure of the next train, we two gentlemen sallied forth into the town, while the two ladies remained at the railway station. We neither saw nor looked out for 'slippers,' but on our return to the station we were met with cries of 'Here they are, here they are! Do come and have some.' And sure enough there was a large plateful of 'slippers.' The ladies had been surprised to find them, notwithstanding *Murray's* warning; but what my surprise was the reader must judge when I tell him that there was not one single word in *Murray* about the slippers or any other form of pastry, but that the whole thing had come into my mind whilst reading from the book. I certainly knew the ladies' liking for the 'slippers,' but why the idea should have come into my mind at the only point in our whole journey at which the realisation of it was possible (for it was the only place where we saw 'slippers') I cannot say, and must leave to others to determine. "Sydenham Hill."

"F. CHANCE.

From *Notes and Queries*, 5th S., Vol. X. p. 385:—

Dr. F. Chance also contributed the following:—

"The following instance occurred in my own family some year or two ago, and was communicated to me the same day. My wife wrote one evening to her sister, who was then living at Ealing, and asked her to come and meet her on the following day at 2.30 p.m. at the Crystal Palace Bazaar, Oxford-street. This place was named because there is an entrance hall provided with seats where one can sit down and wait if the expected friend does not arrive. Accordingly, the next day two members of my family were at the bazaar at the time appointed, and about two minutes afterwards they saw my wife's sister coming up, and thought, of course, she had come in consequence of having received the postcard. But it very quickly came out in the course of conversation that she had never received the card, and it was altogether independently of that that she had come along Oxford-street. She had had no idea that she should meet her sister. It may be supposed, perhaps, that the two sisters were frequently in the habit of meeting at that hour and that place, but this was not the case. I believe they had met there before, but only once or twice, and at very long intervals. Spiritists would say that the wish which was in the one sister's mind had found its way to the other sister, and had impelled her, without her being in the least aware of it, to go to London and to that part of it.

"Sydenham Hill."

"F. CHANCE.

In a later communication (Vol. XI., p. 33), Dr. Chance (replying to a scornful critic) mentions that the sister from Ealing had no intention of going to the bazaar, "and, therefore,

had either of them arrived one minute sooner or one minute later the meeting would not have taken place. The sister from Ealing did in fact, without having received the postcard, precisely what she would have done if she had received it."

From *Notes and Queries*, 5th S., Vol. XI., p. 475:—

"A few years ago I received a letter from a friend in New Zealand enclosing another letter, addressed to a person in Anglesea, North Wales, which he said he had found inside his *Times* newspaper (which I was in the habit of sending to him every month). The letter was stamped with the penny postage stamp, but appeared never to have received any postal mark, so had in some way evidently worked itself into the newspaper, and thus been miscarried. I intended reposting it, but on looking a second time the very uncommon name of the person to whose house it was directed arrested my attention as being a name recently mentioned by a maid-servant, who had just come to live with me, and I then also noticed that the letter was directed to a person bearing her name, but which, being a very common one, had not struck me at first, I asked her a few questions, and found she had been visiting a brother-in-law in Wales, and whilst there a letter had been sent to her, but never received, though inquiries had been made about it. This proved to be the missing letter, which, after straying to New Zealand, was sent back to England, and received at the very house where the owner was then residing, though at the time it was written to her we were unknown to each other, and she had never been in Weymouth till she came direct from her home in Suffolk, not quite a month before, to live with me.

"Weymouth."

"S. M. P.

From *Notes and Queries*, 5th S., Vol. XII., p. 111:—

"The following curious coincidence occurred some years ago. To ensure accuracy I send the account of it in the words of H. E., to whom it happened:—

"I had bought a book (a *Macchiavelli*) in London, just as I was starting for Florence, and it was packed up with my things in the paper parcel in which it was sent from the bookseller's, and which was not opened till some weeks after we got to Florence, when we were living at the Palazzo Bourtourlin (*ci-devant* Nicolini), No. 15, Via dé Servi. When I opened the parcel and the book, a paper tumbled out of it, evidently a fragment of an Italian exercise, one sentence of which was, in questionable Italian, "Conduct me to the Palazzo —, No. 15, Via dé Servi," the precise house to which it was taken. I pasted the paper into the volume, with a note of the circumstance, and there it is now, for the coincidence was so strange that I thought it worth preserving; and you are welcome to perpetuate it, and to make the most of the fact of a blank having been left for the name of the Palazzo, which had recently changed owners."

"G. F. S. E.

From *Notes and Queries*, 6th S., Vol. V., p. 125:—

"About a year and a-half ago I had occasion to transcribe some sentences from a letter in a newspaper for republication. I did so, as I supposed, very carefully, first into my note-book, and thence into the article I was writing. A few days after the publication of the latter, the editor of the paper containing it informed me that the writer of the letter from which I had quoted had complained to him that the word 'not' had been interpolated into one of the statements cited—thus, of course, exactly reversing the sense. Not believing it possible that such a falsification could occur accidentally (though a word might easily be so omitted in copying), and finding, on reference to my note-book, that the word 'not' was there, as in print, I confidently expected to find it also in the paper from which I had extracted the sentence. To my dismay, however, this was not the case. The day after I had written my admission of error, on opening another paper, the *Western Times*, my eye first lighted on a letter from Lord Fortescue, complaining of the very same error, in the report of a public speech which he had delivered a few days before. The reporter or printer had made him say exactly the contrary to what he did say, by introducing the word 'not' in a material sentence. A third case occurred the other day. A private letter contained the following reference to the recent death of a near connection of the person to whom it was addressed: 'As to poor —, her sufferings are not over.' The deceased lady being a Protestant and the writer of the letter a zealous Roman Catholic, this was naturally regarded as a shock-

ing and heartless expression of religious bigotry. An explanation was demanded, and an indignant disclaimer of the word 'not' (which was yet distinctly written) in the above sentence was received by return of post."

A nominal coincidence which struck me as remarkable at the time was the terrible catastrophe of the sinking of the *Princess Alice* excursion boat in the Thames—causing the death of a very large proportion of the numerous passengers—in the summer or autumn of 1878, shortly before the death of Princess Alice of Hesse, in the same year.

On November 10th, 1886, I went into Garrard's shop in the Haymarket and bought a silver mug for a little godson. He was born under the sign *Sagittarius*, and as I left the shop it occurred to me to return and order an arrow—the astronomical symbol of that sign—to be engraved on the cup. I paused outside the door, considering what should be the size and position of the arrow. At that moment the newsboys came up the street crying, "Death of *Archer*" (the jockey). I at once abandoned my design, to which it seemed that a bad omen was thus attached. (The child's name was to be *Harold*, and I then also remembered that the king of that name met his death at Hastings by being pierced with an arrow.) This case also comes under the head of nominal coincidences.

C. C. M.

SIR,—For the amusement or instruction of some of your readers I offer the following result of observations extending over nine years, during which time, with only occasional interruptions, I attended a private whist party held every Wednesday evening at a friend's house. The players included many officers of Her Majesty's Navy, and also one or two officers holding commissions in the United States Navy. For the information of those persons who do not know the game of whist, I may mention that it is played by four players divided into partners. They require two packs of cards, from one of which the four players draw a card each. The two highest cards drawn play against the two lowest, and the holder of the lowest card has the choice of which pack he will play with, also the choice of seats at the small, usually square table. Now, it was noticed after some time that certain seats won the rub if the players selected also the winning cards; and these seats were always chosen by old players at the table, when they won the choice of seats and cards. This luck generally followed the seats and cards for three or four rubbers. New comers generally laughed at the idea but soon became converted to the importance of selecting the winning seats, &c. This occurred in Chili at a naval station, where many ships of war call, so we had the benefit of some excellent players.

On my way home a few months ago, a whist party was formed by the captain of the steamer, and five or six players attended every evening between eight and ten o'clock. At first they were incredulous about the winning seats and cards theory, but soon became convinced that there was something in it, and even a hard-headed Scot who for a long time laughed at the suggestion, was glad before the end of the voyage to jump into the winning seats whenever he had the opportunity of doing so.

I shall be curious to learn if any of your readers who know the scientific game of whist have met with a similar experience of the "run of luck" to that of

Belvedere, Bognor, July 21st, 1890. ANGLO-CHILENO.

P.S.—I may mention that the first rubber generally decides the question of which are the lucky seats and cards.

KNOWLEDGE is like the mystic ladder in the patriarch's dream. It base rests on the primeval earth, its crest is lost in the shadowy splendour of the empyrean; while the great authors who for traditionary ages have held the chain of science and philosophy, of poesy and erudition, are the angels ascending and descending the sacred scale, and maintaining, as it were, the communication between man and Heaven.—B. DISRAELI.

SHE knew her creeds, and her collects, and her catechisms, and could say the Athanasian Creed right through without a mistake or misgiving, but as for considering what they meant, she never dreamt of such a thing. According to a good many devout persons' practice, she was quite right, and distinctly in the way of salvation. What is the use, their upraised hands seem to say, of being born and baptised into a ready-made religion which guarantees to take you to Heaven, if you are to peep, and pry, and inquire, and evolve a religion of your own? Janet's religious life was summed up in twice of church on Sunday. Then the thing was done with for the week, and remained in seclusion with her Prayer-book and Hymn-book till next Sunday.—*Strange Gods*, by C. COTTELL, p. 116, Vol. I.

WHY AM I A SPIRITUALIST?

BY HUDSON TUTTLE.

To this question many have responded, but their answers have usually been narratives of personal experiences, interesting and of deepest moment to the narrators, but carrying little weight or evidence for conviction to others. I might fill pages and volumes with such facts directly in my sphere of observation, but in this argument that course would rather weaken than strengthen my position. The facts of Spiritualism, like all those in the outlying fields between matter and spirit, are so out of the sphere of common observation that they produce wonder, astonishment, and doubt rather than conviction, unless the mind is first prepared by a comprehensive survey of the field, and has acquired at least a partial knowledge of the laws which control spiritual forces.

It is popularly thought that belief in the rappings, table-tippings, or trance is Spiritualism. I believe in the possibility of these occurrences, yet they form only a stepping-stone to Spiritualism, as I understand it. If these manifestations were all there was of it, it might prove the pastime of a leisure hour, or yield us evidence of the existence of those we thought dead, but would furnish scanty material for a religion or a philosophy.

I am a Spiritualist because I cannot be a materialist, and there are but these two systems to account for the phenomena of creation.

The grand system of evolution, when explained on the purely material basis, is deficient in one essential element and is purposeless. Given matter and its inherent forces and out of the cosmic cloud-vapour worlds will be evolved, and on these living forms will be produced. At first the protoplasmic cell; to advance step by step by inherent forces to the highest form of sentient life, and lastly to man with all his powers of thought. I have studied this wonderful system of evolution, and at first it satisfied all the demands of my intellect. At last the cosmology of the universe had been revealed. The rude and childish narrative of Genesis had been superseded by the exactitude of science. It was not for long. As every effect must have a cause, I asked, where is the cause? the potentiality of matter? the inherent force in atom? These high-sounding phrases mean nothing more than methods; they do not stand for causes.

Furthermore, in making the survey of the almost interminable line of beings, from the atom in the protoplasmic slime of the earliest age, through mollusk, fish, reptile, mammal to man, there runs a line of prophesy. Every age is prophetic of that which follows, and every step taken is toward the perfection of the ideal type, that of man.

I cannot accept the conclusion of the scientists, that immortality belongs only to the race; that the great stream of humanity flows on into the ocean of eternity, but its component individuals, like waves, rise and disappear in its bosom. If this were true, creation so far as purpose was concerned would be a pitiable failure. As in all the lower forms of organic being there is prophesy of the coming of more developed forms, so in the mind of man there are prophecies of ideal unfoldments which only the ages of eternity can realise. The line of evolutionary advancement is unbroken up to man, and so far as he is physically concerned, reached the highest human type in most ancient times. The Greek was a model of physical beauty. But here this unbroken line changes its direction; advancement is through the mind, through the spiritual perceptions. It is no longer the "struggle for existence" and "survival of the fittest," but of unselfish qualities, the very reverse.

Hence when the Darwinian draws his conclusions that the potentiality of matter, as expressed in the continuity of unfoldment of the race of mankind, is the only immortality, I would say I accept your beautiful theory of creation. It is all true, but from beginning to end you have introduced no cause. In short, you have only stated a method; you have mapped the road on which hypothetical forces have reached results; and you have stopped short midway of the end. If you will extend the line of investigation, you will find, in order to complete the necessities of evolution, man as the highest product of creative life is endowed with faculties and spiritual powers which must go forward into another sphere of existence. No one felt this necessity with greater force than A. R. Wallace, who shares with Darwin the honours of being co-originator of the theory of evolution. In his recent work on that subject he fully expresses his convictions, that the phenomena on the borders of the physical world can only be explained by a spiritual existence.

I now come to that border-land, for in the brief space of this article it is impossible to do more than outline the map of my argument.

It was the fashion among scientific men to sneer at everything "supernatural," as unworthy a moment's thought. Ghosts, haunted houses, mysterious warnings and appearances were all referred with a smile to ignorant credulity. Material science gave a material basis to the minds of its investigators, and beyond the "atom and its potentialities" there could be nothing. The mention of spirit caused a smile to play over the faces of the most august scientific association.

Professor Robert Hare in those days wished to read a paper before the American Association, detailing some of his investigations of spiritual phenomena; and, although he was as profound a reasoner and careful investigator as sat in that body, it was voted that there was no time, and then for two hours the members discussed the momentous question, "Why roosters crow at midnight."

There has been a great change in this matter within the past few years. A society formed of distinguished scientists has been founded in London, the Society for Psychical Research, and it has been conclusively shown that the outlying field of the occult and mysterious, which had been left as the playground of credulity, presented phenomena of most profound significance. Mesmerism and animal magnetism, hitherto regarded as charlatanry, are re-named "hypnotism," and studied with enthusiasm. Ghosts, haunted houses, appearances after death, warnings, premonitions, thought transference, visions, trance, clairvoyance are all brought under careful observation, and, after eliminating the unsupported portions, a residuum remains which only the spiritual theory can explain.

In fact, here, the facts point in one direction, and cumulate in force. Carefully studied they furnish the key whereby the mysteries of the past are explained, and without which those mysteries must be discarded with the scorn and sneer of the materialist. Under the influence of early training I in childhood believed in the so-called miracles of the Bible. In the atmosphere of the home and the church I never heard them denied. But as I became more thoughtful, more and more it grew on my mind that the order of things at present could not be so changed from the time of Christ and the Apostles. I accepted the doctrines of law, unchanging and fixed in the constitution of things. The step was easy; it had been made by thousands, and is being made every day by hosts of thinking men and women. That step led to the denial of all miracles! After a time, with the presentation of a host of spiritual evidences, my mind was turned to this vast psychic domain. I had evidence convincing to me that there was a spiritual existence beyond the grave. Now I was willing to accept all miracles, not as suspensions of law, but as the result of higher and unknown laws. If Moses and Elias appeared at the Mount of Transfiguration, my friends who had gone beyond the shadows of the grave might appear to me. There was as much urgency of the mother torn from her beloved family, returning with a word of cheer, as for the angel messengers to return, as recorded in the Bible. If there was cause for healing by spiritual aid on the shores of Galilee, the sick are with us to-day and as urgently call for assistance.

Had I not seen similar occurrences, I should not believe those I had not seen. Did I not understand the law of these miracles I should pronounce them impossible. If I read in the Bible of Paul's being taken up to Heaven and shown unutterable things, had I no similar experience, I should say with the materialist, he was deceived with a feverish dream.

With all the evidences I can now boldly affirm that one law of spiritual communion cuts through all ages and applies to all races of mankind. We have here what, if not already, will soon become a scientific demonstration of mortality.

But I hear some say, you have no right to confound the old Spiritualism with the new. The age of miracles has passed. I will admit this when it is shown when, how, and by what authority this claim is made. There is not one word in the Bible itself affirming this, but on the contrary it is explicitly said: "These signs shall follow these that believe," &c.

Having thus surely grounded my belief in Spiritualism, I might introduce the facts of personal experience, but in order to be cumulative, the narrative would become entirely too voluminous, for it extends over a period of thirty-five years.

Those who have carefully investigated these phenomena have, without a single exception, become convinced of their

truthfulness. Among scientific men, Professor Robert Hare and Professor Mapes were the first to investigate and acknowledge its truth. Professor Varley, electrician to the Atlantic Telegraph, Professor Crookes, and Professor De Morgan, Professor Challis, Professor of Astronomy at Cambridge, Dr. Robert Chambers, Camille Flammarion, Léon Favre, are a few of the distinguished scientists who have carefully studied the Spiritual phenomena and become confirmed believers thereby.

It will be thus seen that we have, ascending from the simple rapping, ascended great heights, and half our horizon over-reaches the material and the other half the spiritual world. Our physical bodies ally and connect us with the physical world, and our celestial bodies with the superior state. We have a religion, for belief in immortality is the foundation of all religion; we have a true Science of Life here and hereafter. That science includes in its all-comprehending limits not only the least manifestation of the departed, but the light which appealed to the shepherds watching by night their flocks in Syrian plains, the Delphic Oracle pronouncing the decrees of fate to Greece, or the Augurs of Rome. It winnows out the chaff, and preserves the golden kernels of truth.

In conclusion, I am a Spiritualist because I cannot be a materialist, and there is no middle ground between the two. I am a Spiritualist because Spiritualism has replaced belief and faith by certain knowledge. I am a Spiritualist because it offers the only comprehensive and consistent philosophy of life, here and hereafter. I am a Spiritualist because I know the loved ones who have passed through the shadow of death exist as immortal individualities, and that at times they have the power to communicate with their friends on earth.—*Better Way*.

SWEDENBORG'S ANSWER TO THE QUESTION OF "W. H. S." IN "LIGHT" FOR JULY 5TH.

By means of reflections given, spirits saw through me, as they sometimes confessed. Whenever it was granted me that they should reflect upon objects, they confessed that they saw them, as they are seen among men, but not otherwise than through me. Inasmuch, then, as men do not generally believe themselves to be governed by means of spirits, such a reflection cannot be given them; wherefore spirits do not see through man, but only know his interiors. This was very often made manifest to me, so that spirits could see each particular object that was in the world, as well as what was in the imagination and in the thought. While the gate of the mind is thus open towards Heaven, there is given a certain continual reflection, whence is a communication of spirits with man, and thence they know that they are not the men with whom they are.—*Spiritual Diary*, 1905½.

I spake with spirits about reflection, to the effect, that because spirits, who lead man, are not endowed with such a reflection as belongs to man, in the body derived from the senses, they cannot, therefore, see anything in the world, as spirits do through mine, for so often as I was allowed to bestow on them reflection or attention, (and this I plainly perceived by a spiritual idea) then they said right away that they saw all and each of such things, to which was directed the reflection given me and shared with them. They said, almost as often, that they saw nothing before that reflection was given them. This occurred quite frequently, so that I can confirm it by manifold experience, namely, that a spirit sees nothing through the eyes of another man, and that souls and spirits greatly wondered that they had, as it were, again entered the world wholly as if they were then in their own bodies. This also, at that time, do they attest.—(*Spiritual Diary*, 2,247.)

I cannot relate in what manner and how many times they have attempted to rule me and make me their slave, for all evil spirits have aimed at this; but that they esteem the man with whom they are their slave is because they suppose they are the man, however many there are. Wherefore they cannot hate themselves, nor know at that time that the man is also a spirit, and has a body adjoined to his spirit. They live in such ignorance in order that they may not injure anyone and precipitate them into a violent death. But with me it is different; for they have perceived that they have been separated; wherefore they have attempted many times to kill me, but in vain. Now, when the like were present, it was given me to cause that they should think themselves to be me, which easily is brought about, for they are easily imbued with the like representations; then when they were in that opinion, it was given to say, whether they are slaves or I am a slave, or whether or no I am master? They

said that it was so, because they supposed it to be themselves ; afterwards they were indignant.—*Spiritual Diary*, 2,924.

The first reason why a spirit in general supposes himself to be a man is that reflection is not given him, when with a man who does not speak or reply to them ; for speaking with a spirit is conjoined with this, that they reflect upon the other who speaks so that they are not the man, but departed from the man ; they are spirits. The reason that a spirit does not know other than that he is the man, although he does not see through the man's eyes, and hear through his ears, is that he immediately puts on the memory of a man, also (puts on) the man ; for man is not constituted a man by his body, but by his interiors. To me it is evident, from many experiences, that they have entirely put on my memory. But they do not possess the interior memory ; that is possessed by the angels of the Lord who rule those spirits who are below.—*Spiritual Diary*, 3103-3104. (See also *Spiritual Diary*, 207, on the same theme.)

LETTERS TO THE EDITOR.

Spirit Imprisoned and Free.

SIR,—Once, when I was grieving alone, a kindly, loving voice spoke to me out of the air in these words, "Fleshly troubles : we have had them." This consoled me wonderfully. Again, after a long practice at the piano, these words came to me out of the air, spoken in a kindly, bantering tone : "Well, you have practised music about twelve times as difficult as any we should have called on you to work up, had you been with us, and about six times as long in point of time as we should have exacted from you." These invisibles were (I was told) musical instructors. Once, when at the easel, a voice said, "Your own spirit has a larger share in this work than you think for." "But, how?" said I. "I am sure the design is not mine. My brain has had nothing to do with it. Can my spirit think, without the help of my mortal brain?" "It can," was the answer. "Your spirit is taught, in the spirit-world, while the mortal body sleeps. Your spirit takes the place of the control when able but gives place to others, if not competent." "PENCIL."

The Mystical Interpretation of Scripture.

SIR,—Mr. Maitland's interesting letter calls for a few brief remarks from me, which will be my last. I should not dare to write on this subject without a serious intent, and I have been a Spiritualist since 1864, witness my letters to *Public Opinion* in that year, signed "A Witness." If I do not follow Mr. Maitland's strictures in detail it is because I have no copies of my two letters to "LIGHT," which I perceive he has misread.

I admit, or rather insist, that many parts of the Bible have an esoteric or allegorical signification, but it seems to me that the more recondite an explanation of an allegory is the more likely it is to have been taken to the text, and not found in it ; still less put into it (like a buried city in a word puzzle) by the author. My rule is, "In every work regard the writer's end." Applying this to the story of the fall, I find in it cosmogony rather than psychology—a primitive attempt to account for the origin of man and the physical universe rather than an occult history of the soul. If, however, Mr. Maitland's interpretation is correct, I then urge that we have only arrived at the ancient writer's mystical views, and not necessarily at the truth, for revelation is progressive. I prefer Carl du Prel's method of founding a philosophy of mysticism upon a study of dreams, sleep, and somnambulism.

As regards the exoteric meaning which reaches the majority, surely Mr. Maitland will grant that much of the Bible is so plain that "a wayfaring man, though a fool, shall not err therein." Its historical testimony to spirit intercourse, its high moral teaching, its condensed wisdom and poetry are open and public property, and "more important and valuable" than obscure allegories. I accept the augury of my pen-name, but "Libra" being in my ascendant, I think Mr. Maitland will find that the "Virgo" of the intuition must be *already risen* ! LIBRA.

SIR,—The ordinary method of reading the Bible is to take some parts literally, others mystically, using one's common-sense if possible. This is doubtless the course pursued by "Libra," and in that case he can hardly require help, being already on the right path. The result of resting entirely on the inner interpretation or "woman" would be that we should be logically compelled to take the Incarnation and life of our Lord as an allegory only, thus denying that Jesus Christ came in the flesh.

In former letters to "LIGHT" I endeavoured to show that even the Esoteric principles, of which we hear so much, lead to the conclusion that the inner is not without the outer, nor the occult without the manifest. With reference to an exclusively spiritual interpretation of Genesis, it cannot be reconciled with the remarks of St. Paul, when he says, "I permit not a woman to teach . . . For Adam was first formed, then Eve ; and Adam was not beguiled, but the woman being beguiled hath fallen into transgression." The Apostle seems to be speaking on the earthly plane, although a mystical interpretation might certainly be given to the end of the verse. (1 Timothy ii. 15.) The equilibrium of the balance is what is to be aimed at ; neither the Exoteric interpretation alone, nor the Esoteric alone, but something which, partaking of both, is different from either.

LEO.

The Eternity of Matter.

SIR,—A Spiritualist friend having lent me a copy of "LIGHT" for July 19th, which I have read with great interest, I beg to suggest a thought or two to your correspondent George Harper, in reference to his conclusion "that matter is not and cannot be eternal."

The idea that matter as a distinct entity could be created, i.e., brought into existence from nothing, is a self-evident fallacy. *Ex nihilo nihil*. The most powerful and skilful worker must have material. If ever there was a time in the universe when matter as distinct from mind did not exist—if only the Creator existed—then the only material from which matter could have been produced would have been the Creator Himself. Matter, then, being but a modification of the eternal substance of all things, must in its essence be eternal : its phases of modification of course have beginnings. But matter regarded as a modification of the eternal must be eternal.

The modern idea of matter is that it is localised force—not distinct, inert stuff. Force must be eternal, consequently there must have been eternal localisations of force or matter. But it may be said that force is the activity of Will, and that Will might have been inactive, consequently no force and no matter. I am inclined to think that the Eternal Mind-Will, the eternal substratum of all things, or whatever we may call it, must be eternally active and therefore eternally productive. If we are to suppose that it was at one time inactive, the question arises what was it that prompted it to activity ? It must be something outside or something inside itself. If we assume that it was something outside, we assume that there is another Eternal, and the same question may be asked respecting that, and so on *ad infinitum*. If we assume that that it was something inside, a thought or a wish, that implies a consciousness of defect and a desire to reach perfection only then begun to be gratified ; and its previous inactivity implies contentment with imperfection. Being as Mind, Force, and Matter, must ever have existed or never would have been. Matter must be eternal as the product of eternal activity, of eternal necessary being.

Willenall, Wolverhampton.

S. CARTWRIGHT.

July 26th, 1890.

Finding Water.

SIR,—A friend once told me a curious story of finding water, which seems in a manner to support the opinion of some persons who hold that the divining rod is altogether superfluous, and that the "sensitive" in whose hand it moves could use his finger as an indicator quite as effectually.

My friend's home was a modern house built close to the ruins of the ancient family dwelling, or castle in ruins. There was a serious inconvenience attached to the modern residence in a lack of water supply, and it had to be brought from a considerable distance.

Workmen had "bored" for water in all directions, in the immediate vicinity, but in vain. This was the more extraordinary, as it could not be reasonably supposed that an ancient fortified building intended to sustain sieges, as all Norman castles were, would have been erected without obtainable water inside its walls.

One day my friend's brother suggested consulting a certain clairvoyante, of whose marvellous gift he himself had had experience and proof. He asked his sister to draw a plan of the ground immediately surrounding the house, which she did, and he took it away with him.

He went to the clairvoyante, and when she was in a trance laid the drawing before her, and put a pencil into her hand.

She was desired to visit the locality represented, to look for water below the earth's surface, and, if she found it, to mark

the spot with her pencil on the plan. She made a pencil mark in two places.

My friend's brother took the plan back to his sister, and the borers were set to work again at those two spots indicated. At the first place they tried they came presently on an ancient fish-pond, so long and so completely filled up and concealed as to be quite unknown and unsuspected by any living person; at the second they discovered an old well fifty feet deep. M. B.

A Canine Ghost.

SIR,—An intimate friend of my informant's, who resides in a cathedral town in the West of England, had the misfortune to lose a favourite dog by death.

As soon as she could she replaced it by another pet dog, and one day as she and the new dog were alone in her sitting-room, she glanced up from her work and saw the spectre of the old dog, at which the new one barked violently until it disappeared. He then scratched at the door as if insisting to be let out. Accordingly Mrs. — opened it, whereupon the animal ran straight to the grave of the old dog. M. W. G.

[Our correspondent, in forwarding the above, vouches for the perfect accuracy of the story. It would be valuable and interesting work to collect authentic narratives tending to show that animals "see spirits." There are several of dogs displaying fright in the presence of a ghost. Will our readers send us any within their knowledge, new or old?—Ed. of "LIGHT."]

"Looking Backward."

SIR,—The last paragraph in my letter in "LIGHT," of July 26th, should read: "The origin of cancer is perhaps to be found in unsuitable (not necessarily poor) diet, or in certain peculiarities of the soil, for the disease prevails more in some localities than in others." S. S.

SING TO ME.

Out of the silence wake me a song,
Beautiful, sad, soft, and low;
Let the loveliest music sound along,
And wing each note with a wail of woe,
Dun and dear,
As hope's last tear:
Out of the silence wake me a hymn,
Whose sounds are like shadows soft and dim.

Out of the stillness of your heart—
A thousand songs are sleeping there—
Wake me a song, thou child of art,
The song of a hope in a last despair,
Dark and low,
A chant of woe:

Out of the stillness, tone by tone,
Cold as a snowflake, low as a moan.

Out of the darkness flash me a song,
Brightly dark and darkly bright;
Let it sweep as a lone star sweeps along
The mystical shadows of the night.
Sing it sweet,
Full and complete,
Where nothing is drear, or dark, or dim,
And earth song soars into Heavenly hymn.

FATHER RYAN.

BOOKS, MAGAZINES, AND PAMPHLETS RECEIVED.

Any acknowledgment of books received in this column neither precludes nor promises further notice.]

Die Sphären Zwischen der Erde und Sonne. VON AUGUSTUS.
(Translated by BARONESS VON VAY.) Berlin: 1890.

TO CORRESPONDENTS.

- W. B.—Our capacity for poetry is exhausted for the present.
R. S.—Not of sufficient general interest to warrant our using it.
C.M.S. AND OTHERS.—Next week. Pressure on space necessitates.
W. W. G.—Thanks. We are obliged, and use the coincidence eventually.
GLOWWORM.—We have so much on hand that we are not able to use what you send us.
X.—The best centres of information are the offices of the *Banner of Light and Religio-Philosophical Journal*.
R. T.—We have much poetry pigeon-holed for use, and cannot do with more unless it be of an exceptionally high quality.
J. O. J.—See notice on the subject in last number. All records are welcome and will be used in due course, but that cannot be at once.
S. S.—The *Dead Man's Diary* is published by Ward, Lock and Co. at three shillings and sixpence. A notice appears in another column.

SOCIETY WORK.

CARDIFF PSYCHOLOGICAL SOCIETY, LESSER HALL, QUEEN-STREET ARCADE.—On Sunday last the Children's Lyceum, which continues to progress satisfactorily, was held as usual at 3 p.m. At 6.30 p.m. Mr. J. Macdonald delivered an address to a large audience upon "The Continuity of Life."

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—Meetings free, every Sunday at 6.45 for seven o'clock. The speakers for August will be as follows:—3rd, Mr. Butcher; 10th, Mrs. Yules; 17th, Mrs. Record; 24th, open meeting; 31st, Mrs. Yules.

CLAREMONT HALL, PENTON-STREET, PENTONVILLE, N.—Last Sunday evening the guides of Mrs. Yeeles discoursed to a fair audience upon "The Object of the Earth Life," followed by two clairvoyant descriptions. Next Sunday evening the meeting will be conducted by Mr. Drake.—S. T. R., pro U. W. GODDARD.

SHEPHERD'S BUSH, 14, ORCHARD-ROAD.—Last Sunday Mr. A. M. Rodger gave a powerful address on "Past, Present and Future," which was listened to with rapt attention by a very good audience. Saturday, August 2nd, at 7.45 p.m., Mrs. Mason; Sunday, August 3rd, 7 p.m., Mr. S. T. Rodger; Tuesday, August 4th, 7.45 p.m., Mr. Hagon.—J. H. BANGS.

WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—Last Sunday morning Mr. Klein spoke on "Ethics," which raised many questions and arguments to our mutual benefit. Evening, Mrs. Treadwell's guide, "George Forman," gave a practical and general address. On Sunday next, at 11 a.m., Mr. Voitch; and 7 p.m., Mr. Summers.—J. VITCH, Sec., 19, The Crescent, Southampton-street, Camberwell, S.E.

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—Mr. Darby, who was announced for last Sunday, was prevented from coming by illness, and his place was kindly taken by Mr. Leach who gave us a powerful address, taking for his subject, "The Woman Clothed with the Sun." Next Sunday, at 7 p.m., Mr. Yeates. Séances every Thursday at 8 p.m.—GEORGE E. GUNN, Sec.

193, HITHER GREEN-LANE, LEWISHAM, S.E.—Last Sunday afternoon Mr. Veitch gave a very interesting address on "Immortality." A room at the above address is now open every Sunday afternoon at 3 p.m. for the purpose of answering inquiries relating to Spiritualism. Lectures will be given occasionally. Séances will be held every Friday evening at 7.30 p.m., to which all earnest inquirers are cordially invited.—GEORGE E. GUNN, Sec.

SOUTH LONDON SPIRITUALISTS' SOCIETY, CHEPSTOW HALL, HIGH-STREET, PECKHAM.—On Sunday last addresses were given by Messrs. Dale and R. J. Lees. Next Sunday Mr. J. Hopcroft will give addresses and clairvoyance at 11.15 a.m. and 6.30 p.m. At Fenham-road Rooms (No. 30), on Wednesday, there will be an open circle with Mrs. Spring, at 8.15 p.m.; healing on Friday, at 8.15 p.m., by Mr. R. J. Lees; and meetings for members on Thursday and Saturday. On Sunday, August 10th, open-air gathering at Knockholt Beeches, near Sevenoaks. Journey by brakes from Chepstow Hall at 9.30 a.m. Application for tickets must be made not later than Wednesday, August 6th, at the Society's rooms. Friends heartily welcomed. N.B.—The usual services will be held at Chepstow Hall.—W. E. LONG, Hon. Sec.

MARYLEBONE ASSOCIATION, 24, HARCOURT-STREET.—Morning (July 27th): conducted by Miss Todd; medium, Mr. Vango, healing and clairvoyance; attendance very good. Afternoon: Lyceum Sessions, "usual programme," conducted by Mr. C. White; calisthenics, led by Miss White; recitations by Lizzie Mason and Bertie Towns; attendance good. Evening, Captain Pfoundes gave a very instructive and interesting lecture on behalf of the St. John Ambulance Association. "First Aid to the Injured" should be household knowledge. We have decided to start a class in September. Sunday mornings at 11 a.m., Mr. Vango, healing and clairvoyance; Lyceum at 3 p.m.; Evening at 7 p.m., Mr. Wallace, pioneer medium; Thursday, at 7.45 p.m., "Medium," Mrs. Wilkins; and Saturday, at 7.45 p.m., "Medium," Mrs. Spring.—C. WHITE, Hon. Sec.

KENSINGTON AND NOTTING HILL SPIRITUALIST ASSOCIATION.—Last Sunday a meeting was held in Hyde Park, and amongst the speakers were the following:—Mrs. Yeeles (late of Wisbech) and Messrs. Emms, Drake, Hopcroft, Bullock, Rodger, and others. "LIGHT," *Two Worlds*, and other Spiritual literature were disposed of to the number of nearly 1,500 copies. We have to thank Mr. Mitchiner for a large quantity of "LIGHT," and Miss F. J. Theobald for an order for other Spiritualist literature, all for free distribution at these meetings; further supplies will greatly assist, and we hope sympathising friends will favour us with any they may have. We also wish for the support, by presence, of sympathising friends, and all those wishing to assist us at these meetings in distributing literature will be made welcome, and are urgently needed. Next Sunday, at 3.30 p.m., Messrs. Rodger, Drake, Dever, Summers, and Cannon, will speak. A mass meeting of London Spiritualists will be held in connection with the open-air work in Battersea Park, on Sunday, August 17th next, when there will be a good number of speakers. Meetings at 11.30 a.m., 3 p.m., and 6 p.m. Dinners and teas can be obtained in the park. Easily accessible by road, rail, or river. Those willing to speak are requested to forward their names as early as possible to Percy Smyth, 68, Cornwall-road, Bayswater, W. Tickets can be obtained also at the same address.—PERCY SMYTH.