

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

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

The Rev. G. W. Allen's address on "Some Higher Truths of Spirit" is of signal value. It goes to the root of things in a direct way, that every seeker after truth will appreciate: and it has the breadth of tolerance which will disarm any opposition that the superficial Spiritualist might be supposed to set up at first sight. For the average Spiritualist is sure of his facts, and is impatient of any interpretation of them, other than his own. Mr. Allen's interpretation is not precisely on the lines that the Spiritualist adopts. Disclaiming the idea that any view or theory can be completely true in the way that it is held or apprehended by those who profess it, he reminds us that our most cherished views and opinions develop with our own growth. He takes up—and I welcome his aid—my cry that dates now from days long gone by, that "no phenomena can be of any value considered in themselves apart." No fact is of greater or less importance. The value lies in the relation that a particular fact bears, in its interpretation, to the life of the man who observes it. That value depends, not in the fact *per se*, but on a proper insight into the significance of the fact. "Your man of true insight never speaks of an important fact. Every fact to him is important." I feel ashamed sometimes to go on hammering at this nail. But there is dire necessity, for nothing is apparently more irksome to a class of Spiritualists, who are not so numerous as they were, than this analysis and interpretation of carefully observed facts. Starting often from a preconceived notion, they square all their facts with it, and are very indignant when accused of being one-sided. It must be sorrowfully admitted that there is not much to choose between the attitude of the man who approaches these phenomena without knowledge and with prejudice, the attitude of those who will have anything but Spiritualism, and the attitude of the Spiritualist who will have nothing else.

The Scientific Materialist has his bristles up in one quarter, the Psychical Researcher in another, the ordinary Spiritualist in a third. Mr. Allen intervenes with the opportune remark that "We miss, possibly, the real significance of our phenomena by seizing upon them too eagerly as proofs of that which we so earnestly desire to have proved." I may refer to the leading article in last week's number to emphasise my own acquiescence in this view, so far as I wrote in regard to the empirical treatment of a very obscure subject, and advocated a deeper study of its mysteries. I am not proposing to myself to go beyond some

few running comments on Mr. Allen's paper. Where all is striking, much must be left unnoticed. Spiritualism, he says, claims to have demonstrated "the continuity of phenomenal life after phenomenal death." It does and it has. Mr. Allen says that that thesis is self-evident. I cannot follow him there. The acutest minds in the most highly-developed groups of humanity have not found it so. "Death can never prove itself to life." It does so every hour, for there is no Lazarus among those who succumb to the common lot, and your man of science, who has spent his life in the laboratory or the study will tell you that Death proves itself to Life in the presence of the Corpse. There is Death: what scientific proof is there to him of perpetuated life, of resurrection from that state, or, if it be preferred, of this being a mere episode in an endless life? Outside of the evidence furnished by Spiritualism I know of none. It has been a tradition, a pious belief, an article of faith that the soul survives. To Spiritualism we owe it that it is a demonstrated fact. I have always guarded myself against affirming that Spiritualism demonstrates immortality. If Mr. Allen's argument were good, it would afford definite proof of a thesis which, according to his contention, needs no such support.

I should have said, without much hesitation, that Death is the antithesis of Life, rather than of Birth. The Life that now is finds its climax in Death, which is only a Birth into a new state of Being. It is only word-juggling, but I should regard Birth as the intromission of a soul into a state in which it is specifically conditioned, those conditions being sundered at the intromission of the soul into a new state. But I cannot prove that persistence of the soul, except by the voice from the beyond for which I must go to Spiritualism. If I stand by the Corpse of one just departed, and a Materialist tells me that there is an end, final and complete, I have no answer beyond the pious belief of mankind to make to him, till I go to the evidence that Spiritualism furnishes of the persistence of the Ego after this physical change. Mr. Allen will tell me that life once given is immortal. But why? "You have fixed your category, your kind." It may be so, but I fancy that one clear call from the beyond, such as so many of us have had, will go further with mankind than this postulated possession of an eternal life. I do not myself desire to lay down any dogmatic theses. I know too little, and I mistrust argument on matters of which I am ignorant. But I do not see reason to be sure that every soul is necessarily immortal. I do not see cause to think that this episode in the soul's development is lost to future memory. I incline to the belief that there is no solution of continuity in that existence which is conditioned in infinitely various ways for the growth and development of the Ego. There are immature apples that fall unripened from the tree. Are there, perchance, souls that fail of the fruition that should be theirs?

Mr. Allen's second dogma that Spiritualism claims to have proved is what I have already in a measure touched upon, the persistence of consciousness after physical death

in its relation to its past. His speculative answer is very ingenious and, as addressed to the old Spiritualism that referred all to the action of alien spirits, very destructive. We are, he says, souls climbing the ladder of development. From this life we reach to a higher rung of the ladder, and there we have a new degree of consciousness, not a modification, but a new and entire change. Illustrations are proverbially dangerous, and this of the ladder is of the risky sort. For it is safer to look at what the Soul does for itself here. It learns or fails to learn: it thereby, in any case, makes its character. It goes hence different—better or worse—than it came here. It is, in its next educational or evolutionary plane, what it made itself here. No need for memory, for the food has been assimilated and the existing state is the product of the last and of those states which preceded it. But here comes in the evidence of Spiritualism. In certain definitely proved cases the old life is not forgotten, the old memory persists. The old affections are not dead; the details of life here where wrong has been done rankle and drag the soul back. Yes, it may be, says Mr. Allen, but only shortly after death, not after the great change has been completed. "I appeal to the experience of those who know much more of the subject than I do, whether it is a usual thing to get communications from relatives three, four, five, or six generations back." And, again, "The great mass of communicating spirits are those who have died within the past fifty or a hundred years."

I am inclined to think that as to relatives Mr. Allen is not very far wrong. We must consider the determining causes that attract departed souls to earth. Affection is the predominant one. But the affection of an ancestor of the fifth or sixth generation would be likely to be attenuated. The cord would hardly draw him. Remorse is another. But it would be likely to be operative soon, and would probably seek and find its repentant remedy before long. Distinct educational—what I may call missionary—effort is another. At all great epochs of the world's development there are traceable the efforts of spirit to act on the world of matter and to stimulate incarnate souls to higher planes of consciousness. Here Mr. Allen's question can be readily answered. These communicants with earth are usually those who have rid themselves of the burden of the flesh long ago, and voluntarily return, utilising the power of those more in rapport with earth, for the most beneficent purposes. My experience with the world of spirit has been chiefly of this nature. Personal communications I have had, but they are few. Direct evidence of the return of those just relieved from the burden of the flesh has been given me. But the great concernment, the influence, direction, and guidance given me, was always from those who professed to have come back here on a distinct mission, after intervals to be measured by thousands of years. I cannot give further details now, but if I am spared to give them when there is no longer reason to keep them back, there will be found evidence that I, at least, have experienced what I tried my best to prove—the return of the departed so far back as I have said. Some such evidence is to be found in my "Spirit Teachings." Most of it will keep till I can put it in shape and leave it as my final comment on the little I have been able to do in a life that has been careworn and troubled with many things. For the present I affirm that communications are not confined to yesterday's *revenants*. Properly developed mediumship ranges through the ages.

But my fragmentary comments must be curtailed. They are but brief thoughts that rise in my mind, put down as they come to the surface. And many cannot find a place, which I regret the less because they would be affirmatory of Mr. Allen's position. Like him, I believe

that "the forgiveness of sins is unmeaning and valueless unless it be interpreted to mean the taking away of sin." Like him, I have no belief in whitewashed sepulchres, so clean without, so foul within. Like him, I believe that immortality cannot be proven "if it be not self-proved," but I should go much further than I understand him to go in the inferences that I should draw from the survival of consciousness, after the change which we call Death. It has long seemed to me to be only a change of environment. The soul is conditioned here in a manner suited to its environment. Its development finished, or accidentally interrupted—if the word *accident* is permissible—it changes its condition and adapts itself to its new life. There is no stop, as I learn my lesson from what is taught me of the next state, and the interests of this life by no means cease with death. "The same friends fill our hearts and the old sins still disturb our conscience, and God is still without us." Yes: that is, we are the same beings, only advanced to a higher school of training. As on earth, it may be that absorbing interests may obliterate the freshness of memory and affection. Even here the boy who sets out to the Antipodes to make or mar his fortune learns that the old memories fade and newer interests absorb. Mr. Allen asks if it "is not sometimes the case that one who has communicated permanently ceases to communicate." Yes, indeed. A friend "goes up higher": the permitted reunion must cease. Not only this, but, in the wisdom of those who govern, it is often seen to be fitting that a liberated soul should not come again within the range of the temptations of earth. We lose (as we say) a friend, and we anticipate the pleasure of reunion: but no sound comes; no voice from out the void, and we learn that there are still dangers to that soul to which the guardians refuse to expose it. It never returns, though news of its progress reaches us. A very early grasp of this truth has led me to the unvarying determination never, by any will or act of mine, to draw back to this world a soul that has been "mercifully delivered from the burden of the flesh."

SAUL AMONG THE PROPHETS.

Mr. H. M. Stanley has been elected a member of the Society for Psychical Research. His research has hitherto been of a very different kind.

BISMARCK AND CLAIRVOYANCE.

It will be remembered that General Von Stosch was removed from his post as chief of the German Admiralty after Prince Bismarck had accused him before Emperor William I. of intriguing with the Radical Liberal party against the Chancellor, of being an intimate friend of the then Crown Prince Frederick, of speculating upon the old Emperor's death, and of aspiring to the post of Imperial Chancellor. The charges were pressed by Prince Bismarck with a vindictiveness which to the general public seemed inexplicable. Now it is explained that it was due to superstition. When Prince Bismarck, then plain Count, was at St. Petersburg, one of several clairvoyants who were then the rage in the Russian capital, told him, professedly without being aware of his identity, that he would one day be the mightiest man in a great empire, but would eventually be supplanted "by a man connected with seafaring." Suspecting General Von Stosch of being his rival, Bismarck forestalled him, only to be supplanted by another chief of the Admiralty, General Von Caprivi. The story is current in political and social circles in Berlin, and neither the friends nor the enemies of Bismarck consider it incredible.—"Galignani's Messenger."

ANIMALS can perceive colours invisible to us; they seem to have organs of sensation of whose nature we know nothing; their instincts are far more numerous and finer than our own; what compensations may they not have? Again, what are they? Had they a past? May they not have a future? What is the relation of their consciousness to the mighty life which pulsates within the universe? May not Eastern speculation about these be nearer the truth than Western science?—From *The Problem of Pain*, by REV. J. R. ILLINGWORTH, M.A.

JENNY LIND AND HYPNOTISM.

We are indebted to a reprint in the "Phrenological Journal" for the subjoined interesting recital, quoted from the "Manchester Courier," of September 6th, 1847. It is interesting to find so old a record of what is now familiar to ourselves, after having sunk into neglect for so long a time:—

On Friday, the 3rd inst., Mdlla. Jenny Lind, accompanied by Mr. and Mrs. Schwabe and a few of their friends, attended a séance at Mr. Braid's for the purpose of witnessing some of the extraordinary phenomena of hypnotism. After showing his mode of inducing the sleep, and many of the ordinary phenomena of mesmerism, Mr. Braid illustrated his views of the nature and cause of the manifestations called phrenomesmerism. He neither touched the head, nor gave any vocal enunciation of the ideas he meant to excite in the minds of the patients, but excited into action those muscles in the face, or other parts of the frame, which, in the waking state, give active physical manifestation of such passions or emotions, and instantly the corresponding ideas were excited in the minds of the patients.

But now came the most extraordinary part of the exhibition. There were two girls who work in a warehouse, and who had just come in their working attire. Having thrown them into the sleep, Mr. Braid sat down to the piano, and the moment he began playing both somnambulists arose and approached the instrument, when they joined him in singing a trio. Having awoke one of the girls, Mr. Braid made what appeared a most startling announcement regarding the one who was still in the sleep. He said, although she was ignorant of the grammar of her own language when awake, that when in the sleep she would prove herself competent to accompany anyone in the room in singing songs in any language, giving both notes and words correctly—a feat which she was quite incompetent to perform in the waking condition. Of course all were most incredulous on this point, but the result proved that Mr. Braid had not exaggerated the powers of his subject. He requested anyone in the room to put her to the test; when Mr. Schwabe sat down to the instrument and played and sang a German song, in which she accompanied him correctly, giving both notes and words simultaneously with Mr. Schwabe. Another gentleman then tried her with one in Swedish, in which she also succeeded. Next, the queen of song, the far-famed Jenny Lind, sat down to the instrument, and played and sang most beautifully a slow air, with Swedish words, in which the somnambulist accompanied her, in the most perfect manner, both as regarded words and music. Jenny now seemed resolved to test the power of the somnambulist to the utmost by a continued strain of the most difficult roulades and cadenzas for which she is so famous, including some of her *sostenuto* notes, with all their inflections from *pianissimo* to *forte crescendo*, and again diminished to thread-like *pianissimo*; but in all these fantastic tricks and displays of genius by the Swedish Nightingale, even to the shake, she was so closely and accurately tracked by the somnambulist, that several in the room occasionally could not have told merely by hearing, that there were two individuals singing—so instantaneously did she catch the notes, and so perfectly did their voices blend and accord. Next, Jenny, having been told by Mr. Braid that she might be tested in some other language, this charming songstress commenced "Casta Diva," in which the fidelity of the somnambulistic performance, both in words and music, was most perfect, and fully justified all Mr. Braid had alleged regarding her powers. Indeed, he said, he had never known this patient fail in such feats. The girl has naturally a good voice, and has had a little musical instruction in some of the "Music for the Million" classes, but is quite incapable of doing any such feat in her waking condition, either as regards singing the notes or speaking the words with the accuracy she did when in the somnambulistic state. She was also tested by Mdlla. Lind in merely imitating language, when she gave most exact imitations; and Mr. Schwabe also tried her by some most difficult combinations of sound, which he said he knew no one was capable of imitating correctly without much practice; but the somnambulist imitated them correctly at once, and that whether spoken slowly or quickly. When the girl was aroused, she had no recollection of anything which had been done by her, or that she had afforded such high gratification to all present by proving the wonderful powers of imitation which are acquired by some patients during a state of artificial somnambulism; she said she merely felt somewhat out of breath, as if she had been running. Mr. Braid attributes all this merely to the extraordinary exaltation of the sense of hearing and the muscular sense, at a certain stage of the sleep, together with the abstract state of the mind, which enables the patients to concentrate their undivided attention on the subject in hand, together with entire confidence in their own powers. By this means, he says, they can appreciate nice shades in sound, which would wholly escape their observation in the

ordinary condition, and the vocal organs are correspondingly under control, owing to the exalted state of the muscular sense, and the concentrated attention and confidence in their own powers with which he endeavours to inspire them enables them to turn these exalted senses to the best advantage.

THE SPIRITUAL BODY.

Thought atmosphere in our retired life becomes daily more felt, so that my daughter and I at times seem to have but one current of ideas in common, and our occasional visitors share in the same influence.

Does not a similar condition exist in innumerable other peaceful homes? And may not this progress in communication be due to the generation of electricity peculiar to our age, so that the earth is clothed more uniformly with a sensitive medium than heretofore? Of one thing I have long been convinced, that thoughts flow *ab extra* as well as *ab intra*. Our popular language bears witness to this, we say "a thought strikes me." Who, then, is the striker, and where the invisible arm that gives the blow? Again, that cruelly tortured word "inspiration," over which theologians have been foolishly fighting, what does it mean, but a breathing in of outside intelligence, more or less wise, and good or evil according to its source?

For myself I am perfectly conscious of two sets of thoughts, and those that "strike" me, are without exception better worth recording than those which follow from the ordinary association of ideas.

I remember to have heard it related of the author of "Mrs. Caudle's Curtain Lectures" (published in "Punch" many years ago), that those words came to him quite suddenly while watching a cricket game. He was in fact inspired by some tricky spirit probably.

An instance of thought transference, possibly in connection with "LIGHT," has just happened to me. I had been detailing my experience of painful awakings as a contribution to its pages, when it occurred to me, quite abruptly, that dislocation of the spiritual body from the carnal one, might be a form of insanity. I thought, "Probably some doctor may already have hit on this notion." It seems now that a gentleman within a few miles of this place is about to broach this very idea.

I may add that a further thought of mine was that insanity, caused by sudden grief, might be cured by a sudden joy, so that happy surprises should be arranged for the patient. It is certain that the conditions of peace, alone, are extremely curative to those who have been unhinged in their contact with the world.

Music, again, from time immemorial, has been accepted as a means of harmonising the constitution of man. Witness the case of Saul and David. Why in the face of this are not our asylums habitually supplied with abundance of good music, the inmates being taught to perform themselves whenever possible?

After a long illness, years ago, my daughter's nerves were in a painfully irritable state. Mrs. Garrett Anderson prescribed dancing, accompanied of course by music, and this treatment was found effective. I also observed that whenever she and her little companion got cross with each other, I had only to go to the piano and play a well-marked tune, making the children march round the room in time, or sing to it, and good temper instantly prevailed.

This may prove a practical hint to parents who may have the misfortune to have quarrelsome children. M. W. G.

THOUGHTS.

God's spirit falls on me as dewdrops on a rose,
If I but like a rose my heart to him unclose.

Thou knowest God as "Lord," hence "Lord" His name to thee;

I feel Him but as "Love," hence "Love" His name to me.

"How far from here to Heaven?" Not very far, my friend;
A single hearty step will all thy journey end.

Hold there! Where runnest thou? Know Heaven to be in thee,

Seekest thou God elsewhere, His face thou no'er shalt see.

Whate'er thou lovest, man, that, too, become thou must;
God, if thou lovest God; dust, if thou lovest dust.

—(From the German of J. SCHEFFER, 1624-1677.)

A NOTE ON MIRACLES.

There are three stages in the history of public opinion on the subject of miracles.

1. The state of scientific ignorance, which accepts the miracle (on what is deemed sufficient evidence) as an act of Omnipotence. This is the stage in which the bulk of mankind, those for whom the Gospel is designed, will always rest.

2. The stage of scientific research. At this stage the mind does not rest in mere acquiescence, but inquires, it may be openly, it may be secretly in itself, how, consistently with the fundamental laws of matter with which we are acquainted, the miracle actually took place. Now it is not too much to say that the more a man narrows his view to the objects which the mere physical universe presents to him, and the more a man subjects his mind to exclusive training in the school of mere physical science, the more inconceivable must any miracle appear to him. It is useless to tell such a man that, in the case of the Scripture miracles, some higher laws of nature, to us unknown, *may* have been brought into play. He will rejoin that laws can only be applied under certain conditions, and that he cannot conceive the conditions under which Jesus of Nazareth brought these (supposed) higher laws to bear when He is said to have multiplied the loaves or turned water into wine.

It is a mistake to suppose that it requires the full development of modern physical science to arrive at this stage of sceptical inquiry. Renan notices that "almost a century before Christ Lucretius had expressed in an admirable way the unchangeableness of the general system of nature. The negation of miracle—the idea that everything in the world happens by laws, in which the personal intervention of superior beings has no share—was universally admitted in the great schools of all the countries which had accepted Grecian Science." ("Life of Jesus," chap. iii.)

3. The third stage is when the mind, fully realising the unalterable nature of the laws of physical science, by any powers of which that science takes cognisance, yet equally with all this realises that there is above and beyond all that is commonly called nature an unseen spiritual universe. In this spiritual universe are God and the souls of the departed—God, in whatever way we may conceive of Him, whom man hath not seen at any time: the souls of the departed in the places that they have prepared for themselves amid the inequalities, temptations, and experiences of the training-school through which they have passed. They are reaping that which they have sown, awaiting, it may be, a final gathering in of the crop not yet wholly matured.

The miracles of Scripture are simply certain instances in which the powers of this spiritual world have made themselves seen and felt in this natural or physical world, in order to assure us of the truth of certain matters pertaining to our highest interest as moral and accountable beings, of which matters physical science can give us no assurance whatever. They are the action of the spiritual or immaterial on the material for a sufficient purpose.

When a mere physicist denies that there can be such interventions he either undertakes to affirm that there cannot be a Personal God having a spiritual universe under His control, or he takes upon himself to say that he knows all the conditions under which such a Being *must* act, and all the motives that can induce Him to act.

And yet the (mere) physicist has to acknowledge that the mode in which the immaterial acts upon the material even in the natural world is entirely beyond him: as, for instance, the immaterial human will in moving the material human arm.

If a thing so evidently immaterial as the human will can act on what is as evidently material, the human frame, under certain limitations, is it not certain that the immaterial Divine will can act on matter apart from these or, perhaps, any other limitations? God must dispense with these limitations in the act of hearing any one word which we say, or seeing any one thing which we do. Unless we believe in a God that can neither see, nor hear, nor act, we must believe that He is utterly unfettered by the limitations under which only *we* can see or hear anything. (Conf. Psa. xciv. 8, 9.)

And if He is unfettered by these conditions or limitations, He may act upon matter or nature in a way which is to Him perfectly easy and natural, but which is to us, and was intended to be, inexplicable and miraculous. SURSUM.

LETTERS TO THE EDITOR.

Can We Do Without Professional Mediums?

SIR,—Since Spiritualism has lost Mr. Eglington as a professional medium (we may say, since he was persecuted out of it); since Lottie Fowler has gone back to America; and since Miss Godfrey has been removed to "higher service" in the spirit land, there has been a great want of mediums to whom we can send inquirers. Private mediumship grows apace, but, as it is not possible for just anyone to take a position as minister or clergyman in the various denominations of the Christian world, neither is it possible for just anyone, in whom a degree of medial power has been developed, to become a professional medium, and to use these gifts to assist investigators. Professional mediumship is a most unenviable office, and it is only the very few, out of the thousands who possess the gift, who are in the least calculated to be of any real use in the movement. I will not touch upon the vexed question as to receiving money for so sacred a gift. Hard cash is as stern a necessity to mediums as it is to our clergymen. "The labourer is worthy of his hire," and it is certain that in the present state of things we must have those to whom we can send friends, who ask anxiously "Where can we go to look into Spiritualism for ourselves? We are shut out of family sésances, and when told to 'try for ourselves' we find untold hindrances of every description meet us on all sides."

Whilst I was wondering how this difficulty could be got over, most unexpectedly I received a letter from our old friend, Mrs. Olive, now Madame Greck, saying she had been led to decide upon taking up her old position as a public medium, but I am thankful to say under very different conditions. Let me as briefly as possible state the circumstances.

When years ago she was driven by force of circumstances (so sad as to be enough to crush the life and spirit out of anyone) to use her powers for the support of herself and her young family, she was known as a good medium for trance, for healing, and other forms of medial power. When she became the wife of that good man, known well among the Spiritualists as Colonel Greck, she went to live in Russia. Colonel Greck proved himself to be not only a devoted husband, but a true, loving father to her three young children, who revere his memory, and with their mother deeply mourn the loss of his presence on earth, from which he was removed after a short illness in 1888, whilst they were living at Moscow.

Happily, all are conscious of his constant presence as a loving, watchful spirit, still guiding his beloved wife; and they are cheered with the belief that it is by his sanction that she once more is willing to take up her old position in Spiritualism, but with fuller power and brighter hopes. She was left comfortably off, with a pretty, refined home, and freedom from care and anxiety about temporal matters; but, unhappily, she lent some hundreds of pounds to one who called himself her "friend" and who "needed the use of her money." The old tale is repeated; she cannot get the loan returned, and in order to assist to make up for this loss she is now anxious to receive inquirers and give sésances to those who desire to avail themselves of the opportunity she offers.

One condition, I trust, she will never alter, i.e., no strangers will gain access to her home. Private introduction must be obtained, and she trusts her friends will protect her from any who may bring about a frivolous or adverse influence of any description. She wishes to be of use and help to Spiritualists and to honest investigators, but is by no means anxious to go further in the direction of proselytism.

Let me just add, that I have recently had the pleasure of spending a few days with Madame Greck, and I must say that never in my life did I more fully realise and enjoy the presence of the loved ones who have gone before. This letter is quite too long, I fear, or I would give some of the deeply interesting details of the several sésances at which it was my privilege to be present.

Voluntarily do I write this testimony to the value of the mediumship possessed by my friend Madame Greck, and sincerely do I trust that many will gain comfort and help by availing themselves of the privilege thus placed at their command. Let us all try to use the privilege, and not allow it to be abused.

Her address will be supplied by Mr. B. D. Godfrey, at 2, Duke-street, Adelphi.

November 11th, 1890.

F. J. THEOBALD.

The Theory of Hypnotism.

SIR,—I read some days ago in the "Standard" a report from its correspondent in Berlin, headed as above, in which was an extract from a lately published statement by the famous physiologist, Professor Du Bois Reymond, of the university of that city, giving "his opinions on hypnotism and suggestion"; and I was surprised to see that such ideas and affirmations as those contained in it should proceed from him.

The Professor states that "any physical influence of one person over another is out of the question. The effect is due solely to the impression made on the person hypnotised, or subjected to suggestion."

Without entering into an examination of the nature of the impression made on the mind through the senses, as being here unnecessary, it is to be observed that the Professor falls in this case into the same error as those who suppose that the cures effected by the mesmeric process are due exclusively to faith upon the part of the patient, and not to the action of any agency or power proceeding from the healer. What would he say had he seen hypnotisation effected without the person to be hypnotised having the slightest intimation of what was intended to be done? What, if he had witnessed natural sleep converted into hypnotic sleep? What, had he seen a person, rendered insensible by a violent blow on the head, restored to a normal state by the mere application of the operator's hand to the head and the passing of his other hand over the spine? How could he realise that babies, suffering from different maladies, have been restored to perfect health simply by the mesmeric process? Dr. Wm. Baker Fahnestock, of the United States, in an article expressed ideas with regard to cures similar to those of Professor Du Bois Reymond on hypnotism, but which my letter of February 25th, 1884, rendered it impossible for him to sustain.

That in both kinds of processes (mesmeric and hypnotic) a virtue, a power, by whatever name we call it, does actually pass from the operator, is a positive fact. This power, it seems, is of the same nature as that passing from the brain to actuate the different parts of the body. What, possibly, may have influenced the mind of the Professor, as that of many others, in forming the opinion he has expressed, is the fact that hypnotisation can be effected by different means, in which the intervention, immediate or direct, of an operator is needless, and in which the sight, hearing, or sense of smell, serve as instruments to produce the phenomenon.

The author continues as follows:—"The special power and gift of hypnotising can consist only in the choice of suitable weak-willed and weak-minded subjects, and in impressing them with a belief in the hypnotiser's superiority. . . ."

This statement is as erroneous as that already refuted, for it has happened that persons of determined will and powerful mind have been hypnotised; and I may add that I myself, notwithstanding that I have a strong will, which all who know me freely acknowledge, am very susceptible of hypnotisation. According to the Professor's theory this should be due to weakness of mind.

The extract concludes thus:—"The condition of the hypnotised, or of the persons inspired by suggestion with certain ideas and motives, and impelled to certain actions, is a subject for the mad doctor. The compulsion which is alleged to take place in the process, if there really be any, is a form of insanity. . . ."

The condition to which the Professor alludes, although it is of a morbid character (and consequently a subject of abnormal physiology or pathology), being temporary, and created with the view of producing permanent benefit, as in cases when narcotics are used, cannot be treated as "a subject for the mad doctor," but rather for the scientific philosopher, devoted to the study of the human body and mind, to whom simply the discovery of the nature of the link which maintains the connection between the mind of the hypnotised and that of the hypnotiser, irrespective of distance, is of the utmost importance.

But what is very strange is that the famous Professor, having neither studied, nor, consequently, understood the compulsion to which he alludes, should have ventured to decide *ex cathedra* concerning its nature, unconsciously contributing by this and the other statements to favour an intrigue designed to stop the progress of knowledge in this direction and to impede the realisation of its legitimate consequences.

I avail myself of this opportunity to declare that I condemn the use of hypnotism for purposes of public spectacle or private pastime, although it has served, when employed in this manner, to bring to the knowledge of the public its grave inconveniences. And perfectly persuaded, as I am, that the principal danger it

offers does not consist in what the ignorant can unconsciously do, but in the grave evils that the dishonest can work, I believe that hypnotism ought not to be made a question of monopoly by one class, whatever that class may be, since none offers a sufficient guarantee of the capacity, aptitude, and conduct of all the members of which it is composed. The practice of hypnotism should be limited to persons whose education and character justify the confidence that they will employ it with dexterity and morality, whatever may be the profession to which they actually belong, considering that so many of the discoveries, inventions, and improvements made in every direction to which human energy is devoted (even hypnotism) have been effected by unprofessionals. But, in any case (and this is the principal matter to be kept in mind), the criminal law must be altered, to suit the necessities created by the discovery of hypnotism, in order to afford the proper sanction destined to secure that the behaviour of operators may not depend, in any case, only on their unrestricted will, exposed to temptations which, from their special nature, might prove irresistible, if not counter-balanced, by an appropriate deterrent.

3, Bulstrode-street, Cavendish-square.

F. OMERIN.

November 14th, 1890.

Identification of a Control.

SIR,—I was present at a circle on Saturday evening last at the Rooms of the Marylebone Association of Spiritualists, Harcourt-street. Twenty persons were present, the sexes being about equally divided. The medium on the occasion was Mrs. Spring, who, having been placed under control by her spirit-guide, proceeded to address some of the sitters personally. After one-fourth of the number present had been thus addressed, the "guide" left the medium, and a spirit, evidently not skilled in controlling an organism other than his own, placed the medium in a state of semi-obsession. During this time the medium was much agitated and distressed, and placed her hands frequently to the back of her head, declaring that she felt as though there was a large hole through it, asserting further that her body was quite cold. At this time she was standing in the middle of the circle, and the control exhibited some partiality for a gentleman present, who, however, repudiated with some irritation any knowledge of him. The advent of this spirit into the circle, and his influence upon the medium, created in me, at least—and I believe in others—painful sensations. Opinions were freely expressed, by those having experience, that it was the spirit of some person who had recently passed from earth-life by violence, and the physical effects produced upon the medium seemed to affirm that view. One of the sitters asked the control to give its name, and it at once, several times over, and with much distinctness and emphasis, declared its name to be James. Such was the persistency of this spirit that Mr. Dale, who sat the next but one to the gentleman before referred to, expressed himself as deeply impressed with the belief that some one or more of those present would soon hear the particulars of a tragedy which would establish the identity of the control. The name given afforded no clue to identification. We did not know whether it was a Christian or surname, and it was obvious that no one present could solve the problem. Personally, I think the circle was too large numerically, and from the first I sensed some elements therein detrimental to good phenomena, and the result proves how much we have to learn respecting the composition of circles.

Now for the sequel. The circle sat on Saturday, at 8 p.m., and dispersed at 10 p.m. On Monday morning the "Daily News" was placed upon my breakfast table; on opening it, the following paragraph met my eyes:—

At Portsmouth on Saturday, Lance-Sergeant Walter James, of the Inniskilling Regiment, committed suicide by shooting himself at the Victoria Barracks. He placed the muzzle of a rifle to his mouth, and blew the back of his head completely away, death being instantaneous. He was thirty-three years of age, and had served abroad. No reason is assigned for the act.

Now was this control the spirit of this unfortunate suicide here referred to? I have no doubt on the subject, and I believe all who were present at the circle would concur with me.

Mrs. Spring, the medium, is considered by all who know her to be above suspicion; moreover, she could hardly have known of this sad event which happened only a few hours before some seventy miles away.

Regent's Park, N.W.

JOHN C. SCOBLE.

November 11th, 1890.

(Continued on p. 564.)

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

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Light:

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

SATURDAY, NOVEMBER 22nd, 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 SIGN OF THE TIMES.

Unique, surely, was that meeting at the Archbishop's house, Westminster, on October 30th, when the Chief Rabbi and many of his co-religionists attended to present to Cardinal Manning an address of congratulation on the occasion of the twenty-fifth anniversary of his Episcopate. The Lord Mayor quitted the Common Council, to which body he was saying farewell, in order to attend, and the deputation was received by the Cardinal, five Bishops, and his Vicar-General. The address, handsomely illuminated, and enclosed in a richly-carved ebony frame, was highly eulogistic. The terms of the address and its ebony setting are of small import. The fact that it was decided to present it and the presentation itself are of infinite importance. It is the first time that such extremes have met; the first time that a Prince of the Catholic Church has felt himself able to subordinate the hitherto paramount claims of his creed to the broad interests of philanthropy and charity. Cardinal Manning has made himself honourably known by the wide interest he has always taken in all good works. He has not intruded his theology into his philanthropy. With some few errors that may well be pardoned, he has been foremost in well-doing, and his public life has been characterised by admirable discretion. His countrymen have appreciated his endeavours, and are grateful to a man who can hold fast to the faith that is in him, and yet co-operate with all who seek the welfare of humanity, without distinction of creed.

No more impressive spectacle than that meeting of Catholic Bishops and Jewish Rabbi can we conceive; no more hopeful sign of the times. The angularities are getting rubbed down, the sharp corners of inexorable dogma are rounded off, and we no longer find a man, who in his heart believes that, as his Church is indubitably right, all others must unquestionably be wrong, flaunting that conviction in our faces to the exclusion of all co-operation in philanthropic work. Time was when the Church of Rome would have persecuted the Jew to the death. A later age would have refused all communion with him. It is reserved for this epoch of tolerance and charity to chronicle from the lips of a Cardinal such words as these, addressed to a

Jewish Rabbi; words that do honour to the speaker, as they do to the occasion which elicited them:—

For nearly forty years London has been my home, and in that time all forms of suffering and poverty, as well as of vice, have come before me. I can, therefore, bear witness to the charity and generosity of my Jewish fellow-countrymen. I have found them forward in all good works. In the care of your children, of your sick, and of your poor, you give us a noble example of generosity and efficiency. You are inflexible, as we are also, in maintaining that education is essentially a religious work. Your schools, as ours, are firmly and fearlessly religious. I have been witness of your care of the sick in the festivals of the Metropolitan Free Hospital. Of the watchful care of your poor I have had full evidence. When, driven out by tyranny in Russia, they came over in multitudes to our shores, I was witness of your wise and efficient administration. Such are some of the direct and personal motives which have prompted a true goodwill towards you on my part; and your presence here to-day assures me that it exists towards me as truly on yours. But there are higher and more constraining motives which have impelled me to the words and actions which, in your address, you esteem so far beyond their worth. I should not be true to my own faith if I did not venerate yours. There are, I believe, only three indestructible elements in the history of man—the people and faith of Israel; the Catholic Church, sprung from it; and the world which has persecuted both. Sometimes, perhaps, we have wronged one another; for all are not Christians who are called Christian, and all are not of Israel who are called Israelites. Many deeds dark and terrible have, no doubt, been done of which Israel as a people are guiltless; as also, in many misdeeds, the Catholic Church is without a stain. The world is perpetually recruited from both sides by those who are unworthy of the name they bear. As the world grows in mass it grows in malice; and if our forecasts are true, I might even say—forasmuch as what is foretold is certain—the warfare of the world against all who believe in God will grow in spread and in power, for its final conflict and its final destruction. Happily, in the British Empire, where, by equal laws and brotherly charity, all just and honourable careers of life are open, our Jewish fellow-countrymen are loyal, peaceful, and generous in the service of the commonwealth. They share our strength, and they add to it. Unhappily, not so in other lands. But both the cause and the remedy are in the hands of those who complain and declaim against you. Men become what their rulers make them. Penal codes make loyal men disloyal, and social vexations generate animosities which crush the weak and sting men to madness. The greater the power, the greater should be the humanity and the tolerance of those whom ages have brought low. But a day of restitution is at hand. I will now ask you to accept my heartfelt thanks for your generous words and acts to-day; and I will ask you further to make my thanks known to those whom you represent in the United Kingdom. May all grace and blessing be upon you and upon your homes.

There is no need to point the moral with elaboration. All the world, except Spiritualists, has long since found out the benefits of co-operation. It has slowly learnt to maintain its conscientious convictions, each man for himself, while subordinating them so as to work in harmony for the common good. Theological acrimony, which felt it necessary to persecute, to disavow, and disown closest friends for the sake of an opinion, has given way by slow degrees, and we find in this great city men of the most diverse religious opinions sitting side by side on committees for the amelioration of the hard lot of their fellow-creatures. It is a cheering sight. It leads one to hope that this knowledge of ours, which lies at the root of all religions, which brings to man's toiling existence, even to the most squalid life, a subject of contemplation immeasurably superior in importance to anything that can engage his mind;—it encourages the hope that we may gradually learn tolerance and respect for the reasonable opinions of others; that we may cultivate unity, emphasise points of agreement, and minimise points of divergence. Hitherto we have proceeded by permeation; the work has been chiefly underground. The time is come when we must act cordially together if we are to make ourselves felt as the power that we are.

LONDON SPIRITUALIST ALLIANCE.

On Tuesday evening last Mrs. Gordon gave an interesting address at 2, Duke-street, Adelphi, recounting many of her "Personal Experiences of the Occult." Mr. A. A. Watts, in the absence of the President of the Alliance, occupied the chair. We shall give a report in our next issue.

COINCIDENCES.

No. XV.

This comes from a distant land direct. It is a voice from "the bush."

In August or September, 1889, I had a dream which was somewhat more vivid than my dreams usually are. What the dream was does not matter; but the impression it left on my mind was, that if it had any meaning at all, it meant that someone was paying attentions to a certain young lady of my acquaintance. I heard shortly afterwards, on the best authority, that the young lady had received an offer of marriage from an almost total stranger while travelling in a distant colony.

(2.) I have lately arrived at the conviction that the phenomena usually called Spiritualistic are real, and that to explain some of them the Spiritualistic hypothesis is required; and I have come to this conclusion solely from a study of the literature of the subject and without having seen any of the phenomena in question. Once or twice I have applied to myself in a half jocular way the verse from the New Testament which speaks of those who have not seen and yet have believed. A few weeks ago a pious aunt sent me a birthday book called "Bible Gems," published by Warne, in which, under the date of my birthday (May 2nd), I found the verse: "Blessed are they that have not seen, and yet have believed." There was no other text under that date.

New South Wales.

WILLIAM GAY.

This, too, from a far off reader. "LIGHT" goes far afield.

On June 26th, 1887, Dr. Hugh Ferguson was found dead in the consulting-room in his residence at Glenelg, near Adelaide, and at the inquest held on his body a verdict was returned that he died through having taken an overdose of hydrocyanic acid, but under what circumstances there was no evidence to show.

On July 4th, 1888, Dr. James Dunlop, who succeeded Dr. Ferguson in his practice and residence, died in the same house, and, according to the "Register," in the same room. He had been suffering from serious illness for some time, but had been able to carry on the practice of his profession until the previous day, when he developed symptoms of uræmia, which terminated fatally.

And on August 27th, 1890, Dr. D. Kennedy, who had been previously living in the house for some time, but had left, and was on that occasion only stopping for the night, died, also in the same room, from the effects of a dose of chloroform. An inquest was held, when he was found to have poisoned himself while in an unsound state of mind.

Reports of these facts can be seen in the S. A. "Register" of June 30th, 1887, July 5th, 1888, and August 28th, 1890.

Adelaide, S. A.

EDWARD A. D. OPIE.

September 12th, 1890.

The following appears in the "Religio-Philosophical Journal":—

Somewhat after the middle of the last century the famous inventor, Arkwright, was about perfecting his spinning jenny when he met with an obstacle which, for a while, stopped his farther progress. After many unsuccessful efforts to surmount the difficulty, one of his assistants proposed to do so, in consideration of a daily allowance of a pot of beer, to which Arkwright acceded, when the man exclaimed, "Chalk the bands, sir." The bands were chalked and the machine went on to triumphant success, Arkwright to wealth and honour, and the poor workman to his daily pot of beer. Such is the story which I, and doubtless many others, read many years ago.

In 1790, Samuel Slater, who had been a pupil of Arkwright in England, constructed a spinning jenny at Pawtucket, R. I. When completed he met with a difficulty probably like that which had obstructed his old master, Arkwright. After working unsuccessfully at the machine, almost discouraged and worn out with fatigue, he fell asleep, when he heard a friendly voice say, "Why don't you chalk the bands, Sam?" He started broad awake, did what was needed, and soon saw the triumphant result of his work. Years ago Mr. Slater repeated this in his own family end to the gentleman from whom we have it. So says "Harper's Weekly," of August 30th. Was this a spirit voice or a dormant memory?

Cairo, N. Y.

WM. H. MILLER.

The subjoined are all sent by a correspondent for whose kind help we are much indebted. We cannot have too many facts on which to build a superstructure of theory:—

When I was in my eighteenth year I had what must have been a twist of the bowels, caused by sitting in a somewhat awkward position. The pain increased so much that in five minutes I was rolling on the floor in great agony, friends coming round me in consternation, and completely at a loss to know what was amiss or what to do.

Suddenly the thought flashed across me to get in the same position as I was in when the pain commenced. I immediately arose, and to my intense relief the pain as quickly went as it had come!

I think a night has never passed during my life which has not seemed to be full of dreams. One which I had when a child occurred to me as so peculiar that I have never forgotten it. I dreamt that monkeys were in the room. I got out of bed in my sleep and one of the imaginary creatures gave me a cut on the arm with a knife which it held. The next day a younger brother bit me on the same spot of the arm which the monkey of my dream had attacked in the night!

While at breakfast a few days ago I felt a strong impression that a gardener we occasionally employed intended coming that morning—so strong, in fact, that I looked up when the next person passed expecting to see him—a man, by-the-way, I scarcely ever see or speak to. Later in the morning while at Newark, I thought it would be nice to have some flower boxes for the windows. When I returned home that evening, I found the gardener had been and had suggested supplying flower boxes for the windows.

On another occasion I commenced humming an uncommon tune, but left off at the end of the first line. Instantly my wife, who was in a distant part of the house, where it was impossible for her to hear me, commenced singing at the very note I left off at.

During the fifties my mother acted as governess in a family living near the Salisbury Plains. One evening one of the young ladies came to her with a strong presentiment that her lover—a clergyman's son, who had gone to America for his health—was "no more." She had been leaning out of window with thoughts dwelling on him, when she experienced what she described as a rushing wind, out of which came a voice which exclaimed three times, "Lost." That night in a dream she saw her lover, who spoke with sadness of his recent death, and that he had come over the ocean to be with her again, and to prepare her, referring her to a certain passage in the Bible. Some weeks after this occurrence a messenger arrived from America bringing news of the death of this gentleman, and bearing a letter from him written in his last moments, he having the pen in his hand when he died, which was a few hours previous to the young lady hearing the voice. In this letter he referred her to the identical passage in the Bible which she had dreamt of.

Some years ago my wife, on one occasion, felt that her father, in another part of the house, was in trouble, and wanted her assistance. On going to him, she found he was in a fit! Again, some time afterwards, when going upstairs she experienced a strange foreboding of something having happened to her father; and, yielding to an impulse, she looked out of the window and saw four men carrying him towards the house. He had broken his leg.

My friend, Mr. S., of Derby, when an engineer's apprentice, was one day at work on a machine when he felt a sudden impulse to turn round without having any object in doing so. That moment a heavy iron rack fell from behind, which he says would have crushed him to death had he not acted instantly.

Two years ago when looking for a house I made the remark when passing a particularly pretty little home, "Now if that was to let we would not hesitate." The following week my wife, having occasion to pass that way again (a street, by-the-way, she very rarely went into), saw a bill in the window of the very house we had noticed, which was now "to be let or sold." We bought the house, which had not been to let for fifteen years, and is a hundred yards from that in which I was born!

LETTERS TO THE EDITOR.

(Continued from p. 561.)

Automatic Messages.

SIR,—I will ask you for a few lines of space to correct a misleading expression in an account which you print (November 15th) of the meeting of the S.P.R. on October 31st. "A paper," says your correspondent, "was followed by a discussion, the speakers in which asserted that nothing was ever written automatically which was not already in the minds, if not in the memories, of the persons present." So far as I heard, only one speaker gave utterance to this view, simply as his own impression; and a large part of the brief "discussion" consisted in the reading of a case, sent by Mr. Hensleigh Wedgwood, where the whole point lay in the difficulty of any such explanation of the contents of the message.

I feel bound to remind your readers that we have published in our *Proceedings*, or printed in our *Journal*, a fair number of cases where an automatic message has apparently contained facts unknown to the automatist; and that we are still collecting such cases. I am sorry to say that very little effort seems at present to be made, or at any rate very little success to be attained, by Spiritualists in this direction. But I think that you, sir, can bear witness to the attention which we pay to any promising case of the kind which at any time appears in "LIGHT"; and you have kindly helped me to bring a few of such cases into good evidential form.

It is rather depressing to read the way in which a message of this sort is treated in Dr. Suddick's letter on "A Prophecy and its Fulfilment" ("LIGHT," p. 548). A prophecy is given on August 29th, fixing a certain event for October 8th. The circle attach importance to this prophecy, and speak of it to their friends. Yet, so far as appears from Dr. Suddick's letter, not one of them so much as writes the prophecy down on paper!—far less takes the trouble to get a regular affidavit made, or the document sent through the post, and stamped with the date. So now we are simply invited to assure ourselves that "this prophecy was a matter of town-talk"! I do not say that even "town-talk" may not be worth collecting, and I will direct our American Secretary's attention to the case. But, alas! all the "town-talk" of Cuba, Mo.—all the "furore of excitement in our village"—is not worth one little scrap of dated and attested writing, containing the prophecy before the event.

Spiritualists sometimes—perhaps half jocosely—suggest that there may be some league among the Invisibles to prevent the phenomena from ever attaining to scientific proof. I am sometimes more inclined to fancy that some spell must have been thrown over the *records* of these phenomena, which prevents them from employing in their records that ordinary measure of accuracy and care which they no doubt apply to the affairs of common life.

FREDERIC W. H. MYERS.

Leckhampton House, Cambridge.

November 16th, 1890.

Count Mattei's Electricities.

SIR,—The "Victorious Analysis" which the learned chemist, "Alf. W. Stokes, F.C.S., F.I.C., public analyst to Paddington, Bethnal Green, and St. Luke, gas examiner to the London County Council, &c.," sends us from his "Analytical Laboratory, Paddington Green," to prove that Count Mattei's "Electricities" are nothing but water is highly amusing. It seems to have come, as Bacon says, "blazing and thundering" into your editorial sanctum in a rather alarming way, compelling you, by a painful sense of stern obligation, to give publicity to this distressing and damaging disclosure, "in the interests of truth and justice." Re-assure yourself, kind Mr. Editor! We are not in the slightest degree touched by this blast from Paddington. We cannot answer anxious inquirers as the prostrate equestrian did,—"Not 'urt, but 'orribly shock,"—for we have sustained neither fracture nor shock.

It is well known that organic chemistry—that branch of chemistry which must be employed in the analysis of medicines—touches only a very thin film of nature's surface. There are no known methods of chemical analysis for more than a very few of the innumerable substances from the organic world used in medicine. For instance, I do not suppose any chemist could detect the difference between very dilute solutions of Nux Vomica and Ignatia; and Mr. Stokes knows quite well that if a dozen unlabelled specimens of solutions, not diluted enough to part with all the physical qualities which are

cognizable by the senses, of such medicines, for instance, as Agaricus, Arnica, Bryonia, Chamomilla, Colocynthis, Crocus, Hellebore, Ledum, Pulsatilla, Rhus, etc., were put into his hands he would be quite unable to label them correctly, however much testing he might employ. And if you pass on to higher attenuations, which every homœopath knows are perfectly active, I could put any number of tumblers into his hands containing as many different medicines, and he would find no difference whatever among them as to colour, odour, taste, polarity, specific gravity, solid residuum after incineration, and chemical constituents. Yet these would be all powerful and all different.

It is, therefore, quite possible that Count Mattei's medicines may yield no results to chemical analysis, and yet be highly active and valuable as healing agents. The Electricities, however, do possess some sensible qualities that distinguish them from water, and from one another. I never met a specimen without perceptible odour and taste. Mr. Stokes finds so much material quantity in them as to raise their specific gravity to 1.0002 or 1.0006. This is really very satisfactory. Two-tenths of the mass is quite sufficient to secrete a very powerful infinitesimal dose, and leave us plenty of bulk to spare for higher attenuations. When, however, this terrible chemist sums up his conclusions by asserting that "none of these fluids differ at all from water in any of their properties," his hardihood of assertion might prompt Dominie Sampson's exclamation, "Prodigious!" What the mischief does his analysis know of their dynamic properties!

It comes to this—that the whole question of infinitesimals is to be settled by a few experiments at Paddington Green, made with bottles, instruments, and chemical re-agents; and that in these subtle questions, involving the most occult vital processes, no experiments on the living body are required. Mr. Stokes says so—*Cadit questio*.

We may be thankful to Dr. Snow for eliciting and endorsing this precious morsel of crude, shallow, quasi-scientific dogmatism. It gives us another standard of measurement for these oracular gentlemen, and shows us how limited is their capacity of even beholding, much more of understanding, the delicate dynamic forces of Nature which any true healing art must employ.

5, Grosvenor-street, W.

R. M. THEOBALD.

Modern Christianity and Modern Spiritualism.

SIR,—I have no desire to raise any controversy in the pages of "LIGHT" upon this subject, but I feel sure that your love of truth will permit me to endeavour to correct what I conceive to be certain misapprehensions on the part of the writer of a critique in "LIGHT" of the 8th inst. on the book entitled "Modern Christianity and Modern Spiritualism judged by the Teachings of Jesus Christ."

The writer of the article in question says, "It is not as might at first sight be supposed a comparison between Modern Christianity and Modern Spiritualism as judged by the teachings of Christ," &c. If it be not this, I do not know what it is. The objection in his mind appears to be that it takes "the most agreeable aspect of Modern Spiritualism as accepted by the writer, that is to say, Christian Spiritualism," and compares that with "the least satisfactory aspect of a Christianity, certainly not modern, as defined by the Articles of the Church of England." The terms "Ancient" and "Modern" appear to me to be very elastic in their applicability. The term "Modern Christianity" is one which is now very commonly used, and the writer's great difficulty was the endeavour to discover what was comprised in that term. This the critic might have seen at p. 27, where he would find these words, "It is difficult, however, to discover what is to be understood by Modern Christianity. The best authority on this head which we can take for examination we think will be found in the 'Thirty-nine Articles of the Church of England as by law established,' for the great majority of sectarians appear to accept them as the basis on which their various creeds and catechisms are founded." These Articles are still binding, I believe, on the clergy of the Church, as well as upon all orthodox Church communions, and if they are to be considered as ancient writings they are still legal and binding on modern Churchmen. In addition to this, evidence is quoted as to the creeds of "Evangelicals" and "Calvinists," and these are also compared with the teachings of Jesus Christ and Modern Spiritualism, as the writer apprehends them.

The writer of the critique thinks "creeds" a religious and political necessity, and upon this question, doubtless, the book

appears to be more in agreement with "M.A. (Oxon.)" than with the critic, for in "Notes by the Way" in the same number of "LIGHT" I read, "The metaphysical subtleties that pervade creeds and articles of faith have little interest for me, and, I believe, are very small factors in the life of any man." But the same "Note" also tells us:—"We make—is it not so?—too much of dissertations on sin, and too little of the daily life of patient discharge of duty which may be intermixed with sin, but which builds up the character, and makes the life wholesome and the future hopeful. So when one comes to the end of the matter it is a question not of a Sunday belief but of a daily life, with as little top-hamper as possible, and as strenuous a devotion as may be to the work that lies ready to our hands. That, as I understand it, is the plain and simple teaching of Spiritualism, and I want no better." These words of "M. A. (Oxon.)" will bear repetition. And if "Arcanus" apprehends the whole tenor of his book it is to enforce these ideas, and to adduce the necessary evidence of witnesses—both Spiritualists and non-Spiritualists to that effect. The reviewer looks upon "The Ten Spiritual Commandments" as "involving a creed." "Arcanus" regards them as axiomatic and not creedal; at any rate they are not "metaphysical subtleties."

20, Trumpington-street, Cambridge.
November 11th, 1890.

ARCANUS.

Blood Sacrifices.

SIR,—In "LIGHT" for November 8th your correspondent, Mr. Newton Crosland, makes the following astounding statement: "Now if there is one fact more clearly established than another, it is that sacrifices by the shedding of blood were part of the religious ceremonies practised by the ancient Egyptians and Hebrews; and the worshippers of Moloch, like the Canaanites, caused their altars to smoke with human blood."

Permit me to ask Mr. Crosland, through your columns, for his authority in stating the "clearly established fact" of the ancient Egyptians using the disgusting and revolting rite of "blood sacrifice" in their religious services?

The account of the Temple at Jerusalem, with the religious services connected therewith, as contained in the Jewish writings, known to us as the Old Testament—if ever it existed in fact—(Solomon's grand Temple I leave to the Hierophants of Freemasonry; probably they would say its existence was an "established fact," but whether they would say it was an actual building, as actual as St. Paul's Cathedral in London, is another thing altogether)—is, I freely admit, a copy, more or less correct, of the ancient Egyptian temples.

All the pictures I have seen, of what the Temple at Jerusalem was supposed to be in its integrity, show a large altar in the centre of the great open court, from which are entrances leading to the inner court and sanctuary, as in the Egyptian temples, with smoke ascending, and on which animals were said to be immolated.

I naturally expected to find some remains of "sacrificial" altars in the Egyptian Temples still remaining, and during my visit to Egypt I made this the object of search. In no single instance, from the Great Temple of Karnac (some parts dating from the time of the twelfth dynasty) down to the Ptolemaic Temples, dating from two centuries B.C., and some of later date, could I find the slightest trace of such a structure. Assuming that the "altars" have been destroyed, there should be some indication that such had once existed, as, for example, in the shape of drains; but in one or more of the Ptolemaic Temples (Dendera, for instance) the original pavement remains in its integrity, as fresh looking as on the day it was completed, and, after carefully examining, I could find nothing that would substantiate the "sacrificial altar" as an "established fact."

I saw several of the tombs in the great Necropolis of Jizeh, dating from the fourth and fifth dynasties—say some 4000 years B.C.—and there are many sculptures illustrating the act of homage to the Deity who was then worshipped. (See Burton's "Excerpta," plate xxvii., where two of these are shown.) These "offerings" are bread and beer, "thousands of bread (loaves), beer (jars), and wine (jars)," as translated for me by the late Dr. Birch. In some instances I saw "flowers," but I sought in vain for any indication of "a bloody sacrifice."

Coming down the stream of time from the "ancient" Egyptian era, sculptures show the presence of "dead meat," brought as offerings among other things; but anyone acquainted with Egyptian history knows that these "offerings" were funereal and not sacrificial.

Mr. Crosland may have sources of information not open to myself, but so far as I have examined and searched among the MSS. (of which there is now a great abundance) and sculptures I have failed to find the slightest indication that either "ancient" or modern Egyptians ever engaged in sacrifices of blood as any part of their religious worship.

As regards the "ancient Hebrews," I know nothing of them, neither does "history" apart from Biblical records. I do know something of the ancient provinces of Egypt, known to us as Syria, &c., and without a doubt the modern Jews are descended from one—perhaps more—of the tribes inhabiting that region. But how "ancient" that time is it is most difficult to determine with certitude.

There may or may not have been such people as Hebrews, Canaanites, and "Molochites," but if there were there are no remains, or ruins, that I know of which would make "the sacrifice by the shedding of blood" a clearly established fact.

It were well in all theological (especially) controversies to avoid loose statements that cannot be substantiated by facts that are clear and indisputable from well authenticated documents, sculptures; and even these should be rightly understood. I am not concerned with the unhappy episode in St. Paul's Cathedral that called forth the discussion. It may be a very important matter with Bishop, Dean, and Chapter of the Cathedral, and possibly with the Roman Catholic Hierarchy, but outside these the cleansing of the Cathedral from the stain of human blood is of very small importance.

Higher Broughton, Manchester.

WILLIAM OXLEY.

November 9th, 1890.

Sacrifice by Blood-shedding.

SIR,—Mr. Edward Maitland has addressed to you a long letter to prove apparently what no Christian would think of disputing, that to the spiritual worshipper of the true God sacrifice by blood-shedding, as a propitiation for sin, is a superstitious abomination. This, however, is not the point raised in my letter which appeared in your impression of the 8th inst. The question is, Did the priests of the most ancient religions offer up sacrifices by blood-shedding in their temples as a mode of worshipping the God in whom they believed, and was the practice ordained and commended by those authorities and rulers who presided over the theocratic nations in the most ancient times?

Mr. Maitland would have us believe that the prophets were constantly occupied in denouncing the so-called religious observances and duties of the priests. The only prophet he quotes in confirmation of this strange opinion is Isaiah, who flourished at least 700 years after Moses. In the time of Isaiah the Jewish religion had become degenerated, merely a system of formal hypocritical ceremonial; it had lost its devout earnestness; and the mission of Isaiah was to expose the hollow mockery which had usurped the influence of the old faith. He had to proclaim a higher spiritual belief, and to pave the way for the coming Messiah.

"A Catholic Priest" is to be commended for taking the side of the prophets; but he is not to be excused for misrepresenting the practice of the most ancient religions, and for stating as a fact "that blood is the food of demons." When I ask for proof of this fact, Mr. Maitland refers me to some infamous superstitious usages practised by people little better than cannibals. The facts I require are as far off as ever.

I quite accept and believe the spiritual symbolism of the old Scriptures as quoted by Mr. Maitland. He is never so welcome as when he follows the teaching in the well-worn beaten paths of those great masters of Biblical interpretation whom we all know so well, and to whom we are so much indebted.

NEWTON CROSLAND.

"A Pretty Fancy."

SIR,—Under the above heading a letter has appeared in "LIGHT," which, as a piece of natural history, is the most astounding that has ever come under my notice. The writer says:—"Last fall I noticed a large flock of wrens on the roof of a building near my house. They had halted for some purpose on their journey to a southern clime, &c." If the writer saw what he says he did, I think he must have witnessed what no one else has ever seen. Certainly I myself never have, although the greater part of my life has been spent in a country town and the last twelve years in a rural district.

From observations I have been able to make wrens do not "flock" together. I have seldom seen more than two at a time.

The wren acts as though it believed in the old adage, "Two's company, three's none."

"On the roof of a building, too." I have frequently seen them in trees and among the hedges, but very rarely "on the roof of a building." Neither is the wren a migratory bird. On the contrary, it is distinctively a permanent settler. It is one of those true friends that remain with us in all weathers and under all circumstances. Indeed, I do not think it *could* cross the sea even if it wished to do so, as it seldom flies more than about 100 yards at a time. But if they *do* change climates, when do they go? This very morning, on going to the distant village chapel, I myself saw a wren (I know the bird well), and heard the peculiar and distinctive tit, tit, tit of others as I walked along. Surely, sir, either your correspondent (S. T. Suddick, M.D.) or your compositor must have made a mistake and inadvertently substituted "wren" for "swallow." If that is not the case, then it must remain what it claims to be, viz., "a pretty fancy," and nothing more.

Mortimer, Berks.

J. McSDELL.

November 9th, 1890.

[So we surmised. There is no mistake of ours.—ED. OF "LIGHT."]

A Ladder of Revelation.

SIR,—John the Baptist said he was not Elias.

The angel Gabriel said John would come in the spirit and power of Elias.

Christ said He *was* Elias.

On which round of this ladder are we to take our stand?

The Church has chosen the middle one, thinking thereby to harmonise all three.

May it not be a case of evolutionary revelation? The angel saw more than John; Christ more than the angel.

To me John's words are of bronze, the angel's silver, but those of the Master are golden.

M. W. G.

A Back End of the Universe.

SIR,—When our respected Editor said, in "LIGHT" of October 4th, "I have no doubt that I have lived before, and I have no doubt that I shall go on persisting; but I see no reason to believe that I shall go on in a mill-horse round in this little back end of God's universe," I was going to say at once, Who believes that you will? But I have been restrained by illness. I wanted to say then what I say now: That all Spiritists who know anything about his valuable teachings for so many years would be the first to say, "Friend, go up higher. You, if any, have won your spurs in the struggle; you, if any, have a right to count upon a remove, a rescue from this shadowy planet, we fully believe." We, of course, cannot all, as yet, indulge in this natural hope, if evolution be true; and that it is true, I for one doubt not. All I can say for myself is, that to be delivered from this planet has been, perhaps, the chief prayer of my heart for many a long year; for though Dr. Cyriax tells us, in "LIGHT" of October 25th, "We cannot believe our poor mother earth to be the lowest and worst of all the planets," I do hope, at least, that it is one of the worst; its great weight, in proportion to its size, compared with most other planets, as astronomers tell us, speaks volumes for its materiality and as a hatching-mother of sin and sorrow. Now, the Bible professes, like ourselves, to treat on spiritual things. What says St. James about the natural state of an earth-bound soul? He says, "Wisdom that is not from above is of earth quality, of soul quality ($\psi\upsilon\chi\iota\kappa\eta$), of devil quality." (Jas. iii., 15), Or, as Jude puts it, "Separatists are of soul quality ($\psi\upsilon\chi\iota\kappa\alpha\iota$), not having the spirit." Like the Sadducees, the translators of our Bible felt rather awkward when they came to deal with souls and spirits. They did not know so much about them as we do, so they transformed the word soul ($\psi\upsilon\chi\eta$) according to their purpose; sometimes they translated it "life" and in the two instances I have quoted, they translated it as "sensual." But when they changed the word it cannot be said that, in these two instances, they flattered the meaning of the word; and it is because I believe that the souls of men on this planet are by nature sensual, earthly, and akin to devils that I so earnestly desire to get away from it for good and all, though I still sigh, "How long?" As the Bible deals professedly in questions of the soul, I feel that I have a right to quote it against all comers, from whatever source, who profess to discuss spiritual questions.

And with regard to man's evolution or progress, I see no reason why those who are emancipated from this planet should

never touch earth of some sort again, with the myriads of myriads of planets that we believe to exist in this wide universe, myriads of them, we hope, better than our own. It seems to me a reasonable hypothesis of some that it is in the planets where men most learn knowledge and progress of character by experience. In that wonderful Italian poem of Gino Fanciullacci, called "A Pilgrimage in the Heavens," every word of which he tells us was dictated to him clairaudiently, he especially points out what I conceive to be a rational idea: that though our future is a pilgrimage through space, yet that it is alternated by lodgments upon planets for the object of improvement. As he tells us:—

"For, in due course, dissolved and then re-formed,
Your spirits through the worlds will roam,
Seeking perfection by your deeds."

Those were brave words of our Editor's: "I have no doubt I have lived before, and I have no doubt I shall go on persisting." Now, I take it that most of his readers believe the same. That belief in pre-existence and persistence is a grand conclusion to which, I may say safely, I think that most Spiritualists and Spiritists have come, and which is of more importance than the methods by which man's progress may be effected, the methods by which man's highest standard can be attained: "Be ye perfect even as your Father in Heaven is perfect."

AN OBSERVER.

"Re-incarnation."

SIR,—I have just received your issue of October 18th, and read the article on Re-incarnation by Dr. Cyriax, translated from the German. The doctor has not evidently learned the difference between material education and spiritual knowledge. Let him understand that whatever man has been taught he can teach another. Hence there is no reason why Dr. Petermann could not be taught to be the best geographer in the world, and yet never leave his own country. There is no reason why he could not be taught to be the best navigator that ever lived, and remain in Vienna all his life. We can teach anyone whatever we have been taught, and whatever man has given to us we can give to another. But spiritual knowledge cannot be taught. What we get from Cæsar we can return to Cæsar, but what is of God will remain with God, and all the powers of earth could not give it to Cæsar. Spiritual power, or the God principle in man is a matter of growth or of development; hence the doctor makes a sad mistake when he mixes education and knowledge as though they were interchangeable terms. Man is misled by reading about the ancient religions. If every line could be destroyed that was ever written about the ancient religion, mankind would be the gainer. Man should keep his face toward the morning, and whenever he feels disposed to grovel in the past, he should remember Lot's wife. To admit that Re-incarnation is true is to admit that nature does not understand its business. The moment of conception is the first of every individual's life. Spirit controls matter, and it is spirit that brings about the act that ends in reproduction, and this is the beginning of every individual's life. That some disembodied spirits overshadow, as it were, some infants, and in this way get additional earth experience, is a truth. But there is no turning back in spirit realm. When I opened the copy of "LIGHT" I had just finished the following, which may throw a little light on the subject:—

"Science confessedly deals with materiality, for without material things there would be no science. Science works as a chemist; it analyses, weighs, and measures; separates and classifies. To do this requires an education, with diligence, patience, order, and exactness. The better the education, and the longer the experience, the better the scientist, as he deals with earth life only. It is different with the man of spiritual knowledge who, possessing divine wisdom, does not require to study. He may not be able to write his name or read a line, but he often sees more in a moment than a scientific society would learn in a year. He, in whom 'the Word' speaketh, possesses knowledge eternal and recognises no unknowable, while science is at home in the domain of matter only; hence its failure whenever it has attempted to investigate spiritual things. Knowledge covers all things, while an education only teaches us the relative conditions of matter, or things visible to the material eye. The man who becomes a scientist confesses by that act that he does not at the time possess knowledge. The Alchemist knows all things, while the Chemist or Scientist must have elaborate instruments to analyse even an ounce of dirt. The one knows the *soul* of things, while the other studies the *things*. If it were possible

for a scientist to sense what I have written he would never allow it to be known that he had attempted the investigation of spiritual phenomena, something he could not by any possibility understand. The mind that asks for proof of spiritual things could not accept the proof it asks for, if given. I would not be understood as condemning science or robbing it of its usefulness, but I would take from it the omnipotence unjustly assumed and place it where it properly belongs. The scientist and the rich man both leave their possessions on earth, where they belong, while the Alchemist, who deals with invisible as well as visible things, lives the laws of nature and his work is eternal. His note-book is the Divine light within. He requires no memorandum nor written sermons, for in him "the principle" speaks; in him truth has manifested, and to truth there is no past, nor future, all is ever present."

Boston, Mass.

JOS. M. WADE.

October 30th, 1890.

The Dagg Mystery.

SIR,—Presuming that there are those of your readers who were sufficiently interested in the spirit manifestations in the home of Mr. George Dagg, some time ago, to be curious enough to know whether or not the mystery had ever been cleared up, and why the manifestations came to such an abrupt ending, I send the following report by Mr. Grant, Principal of the Brockville Public Schools, which shows plainly that, although a year has passed, the mystery is as much a mystery to those who witnessed the phenomena as ever.

That there has been no repetition of the manifestations is accounted for by the fact that Dina McLean, the little Scotch orphan girl, who was supposed to be the medium, was taken away immediately after by the manager of the Orphans' Home of Brockville, Mr. Burgess, and for some reasons best known to that gentleman has been kept in absolute seclusion, not even allowing the physician of the Home, Dr. Jackson, to see her, although he made repeated efforts to do so.

Mr. Hodgson, of the Psychical Research Society, wrote several times, begging in the interest of science to be allowed to experiment with the child, but without avail.

Strange as it may seem, this gentleman, instead of being interested in having the marvel explained, came out publicly and declared point-blank that there was not any truth in my report. Afterwards, while in conversation with two gentlemen of this town, he confessed that he believed it to be the work of spirits, but that the devil was at the bottom of it, giving, as an excuse for denying it, that the Home, being dependent on charitable contributions, would suffer if it became known that he believed in such things.

This may be tact on his part, but I should prefer to give it another name.

I might say, for the benefit of the sceptical, that Mr. Grant is a thoroughly practical man and a strict Presbyterian, and consequently cannot be accused of being a Spiritualist.

"Waterniche," Brockville.

PERCY WOODCOCK.

October 29th, 1890.

MR. GRANT'S REPORT TO MR. PERCY WOODCOCK.

SIR,—In compliance with your request I herewith send you an account of my recent visit to the scene of the now-celebrated Dagg mystery. I went fully determined to find out, as far as possible, how the neighbours, who had ample opportunity to witness the manifestations, now look on the whole matter since the excitement has had time to die out. I was particularly interested in it, as I had a few years ago lived among those people, and knew them intimately and knew to whom I could apply to get a fair and unbiased statement of the whole case. I began my inquiries about ten miles distant from the scene, and there found all disposed to look on it as a cunning fraud got up for the purpose of attracting attention and country popularity. On being questioned as to their grounds for so believing, the invariable answer was, "Dinah was a ventriloquist, and Mrs. Dagg her cunning accomplice." On being further asked, "Did you visit the place during the time these things were going on?" the answer was always, "No, but someone told me so, and I believe it." This was, of course, not at all satisfactory to me, though it seemed to satisfy them well enough. I said to myself, "It may be all perfectly true for aught they know."

When I had come within a few miles of the place, I made careful inquiry as to the reputation of the Dagg family for

veracity, and found that, without a single exception, their character was above suspicion, and what surprised me not a little was no one there felt at all disposed to blame either Dinah or Mrs. Dagg for any share in the strange doings about their house. All who had taken pains to investigate for themselves, and refused to receive anything on the testimony of another, were fully satisfied that all the strange doings were due to some invisible agency. What that agency was they did not, of course, presume to conjecture. Coming, then to the immediate neighbourhood, I called on Mr. Alex. Smart, a man of undoubted veracity, who during the last year represented the township in the County Council, and found him, as one might expect, deeply interested in the matter. He had spent several evenings there, had conversation with the invisible being, and searched the building, but failed to find any cause to believe there was a fraud being practised, and came away utterly at a loss to explain how it was all done. He was not very well satisfied with some of the answers given by the invisible, as he had hoped that he could get answers to anything he might ask. In this, however, he was disappointed, as the knowledge of the invisible seemed limited. I next called on Mr. William Stark, an old man, than whom none stands higher in the whole country as a thoroughly reliable man, and found that he had decided that the invisible was a messenger of Satan, who had been permitted to tempt the Dagg family, just as Satan himself had been allowed to tempt Job long ago. I then called on Mr. Arthur Smart, who figures so prominently in your own narrative, and found that he was willing fully to corroborate all that you have written, and, if necessary, to attest to its truthfulness on oath. He said he was a very unwilling witness, and had spent many days and nights trying to unravel the mystery, and was still as much at a loss as ever to account for the many strange things he had heard and seen. I can assure you I attach considerable importance to his testimony, for I have known him for many years, and never heard him even accused of either falsehood or superstition, but, on the contrary, his name was a synonym for all that is upright, honourable, and reliable. On being asked to state what he had seen or heard for himself, he said he had not seen anything actually moving from place to place, but had abundant proof to satisfy him that things were done in his presence which could only be accounted for on the supposition that an unseen agent was at work. He sat in front of a little cupboard, at a distance of not more than four or five feet. He sat directly facing it, and saw Mrs. Dagg put in two pans full of bread which she had just taken from the oven. After so doing she took a pail and went out to milk, while he continued to sit facing the cupboard. In about ten minutes Mrs. Dagg, on coming in with her milk, found one of the pans full of bread out in the back kitchen, and on expressing her surprise he opened the cupboard, and found only one there. This, he said, was the first thing that fairly staggered his unbelief of the presence of the invisible. As Mr. Dagg was often away from home following his thrashing machine, Mr. Smart was frequently called in to stay with the family at night, as they were afraid to stay alone. On one of these occasions, while they were sitting around the stove in the evening, a match was heard falling on the floor, which was uncarpeted, then another and another, and this continued till the floor of the room was pretty well covered. Mr. Smart watched with all the care possible to see if he could see the matches leaving the safe, which hung against the wall, but failed to see them, nor could he see them till within a few inches of the floor. After the shower was over he examined the safe, and found it empty. He then proceeded to gather up the matches, and got enough to fill the safe. These, and many similar things, he told me with all the earnestness of one stating a solemn fact.

Having completed my inquiries at Mr. Smart's, he volunteered to accompany me to the residence of Mr. Dagg. On arriving, we found Mrs. Dagg sitting by the stove nursing her child. I at once entered into conversation with her on various topics, and found her a woman well informed on current events, and rather above the average of those in her station. On coming to the purpose of our visit, I found her willing to talk, but not at all anxious. When I put the question that had frequently been put before, "Did you ever see anything actually moving from place to place?" the answer was promptly given, "Yes, often, quite often." I then said, "Tell me some of the most remarkable." She said, "One day just after dinner I and Dinah were standing at the window on the side of the room opposite to where the dining-table stands, when we saw it slowly turning over towards her till it fell on one side. It then

made a second turn and lay with its legs pointing to the ceiling. This occurred at about one o'clock p.m. on a clear, sunny day, when no one was near except myself and family." I examined the table carefully. It was about eight feet long and three and a-half feet wide, and a very heavy, strongly-built table. She told me many other things which were equally surprising and inexplicable; and told them in such a way as to satisfy me that if a deception had been practised, she had no share in it. I remarked, in a jesting way, that these things had advertised the family so well that they would be known wherever they went. She answered, with tears in her eyes, that she knew that, and that was all she was sorry about. She said she was sorry to find people so much disposed to warp the facts, and to blame her. If they would only tell the truth she would not care.

I went, like many others, hoping to find a clue to unravel the mystery, but came away more at sea than ever, and fully satisfied that unless the Spiritualists can explain it, no others can.—Yours sincerely,

ROBERT GRANT, Teacher.

ROYAL APHORISMS.

The Queen of Roumania gives us thus her thoughts, translated by Mr. Sutherland Edwards. Not, perhaps, very new, but mostly true:—

It is nearly always the body which makes us seek support for the soul.

There are persons who nurse their grief to such a point that they grow fat on it.

If the unhappy martyrs had only known how trifling a thing it is to change one's opinions there would have been no burning alive.

To strengthen an affirmation men call God to witness, knowing that God will not contradict them.

Men study a woman as they study the barometer; but they do not understand till the day afterwards.

It is from selfishness that men have made the severest laws for woman, without suspecting that they have thereby raised her above themselves.

A woman's virtue ought, indeed, to be great; since it has often to suffice for two.

A woman will often utter a daring opinion; but she recoils in terror if she is taken at her word!

In correcting the faults of their children women keep above all in view those of their husband and his family.

Women who meddle with politics are hens who make themselves vultures.

The faults of your husband or your wife are insupportable only so long as you insist on correcting them. Put up with them as you do with the smell of your dog, because you like him.

It is better to confess to a physician than to a priest. You tell the priest that you detest mankind: he replies that you are not a Christian. The physician gives you a dose of rhubarb, and thereupon you love your neighbour. You tell the priest that you are tired of life: he replies that suicide is a crime. The physician gives you a stimulant, and thereupon you find life supportable.

The song of the nightingale and the wailing of the cat are two modes of expressing the same feeling; but these creatures do not understand one another.

The respect people show you in your misfortune diminishes long before you have begun to outlive it; and you feel irritated at being treated as before.

Suffering is our most faithful friend. It always returns. Often it changes its garb and even its countenance; but we soon recognise it by its cordial and intimate embrace.

Great people love animals because they feel sure that their affection is disinterested; and they deceive themselves!

At a tragic moment or in a difficult situation one says stupid things. The dog barks when he is afraid.

TO CORRESPONDENTS.

S. K. (Patras, Greece).—We have your letter, and very gladly help you, as we best can. But we know of no way unless you select from the Bibliography the class of book you want. There is no book exactly like "Spirit Teachings." Perhaps the nearest is Edmond's and Dexter's "On Spiritualism," now scarce. "Spirit Workers in the Home Circle" (M. Theobald) will give you a glimpse of family Spiritualism. Are you philosophically inclined? If so, try C. C. Massey's translation of Du Prel's "Philosophy of Mysticism," or read it in the German. Are you mystical? Read the "Perfect Way" and "Clothed with the Sun." In short, we cannot prescribe unless you give us a clue to your tastes. We know no man whose generosity extends so far as you desire.

SOCIETY WORK.

CARDIFF PSYCHOLOGICAL SOCIETY.—On Sunday the morning class was held as usual at 11 a.m. and the Lyceum at 3 p.m. Mr. Daley occupied the platform in the evening and read an interesting paper on the "Day of Judgment."

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—On Sunday last Mr. Veitch, who was to have occupied this platform, did not arrive. After a reading by the Chairman, the "guides" of Mrs. Bliss controlled her, and one of them gave a short account of the method of educating children in the spirit spheres.—GEO. E. GUNN, Hon. Sec.

LONDON OCCULT SOCIETY, SEYMOUR CLUB, 4, BRYANSTON-PLACE, BRYANSTON-SQUARE, W.—Last Sunday evening Mr. Towns was very successful with Psychometry. Next Sunday, at 7 p.m., I shall read a paper entitled "What We Mean by Occultism"; after which Miss Vincent, a lady who has recently developed various kinds of mediumship, will give clairvoyant tests. We hope to see a good attendance.—A. F. TINDALL, A. Mus. T.C.I.

MARYLEBONE ASSOCIATION, 24, HARCOURT-STREET, W.—On Sunday morning and evening Mr. Vango was the medium for "Clairvoyance" and healing treatment. Lyceum as usual. Next Sunday, at 11 a.m., Mr. Vango, Healing and Clairvoyance; at 3 p.m., Lyceum; at 7 p.m., Mrs. Spring, "Clairvoyance." Social meeting on Monday at 8 p.m.; Thursday, at 7.45 p.m., Mrs. Treadwell; Saturday, at 7.45 p.m., Mrs. Spring. Membership, 1s. per quarter.—C. WHITE, Hon. Sec.

GLASGOW.—On Sunday morning Mr. A. Cross read a paper on "A Spiritualist on Prayer," contending that prayer was the soul's sincere desire, was in harmony with spiritual law, and was answered by the interposition of spirit. In the evening he read a paper on "Spiritualism—a History," drawing his facts from the Old and New Testament and modern Spiritualism. The Lyceum was well attended and ably conducted. On Thursday Mr. J. Griffin conducted the experimental meeting and discoursed on "A Knowledge of a Future Life of Great Importance." Several sitters manifested mediumistic gifts.—J. GRIFFIN, Sec.

DEBATE WITH MATERIALISTS.—Messrs. C. J. Hunt and W. O. Drake met at the Hammersmith Club, 1, The Grove, W., to debate the subject "Materialism v. Spiritualism," on Tuesday evening last. Mr. Hunt (materialist) opened the subject, and opposed Spiritualism as being in his opinion a superstition, and the phenomena to be easily accounted for by means of animal magnetism, electricity, &c. Mr. W. O. Drake concisely answered the objections advanced by his opponent, and at times elicited the applause of the audience. At the close a vote of thanks was carried unanimously to the chairman and speakers, and this branch of the Notting Hill Spiritualist Association may be congratulated upon the courteous and gentlemanly manner in which all arrangements were carried out, the harmony of the meeting being thereby insured.—PERCY SMYTH, Hon. Sec.

14, ORCHARD-ROAD, SHEPHERD'S BUSH, W.—Tuesday and Saturday's seances were well attended, Mrs. Mason's controls again using the healing power with success. At the Sunday service Mr. Astbury gave an eloquent address upon Spiritualism versus Orthodoxy. Mr. Hopcroft gave some valuable suggestions and clairvoyant tests, which were all recognised. Miss Luck gave a solo, accompanied on the organ by Mr. May. Sunday next, address at 7 p.m., Mr. Earl; Lyceum at 3 p.m. November 30th. Mr. W. Towns. Tuesdays and Saturdays at 8 p.m.; seance; Mrs. Mason, Trance and Clairvoyance. Our Lyceum continues to increase in numbers under the able conductorship of Messrs. Mason, Wyatt, and Lewis, Miss Cusden and Miss Smythe, the children showing marked interest in their solos, recitations, and our mode of teaching. We hope to be able to give them a Christmas tea during the coming festive season. Contributions in aid of this fund will be gratefully acknowledged by our president, Mr. Mason. We appeal for help to the friends of the cause.—J. H. B., Sec.

SOUTH LONDON SPIRITUALISTS' SOCIETY, CHEPSTOW HALL, 1, HIGH-STREET, PECKHAM.—Special services in aid of our Building Fund will be held on Sunday next, when Mrs. Yeeles will give addresses and spirit descriptions at 11.15 a.m. and 6.30 p.m. We hope members will attend punctually. Subscriptions to the Building Fund will be gratefully received by the Treasurer, Mr. J. T. Fovargue, 30, Grosvenor Park, S.E. On Sunday last Mr. J. Humphries spoke on spiritual symbols at the morning service. At the evening meeting testimony was given of the healing at the Friday seance of a child who for years had been unable to walk except with iron supports, for the legs had withered consequent upon paralysis of the spine. But now, thanks to the healing power through Mr. Lees, the child is able to walk without artificial support. The instruments which the girl had worn were produced at Sunday evening's service. If any readers of "LIGHT" would like to see what Spiritualism is doing amongst the working classes let them attend our "Hospital" on Friday evenings, when they will find all sorts and conditions being treated successfully by Mr. Lees and assistants.—W. E. LONG, Hon. Sec.

ENERGY, invincible determination, with a right motive, are the levers that move the world.