

# 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.)"

I desire to draw special attention to the confirmation of a spirit message which Mr. Dawson Rogers communicates in another column. The bald facts are these. At a séance in Mr. Dawson Rogers's own house, held on February 16th ult., Mrs. Everitt the medium, and none but his own family and three close friends being present, there came a voice—such as Mrs. Everitt usually obtains, but strange and unfamiliar in sound—which purported to be that of Moses Kennedy, a Missouri man, who had lived at *Glenfield* or *Glenwood*, and had passed away there in September last, at the age of seventy-one. Mr. Dawson Rogers was not sure as to the exact word, but it turned out to be *Glenwood*. He wrote (February 23rd) to the *Religio-Philosophical Journal* asking for confirmation, if possible. The Editor sent the request on to Dr. Suddick, of Cuba, Missouri, who investigated the matter, and, on April 6th, wrote a full confirmation of the facts given at the séance, adding further particulars. The whole thing from end to end was true, yet no one present so much as knew of the very existence of such a man as Moses Kennedy.

It will not escape the attention of careful students of our literature that this is a parallel case to that of Abraham Florentine which I recorded many years since, and of which a full statement will be found in an Appendix to my *Spirit Identity*. In that case the message was given by different means, *i.e.*, by violent movements of a heavy table; it was somewhat more minute, and it was verified by Dr. Eugene Crowell, of Brooklyn, much as this was by Dr. Suddick. I mention the parallel between the cases for the reason that the Florentine case has been often described by those in search of first-hand evidence as the best on record. There are many kinds of evidence in these matters, much that never finds its way into print, much that the Society for Psychical Research would pass by as not of the character that it requires, but facts such as these must be counted as among the most convincing to the class of mind that delights to call itself scientific. It puzzles me to conceive what explanation can be given of such an experience as this outside of the theory of the Spiritualist. But I have been wonderfully puzzled many times before at the recon-dite explanations given of plain facts, and there may be one or more of this. If so I should like to hear them, and promise my best attention.

Dr. Liddon, preaching on Easter Day at St. Paul's Cathedral on the subject of the Resurrection of Jesus Christ, after enunciating his conviction that the fabric of

Christianity rested upon that fact, had these remarks on miracles:—

It was said, he knew, that a wonder of this kind, however calculated to impress the mind of bygone generations, was not likely to weigh powerfully with our own, and on the ground that we of to-day were less struck by the suspension of natural law than by the unvarying order of nature. Every age, no doubt, had its fashions—in the world of thought and literature no less than in the world of manners and dress, and if we surveyed a sufficient range of time we should see that these fashions of thought were, many of them, not less liable to have their day and be discarded than were others. Nor need a man be a prophet in order to predict that the fashion which professed to attach less importance to a proved fact which suspended natural law, whether by the intervention of a higher law or otherwise, than to the general course and regularity of nature, would not last. Of course, if a man said that no such suspension of natural law, no miracle was possible, the question was a different, and, in a sense, a more important one; but he was thinking of people who said that they denied neither the possibility nor the occurrence of a miracle, and yet pointed with satisfaction to the fashionable temper of the time which did not think highly of the importance of a miracle. Such a fashion would pass, if only because it was out of harmony with the average common-sense of human nature. When did a fellow man arrest our attention? Was it when he was acting as was his wont, or when he was acting in some manner which we did not anticipate? And when the Ruler of the Universe suspended for a moment His wonted rule of working by such a miracle as raising the dead, the importance of His act would not be disposed of by a passing mood of thought, which, fresh from laboratories and observatories, thought more of law than of suspension of law.

The direct setting forth of an unquestioning belief in the physical resurrection of Jesus as the earnest of that of the whole human race, and the above utterance on miracles by the foremost divine of the present age in the English Church, is extremely noteworthy.

Especially noteworthy is Canon Liddon's attitude when contrasted with that of Sir George Stokes, P.R.S. He, it will be remembered, contemptuously dismissed the resurrection of the physical body as "an extravagant, incredible belief," and the immortality of the soul as "a purely philosophical conception," and brought four Bishops to back him in the latter opinion. I have scanned the pages of the *Times*, in which journal the President's address appeared, day by day ever since, in order to find some repudiation by competent authority of this remarkable utterance, this strange malign conjunction of science and religion; but I have found none. It does not strike men as strange apparently that Bishops should deny what the foremost theologian of the day affirms; or that there should linger in the last decade of the nineteenth century a belief in the indestructibility of the body buried or burned, alongside of a disclaimer of belief in the indestructibility of the soul. That is turning the tables with a vengeance. According to the eloquent Canon, we are to cling to our resurrection and import convenient miracles into the reign of law. The high priest of science, backed by rulers of the Church of which Dr. Liddon is a distinguished ornament, tells him that his belief in the resurrection is "extravagant

and incredible," and would tell him that his belief in miracles was even more out of the way and bizarre in the light of modern science. "A mad world, my masters!"

Recurring to the subject of hypnotism and Dr. Robert Theobald's inquiry whether a "thoroughly bad man, capable of deliberate and enormous crime, can be a successful mesmeric operator," I quote some words of Dr. George Gould in a very powerful article in the *Open Court* (Chicago). I am by no means in accord with all that is set forth in it. The arguments are sometimes inconsequent, the language often intemperate, and the prejudice always apparent. It is, nevertheless, well to have a case put at its strongest by a master of strong language. And I am still more concerned to adduce what Dr. Gould states as applying to Dr. Theobald's query. Of course I do not vouch for his facts, but I remember the hypnotising tramp story.

Some time since, the French papers were filled with the nauseating details of the crimes of a tramp hypnotiser: chief among them was the abduction and ruin of a beautiful girl who by means of this infamous charm was made to follow the villain about the country like a dog. Whenever the "post-hypnotic suggestion" began to fade out and the girl showed evidences of returning sanity, she was at once thrown into the somnambule sleep and the suggestion or command again burned into her brain, that she was to remain his pliant tool. When brought up for trial the impudent scoundrel boasted of his power, and offered to hypnotise the judge in open court. His honour, sincerely frightened, promptly turned his back and refused to become a "subject." It is reported that a few months ago a thief travelled all over England hypnotising every cashier with whom he had any dealings. He could make any man believe a shilling was a sovereign and promptly give him change for the hypnotic image. In a Western city last year a gaol-bird walked into a bank and compelled the president, surrounded by his clerks, tellers, and book-keepers, to hand him 20,000 dol. The "post-hypnotic suggestion" lasted until the scamp had escaped. These are adduced as illustrations of the fact that this power exists, and that its possessor is not necessarily a fine type of the *genus homo*. It is commonly said that consent and even much of what might be called sub-conscious collusion is necessary on the part of the subject. But even granting this as a general statement, it can hardly be affirmed that it is always so. Besides this, all agree that the willing subject can be made to do motiveless and unconscious things by the post-hypnotic suggestion, and this is assuredly a dangerous power.

Finally, because I believe the matter to be of great importance, because I earnestly desire (1) that no obstacle from prejudice or mistrust should obstruct the progress of this science and once more relegate it to obscurity and oblivion, and (2) that no dangerous power should be at the call of anyone who would abuse its use; and (3) because I think that there is too much reason to fear that men may take sides on this question without caring sufficiently to ascertain the opposite opinion—for these and other reasons I give the final summary of the article from which I have previously quoted.

Summarising these objections to the scenic or amusement type of hypnotism, the following criticisms seem to me to obtain:—

(1) Physiologically, the hypnotic state of the somnambule type is the pathological analogue of normal sleep. It is a diseased sleep, effected by an inhibition or disregard of the mind's subordinate centres, a morbid perversion of attention, and an enslavement of the highest correlating centre of consciousness by an unnatural and external domination, either of will or of idea, suggested or fixed.

(2) Psychologically it is a disease of the attention, a ruthless interruption of the normal activities of the mind, and a forced divorce of the consciousness from its natural sources of supply. The distinctive quality of civilised mentality,—true psychogenesis,—the systematisation and perfection of the crude data of the senses, is reversed and extinguished, and no psychic contributions of the centres concerned in this work are admitted to consciousness, except they come with the secret passport of the external tyrant.

(3) Evolutionally, it is an atavistic reversion to a primitive type; the dissolution and extinction of the intellectual results of civilisation's long battle for personal independence and mental autonomy. There is no mystery or supernaturalism in it. It is not a transcending of the natural but a descending to the bestial,—a return to the psychic, or preferably unpsychic, relations and activities of the slave and the savage.

(4) Medically, as in all reversions or abnormal survivals, hypnotism is simply disease. Its two principal forms are the very culmination of dangerously morbid nervous derangement, its lighter phase presents all the marks of neurotic and psychic disturbance. Since the duty of the physician is to cure, not cause, disease, it follows that the creation of this neurosis for purposes of amusement, or even for scientific experiment, runs squarely counter to therapeutic ideals. Whatever experimentation goes beyond the aim of therapeutics is, in a word, human vivisection, about which question, abstractly considered, humanity may have a word to say. That allied and pre-existing diseases may be cured by hypnotic methods, is a wholly unproved allegation, and an illogical subterfuge.

(5) Individually, and so far as the operator is concerned, hypnotisation is a wanton playing upon the already diseased personality of another by one who has no right to the power. No man in this age and country has any valid authority for reducing another's mind to a condition of canine automatonism and subserviency. Looked at from the subject's side, it is of the very essence of vice to willingly undergo mental degradation and animalisation. It is the most pitiful of answers to say one feels no injury. Neither does one feel injury in any form of anaesthesia, or in loss of sanity.

(6) Socially, it must be candidly admitted that hypnotism is a weapon of all too dangerous powers and possibilities to be put indiscriminately into ignorant hands. Possession of hypnotic power does not logically imply possession of moral purpose, but would seemingly imply the reverse. It is certain that the power has often been made the instrument of heinous criminality, and it is extremely probable that this has been far more frequent than is supposed or can be known. The very secrecy and subtlety of its possible and suggested use makes one shudder with horror. Lastly, the allurements it exercises upon the weak, neurotic, and mentally diseased, encouraging such to infinite mimicries and self-idiotisations, forms an added proof that, as in foreign countries, we must also prohibit all public exhibitions of its phenomena.

#### PETITION AGAINST CAPITAL PUNISHMENT.

We are asked to inform our readers that a petition is being promoted to abolish capital punishment, and that names (in full, with addresses) may be sent to the office of "LIGHT" with authority to append them to such a petition. They should be exclusively those of subscribers to this journal and members of the London Spiritualist Alliance.

The reasons set forth by the petitioners are these:—

- 1st.—Because capital punishment does not *prevent* or *diminish* the crime of murder.
- 2nd.—Because such a form of death is a relic of barbarism, and completely out of touch with the national opinion and feeling of this nineteenth century.
- 3rd.—Because the error of cutting short the life of *innocent* persons (too often occurring) is an *irreparable wrong* to the nation.
- 4th.—Because violent death by strangulation (even if it satisfies the vengeance of imperfect human law) is a *national disgrace*, and is opposed to the highest instincts of humanity.

Being in substantial agreement with the reasons given, and wholly agreeing with the prayer of the petition, we shall be glad to allow a copy of the document to lie on the table of our reading-room, and will receive authorised signatures as above.

For surely the worst use that we can put a man to is to hang him, whatever he may have done. Surely it is not in accordance with our beliefs as Spiritualists to cut short this life of probation for whatever plausible reason. The voice of the public conscience is shown to be against the practice by the fact that considerable agitation arises in each fresh case of the death-sentence for a reprieve or pardon to the

criminal. We have outlived the days of retaliation : we have learned that the fear of the gallows is no deterrent from crime ; we have taken one step in making executions private, forced thereto by the ghastly scenes that attended publicity. It remains to take the further step of total abolition.

#### PROGRESSIVE INSPIRATION.\*

*The Unknown God* is a striking book. We were about to attempt some introduction of its contents to our readers when we came upon a long and interesting review of it in the *Times* (April 4th). Our own space does not suffice to give more than a short notice, and we refer our readers who desire to know more of Mr. Brace's comprehensive volume to the long notice in the *Times*, or, still better, to the book itself. Perhaps some already have made acquaintance with the same writer's *Gesta Christi*, published eight years ago. That was confined to the setting forth of one faith : this deals with all the faiths that have been and are. It is a valuable exposition of a great truth, viz., that inspiration has not been limited to any age or to a selected people : that it has always been proportioned to man's needs and to his power of receptivity : that God has never left Himself without witness.

It is a wide view that Mr. Brace takes. We make acquaintance in his pages with the Bibles of the Ages : the Book of the Dead : the Akkadian Penitential Psalms : the Orphic Hymns : the Greek Mysteries. Zeno, Seneca, Epictetus, Buddha contribute worthy thoughts. Within the covers of a moderate volume we have the aspirations of suffering humanity, the meditations of the most worthy souls, the inspired utterances of revelation (ancient and modern) to all peoples. There is not within our knowledge a single volume that gives so complete an idea of what we have called "Progressive Inspiration." Especially illuminative is Mr. Brace's setting forth of an idea that will not be new to readers of "LIGHT." Inspiration of a kind he finds everywhere, but he discerns also at special epochs intense and peculiar efforts at a higher revelation. At the close of an epoch, when special events have given a special turn to men's minds, a nobler revelation is vouchsafed. When the old revelation has done its work, when man has whittled it away, or, to vary the metaphor, when he has buried it beneath a mountain of rubbish, then comes a period first of destruction and then of construction. The Voice, never wholly silent, speaks in clearer accents and louder tones. The "Thus saith the Lord" is more imperative.

It is this aspect of Mr. Brace's book that will be most interesting to our readers. If they read the volume with this idea present to their minds they will see the same progressive revelation, let us say, to the highest civilisations of Greece and Rome as they will find in their own Bible, from the crude conceptions of the early historical books to the unapproachable revelation of a God of Love made to us by the Man who lived nearest to Him and most exemplified in His life that which He revealed.

Mr. Brace sees in this gradual revelation a looking forward to that in which it culminated. In the Egyptian Thoth he sees a foreshadowing of the Word, the Logos. In Osiris he discerns the judge of quick and dead. In the "Day of Account of Words" he finds a prophecy of the *Dies Iræ*. Even in Olympian Zeus he finds a dim portrait of the Christ. Be all this as it may, it is good to think that we are in this respect the heirs of all the ages, and Mr. Brace has done us a service in drawing our attention to a great truth.

HUMAN instinct approaches nearer to the truth than human reason.—HELLENBACH.

\* *The Unknown God : or, Inspiration among Pre-Christian Races.* By C. LORING BRACE. (London: Hodder and Stoughton.)

#### MEDIUMSHIP.

The primary use of mediumship is to have or to form a means of communication by which mankind as a whole can be taught those things that the ruling powers desire that he should learn, and which he could not learn except by the help of revelation. Hence its prime object is to be the means by which what has always been called by the vulgar "Divine revelation" becomes possible. Mediumship has many and varied forms. First and lowest, and perhaps the least useful, is the physical form, by which various phenomena may be produced, that upset the dogmas of materialism and put *its* laws of nature to confusion. Last, and probably highest, is that of the seer who enters into spirit life as it were for a time, there to learn those things he has subsequently to teach the world. Whichever form may be possessed by any given medium, he or she must guard against prostituting the talent, by using it for any purposes except the legitimate one of learning and teaching. This refers quite as much to the lower as to the higher phases. For although no deep religious or philosophical truths are to be learnt from physical manifestations, they nevertheless have their proper sphere in the enlightenment of mankind. They afford those facts that are an absolute necessity on which to base a rational system of religious thought. They present to the scientific mind a puzzle that cannot be solved by any method it may be acquainted with, and originate a line of thought that ends in delivering a true seeker after truth from its bondage to Matter. This is the object for which the power is given ; and if a person desires to possess the power for this purpose alone, there will be no probability of harm coming to him. Motive is all powerful in this question of harm arising from mediumship. And where that is one of pure love and sympathy for our fellows still labouring in darkness, no evil consequences are likely to ensue. A medium influenced by such motives is working with the evolutionary powers, by whatever name they be known, and so is working in harmony with nature. The evolutionary processes are guided and governed by spirits of high degree, under whom are serving myriads of minor ones, each of which has those duties to carry out that are compatible with his state of progress. It has been said, that it is needful for all mediums to have a powerful protector on the other side, to prevent attacks from undeveloped beings, who, if they could, would use the medium for purposes not calculated to benefit either him or those about him. That is perfectly true ; but what way is there more likely to produce such protection than by unselfishly devoting one's time and energies to the advancement of one's fellows ?

The very fact of *such* self-dedication to "The Lord," and to the promotion of His work, is sufficient to ensure all the defence that the case needs. The desire to benefit one's brethren cannot fail to attract the attention, sympathy, and help of many a good spirit, who will, in conjunction with the guide, be sure to take all possible care to prevent any permanent injury occurring to the soul that loves so well. There is, however, another side to this question. It is not everyone that is allowed to develop mediumship. Some persons with the best of motives and the highest aims are prevented by their guides from acquiring the ability to commune mediumistically with spirits. Some are so hindered, as to the fulfilment of their wishes, for some reason or other that is unknown to them, but that is all-important to their own moral development. The practical outcome of this is as follows : If your motives are pure, and self-love is conquered, all is well, medium or not medium ; and in due season the desired gifts will be received.

Mediumship, however, should never be aroused in persons whose moral development has not arrived at a fairly

high level. When the wish for medial powers arises from a desire to pose before others as a wonder, to possess the power of communicating with persons of any degree of progress for mere curiosity, or to have a means of passing an idle hour, as an after-dinner entertainment and the like, sooner or later dire results will follow; unless the budding medium has perceived the folly of his former motive and has changed frivolity for seriousness, idleness and curiosity for work and desire for knowledge; and has cast vanity aside, assuming a proper humility in its place.

Like comes to like, and the frivolous medium will have but little trouble in getting into communication with frivolous spirits, who want nothing better than some new means of diversion to relieve the tedium of a monotonous life. But there are plenty of noble and learned souls in the land of spirit who wish nothing better than to find a man or woman through whom they can send to earth truths gathered by research into nature's laws working in the supersensuous spheres; willing and eager to help us here below striving to solve the many problems of existence, by showing us that other side of life, that we in our present state cannot appreciate; so that we may perceive how the two phases of our being are interdependent the one on the other, and how they lock and interlock. It should be the aim of every intending medium to fit himself to become the instrument of such, that he may become a benefactor of his race and a leader of men to "God." The means by which it can be done is not by sitting evening after evening round a table with hands extended, gaping at the vagaries of furniture bewitched; but by taking oneself firmly in hand, by finding out one's faults, and crushing them one by one, by listening to and cultivating the voice of conscience, and by aspiring to the higher life of universal love.

"1st. M.B. (LOND.)"

#### "THE SUNLIGHT LAY ACROSS MY BED."

Olive Schreiner has in the *New Review* a very remarkable article with the above title. It is a vision or dream. "I dreamt God took my soul to Hell." It was a fair place: the water of the lake was blue. Birds sang, on the green turf by the water edge beautiful women walked clad in purple and fine linen, and over their heads hung luscious golden fruit. They bit it, when no one was looking, and poisoned it, "setting in it what is under their tongues." But (was the inquiry) are they not afraid that they may poison themselves by eating of a poisoned fruit? "They are afraid. In Hell all men are afraid."

Then there were men working in what looked a verdant spot. "Nothing grows in the garden they are making." They were digging holes, "making pitfalls for their fellows." They hope to rise as their fellows sink. Are these men sane? "They are not sane: there is no sane man in Hell."

And they pursued their way to a house where men and women feasted, drawing wine from huge jars, "and the women drank even more greedily than the men." Behind a curtain were rows of these jars and men kept bringing them in. These were they who in treading out the wine had escaped and clambered up. "If they had fallen as they climbed —?" "They had been wine." And then they prayed for more and yet more wine, and the feast went on. It seemed to them no blasphemy that the dear Lord should be asked to fill their jars with wine. Such prayers are not uncommon.

The scene is horribly graphic; some may think that this picturesque conversation in which God is the Teacher savours of ill-taste, if not of something more, but there is no doubt as to the forcible teaching conveyed. As one reads one seems to realise the ghastly scenes wherein the men and women revel, the arid wastes where once stood the banqueting house, until we echo the cry, "Let me back to Earth. I cannot bear Hell."

"Come with Me and I will show you Heaven." What manner of place will Olive Schreiner make that?

### MEDIUMSHIP.

HUDSON TUTTLE IN THE *Progressive Thinker*.

The nature of Mediumship, the advisability of developing it, the dangers that beset it, the problems that beset the student of its mysteries—these meet us at every turn. We present one view in the following article from the pen of a prominent American writer, himself a medium of a rare type. His views will be read with respect, and may elicit further opinion. For there is room for much variance in thought on these matters, and we consider that we shall do good service in placing before our readers whatever seems worthy of attention:—

The mass of mankind understand the delicacy of the conditions of mediumship, the acuteness with which the nervous system is strung, its keen susceptibility to pain, about as little as the ignorant boor understands the subtle ways of electricity. To be a true and conscientious medium is to have the light of Heaven shine in the heart, and to be also subject to periods of utter darkness. A thousand influences are ever operating, and the medium receives all, and trembles under their power. These may be good or evil, and resistance to the latter is exhaustive of vitality.

Mediumship presupposes an exceedingly sensitive condition, and the better the medium, the higher this tension of susceptibility. In this exalted state, disagreeable objects, opposing words and antagonisms, which ordinarily would pass unnoticed, strike with bare hand the quivering nerves, and produce excruciating torture. The presence of a person or object may be sufficient to destroy the more ethereal influence of spirits, and leave the medium in an exhausted and deplorable condition. I know of nothing which will compare with the acute depression of the mind to which the medium is subject after such an experience, or after a prolonged period of overwrought impressibility.

It is true that while in the flood of inspiration he breathes an atmosphere of delight, and lives in an ideal world. Earth and its cares sink from memory, and all is purity, exaltation and joy. When the inspiration departs, the rosy light fades from spiritual vision, and the mental eyes open to the cold, gray rays of earth-life. How chill, sordidly selfish, poor and unprofitable, then seems this existence! After the flood comes the ebb; the veritable Valley of Despond. When the immortals cease to inspire, it seems that they have departed forever. The sensitive feels alone, deserted and weak, and the depression may lead to serious physical disturbances, disease and death.

Recognising these facts, the position of the medium is not enviable, unless the laws of mediumship are understood, and he protects himself against whatever is injurious and painful; even at best, such will arise and confront him, for even dearest friends, knowing nothing of the acuteness of his feelings, may unconsciously produce the very effect they seek to avoid.

Mediumship is a faculty common to mankind, and capable of cultivation. Now that we are just entering the vestibule of a true psychic science, and are commencing to learn the principles of that science aright, we may hope for wonderful results. "Test conditions" may have value, as a rude measure of safety applied to manifestations, but the understanding of the laws and conditions of mediumship will give greater safety from fraud and imposition than any "test conditions" can possibly furnish. When thoroughly understood, the latter will not be demanded. In fact, all mental manifestations must carry within themselves the evidence of their truthfulness or falsity. They must be judged by the internal evidence they give, for tests cannot be imposed.

What may be called spontaneous manifestations, such as come unlooked for, and unsought, are of more value than those which are expected. Spiritual phenomena depend on such evanescent and subtle conditions that they cannot be predicted, and hence the public medium is placed in an embarrassing and dangerous position. The sittings are too frequent and prolonged, and the vital forces become depleted. The true manifestations cease, and the temptation to simulate them, under the pressure of exacting sitters, and the desire to please, is at times irresistible. The medium sinks to a fraud, despicable as pitiable, and this depleted state is taken advantage of by ignorant, fun-loving spirits, and the psychologised medium made the dupe of their follies; or the strong influence of the sitters reacts on the sensi-

tiveness of the medium, and he becomes passive to their wills and echoes their thoughts.

This is the danger always threatening public mediums. They are compelled to hold séances too frequently, and this is the first wrong step. None should sit oftener than every other day, and better, but once in a week.

We write this, not in disapproval of the public medium, or in opposition to the once hotly discussed question of pecuniary pay. They who devote their time should be rewarded. The point is this: The medium cannot do justice to the cause or himself by overtaxing the subtle forces on which the phenomena depend, and when he does, these disastrous results are certain to follow.

The most convincing and desirable manifestations occurred in the presence of D. D. Home, at quite long intervals, it is true, and he was never accused by bitterest foe of simulating. The facts stood bold and clear, and challenged refutation. Home held séances only when his friends made a demand he could not refuse, at lengthy intervals and scorned to receive pay therefor. His gift was not marketable. Wonderful phenomena have occurred in the presence of Slade, such as the shadowy materialisation of spirits which could not be denied, and yet Slade has been repeatedly caught in fraud and trickery. He was so sordid and eager for gain, his habits so wantonly wasteful, that he sat for all comers who would pay his fee, and failing in the genuine gave crude imitations.

The medium in this position, while guilty of a crime which no words of censure can adequately describe, is pitiable as well as despicable.

We do not object to paying mediums, but they should not nor cannot hold séances frequently enough to make a support. They cannot make, in other words, a business of mediumship, and hold it at its best. They cannot admit everyone at all times to their presence, because they have the silver ticket, without deterioration of their sensitive powers.

As mediumship may be weakened or lost by excessive use, on the other hand, it may be strengthened by right usage. To develop its highest powers it must not be made an article of merchandise. The medium must be independent, and not obliged to sit for all comers, or hold continuous séances. While public mediums are almost obliged, by a stern necessity, to do this, the highest results are not to be expected.

A slight degree of sensitiveness, correctly cultivated by a sympathetic circle, will develop rare qualities under the constant efforts of spirit friends to perfect the means of communication. Their endeavours to effect this may be illustrated by two musical instruments placed side by side. If both be attuned alike, when one is played upon, the other will respond, note for note, as though touched by invisible fingers. The first may be likened to the spirit communicating, the other to a medium, perfectly *en rapport* or in harmony.

If, however, the two instruments are not attuned in accord, when the first is played upon, there will be no response from the other. It is no longer a medium. But if there are movable bridges under its strings, every vibration of the first, although not meeting with audible response, will tend to move the bridges forward, and if the first continue, the bridges will be moved until the strings are brought to the proper lengths, and then suddenly the silent instrument will repeat the notes of the first. There will be discords, for some of the strings will be brought into harmony before the others, and perhaps only after a long period of inharmonious sounds will all be brought into accord, and the full, sweet voice find utterance. The parallel of this illustration with the development of the sensitive, is most expressive and beautiful. The object of the circle is to furnish the essential conditions whereby the communicating spirit may bring the medium into harmony with itself sufficiently so that he may receive thought impression; to become controlled, to write, speak, or otherwise, according to peculiarities of organisation. This object can be gained only by repeated efforts, the first of which must necessarily be futile. Then follows a period of more or less certainty, which, if the efforts be rightly directed, will give place to perfect control.

There are two ways to cultivate mediumship. The first is to allow of a control which makes the sensitive merely an instrument to do the will of the controlling intelligence. This is illustrated in the magnetic subject, under the influence of hypnotism. The medium thus controlled may write and speak perfectly the spirit's thoughts, but the more perfectly he may do this, the less advantage he gains. He loses identity, and not cultivating strength of character, this very sensitiveness becomes a source

of great danger, for if it allows the subtle influence of spirits to dominate once, it will the more quickly and unresistingly yield to the grosser influence of mortals, and if the consequences of such yielding are not disastrous in the extreme, it is because these mortals do not wish it so to be. Many examples of ruin and disgrace will occur to the reader, assignable to this one cause; they should receive pity instead of censure.

The second method of the culture of sensitiveness is to hold it for what it is, not a dominant condition, but one of the many capabilities of the spirit, and thereby make it strengthen the selfhood of character, instead of weaken. Our spirit friends approach us through its means, and impress us with their thoughts, as the eye takes in visions of objects and the ear the waves of sound. They are advisers and instructors. We will not wait until they make us unconscious automatons. We will receive through the mind by the intensifying of its powers, and strive to embody the thoughts received in ourselves. Then we become strong, because spiritualised, and being spiritualised, continuous inspiration increases our strength. This is the mediumship of genius, which receives as in a focus the rays of inspiration, and dispenses them as its own.

#### FETCHED BY ANGELS.

[In the Catacombs there is an epitaph which thus describes the occupant of the tomb: "Fetched by Angels (*Arcessitus ab Angelis*) [who] lived twenty-two years, eight months, and eight days. In peace committed to the grave on the Ides of December, in the third Consulship of Maxentius."—*De Rossi's Christiana Inscriptioes*, 31.]

Far-spreading plains  
Burst on my view, with joy and beauty rife,  
And filled from end to end with angel life  
Through all their wide domains.

Those spirits blest  
In some dim world below their life began;  
From stage to stage their troublous course they ran,  
Then passed into their rest.

While far away  
In this small speck called earth I see a home  
Towards which those blessed ones delight to roam  
Ever by night and day.

Their love can stretch  
Beyond the limits of their Heavenly scene,  
And angels joy into its depths serene  
Some wearied one to fetch.

They took this one,  
The best-beloved in all that lowly band;  
Took him to join them in the Summer-Land  
When earthly life was done.

'Tis ever so.  
Our dear departed sleep not. Angels bright  
Fetch them away to their glad homes of light;  
And we ourselves, albeit not tearless quite,  
Rejoice to see them go.

MAURICE DAVIES.

#### TO CORRESPONDENTS.

It seems desirable to make clear that any facts previously published in transactions of any Society or in any journal cannot be printed as original matter in "LIGHT," and should not be sent to us except for our private information. All records sent, moreover, must be accredited by the name and address of the sender, and will gain in value by the attestation of witnesses.

The Editor begs respectfully to intimate that he cannot undertake to return rejected MSS. If accompanied by stamps to pay postage in case of its being deemed unsuitable for publication, he will use reasonable care in reposting any MS.

It will ensure despatch if all matter offered for publication is addressed to the Editor of "LIGHT," 2, Duke-street, Adelphi, W.C., and not to any other name or address. Communications for the Manager should be sent separately.

F. B. A.—Not suitable for our purposes. Thank you.

W. H. R.—Forward copy of Petition, with space for signatures, to our office.

W. P.—Letter and enclosure duly received. Any such address is sufficient.

MR. LONGMAN, 38, Thomson-street, Aberdeen, wants the addresses of some Aberdeen Spiritualists.

H. M. H.—Thanks. We will read your MS. when more at leisure. At present we are very full. We try to get as far in advance as possible, except in regard to urgent matter.

F. J. L. (Washington, U.S.A.)—Your pamphlet was duly noticed in our columns, No. 396 (August 4th, 1888), and recommended to attention as corrective of the Seybert Commission Report. We hardly know, unless this escaped your notice, what you wish. Is it that it should be added to the Bibliography? But you will see that the books there mentioned are of a permanent and not a transient nature. Nine out of ten of our readers have never seen the Seybert Report and care nothing for its contents and conclusions. Still we will add your pamphlet, if we ever revise our list.

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

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"LIGHT" may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.  
MANY letters and articles are crowded out owing to pressure on our space.

Light :

EDITED BY 'M. A. (OXON.)

SATURDAY, APRIL 26th, 1890.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 3, 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, 3, Duke-street, Adelphi, W.C., and not to the Editor.

RELIGIOUS DILETTANTISM.

Once again the Paris *Figaro* has spoken out, this time more plainly even than before. It would appear that M. Renan proposes publishing certain extracts from his works under the form of moral or religious readings. The *Figaro* sarcastically remarks—"M. Renan wants to enter the Church under the form of a small 18mo. volume, bound in black morocco, held by the delicate fingers of a gloved hand." This intention on the part of M. Renan gives the *Figaro* an opportunity for developing certain opinions as to the present state of religious feeling in the world. It is the transition from materialism to pseudo-religionism which is dwelt upon by M. Edouard Rod, who signs the article:—

To the all-conquering materialism of ten years ago has suddenly succeeded an affectation of idealism and spirituality which is found equally in history and in romance, in art and in philosophy. The transition was so unexpected and has been so rapid, that it has been scarcely noticed. . . . For this artificial mysticism, for this piety of the mind, for this religious dilettantism which shows itself in recent novels amidst the most impure surroundings, which has already placed the Christ on the stage of the Théâtre Libre, and which has produced for us a *mystery* where Sarah Bernhardt dreams of being transformed into the Blessed Virgin; these are causes, and above all literary causes, even as the movement itself is literary. It is the disgust of an art without a future, which, when we ask for new horizons, remorselessly gives us the everlasting representation of ourselves. It is the exhaustion of the small stream of inspiration from which a generation, perhaps more rich in talent than any other, is forced to drink. It is the poverty of the feeble sentiment which proceeds from lifeless hearts. It is moreover the vague fear of the unknown regions in which our age will terminate, that age which has destroyed so much in its rapid march, and whose evening twilight is saddened by the melancholy of the ruins it has made. Where, then, is to be found a hope for the future, a sun of love? Where may one find a principle for action, space in which to dream? Science tells us nothing, it increases our comfort, and that is sufficient for it. Our poets, too, are silent; they are delighted with the splendour of their own imagery, with the music of their rhythm, and think that we ask for nothing more. Our writers hold fast to the dead level of their own observations. And yet, there is, not far off, a fountain, always fresh, which men are willing to pollute, the fountain of faith, faith which is a reality, since it has filled history with great deeds, and art with great works; faith which confirms,

which consoles and which guides; faith which is hope, which is pity, poetry and love.

Surely this is a remarkable deliverance on the part of a journal whose title alone is significant of its original character. But there is more to come. Still speaking of this abuse of faith the writer goes on:—

Never has Francis d'Assisi had more historians. . . . Never has the *Imitation* had more readers. Never has Jesus, though deprived of His divinity, been more admired, more loved. . . . We go back further still. Buddha is being brought back from ancient India, Hermes from old Egypt. And beyond this, men are plunging up to their necks into the mysteries they had denied, they go back to the Kabbalah, they deliver themselves up to magic, they evoke spirits. Not one of these symptoms should be neglected. The magic of M. Pélatan, the Spiritism of the Theosophical Society, the tables which turn, and the spirits that are photographed. All this may seem eccentric in the last degree to heavy and right-reasoning people; and perhaps they are right. Nevertheless, it is the manifestation of that need of the infinite which arises in all hearts, of that desire for faith which perhaps precedes faith, as the love of love precedes love itself.

And a little farther on in the same article we find this remarkable language, remarkable anywhere, but most of all remarkable in the Paris *Figaro* of April 13th, 1890:—

We repeat to ourselves the delightful words of the canticle, "O! praise the Lord, all created things," but we do not raise our souls towards a heaven that we do not believe exists. We read the *Petites Fleurs* while delighting at our ease over its perfumes of charity, but no one thinks of selling his goods for distribution. Having heard that at the other end of Europe, one of those who have most and best preached "the religion of human suffering" is attempting to practise it, that Count Tolstoi is trying to live poor among the poor, and to reproduce for himself an untarnished soul by renouncing the civilisation which he condemns, we treat him as a madman at once, and the very people who glorify him by their rhetoric smile when they are told that he has given up his glory to work in the fields. I assert that there is nothing real in the "religionism" which during the last three or four years is spread broadcast over our books, our drama, and our art. . . . God, their virgin and their saints, are for them but objects which, in their thoughts, adorn their *soûl* very much as an altar table may decorate a drawing-room.

M. ZOLA ON HYPNOTISM.

M. Zola has been interviewed on the subject of "hypnotism" —or rather (says the Paris correspondent of the *Daily Telegraph*) he has refused to trouble his head with an unknown subject. He admitted that in his time he had been present at various séances under the auspices of Daudet, Slade, and Gibier, and dealing with magnetism, Spiritualism, and hypnotism; but he avowed that he had carried away from these manifestations simply the desire not to be drawn into them, and to take no account in his books of the "New Science." To what extent, he asked, had the experiments, performed up to the present time, been conclusive? "I want other proofs of 'suggestion' than those which have been set forth so mysteriously. Why should not a man whose wife is peevish not 'suggest' to her that she possesses every virtue, including a sweet disposition? To me those susceptible beings who are capable of being hypnotised to the point of submitting to a dominating influence and of losing their individual freewill are neither more nor less than phenomena of the same class as the Siamese twins and the sheep with five feet. Simple physiology explains to us enough without obliging us to have recourse to hypnotism, and I admit that a vigorous temperament may have a certain measure of influence over a feeble one—the influence that a strong man may have over a weak one. I refuse absolutely to believe that this influence can go so far as to make him commit a crime."

A LADY MEDIUM desires to form a circle for inquirers on Wednesday evenings at eight o'clock.—Address Vivian, 64, High-street, Notting Hill Gate.

FOR SALE.—A second-hand copy of De Morgan's *From Matter to Spirit*. Half-bound, morocco—very scarce; price fifteen shillings.—Address B. D. Godfrey, 2, Duke-street, Adelphi, W.C.

**CONFIRMATION OF A SPIRIT MESSAGE.**

By E. DAWSON ROGERS.

The following plain statement of facts may interest some of the readers of "LIGHT":—

On the evening of February 16th last a séance was held at my house, in Church End, Finchley, the circle consisting of Mr. and Mrs. Everitt, of Holder's Hill, Hendon (Mrs. Everitt being the medium); Mr. H. Withall and Miss H. Withall, of Angell Park Gardens, Brixton; my wife, my two daughters, my son, and myself. We sat in the dark for the "direct voice" and in that way had communications from several spirit friends. In the course of the evening a "stranger" spoke, giving us his name, the time of his decease, and his age, and mentioning a town in Missouri as the place of his residence when he departed this life. Wishing, if possible, to verify the correctness of the message, I addressed the following letter to Colonel Bundy, the Editor of the *Religio-Philosophical Journal*, Chicago:—

**CONFIRMATION WANTED.**

TO THE EDITOR OF THE *Religio-Philosophical Journal*.

During a séance held at my residence on the 16th inst., with Mrs. Everitt (a very fine medium for the direct voice), a spirit came, and speaking in firm, emphatic, and distinct tones, with a decidedly American accent, expressed his interest in the work in which we were engaged and his wish for our success. He added that his name was Moses Kennedy, and that he passed away in September last at Glenfield, Missouri, aged 71. I had no opportunity of making a note of his remarks until the close of the séance and as to one word, "Glenfield," I am not quite certain that I remembered it correctly, but I think I did. I shall be glad if any of your readers can confirm the accuracy of the message.

London, England, Feb. 23.

E. DAWSON ROGERS.

This letter appeared in the *Journal* of March 22nd. In the meantime—namely, on the evening of March 9th—we had had another séance, the members of the circle being the same as before, with the single exception that Miss H. Withall was absent, and that her sister occupied her place. During this sitting a spirit friend who never fails to speak at Mrs. Everitt's séances, referring to Moses Kennedy's communication on the previous occasion, said that he thought we had misunderstood the name of his place of residence—he believed that the stranger had said, "not Glenfield, but *Glenwood*, or some such name as that." As there was no reason to think that "Glenwood" was more likely to be correct than "Glenfield," no mention of this incident was sent to the *Religio-Philosophical Journal*.

On the 17th inst. the post brought me the following letter from S. T. Suddick, M.D., Cuba, Missouri, dated April 6th:—

RESPECTED SIR,

Yours under date of Feb. 23 was forwarded to me by Bro. Bundy for confirmation. I have investigated the matter with the following results.

There is no such town in Missouri as "Glenfield." I wrote to Glenwood, in Schuyler County, Missouri, and find that Moses Kennedy died there September 30, 1889. He was born in Clement County, Ohio, November 18th, 1818. His widow, Mrs. Phoebe Kennedy, still resides there. I have written her, and her answer is before me, received to-day. Full particulars will be sent the *Journal* this p.m.

I would be pleased to have you write me.

Yours very respectfully,

S. T. SUDDICK, M.D.

I desire to express my gratitude to Colonel Bundy and to Dr. Suddick for the trouble they have so kindly taken in the matter. From the Doctor's letter it will be seen that the message was correct in every particular—as to name, age, place of residence, and time of decease. And yet none of us who formed the circle to which the message was given had so much as known of Moses Kennedy's existence.

**JOTTINGS.**

"This disembodied gentleman" is one of the latest ways of describing a materialised spirit in America.

Miss Jennie Hagan discusses, before the First Society of Spiritualists at New York, the question whether a medium entranced is really unconscious. It depends altogether on the completeness of the entrancement. In some cases, as we can testify, the entrancement involves absolute unconsciousness. The time during which it lasts is a block cut out of conscious existence.

We have received and perused with some alarm the *Flaming Sword* (Chicago, U.S.A.). It is a journal devoted to the exposition of Koreshism or Koreshan Science. We are, it seems, at the close of a dispensation of 24,000 years, and "Cyrus," the editor, is very confident as to his knowledge of the future dispensation, far more so than we feel. In fact, both he and we know nothing about it.

There is a phenomenal negro in Columbia. There appears to be some waste of force in his case. He is described as ignorant and illiterate, naturally, but when in a trance he lies on his back and preaches learned and eloquent sermons. This he does wherever he may be, except on Friday, when he is mercifully quiet. He preaches, too, whether there be anybody to hear or not.

This is the account given in the *Golden Gate*:—

Perry goes to bed, and he is outstretched in full view of the audience and goes to sleep. After a few moments of apparently sound slumber his muscles begin to twitch, his limbs to contract, and his whole body becomes contorted.

This spasm soon passes off, and then he begins to preach. He takes his text from the Bible, naming the book, chapter, and verse, and all the time lying flat on his back with his eyes shut.

For half an hour or more he preaches an excellent sermon, using strictly grammatical language. At the conclusion he sings a hymn to an old air, but the words of it are entirely of his own composition. Then comes prayer, and he dismisses the congregation. This unconscious preaching goes on every night, no matter where Perry may be, whether before an audience or not, except Friday nights, when he is dumb.

Mr. Hudson Tuttle's daughter, Miss Clair Tuttle, has embarked on a dramatic career. She is said to display great talent. We wish her every success.

That an orthodox professional paper like the *British Medical Journal* should print a long account of hypnotism as an anæsthetic is a sign of the times. We gave last week an abridged account of the remarkable experiments which were witnessed by upwards of sixty medical men and dental surgeons. Perfect insensibility to pain was induced by Dr. Bramwell, whose forthcoming work on the subject will be expected with interest.

This is the beneficent side of hypnotism; and it must be remembered that it is only a harking back to the old days of Esdaile, Elliotson, Ashburner, and their less known contemporaries, who demonstrated then what these gentlemen are demonstrating afresh, and who were ruined in a worldly point of view thereby. Public opinion has been moderated since that time. We are prepared to accept much now that we should have refused with scorn even ten years ago. If there is to come once more a check to the development of this science, it will come from the abuse and not from the use of it.

*Our Own Magazine* (Nottingham) contains an article, "The Barbarian: a Sketch from Life," which J. W. B. comments upon, endorsing the facts as a "true story from life." The narrative is interesting to Spiritualists.

The *Harbinger of Light* (Melbourne) reprints Mr. Minot Savage's article from the *Forum*, already known to our readers. It also notices Mr. Milner Stephen's four cases of healing which are printed in "LIGHT." Further it reproduces "M.A. (Oxon's)" experience of the passage of matter through matter which appeared in our pages on December 14th, 1889.

The *Progressive Thinker* (Chicago) has got the Baron de Palm up again. In an evil moment Colonel Olcott cremated him, and the poor man has never been allowed to rest since. And they scattered his ashes on the water too.

Dr. Dean Clarke in the *Banner of Light* protests against Mr. Colville's remarkable assumption that Spiritualism and

Theosophy are "absolutely identical." Mr. Colville is trying to sit on two stools at the same time. The beliefs are not identical, and have little in common except on the surface.

The *World's Advance Thought*, with which is now published the *Universal Republic*, is not more illuminative by the conjunction. Writing of the Rev. G. W. Allen's Christo-Theosophical Society, it describes him as "a prominent minister of the great Metropolis, who possesses the Paulinian courage to declare from the pulpit the divine nature of whole-world soul communion." That is precise, and we know now where we are.

*Psychic Studies* (April) has an article on "Justice, Charity, and Sympathy," and another on the inexhaustible subject of "The Power and Exercise of the Will," which are suggestive and will repay perusal. Mr. Morton lays it down that the "appellation *Spiritualist* properly designates only those persons living spiritual lives."

This recalls the urgent need for some accurate definitions. In philosophical writings the term *Spiritualist* is used as the exact antithesis of *Materialist*. The latter explains everything from matter, and assumes that material existence is the only reality. The former regards matter as an accident of this life, and views its phenomena from the standpoint of spirit.

But in the domain of psychics the word *Spiritualist* has come to bear a new meaning. It is used by specialists to imply a believer in a certain correlated group of phenomena which are attributed to the action of departed spirits of humanity. It corresponds largely to the use of the word *Spiritist* on the Continent of Europe.

In an interesting article on "John Kenyon and his Friends," by Mrs. Crosse, in the current number of *Temple Bar*, the following occurs:—

The writer had once a very interesting conversation with Sir Benjamin Brodie on the subject of those "shadowy recollections" which Wordsworth so finely alludes to in his "Intimations of Immortality," and took occasion this well-remembered evening to repeat the remarkable words that Sir Benjamin had used. He said, "If a future life, why not pre-existence? I see no reason against it."

"I have often thought," said Andrew Crosse, "that this world is a place of punishment, where we are called upon to suffer for sins committed in some former state. But we know nothing of the past—of the present—of the future—except relatively; we can only pray."

In the same number Dr. Gould has an alarmist article on "The Ethics of Hypnotism," which goes very far beyond anything that we have ventured to put forth as to its possible risks. If it were not so desperately long we would reproduce some parts of its argument. But it is of portentous length, closely reasoned, and not easily condensable. In another column will be found some material portion of his conclusions.

From the *Evening News and Post* (April 16th) we give this extract:—

#### OCCULT PERSONAL INFLUENCES.

As a specimen of the club stories about occult personal influences—hypnotic and other—a correspondent mentions one which he heard told by an Anglo-Indian ex-official whose name most Anglo-Indians would recognise if it were to be put into print. For some months he had in his service a delicate Hindoo lad who was of no practical use to him, but whom he kept until his death for the sake of one valuable peculiarity which he possessed (the reverse of the prevailing characteristic of most English servants), that he always knew when he was wanted without being told. The master began to notice that when he had need of the lad's services he would constantly enter the room without being actually summoned. At first this was treated as a mere coincidence, but it became so frequent that the master asked the boy why he came before he was called, and the answer given was simply that he felt he was wanted. So certain was it that a mere whispered word would bring the boy from any part of the building that the master again and again tried the experiment before parties of friends—in four cases out of five with success. This story appears to be one of a family, for several of those who heard it were ready with similar experiences; and curiously enough, I heard later in the day, under quite different circumstances, an almost identical narrative, the chief actors in which were an Anglo-Indian and a little Hindoo girl whom he had taken under his protection. Evidently India is still the land of mystery, or its climate has a different effect on the imagination from that which it has upon the liver. However, it is fair to say that I have heard English fathers who had never been out of England tell much the same story of their influence upon their children, and if people can be sent to sleep by postcards and telegrams one must not, of course, be too sceptical.

Bearing on this, the *Open Court* (Chicago) has (March 27th ult.) an article, able where all are distinguished by ability, on "The Reaction Against Materialism," signed by Dr. Paul Carus, the Editor. The writer dwells on the modern tendency to revert to Spiritualism, using the word evidently as the opposite of Materialism. He then incidentally mentions "a crude belief in spirits and spiritual manifestations" as a sign of this tendency, quitting, it will be observed, exact terminology for that common confusion between the adjectives *Spiritual*, *Spiritualistic*, and *Spiritualist*. There is nothing necessarily spiritual in "the phenomena usually called spiritual." That word, too, has a quite different meaning already.

The whole paper, which we have no space to summarise, is a much-needed protest against "the promise and potency in matter of every form of life." The reaction, everywhere observable, against the errors of Materialism is based on a great truth. "There can be no doubt about the fact that this world is spiritual in its inmost nature. The spiritual animates every particle of matter, and appears in its most beautiful and grandest development in the human soul. . . . There is no absolutely dead matter. Every atom is freighted with the potentialities of life." That is good gospel.

Why Teutonic and Romance races should use one term and English speaking peoples another it is difficult to tell. But even between the words so limited there is a slight difference in connotation, corresponding to the divergence of belief between the two sections. Roughly the Spiritist is usually a Reincarnationist: the Spiritualist is not. It is a pity that the words have got into such a jumble of meaning, but it is convenient to preserve the distinctions, at any rate, for the present.

Dr. Paul Carus quotes incidentally from the *Esoteric* a little poem of Clementine A. Perkins's, which is pretty:—

There's poetry in life and its motion,  
There's rhythm and rhyme in its tune,  
There's principle to prove to our notion,  
That all is rule upon rule.

There's harmony in sweet flow'rets chiming,  
There's colour, and form, and there's thought;  
There's beautiful speech to the timing,  
For all is rule upon rule.

There's symphony grand in the planets,  
With minor and major chords both;  
There's certainly life in the granites,  
For all is rule upon rule.

There are pages spelled out for our reading,  
With crooked and straight lines and points;  
There's purity gained by those heeding,  
For all is rule upon rule.

There are glorious hues soft in blending,  
There's music and life in the light;  
There's Infinite Love o'er us bending;  
For all is rule upon rule.

There's the wonderful work of creation,  
There's spirit and matter in one;  
There's godliness born of each nation,  
For all is rule upon rule.

Rev. W. H. E. McKnight communicates this to the *Spectator*:—

A collier was at work in the Lightmon coal-field, in Shropshire, whose business was to hook the loaded trolley on to the pit-chain. He had just done it and was about to give the signal, "Pull up the load," when a brick from the pit-shaft struck him on the head, and he fell unconscious. He was brought up at once, but the injury was considered so serious that the doctors decided that nothing could be done, for they feared there was a fatal injury to the brain. But after several days, finding no unfavourable symptoms set in, the surgeon, Mr. James Rowlands, of Ironbridge, decided to perform the operation of trepanning. As soon as the crushed part of the skull was raised the man became conscious and shouted out in a loud voice, "Pull up the load." The brain began its work again from the moment of suspension, and the interval of several days had not obliterated the thought which had signalled to the will, but all started into action at once again and completed the intended act.

ALL individuals have a feeling that in some deep or other within them there lies an infinite unknown reality, to which they must submit, with which they must co-work, and which promises endless triumphs and immeasurable rewards. This feeling is never a deception; it is too universal to be mistaken. —J. PIERREPONT GREAVES.

## A REMARKABLE SEANCE.

WITNESSED AND DESCRIBED BY HENRY J. NEWTON.

FROM *The Better Way*.

To the older Spiritualists the name of Nettie C. Maynard will bring to their recollection one of the pioneer trance speakers who left wherever she went memories that can never fade and established friendships that will never end. During the War of the Rebellion she made Washington her home. This was previous to her marriage, her maiden name being Nettie Colburn. She was the medium for what was called "The Congressional Circle," which was attended by Congress men and other distinguished persons in Washington. Among the acquaintances which she formed at that time was that of President Lincoln. He frequently received through her mediumship important news from the seat of war, hours before it was received in Washington through any other channel.

Mrs. Maynard has been for many years a great sufferer from chronic rheumatism, which has gradually rendered her completely helpless, and for the last two years she has not been moved from her bed, and the spirit band of Mrs. M. E. Williams, the well-known materialising medium, in conjunction with that of Mrs. Maynard, planned this séance by which they believed they would be able to impart to Mrs. Maynard physical strength and ability.

It resulted in fixing the time for a materialising séance to take place on the afternoon of March 5th, in Mrs. Maynard's rooms at White Plains, the shire town of Westchester County (of which her husband, William P. Maynard, has recently been appointed postmaster), about twenty-five miles north of New York City, on the Harlem branch of the Hudson River Railroad.

I was invited to be present, and gladly accepted the invitation. The séance took place in Mrs. Maynard's room; the two windows were darkened and a cabinet improvised for the occasion by drawing a curtain across the corner of the room opposite the bed upon which Mrs. Maynard lay. Mrs. Williams carried the curtain with her, it being the one used by her at her regular séances in New York. The light used for the séance was a gas jet in a coloured globe and partially covered with coloured paper. When everything was arranged, a chair was placed behind the curtain; Mrs. Williams took her seat in it and the séance commenced. There were present, besides the medium, four gentlemen and seven ladies, making in all eleven.

After singing a few minutes by the assembled company, several of the cabinet spirits addressed us, giving information and instruction relative to this particular séance, its importance and significance. Immediately after this the curtain parted at two places and a beautiful female form appeared at each; they stepped just outside the curtain and one said, "Nettie! Nettie! Nettie! don't you know me? I am Achse Sprague." The two spirits then withdrew behind the curtains, but shortly reappeared, went up to the bed on which Mrs. Maynard lay, and Achse Sprague took her by the hand and conversed with her several minutes. The other was an old acquaintance of Mrs. Maynard's, who gave her name and was recognised by her. The name has escaped my memory.

Shortly after this a very large, powerfully-built male form came from the cabinet, walked across the room to the bedside of Mrs. Maynard, made passes over the entire length of her body, for the purpose, as he said, of imparting strength to her. He gave the name of Frank Cushman. Mrs. Dunham sat by the bedside of Mrs. Maynard to tell her what the spirits said to her, as she has become very hard of hearing. Shortly after this spirit again returned with a female whom he introduced as his sister.

The spirit of the once famous Dr. J. R. Newton came from the cabinet to the sick woman and worked over her for some time. He said, "Nettie, I wish I could say to you as I used to say to others, 'Arise and walk,' but it cannot be done; we must submit."

I cannot attempt to describe all that took place at this marvellous séance, but only to give a general idea of what transpired. Sixteen forms came from the cabinet into the room and walked, talked and shook hands with us, beside seven others who did not come out into the room, but stood between the parted curtains and talked with us from that position. At five different times there were two forms out simultaneously, who talked with different members of the company at the same time. Twice a small girl came out with a young boy. Both were recognised by friends present.

I must not close without relating the appearance of one of Mrs. Maynard's band, a young Indian girl by the name of Pinkie. All who have known Mrs. Maynard as a medium have come to know and love Pinkie on account of her genius, her strength of character, her loving disposition, her mirthful peculiarities, and above all, her wonderful power to improvise poetry. It was always her custom at the close of a séance given by her medium, to ask for a subject for "singing words," as she termed her poetical effusions. To her this was a gala day. Her medium had known her for nearly thirty years, but had never seen her as a spirit except clairvoyantly. Her expressions of joy were beyond accurate description—she was simply wild with delight. Her garments seemed to be of a very fine gauze and beautifully decorated. On her forehead was a brilliant gold-coloured star, a little more than two inches across; on her bosom was a large illuminated pink rose. This rose I examined closely, and I must say that for artistic beauty it surpassed anything of the kind that I ever saw. Near the bottom of her dress was an illuminated strip about two inches in width.

I responded quickly to her call for me; I met her in the middle of the room; she took me by the hand and placed it in her flowing locks, asking me at the same time to see how beautifully she had everything made up for this grand occasion. She went to Mrs. Maynard's bedside and expressed great joy and satisfaction for this opportunity to manifest, and wanted permission to gently lay her hands on Mrs. Maynard's feet. This was granted, imparting a peculiar and pleasing sensation to Mrs. Maynard.

Dr. S. B. Britten made known his presence, but had not strength to come outside the cabinet, but could talk distinctly. I questioned him about the manuscript which he had at the time of his death. He said he was afraid it had been destroyed, and if not it was lost.

One of the ladies present—a member of Mrs. Maynard's family who is acting as amanuensis for her—before coming into the séance-room, placed in her pocket a photograph of her son, who is now in the spirit world. No one in the house knew of this act or that she had such a picture. He was a soldier and was dressed in the costume of a soldier when the picture was made. During the séance "Bright Eyes" spoke from the cabinet to this lady, saying, "There is a soldier man here for you." He gave his name and told her he was her son, and that she had a picture of him in her pocket. She acknowledged that she had the picture in her pocket—that she had such a son as described, and that the correct name had been given. Presently the young man came out of the cabinet dressed in his soldier clothes, and called for his mother. She rushed to meet him and they were soon clasped in each other's arms, the mother saying, "This to me is heaven." When the parting came she clung to him, but he comforted her by saying, "You now know that I am not dead, but still live," and in that way she became reconciled to having him again disappear from her sight, and said "Hereafter I shall always be happy." This form was very perfect; the face was an exact likeness, the mother said, and she would have known him anywhere.

After the séance was over I examined the photograph, and can testify that the costume of the young man as he appeared to his mother was an exact duplicate of the picture.

This was the first opportunity that either Mr. or Mrs. Maynard had ever had of attending a materialising séance. To those who are sceptical in reference to full form materialisations, this séance will afford food for profitable and suggestive thought. The agencies by which it came to pass, the purposes intended to be accomplished, the circumstances under which the phenomena occurred, and the class and character of the spirits manifesting: all of these and more will press upon the mind for solution and explanation.

During the latter part of the séance, a very tall male form parted the curtains and announced himself as Abraham Lincoln. He requested me to step to the cabinet; I did so and held a short conversation with him on the purpose of our meeting. This form was in all respects a good representation of Mr. Lincoln; spare, and, I should judge, something over six feet in height; his features well formed to represent him, and his beard cut in the same manner as at the time of his death. It is proper for me to state that none of the figures which appeared during the séance resembled in the slightest degree that of the medium.

THERE is an objective and a subjective religion; and all that is objective without the subjective is a mockery and a delusion.  
—J. PIERREPONT GREAVES.

## THE DIVINING ROD.

The following interesting letter appears in a recent number of the *Oxford Times*. We present the material portion of it, together with the letter of Lady Milbanke:—

SIR,—Your publication of my letter on the divining rod has brought me numerous letters from almost all parts, directed mainly to the solicitation for further information, and especially for corroboration of the following statement that the letter contained:—“An historic interest, it may be said, is also attached to this young lady's proceedings, from the fact that she is to-day *unconsciously* repeating in her own person the phenomenal action of the rod, in all points identical with Lady Milbanke's recorded personal and practical experiences and performances of some 100 years ago. This historical record from the pen of Lady Milbanke herself in a letter to Dr. Hutton, the eminent geologist, so accurately and circumstantially does it represent the result of modern observation that it might well have been written yesterday.” In confirmation of that statement I enclose a copy of this very interesting historical record.

A ray of light was on Saturday last emitted to me from the person of a very humble, but very worthy, and a very intelligent resident of Weston-super-Mare, which, perhaps, is destined to prove an important factor in helping to lift the veil that at present conceals this mysterious agent from human ken. He writes: “Reading your published letter on the divining rod, I wish you to know that my son possessed a similar force, discovered just in the same way as Miss Wood's. The forked hazel-twig would also turn in his hands over gold, but if you pressed his arm in any part it would not turn. He possessed strong powers. But one day he came in, saying, ‘Mother, the rod will not turn with me at all now.’ I said, ‘Are you sure? What can be the reason?’ He thought for a moment and said, ‘Well, I don't know, but I was electrified a few days ago at Uphill Station, and I think that must be the cause, for I have done nothing else unusual, and I was never electrified before.’ The power to turn the rod has never returned, and I write to ask you to warn the lad Rodwell never to get electrified, as it would be very sad for him to go to Australia and find all his hopes and plans baffled by an unfortunate act, simple enough in itself, but fraught with very important results to him in the present and in the future. I quite believe myself that my boy's explanation is the true cause of his loss of power, which we all deplore, as he said he felt at the time as though his arms were being torn off—that was his expression. Of course it may be that to many diviners the act of being electrified may make no difference, but my humble advice to all youthful diviners is by no means to run the risk of sacrificing their natural gift (or power) by submitting to be electrified on any consideration whatever.”

This incident is certainly as curious as it is novel, suggestive, *bonâ fide*, and interesting.—I am, sir, yours faithfully,

E. VAUGHAN JENKINS.

Energlyn, St. Margaret's-road, Oxford.

April 2nd, 1890.

The following letter from Lady Milbanke, afterwards Noel, mother of Lady Byron, dated February 10th, 1805, to Dr. Hutton, the eminent geologist, describes her experiences with the divining rod:—

“In the year 1872 (I was then nineteen), I passed six months at Aix, in Provence. I there heard the popular story of one of the fountains in that city having been discovered some generations before by a boy who always expressed an aversion from passing one particular spot, crying out *there was water*. This was held by myself and the family I was with in utter contempt. In the course of the spring the family went to pass a week at the Chateau d'Ansonis, situate a few miles to the north of the Durance, a tract of country very mountainous, and water was very ill supplied. We found the Marquis d'Ansonis busied in erecting what might be termed a miniature aqueduct, to convey a spring the distance of half a league to his chateau, which spring he asserted had been found by a peasant, who made the discovery of water his occupation in that country and maintained himself by it, and was known by the appellation of *L'Homme à la Baguette*.”

“This account was received with unbelief, almost amounting to derision. The Marquis, piqued at being discredited, sent for the man, and requested we would witness the experiment. A large party of French and English accordingly attended. The man was quite a peasant in manners and appearance; he pro-

duced some twigs cut from a hazel of different sizes and strength, only they were forked branches, and hazel was preferred as forking more equally than other trees; but it is not necessary that the angle should be of any number of degrees. He held the ends of the twig between each forefinger and thumb with the vertex pointing downwards. Standing where there was no water, the baguette remained motionless; walking gradually to the spot where the spring was *under ground* the twig was sensibly affected, and as he approached the spot began to *turn round*, that is, the vertex raised itself and turned towards his body and continued to turn until the point was vertical—it then descended outward and continued to turn, describing a circle as long as he remained standing over the spring or till one or more branches were broken by the twisting, the ends being firmly grasped by the fingers and thumbs and the hands kept stationary, so that the rotatory motion must of course twist them.

“After seeing him do this repeatedly the whole party tried the baguette in succession, but without effect. I chanced to be the last; no sooner did I hold the twig as directed than it began to move as with him, which startled me so much that I dropped it and felt considerably agitated. I was, however, induced to resume the experiment, and found the effect perfect. On my return to England I forbore to let this faculty (or whatever you may term it) be known, fearing to become the topic of conversation or discussion. But two years afterwards, being on a visit to a nobleman's house, Kimbolton, Huntingdonshire, and his lady lamenting that she was disappointed of building a dairy-house in a spot she particularly wished because there was no water to be found—a supply she looked on as essential—under promise of secrecy I told her I would endeavour to find a spring. I accordingly procured some hazel twigs, and in the presence of herself and husband, walked over the ground proposed till the twig turned with considerable force. A stake was immediately driven into the ground to mark the spot, which was not very distant from where they had before sunk. They then took me to another and distant building in the park and desired me to try there. I found the baguette turn very strongly, so that it soon twisted and broke; the gentleman persisted that there was on water there, unless at a great depth, the foundation being very deep (a considerable stone-cellar), and that no water appeared when they dug for it. I replied that I knew no more than from the twig turning; that I had too little experience of its powers or certainty to answer for the truth of its indication. He then acknowledged that when the building was erected they were obliged to drive piles for the whole foundation, as they met with nothing but a quicksand. This induced him to dig in the spot I first directed. They met with a very *fluent spring*. The dairy was built, and it is at this time supplied by it.

“I could give you a long detail of other trials I have made, all of which have been convincing of the truth, but they would be tedious. For some years past I have been indifferent about its becoming known, and have consequently been frequently requested to show the experiment, which has often been done to persons of high estimation for understanding and knowledge, and I believe they have *all* been convinced. Three people I have met with who have on trying found themselves possessed of the same faculty. I shall only add one more incident. Having shown it to a party, we returned into the house to a room on the ground floor. I was again asked how I held the rod; taking one in my hand, I found it turned immediately. An old lady, mother of the gentleman of the house, said that room was formed out of an old cloister, in which cloister was a well simply boarded over when they made the room.

“*L'Homme à la Baguette*, from experience, could with tolerable accuracy tell the depths at which the springs were, and their volume, from the force with which the baguette turns. I can only give a rough guess. In strong *frost* I think its powers are not so great; on a bridge or in a boat it has *no effect*. The water must be *under ground* to affect the baguette, and running through wooden pipes acts the same as a spring. I can neither make the baguette turn where there is *no water*, nor prevent it from turning where there is any, and I am perfectly ignorant of the cause why it turns. The only sensation I am conscious of is an emotion similar to that felt on being startled by a sudden noise or surprise of any kind. I generally use a baguette about six inches from the vertex to the end of the twigs where they are cut off. I shall most probably be in London next winter, and will, if you wish it, afford you an opportunity of making your own observations on this curious fact.”

Lady Milbanke, having arrived in London, wrote to Dr. Hutton to inform him that she purposed being at Woolwich on Friday, the 30th inst. (May, 1806), at eleven in the forenoon.

"Accordingly," says Dr. H., "at the time appointed the lady with all her family arrived at my house on Woolwich Common, where, after preparing the rods, &c., they walked to the grounds, accompanied by the individuals of my own family and some friends, when Lady M. showed the experiment several times in different places, holding the rod in the manner described in her ladyship's first letter above given. In the places where I had good reason to know that *no water* was to be found the rod was always quiescent, but in other places, where I knew there was *water below the surface*, the rods turned slowly and regularly in the manner above described, till the twigs twisted themselves off below the fingers, which were considerably indented by so forcibly holding the rod between them. All the company stood close to the lady with all eyes intensely fixed on her hands and the rods to watch if any particular motion might be made by the fingers, but in vain; *nothing of the kind* was perceived, and all the company could observe no cause or reason why the rods should move in the manner they were seen to do."

### LETTERS TO THE EDITOR.

Mr. Bellamy's "Looking Backward."

SIR,—I have not read *Miss Luddington's Sister*, but I have read *Looking Backward* three times, and I must protest against the reviewer of the former work giving your readers an erroneous impression of the latter, which he has evidently never read through. If he had done so he could not have written this sentence: "As a story-teller in both *Looking Backward* and *Miss Luddington's Sister* he can hardly be said to have succeeded, for in both books the last chapters entirely upset the apparent meaning and interest of the story." This is wholly untrue of *Looking Backward*, the interest and perfect consistency of the story being kept up from the opening words of the preface to the closing paragraph. Neither is the charge of "vagueness" a more accurate one; for the pre-eminent merit of the book, and that which has given it its great reputation, is the entire absence of vagueness. It is because, for the first time, it has shown how a thorough system of Socialism may be established, and how it may be applied in all the countless ramifications of modern civilisation, while reserving home privacy and individual liberty to far greater extent than is possible under our existing social arrangements, that the book has had such an enormous success, and has initiated a movement in the direction of the new social economy which will in all probability have important effects on the future of humanity. ALFRED R. WALLACE.

### Spirit Music.

SIR,—The letter on "Spirit Music" by a "Working Man," in your issue of April 12th, reminds me of an instance of such music which may be interesting to him and your readers.

About four years ago, when I was the rector of a country parish in Northamptonshire, I was, in the course of my duty visiting a girl, of about twenty-three years of age, in the illness which preceded her death. Just a week before her death the music was heard. But the remarkable circumstance is that she heard nothing of it herself. It was heard by her friends in the room, in which, at the time, she was sitting on the side of the bed. Those who first heard it called up others of her friends, so that there were four of these in the room who heard it. The dying girl herself, the fifth person in the room at the time, did not hear it. This excludes the ready explanation of hallucination by over-excited nerves.

I carefully examined three of these persons immediately upon hearing of this. I heard of it quite in an incidental way; the person who told me of it, saying that they had been unwilling to speak of it to me, supposing that I should laugh at such things.

One of the persons examined by me was a rough field-carpenter, the brother-in-law of the girl. He told me that he went to the window, but found that the sounds did not proceed from without the house; then, he said, he went to the top of the stairs, but the sounds did not come in that direction. And he told me that he particularly noticed that *the nearer he came to the girl the louder the sounds became*. They seemed, according to his description, to descend upon her head. The sounds, he said, were those, not of voices, but of instruments, and it was the most beautiful music he ever heard. This man was called up by those who were in the room to hear what they heard. He is a rough

man, to whom no one could attribute hallucination from over-strung nerves.

Another witness, whom I examined, was the grandmother of the girl, a strong working woman of the labouring class. They all concurred in the facts, as I have stated them.

I made a note of the date at the time in my diary, and I vividly remember the accounts given me by the witnesses. This case goes to show the *objectivity* of the music. There were four auditors, and the sick person herself heard nothing of it.

E. T. SALE.

### Canst Thou by Searching find out God?

SIR,—Mr. Thompson appears to agree with John Stuart Mill in thinking that if the Being we call God designedly causes the calamities we suffer from, or otherwise is powerless to prevent them, then He is no God at all; but is this sound logic? Does not everything depend upon what is meant by the word God? If we are only to acknowledge as such a Being who can work impossibilities (which, of course, is impossible, but which the belief in miracles has fostered) let those who choose wait for such until they find Him, but to those who are not so exacting I think the words of Scripture come with sufficient clearness, viz., "That they should seek the Lord if haply they might feel after Him and find Him, though He be not far from every one of us, for in Him we live, and move, and have our being."

All schools of thought admit that *some* overpowering Force "doth shape our ends," the only difference being that some declare it to be intelligent, whilst others are doubtful about it.

I can understand calamities to be blessings in disguise so long as we remain what we are. Were all mankind to lead the highest life they are capable of doing, cholera, typhoid, &c., would be unknown, together with the sin and folly that breed them. Either Intelligence or Chance rules the Universe. Could we comprehend all God's laws we should be as God. Man's logic will not suffice to measure or direct Infinity.

T. L. HENLY.

### External Intelligences.

SIR,—Will you let me make answer per "LIGHT" to the declaration of Mrs. Annie Besant, "that in no case had information been received at a séance which was not within the knowledge, although forgotten, of the sitters." This is not correct. I and a friend one Sunday morning, while seated at a table, having a séance, received information of a fire which was just then in existence in the town, and of which neither of us had previous knowledge, seeing that the fire originated while we were having the séance. We received information of the locality and the nature of the fire. And, moreover, the information purported to come from an intelligence other than our two selves. Although I am a believer in Theosophy to a great extent, I cannot receive their explanation of "controls." The great difficulty is, what is it which assumes another personality, a *shell*, a *husk*, or is it a *trick of one's own mind*, as Mrs. Besant says?

Dr. A. B. Kingsford, a Theosophist, in *Clothed with the Sun* admits that these controls are *bona-fide* departed intelligences. Whether the Divine spark is there or not does not matter, seeing that it is asserted that men may and do live, from whom the Divine Spirit has fled.

63, Manchester-road, Romford.

JOSEPH CLAYTON.

April 19th, 1890.

[The instance given by our correspondent is insignificant when compared with the great number of cases, many within our own personal knowledge and many recorded in the literature of Spiritualism, where any supposition of previous conscious or unconscious knowledge on the part of sitters of facts communicated to them and subsequently verified is entirely excluded.—Ed. of "LIGHT."

### Notes by "Edina": Clairvoyance.

SIR,—Since my last notes were sent we went to our house in the country for the Easter holidays. The change was followed by a remarkable increase of "seeing power" accompanying the automatic writing before referred to on the part of my deaf daughter. I may here mention that though deprived of hearing, she can speak quite well, and can also understand what is spoken to her by the process of what is known as "lip-reading." From a perfect mass of incidents and messages got during the past three weeks I select the following:—

(1) One evening she said, "I see a man in volunteer uniform in the room." I said, "Ask him to write his name." Instantly the hand wrote rapidly, "G—C—, of I—street.

Your mother knew my wife very well, long ago." The figure disappeared immediately thereafter.

Now, G—C— died before my daughter was two years of age; she never heard of him, and his existence was to me utterly forgotten till it was recalled by this message regarding his wife's early intimacy with mine. He was a volunteer.

(2) A figure of an Oriental, with a long beard, appeared next night. According to my daughter's description of his movements he made a profound salaam; brought a flower-pot containing flowers, put it gently in her hands, produced a jug of water with which he watered the flowers till the water ran over the flower-pot. So strong was the reality of this manifestation that my daughter was seen looking at her dress in the belief that some of the water had gone on it. The figure, she said, next took her right hand, put some money into it, then gently moved the left hand over the palm of the right, making her, as it were, feel each individual coin. So strong was her feeling of the reality of this scene that she seemed quite surprised we had seen nothing. Z—(her aunt in the spirit-world) was now also visible to her, and my wife said, "Z—, who is this?" Z—replied (using the deaf and dumb alphabet in speaking to my daughter, just as when in life), "He is an Eastern flower-seller."

(3) A stout little man with a peaked beard appeared. My daughter, after speaking to him and being unable to understand his replies, said, "I can't hear, can you use the deaf and dumb alphabet?" He signified that he could not and then she saw him take a piece of paper on which he wrote some words with a pencil in large letters and held it up; the words were "S— of Newcastle." S— was an acquaintance of mine whose sudden death, three years ago, deeply shocked me.

(4) G— appeared, and, as he often did when here, jocularly offered his young relative some snuff from his snuff box. She cried "G—, your snuff box is not here." The reply was (also spoken on the fingers), "No, it is in the chest of drawers in the bedroom at home." This was true, though quite unknown to this member of the family. She then said, "G—, can you see mamma?" "Oh yes; I can see both the M's—"(mother and daughter). She then said, "G—, mamma would like to see you." Reply "I know she would; but it is not given for everyone to see as you do, nor can we appear before everyone."

I have only selected these four examples of the development of clairvoyant power which has become so real and abiding with this simple-minded girl that she cannot understand why we do not also see these spirit forms and converse with them. Of Spiritualism, clairvoyance, or anything appertaining thereto, she knew—and, in fact, knows yet—as little as an infant, and it was only when I observed the power unmistakably manifest itself that she was encouraged to allow it to develop, with the above somewhat extraordinary results.

Her further progress will be carefully watched, and any results of an abnormal character duly noted as they occur.

"EDINA."

#### BOOKS, MAGAZINES, AND PAMPHLETS RECEIVED.

*The Theosophist* (Madras).

*The Spiritualists' Lyceum Magazine*.

*The Phrenological Magazine*. No. 64. (L. N. FOWLER.)

*White Cross Library*. No. 49. ("On the Use and Necessity for Recreation.")

*Theosophical Siftings*. Vol. III. No. 3. (Contains a summary of Bertram Keightley's Lectures in America.) (Theosophical Publishing Society. Price 3d.)

*Short Cuts*. (Price one halfpenny. Edited by ARCHIBALD GROVE, editor of the *New Review*. A marvellous piece of work at the price, containing contributions from George R. Sims and Lord Randolph Churchill. The list of future contributors is long and contains many eminent names. Mr. Grove has proved himself in the management of the *New Review* a thoroughly capable editor of sound judgment and great resource.)

*Lucifer*. No. 32 (Theosophical Publishing Society, Duke-street, Adelphi. Price 1s. 6d.) (Contains an editorial on the "Kosmic Mind"; the first instalment of the Gnostic Gospel Pistis Sophia, with notes and annotations by the translator and H. P. Blavatsky; the conclusion of Mrs. Besant's "Theosophy for the Profane"; some Notes on the Secret Doctrine; E. Douglas Fawcett's "Talk with Sumangala"; "Is Southern Buddhism Materialistic?" and various other articles of interest and ability. In appearance the magazine maintains its old excellence in all respects.)

*Journal of the Society for Psychical Research*. No. 69. (Mr. Crookes, F.R.S., Mr. Gerald Balfour, M.A., and Mr. H. E. Wingfield, M.A., have joined the Council. The constitution of the American branch of the Society for Psychical Research is set forth. A brief account by Professor Alexander (Rio de Janeiro) of experiments conducted with two little daughters of a personal friend, aged respectively twelve and a-half and nine and a-half years is given. The "Physical Phenomena Committee" of the Society is to take them into consideration and report upon them together with other evidence. An interesting correspondence on the question "Are Apparitions Objective or Subjective" between Mr. F. B. Doveton and Mr. F. W. H. Myers is instructive.)

#### SOCIETY WORK.

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—On Sunday last Mr. Hoperoff addressed the meeting. On Sunday next, "1st M.B. (Lond.)" will lecture.—M. GIFFORD, Sec.

MARYLEBONE LYCEUM, 24, HARCOURT-STREET, W.—The Lyceum was opened on Sunday in the usual manner by Mr. Collings, assisted by C. White and Miss Smythe. The conductor gave a short reading on "Children, and their Education in the Summerland." Four groups were formed. The visitors' group considered the subject of the reading as their lesson. Recitations by Arthur Collings, Maud and Bertie Towns, and Lizzie and Hetty Mason.—C. WHITE, Conductor.

KING'S CROSS SOCIETY.—Next Sunday morning Mr. Cohen will introduce a discussion on the question, "Materialism versus Idealism," and in the evening Mr. W. Yeates is expected to deliver an address. After Sunday next the evening meetings of this Society will be discontinued. On May 4th we enter our new abode, Claremont Hall, Penton-street, Pentonville Hill (a few minutes from King's Cross), where morning meetings will be conducted as heretofore. We hope all friends will make an effort to attend the inaugural service.—S. T. RODGER, Hon. Sec.

ASSEMBLY ROOMS, BEAUMONT-STREET, MILE END.—Professor Chainey lectured on Sunday upon "Revelation Revealed." He remarked that the literal interpretation of the Bible was obviously too faulty to admit of its being entertained; therefore it was necessary to look for another interpretation. He held that these writings were allegorical, but that historical incidents were introduced in order to lend force to the metaphors. Many illustrations in support of this view were given. The lecture was listened to with great interest by a large and attentive audience. On Sunday next, at 7 p.m., Mr. Goddard will lecture upon "Another View of Spiritualism."—C.

MARYLEBONE ASSOCIATION, 24, HARCOURT-STREET, W.—On Sunday last a lecture was given by F. Dever Summer on "Prayer," in which he drew attention to the inutility of some kinds of prayer and showed, on the other hand, the uplifting and beneficial effect of proper prayer and aspiration. On Sunday next, April 27th, Mr. G. Chainey will lecture on "The Gospel of Interpretation" at 7 p.m. prompt. On Thursday, May 1st, and following Thursdays, at 8 p.m. prompt, a séance will be given by Mrs. Hawkins; admission, 6d. each. On Saturday, May 3rd, and following Saturdays, at 8 p.m. prompt, a séance by Mrs. Hoperoff; admission, 6d. each. On Sunday, May 4th, Mrs. Yeeles, Inspirational Speaker.—C. WHITE, Hon. Sec.

SOUTH LONDON SPIRITUALISTS' SOCIETY, CHEPSTOW HALL, 1, HIGH-STREET, PECKHAM.—We much regret the absence on Sunday last, through indisposition, of Dr. Maurice Davies, who was to have addressed us. However, a very efficient substitute was found in Mr. R. Wortley, who related some of his early experiences to a good audience. On Sunday next, Mr. W. G. Coote will address us on "Phrenology," at 11.15 a.m., and at the evening service our platform will be occupied by a deputation from the London Spiritualists' Federation. Our monthly soirée and social gathering will be held on Tuesday next at 8 o'clock, when we hope to see a good assembly of members and friends.—W. E. LONG, Hon. Sec.

WINCHESTER HALL, 33, HIGH-STREET, PECKHAM, S.E.—On Thursday, April 17th, the Peckham Society of Spiritualists was put into working order by the election of the following officers for the next twelve months:—President, Mr. Audy; vice-president, Mr. Johnson; treasurer, Mr. Melton; assistant-secretary, Mr. Audy, jun.; and secretary, Mr. Veitch. On Sunday last Mr. Goddard in the morning gave us an excellent address. In the evening we were privileged to hear an admirable address, and the guides of Mrs. Stanley acquitted themselves well in dealing with the subjects given by the audience. Sunday, April 27th, at 11 a.m. and 7 p.m., Mr. Leach on "Marriage" and "Resurrection."—J. VEITCH, Sec., 19, Crescent, Southampton-street, S.E.

LONDON SPIRITUALIST FEDERATION.—The third annual meeting will be held on Sunday, May 4th, in Claremont Hall, Penton-street, Pentonville; afternoon meeting at 3 p.m.; tea at 5 p.m. (tickets 1s. each); evening meeting at 6.30 p.m. The following are expected to give short addresses: Mr. T. J. Browne (Australia), Mrs. Yeeles (Wisbech), Mrs. Spring, Mr. R. Wortley, Mr. J. Veitch, Mr. Watmore, Mr. J. Hoperoff, Mr. Wallace, Mr. W. O. Drake, Mr. A. M. Rodger; and other friends will be announced next week. The hon. sec. will give details of the suggested new plan at the close of each meeting. The hall is about five minutes' walk from King's Cross Station and will accommodate 600 to 700 people. It is earnestly hoped that all interested will make an effort to be present. Mr. J. Veitch will give a lecture in the Assembly Rooms, Beaumont-street, Mile End, on Monday evening, May 12th, at 8 p.m., subject: "Spiritualism v. Theosophy: which is True? A Reply to Mrs. Annie Besant." Admission by ticket 3d. 6d. and 1s. We hope to see many of our Theosophical friends present, as questions will be allowed at the close of the lecture.—U. W. Goddard, Hon. Sec., 295, Lavender-hill, Clapham Junction, S.W.