

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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NOTICE TO OUR READERS.

[The Editor, having been suddenly summoned to a distant part of England by reason of the death of a near relative, begs that the absence of his usual "Notes by the Way" and any imperfections in this issue may be kindly excused.]

JOTTINGS.

The Tocsin, plain and outspoken as usual, has some remarks about Civilisation which strike us as distinctly good. "Everything is made so easy now that we try to do everything, and thus seem more short of time than ever."

Dr. Floyer deals without much reticence with Tolstoi's "Kreutzer Sonata," the sentiments expressed in which he much admires. It "throws the gamut of human emotions from the *vox humana* of nature to the *open diapason* of despair. The music is not pleasing, but it is very much called for."

The old Hindoo proverb says, "What will you have, quoth God? Pay for it and take it."

From the "Religion of Man" in the *Better Way* Hudson Tuttle gives a specimen chapter on the Greater Mysteries of Eleusis, which is full of interest.

Mr. Stead has, in the *Review of Reviews*, a striking account of the Ober-Ammergau Passion Play, which conveys the best idea we have seen of that remarkable performance.

The non-political article which will be most read in the *New Review* is "Thinking for Ourselves," by the Lord Chief Justice of England. In it are said many wise words with Lord Coleridge's usual grace, and with something more than his usual overstrained affectation of unworthiness.

The text is from Sir Stafford Northcote's address to the Institutes Union of Birmingham, to which body Lord Coleridge also spoke. "Nothing is of more importance than that we should learn to exercise independent judgment, should learn to think for ourselves." Spiritualists will value that sentiment. It needs only the corrective that the thinking should be done soberly and with a due sense of responsibility. Sometimes newly-emancipated thinking is apt to run to excess; and Spiritualists have not been wholly free from that fault in the past, though more so now.

Again: "I say that the duty of forming independent judgment in matters of conduct, or of opinion (which influences conduct), is a personal and individual matter, a matter for which we are responsible to conscience and to God: and that unjust judgment, harsh censure, uncharitable conduct, as they are certainly blameworthy, so certainly the blame of them cannot be shifted from ourselves to that mixed multitude whose views are to be collected from periodicals."

His lordship had been speaking of the way in which periodical literature had increased till the *Review of Reviews* became necessary, and of the slovenly thought that was contained in these periodicals, of the still more slovenly way in

which they were read, and most slovenly habits of mind which such reading engendered.

Once more: "I mean by *thinking* something worthy of the name; sustained, connected, sequent thought; this is a labour difficult to the greatest of us, so difficult as to be practically insupportable by the great mass of mankind. . . . As the sages of Laputa kept men to remember for them what they were themselves too sublimely occupied to recollect, so our great nation is content to keep and pay men to do its thinking and concluding for it, and to adopt the thoughts of others for its own." Rather severe on journalists!

"What" (his lordship continues) "can they" (writers in the periodicals) know of the vast majority of the subjects on which they undertake to instruct us? How can they even give us of their best under the strain and pressure and necessary haste which periodical writing entails? Surely much depends on the periodical and the writer. Some of the best thought now finds its way into the highest class of periodicals. Men used to write elaborate books: now they publish articles which are practically chapters out of what may, with little alteration, form parts of one coherent whole. Newspapers do not profess to instruct, only to inform.

One may compare with this criticism of the Chief Justice's an epigram by Mr. Oscar Wilde in the *Nineteenth Century* in the course of an article on "The True Function of Criticism." "The difference between journalism and literature is, that journalism is unreadable, and literature is not read."

And, again, this from the *Nouvelle Revue*:—

When the advertiser and the reporter shall have definitely divided between them the daily paper of which they already monopolise so large a share it is presumable that the review will take also definitely to its own account the serious study of topical questions. Forced as the public of to-day is to learn quickly by bits and scraps, so to speak, because the numbers of subjects which attract its curiosity increases every day,—living in a hurry, as it does, could it now reach the subtle delicacy, the deliberation, the allusiveness of the "Lundis" of Sainte-Beuve? A public which asks, instead of criticism for analysis, a public in the mood into which the haste of modern life has thrown it, must have clear summaries and succinct statements of the questions which affect it. Little by little, summary and exposition will entirely supersede critical dissertation. The review of the future will, in fact, contain far less of literature and more of life.

The *Arena* (U.S.A.) has this criticism of Lord Tennyson:—

Such are the fundamental views of Tennyson on the great questions of religious faith and life. They cannot, I fear, be pressed into any strict accordance with the accepted creeds of the Church. The Scriptures whose authority weighs most with Tennyson are those written in the great stone-book of nature and on the living tablets of the heart. His general conclusions are those of essential Christianity.

It is terrible to learn from Dr. Snow (*Nineteenth Century*) that the death-rate of cancer per million of the population has risen from 385 in 1864 to 610 in 1888. Dr. Snow thinks that cancer is one of the results of the stress of life in these days. He does not think the disease is hereditary.

But of the pursuing of *Reviews* there is no end. We have, of course, omitted all reference to the many excellent articles that deal with passing matters of political interest. The wealth of information and fact contained in our monthly periodicals is surprising indeed.

It remains only to refer to Dr. W. B. Richardson's article in the *Asclepiad* (already briefly mentioned), in which he discusses

hypnotism as a mental epidemic, and makes the terrifying criticism:—

If the hypnotic phenomena are passing vanities, from them a lesson may grow, touching the education of the young, of inestimable value. What number of uncontrollable acts, follies, passions, are due to such hypnotism and suggestion on the susceptible child few have conceived; albeit they are the foundations of the good and of the evil of our common humanity.

VICARIOUS USE OF PAIN.*

By MRS. A. J. PENNY.

To be the best, our life must be sacrifice, and for ends unseen. . . . It must be sacrifice for unseen ends, because the best ends must be unseen by us.—JAMES HINTON'S *Mystery of Pain*, p. 74.

The difference of mental attitude with which contemporaries meet pain—in the abstract—as compared with that of our forefathers, could hardly be expressed in fewer words than these of Mr. T. Lake Harris: "Where others have considered evil as a necessity, I have turned upon it as an outrage." And as such are we now taught to regard suffering. Mr. Prentice Mulford faces it with the same cheerful pugnacity, resolved to put it down by force of will; for instance when he says, "When any material remedy is applied, the main dependence should not be on that remedy, but on the power of mind, and, above all things, one's own mind or force to put the body above the reach of disease."† This note of refusal, unheard of old except from faithless and impatient sufferers, is now the keynote of Mind-curers and Christian Scientists; while professors of healing by Faith imply very plainly in their tracts that the quiet endurance of disease proves deficiency of faith, more often than perfected patience. It is a curious revolution of thought, and must take its rise from some real access to power—variously explained by different minds according to the experience and habits of each; consequently some vital truth, whatever the excrescent error surrounding it may be, will be found in the theory of all. In this, as in many other cases, error serves truth: it attracts as the bright colour and gloss of fruit attracts birds: its pulp is consumed,—Time soon eats up what is mistaken in fashionable theories,—but the seed falls to the ground and yields a beneficent after-growth.

My quarrel with the teachers of Faith-cure and Christian Science is that they assume a knowledge of what is best for spiritual advantage, which seems to me most unlike the frame of mind prescribed by the Physician of souls—becoming as little children. With the Professors of healing by mental forces, it is quite natural that they—for the most part—frankly claim man's sole allegiance to be to himself; and until the resources of a self-centred mind are exhausted, the sufficiency of self-control and self-dependence may be believed as firmly as Mr. Prentice Mulford enjoins it should be. Gratitude is due to him and to all promulgators of *immaterial* recipes for health, because all are based upon very important facts, in spiritual natural history. Until the present time they have been little known, though embedded in the writings of many ancient predecessors, and involved in the experiments of the last century. Mesmer, for one, offered to his countrymen abundant proof of all that modern science has extricated from doubt, and dubbed *hypnotism*. In his time it was found more convenient to call it *charlatanism*, and to let the subject drop.

No one could accuse imagination of causing disease, both in mind and body, more emphatically than Boehme did: he went further; he taught that the cumbrous flesh body itself was brought upon our race by imagining the pleasures of earthliness until the magic of strong desire produced what it had imaged. Hence his frequent urgent counsel to fix imagination upon Jesus Christ habitually and intensely, till His likeness gets a form in us, that so the new creature may become *organic* with the true Heavenly flesh and blood: "*regenerated in Christ*," the "*soul attaineth the eternal flesh again, in which God became man; an incomprehensible flesh of eternal substantiality*."‡

In Boehme's time the well-being of the body had not become the almost sacred object it is with us,—tubbing, and flesh-brushes, diet by scientific rule, and *Jaeger's* materials for clothing are treated now-a-days as serious requirements of duty. We both gain and lose by greater knowledge of physiology,—gain in physical health, but lose independence of *bodily* conditions; and hence it is natural that we should be apt to regard health of body

* We are permitted to reproduce this article, with some curtailment.

† Prentice Mulford's *What are Spiritual Gifts?* p. 3. (White Cross Library.)

‡ *Threefold Life*, chap. vi., par. 96.

as an absolute good, as an end rather than as a means for what is far better.

But I want to get a little deeper than this level now. The point on which Faith-curers, Mind-curers, and Christian Scientists are unanimous is, that all healing is to be effected by spiritual force. And surely Dr. Holcombe is right when he attributes the growing frequency of such cures to the greater approximation of the celestial degree to our sphere of ultimates;—or, as I would fain put it, to the *aura* of the Divine Humanity drawing nearer to our earth. Did not the Lord Who ascended up on high and received gifts for men receive all power,—hence every possible gift? "Yea, even for His enemies," said David—His enemies? Only in the sense that the blind who strike out in resistance to one who comes near to help and lead,—unwilling to be so led,—are the enemies of the friend they wound. But we may be sure that *He* does not regard them as such. The hardest scoffers at the Divine Man are probably receiving some of His beneficent effluence: though they call it by other names, it is virtue gone out from Him. To this, all healers by faith in Jesus would assent; but whereas they seem to think that the outer body on which this intense consciousness of the *power* of the Lord to heal is concentrated, *ought* undoubtedly to be cured, I cannot see what warrant they have for assuming health for that gross body to be essentially a good. The belief of our forefathers was more deeply grounded; and no one perhaps has worded its *rational* more accurately than Boehme in the following sentence, "On the mortal body is so much the more pain laid, that the own-self natural will may not enter again in to the own desire to selfhood, and lift itself up to be a ruler over the inward ground, and to destroy the true image of God." Is not the chief use of that body in some way or other to be a medium for the outgoing of Divine life in us? And if its healing virtue repaired the fleshly rampart between our soul's life and the outer world, are we sure that it would not disqualify us for some special—unconscious—service?

In some unpublished Letters of Dr. Holcombe's, which the friend to whom they were addressed allowed me to see, I found the following apposite passage: "We are all parts and atoms of the great body of humanity;—each one operates upon and is influenced by all the rest. Just in proportion as we become open, we assume the Lord, for He enters into us, we put on Christ Jesus, we do His work, we take on the spheres of others and fight for them. How? In two ways: By really intercepting the influent hell, and diminishing its pressure on its earthly victim, and also by radiating a genuine Christ-like virtue from the Christ in them toward us. . . . G. W. C. has a perception that when a regenerating man takes on him or bears any particular evil sphere, he communicates genuine power and saving virtue to the whole mass of mankind that are immersed in that sphere. The proportion that each man and woman takes may be infinitesimally small, but as the Church expands, and all its members enter upon the great work of assumption, the regeneration of society will move apace." (Written in 1885.)

The boon I owe to Mr. Oxley and his instructors—one among many—is contained in the following extracts: not easily detached from the context, yet more intelligible, probably, when thus severed, because of the distractions of thought which, at first reading, that context must produce.

"There are none physically deaf, there are none physically blind upon your Earth, but within and underneath lieth concealed a meaning as sublime as eternity and deep as the lowest Hells. Remember the assertion we have made, that all atomic forms of life—those inhabiting the human form upon your Earth—innumerable in numbers as they are, are nevertheless the outcome of some specific form of Angelic being, and their origin, and the transit from that origin—whichever way and through whatever states that transit has been made—is seen in the effect which ye see upon your Earth, in blindness, in physical deafness, and all other infirmities." (*Angelic Revelations*, Vol. III., p. 57.)

"There are some now, and there have been many in the outer darkness who could get no ray of light, who could see no life beyond their present doom except by the sending forth of a dart which has gone forth, swifter than the arrow, and entered into some human organism, and by its very penetration into that both hath made an opening for them to receive light and life." (*Ibid.*, Vol. IV., p. 313.)

"The angels in the present state may be said to be driving the armies of Jehovah, hence the external manifestation which ye have in physical pain and suffering; for the Angel of God hath descended into the deepest Hell, and as many as have been

called up from the depths, some when nearing the light which they see within the atoms* here, attempt to go to their former resting-place, hence the combat you have within the so-called mind; others, having ascended so high that they can see the truth and love through you, refuse to ascend higher to the state where the truth and love becomes their own life; hence the manifestations which ye have in the physical organism, for some atoms appear not to breathe freely, and in other atoms pains appear to seize certain parts of the body." (Vol. III., p. 238.)

"I have lain hold upon Divine intelligence to communicate to the external atoms that which appears to cause external disease, but which in reality is none other than the multitudes rushing to take the Kingdom of Jehovah, and in a state of agitation trying to take it by violence. Here you have the external symbol in what the scientists or physicians on your Earth would call inflammatory disease. But why have they been permitted to rush with such violence to the external so as to view the internal? . . . We say if the specific form of life—if that atom be thus restored,—then know that ye have failed to fulfil the Divine injunction, which is to love your enemy as yourself. By loving your enemy, you love the dark ones unseen, who have the power to induce, first in one part and then in another, whatever form of disease it may be."† (Vol. III., pp. 64 and 67.)

"There are many who have passed from your state of existence upon the earth and who have been groaning and waiting for ages, even as prisoners chained with darkness, and their number far exceeds the sands upon the ocean shore; but these, I say—by means of the magnetic cord of Divine love passing through your physical bodies—have been brought into a state where life in its purity and beauty become attainable. These disembodied ones, as you call them, have never in the past been attracted by any teachings from darkness to light.

"How do you comprehend such an utterance? When I state that they have not been drawn from darkness to light, I mean that there are none who have ascended the holy hill and brought down the Divine light and love to meet the gross darkness in the atoms of life: neither, with all their intelligence and wisdom, have they been able to convey any of the darkened ones into the glorious light of the Divine liberty. But the angelic band ministering from time to time upon your earth hath met the need both ways, by bringing the light to the darkness and carrying the darkness to the light, and causing the dense darkness to be dispelled by its power. My object in calling your attention to these Divine truths is to awaken within you the part that you are individually playing in the Divine drama of life." (Vol. IV., p. 316.)

These revelations, clearly not the outcome of human reason, seem to me a beautiful answer to the questioning thoughts set abroad some twenty years ago by the late Mr. James Hinton—one of England's bravest and most original writers. He refused to blind his intellect, to deaden the perceptions of intuitive genius by faith: strong in faith, he accepted the conflicting evidence of life and religious dogma in fearless trust that there was some truth which could harmonise them: but until that was found, he would not admit that the *mystery* of pain had been adequately accounted for by any existing belief. "There is," he wrote, "no adequate explanation to be found of pain in the beneficial effects which it produces in respect to our physical existence. It serves these uses, and is benevolently meant to serve them, . . . but it exists independently of them. The source lies deeper, and its ends are larger." (*Mystery of Pain*, p. 27.)

"There are pains innumerable which benefit neither the body nor the soul; which punish no moral wrong, which vindicate no material law against voluntary breach." (*Ibid.*, 29.) "We must therefore accept pain as a fact, having its root in the essential order of the world. If we are to understand it, we must learn to look on it with different eyes. And does not a different thought suggest itself even while we recognise that the others fail? For if the reason and end of pain lie beyond the results that have been mentioned, then they lie beyond the individual." (p. 30.) "Not to believe our pains serve others' good is but to disbelieve God." "Pain cannot be interpreted otherwise than thus: when once we see that it can be so interpreted, the heart rises up from its chains and rejoices." (p. 96.) In brief, his "thus" was, that "the restoration of humanity is carried out in our experience, not wrought by us." (p. 96.)

It was in this way that a most acute thinker met the tremendous problem. Perceiving that such an apparent scandal in a

* *I.e.*, men and women.

† This saying refers to a special case then under consideration.

world subject to omnipotent love *must* have a sovereign use, he saw, what I think might have been guessed by induction before, that if suffering was a marked feature in the life of the Head of Christ's mystical body, it was certain in some way or other to suffuse its members, and for the same sacrificial ends. About ten years after Mr. Hinton wrote, tentatively theorising on pain, a teacher not in our flesh and blood was telling the few prepared for new revelations, that the agonies endured by those still walking in the light of the sun here, were helpful to those who had lost it—to dwellers in "outer darkness."

Let us consider what was the original purpose of fleshly bodies. By Boehme's showing, it was to serve as a barrier for spirits fallen to states where, unprotected by such gross sheathings, they would have been more tyrannously infested by much lower spirits. Now as the embryonic Christ-life evolves in the race, there would be more power to resist such infestation, and presumably a finer output of material corporeity—though not yet the glorious body of perfected man: and between the two conditions of unregenerate life, and a fully formed "new creature," the office of those who follow the path of the Saviour would often be—as I imagine—to suffer this access of invaders, painfully groping the way upward through the existence of men and women still militant in *ultimates*. They would naturally find this easier where infirmities of the flesh closely veil the glory of Divine life, irradiating that veil to a degree, though still latent.

This finds illustration on a less recondite plane. We all know the style of spiritual life which devoutly restricts its energies to the grooves of old church guidance—which sustains its sense of the unseen world by all the stately adjuncts of external worship, its solemn music, fine architecture, and correct saintliness. For some natures this appears to be safest: their spirituality, deprived of such social and imaginative shelter, would be weak as a child's taken from its nursery; and the consistent wholeness of another sort of piety, equally propped up by limitations, once taken out of its mould, is apt to fall to pieces, not often recoverable. But such sanctity as this is ineffective for reclaiming scoffers, doubters, and materialists, for this reason, that a mind so trained—at least after middle age—affords no lodging for alien ideas; it simply repels them as altogether condemnable. Take, on the other hand, one who, with a more vigorous and independent turn of thought, has analysed the effects of ecclesiastical systems, and found that they often repress more than they can stimulate Godward yearnings—one who arranges as best he can his own bridge between every-day life and higher spiritual states—to such an "irregular" in the Christ's army many a dimly-seeing, often halting soul will repair for advice; not unwisely judging that those who are discontented with conventional standards of piety, may have the pioneer's force for opening new paths leading to purer light. And so it may be, I imagine, with spirits disembodied. Perfect health of flesh bodies may so fence the *maturing Heavenly body** within, that its radiations cannot pass through, whereas through a husk less gross they would shine attractively.

Again, all experience shows that wretched bodily health is incompatible with *wholeness* of spiritual well-being—as much so as a quite sound body is with a vicious life. If *spiritual* health was perfected to such a degree that the new creature could put forth its "virtue" unimpeded, would not that body be *full of light*? and if so, dark spirits would be terrified and repelled by it, and their cry regarding such members of the Christ, similar to what it was to Him "in whom dwelt *all* the fulness of God bodily"—"we beseech Thee, torment us not!" Swedenborg has explained how certainly light tortures spirits used to darkness. There *must* be a graduated scale of intermediaries in all spiritual uplift; and this, many kinds of ill-health may supply to unseen infesting spirits. Human mercy could not be trusted for *consciously* subserving their incipient restoration to light, but the adorable wisdom of Divine love never lacks agents, for seeking and saving those who seem lost for ever. Of the friend who was conscious of being thus employed, Dr. Holcombe wrote six years ago, in terms, which I believe every added year will more forcibly accentuate. "He passed for years into the great kingdoms of silence and suffering: into states away from human knowledge, or sympathy, or comprehension, doing, as he says, the Lord's hard rough work in the hells, as most Christians will be called upon to do hereafter. If men do not comprehend this new and strange mystery, let them wait, he says, until the Lord unfolds it."—*Letters on Spiritual Subjects*.

* The new man is not only a spirit: he is even flesh and blood, as the gold in the stone is not only spirit, it hath a body, but not such a one as the rude drossy stone is.—Boehme's *Incarnation*, Part I., chap. xiv., par. 22.

SPIRITUALISM AND ITS RELATIONSHIP TO THEOSOPHY.

A PAPER READ BEFORE THE BRIXTON LODGE OF THE THEOSOPHICAL SOCIETY, BY A. F. TINDALL, A. MUS., T.C.L.

The President of your Society has asked me to give you a paper on Spiritualism in its relationship to Theosophy. I may say that my investigations of Spiritualism extend over a period of seventeen years, and I have endeavoured all I can to learn something of Theosophy too. It has always appeared to me that Spiritualism has the phenomenal facts, but is weak in theories, and that Theosophy is the grandest theoretical system ever known, but it is weak in its facts. It has always been my dream to harmonise the two, and, as President of the London Occult Society, this has been my endeavour; but I regret to say that endeavour seems more and more hopeless, so that lately I have adopted a new rôle, and instead of trying to continually lay stress upon points of harmony, I have lately attacked in various journals the overgrowths of both. Not that I consider myself a judge, though I have some knowledge of Spiritualism, but I hope that such criticism, however much objected to at the time, may in the end bring out truth. Now it appears to me that the recent converts to both Spiritualism and Theosophy do not know of and have not seen the grand phenomena on which Spiritualism rests. For some occult reason these phenomena are not so prevalent as they were some twelve years ago. It is one thing to read about these in the cold formal way they are recorded in our literature, and it is another to have witnessed them. The grand physical phenomena produced through the mediumship of Mr. Home, such as when a sceptical gentleman said he would believe if his heavy dressing-table was smashed to atoms, and it was done; when a burning coal was taken from the fire and put on the head of Mr. S. C. Hall, and his long white hair was taken up and put over it and was not singed even, and only a pleasant feeling of warmth ensued; when Mr. Home was floated out of one second floor window and in at another, in the presence of Lord Adare and other gentlemen; these and the like phenomena witnessed and recorded by Messrs. Wallace, Crookes, Hare, and others form a solid rock of facts. Theosophists admit these, but strangely seem to underrate them, yet I say boldly that in the world's history there have never been phenomena to equal them, so well attested, and done in the light without mystery or imitations. And these despised facts are causing a revolution in the world of thought, greater than any previous one. I will not linger over these, I only mention them because I think those who have not seen them underrate them.

I pass to the higher phenomena. Here it is that the two parties differ. Theosophists class them broadly as follows:—Some, they say, are produced by elementals, others by decaying shells of the departed, and those which seem to be of too high a character to proceed from either of these come either from the medium's Higher Self, from telepathic influences, from the sitters, or lastly from the medium's spirit soaring into Devachan and coming into communication with spirits there. But this rider is inserted: These spirits can know nothing of such communications. This, I think, is fairly and broadly the Theosophical view as propounded by Madame Blavatsky. A later view is given by that gifted lady Mrs. Besant, though being a recent convert only, however zealous, I cannot believe she can have a very great knowledge of these things, though her oratorical gifts put her in the front rank. She alleges that all higher spiritual phenomena are either clairvoyant or telepathic reflections from the sitters' minds. This is the stumbling block to the acceptance of Theosophy by experienced Spiritualists. Many of us welcome the grand evolutionary theories of the universe, many accept Re-incarnation as the only possible way to solve the problem of spirit existence. We go further, we recognise the varied agencies of the other world. We feel it is possible that non-human spirits exist. We know that we have a Higher Self. Du Prel's work, *The Philosophy of Mysticism*, alone would prove it to us, did not our own investigations make it certain? We know telepathy is true, but we also know as certainly as we know anything that we do communicate with our departed. Why have Theosophists drawn a hard and fast line here? Why should those nearest and dearest be the only spirits who cannot communicate? As Manfred, when invoking her he loved, says:—"Many things answered me—spirits and men, but thou never." I think their reasons are twofold. First, that if the departed knew the misery their friends were suffering on earth it would embitter their joys in Heaven. This is an utterly fallacious argument.

It is old theology revived. Second, it is dangerous. Now, here, I must differ, and if it is to be admitted that none but those who are initiated are to try to get evidence of spiritual phenomena it will drive back again from the world one of its best means of progress, one of its deepest comforts, its most holy sources of inspiration. There are dangers in all things for the unbalanced minds, for the bigoted and the frivolous. But I maintain as the result of seventeen years' experience of daily communication with spirits through my own spirit guide that to those who love truth and rest on the Divine Power of Love in the Universe, which I will not call God as neither I myself nor Theosophists believe in any God such as religionists worship, I say, resting on the Divine Essence, nothing can harm us. I have seen good mediums occasionally trick and even lose moral standing. Is it spirit deception has done this? No, the human tigers who have sat at their circles filled with the demons of hatred and bigotry, these have dragged them down. I have seen persons of mediumistic gifts become more or less insane. Is this the demons' work? No; nine times out of ten the persecutions of their sensitive natures by their own relatives have been the cause. I know something of this myself and can speak feelingly. My experience of the denizens of both worlds tells me that here on this human plane dwell the deceivers, the evil ones, with all the attributes of any fabled devil of theology, ready to rend in pieces any sensitive nature who has any aspiration for truth, and who would run counter to any of their pet theories of religion or morality.

They have ever tormented and done to death all the best of their race from Jesus downwards to Giordano Bruno, and so they would now, were it not for the help of the unseen ones. These latter have ever been my truest friends and wisest counselors. I think that the reason so many despise spirits is that they only know the physical phenomena as seen in séances, or if they know anything of the subjective phenomena it is the first initiatory stage in which we generally experience a mass of trivialities and deceptions. Many, disgusted with this, proceed no further. This is but the first clearing away of the clouds before the real vision comes; this is the prelude to the great drama. It is reasonable to suppose, considering how degraded man is, that when he first would break through the veil he should come into communication with the lowest spirit life, and not only so, but that the effort should stir up in his own spirit and surroundings all the baser elements which were there before, but quiescent. It is like stirring a muddy pool. A great deal of this discipline is not the work of spirits at all; it is the result of this disturbing of the natural elements and the disruption of the barriers that hide the spiritual from the material. What I maintain is that if the inquirer is really a truth seeker, even during this troublesome experience, "Brighter eyes are on him than we blind ones know." He is guarded from all *real* harm. His troubles are for his education, not destruction, and soon the cloud will lift, soon beautiful spirit guides will manifest themselves, and if he trusts these and follows their guidance, not in the blind method of the slave, but as one would a wise and proved friend, then he will realise true Spiritualism.

He will know of a love surpassing the love of this world. He will find a power for his protection so far-reaching that it seems almost Godlike. He will be instructed in a manner which the world cannot understand. His physical necessities will be provided for. This is not mere assertion; I speak from the result of experience.

I will now mention that my guide can communicate with me in the following ways: (1) By writing through my hand. These writings are symbolical, drawings, &c. He has a method of signs and symbols, which prophesy of future events, sometimes months before they occur. These are invariably true. (2) Tunes are hummed through me, and he also speaks in whispers, and sometimes when alone throws me into a semi-trance, then I hear my own voice speaking of matters quite unexpectedly, without my volition and often in opposition to my wishes. (3) A kind of vision in which I see before me persons and scenes; these are either prophetic or depicting events, happening at the time, or symbolical teachings and warnings. Very early in my investigations my guide used to get me to call the spirits of the living. This I was taught as a lesson, but warned never to do so for selfish purposes. I could only do this when under influence. I used to use certain formulæ, always coupled with "Oh, God, the Great Intelligence of Love, Thy will be done," or words to that effect. The meaning is that I only wished them to come if in accordance with the will of the Good Intelligence. This Good Intelligence did not imply any personal

God. The teaching was that we see in nature a Power and Intelligence working for good. Whether that power is omnipotent, equal with evil or stronger does not affect the argument.

When I have desired to get things accomplished or obtain help I have found people unknown to themselves drawn to obey the influence by such signs. This to me is a great problem. I never can do this of myself, but only when influenced by my guide. Also when told to look I can see people a long distance off. I see a symbolical representation of what they are doing, even to hearing them speak, and afterwards I find these symbols to represent events that actually occur. When I sit with eyes closed and am in a state of perfect rest I see visions and faces, sometimes I look for a long time and see nothing, but if I am to see I first see a light. When I see this brilliant light I know that the visions are coming. They seem to burn into my brain so vividly that they make me start. Could I draw the faces thus seen no doubt many relatives would be recognised. I used also to be awakened several times a week by a sound, like a bell giving one ring, which made me start up wide awake. This bell was not like an ordinary bell, but like a vibration in my ear, so sharp that it awoke me suddenly. This went on for months and I could get no information about it. I feared much that it was a portent of evil. After some time an old gentleman who had the upper part of our house died. I heard the bell a few times immediately after his death, then soon it entirely ceased. There was no likelihood of this gentleman dying when I first heard these sounds. I have often found that friends just dead seem able to manifest very soon. They have often stayed with me for a time and then seemed to go away and I hear no more of them. Often they appear to benefit and gain knowledge of their new state by controlling me and coming into communion with my guide. I have often heard them say a great light has dawned on them, now they see all with different eyes and they have seemed thankful to me, and have even promised to stay and do something for me in return. As I sat by the bed of one very dear relative I knew he would not recover, for I saw an angelic shape bending over him, and it was given to me to see that certain literature I had given him some time before had been the means by which this spirit had been enabled to come to him and comfort him. I saw his spirit forming like a child, and it was conveyed to me that he would enter the other state in a child-like condition. Sure enough he died a day or two after this, and soon manifested to me alone, and appeared to be in this ignorant condition till he came into communication with my guide. I have sometimes a curious experience. I go into an absorbed condition, and when I awake I seem to have been in another state of being, and to have gone through various experiences. I have even tried to fix on some little detail and remember, but it fades out; yet both at this time, and often at others, an intuition seems to be impressed upon me that there is a larger state of being behind this life, and this life seems but a vivid dream with a vast reality behind it.

I will here relate a case of telepathy. I was very ill—one night especially—so that I screamed with pain on lying down in bed. I saw myself during the day in bed and my mother bending over me. This worried me, for I thought this meant I should be in bed a few days, and my mother would come to see me. However, this was not so, for two days after I was better and called to see my mother. I was telling her how bad I had been, when she said on the same night I was so ill she heard my voice call her twice loudly. We lived a mile from each other. One of our members, a lady, is made to paint under influence large pictures. Before one is begun they write through her the colours they want. She knows nothing of art, but going to a colour shop for these they said, "Some we have; others are not used now—they were used a hundred years ago." People that have seen her paint say the colours are mixed in the old-fashioned way. The control is said to be one of the old masters.

All spiritual teachings and phenomena that I have received are evolved gradually. This I believe the only possible method of spiritual teaching. When man can come into union with his higher and diviner self more and more will spiritual truths flow into his soul and come forth in higher and higher teachings, but none of the teachings are infallibly true, they contain truth more and more the higher he ascends. The mistake of the world is to fasten on these teachings, declare them to be infallible and conclusive, whereas they are ever evolutionary and progressive.

If a seer describes your ancestor standing by you in the dress of Charles I., it is not to be believed that he still wears that garb. Then some say he puts on this appearance so as to be recognised, very well, but our seer also describes by you your

brother or mother who is *not* dead, but probably sitting at home quite unconscious of appearing to you, is this them also in *propria persona*? He also describes a house you once lived in, which perhaps does not now exist; he sees papers—a will—which is not yet written. What are all these? Symbols only, and so are the appearances of the dead often symbolical. He looks into the astral light wherein all that is photographed, he looks into your astral surroundings, he gets inspirations from his own Higher Self, and these form the greater part of his visions.

I can give a few examples in my own experience. I saw my mother while sitting in my drawing-room and she was sitting in the room below at needlework, quite oblivious of it all. I have seen my wife in the same way, and I cannot find that they were affected in the least at the time.

It is probable that many of the phenomena are really telepathic reflections from the departed who are existing in some other plane of being, whether Devachan or not, and not due to the departed manifesting in *propria persona*.

Yet when all this is conceded, which goes somewhat in favour of the Theosophic view, there is a multitude of cases left in which it is morally certain that the departed have come back to us, not their shells only or debased parts, but in their whole living personality they have come back to warn, to comfort, and to guide. Not to relate my own experiences, which have been peculiarly rich in such evidences, let me point to the cases recorded by "M. A. (Oxon.)" in "LIGHT," the recent case of Mr. Dawson Rogers, the cases of higher phenomena at the end of Mr. Home's book, *Lights and Shadows* as a few of the many instances on record. Now it may be said by some that some of my experiences go very near the practices of black magic. I utterly dissent from those who would call them by this name. It is no more wrong to use our psychic powers, if with a good intent, than to use the natural genius or physical strength we possess. Are we to leave unused the psychic gifts that warn us of danger and show us how to avoid it?

Then to sum up the whole matter, why do I believe that our departed do come back? (1) Because they show us human characteristics and that they have the same faculties as in earth life. (2) They are not shells, because they show a power greater than human, a power which after years does not decay. These are not shells nor the spirits of murderers and suicides. Their communications are far above the calibre of my mind, and are accompanied with a love and kindness which the highest of our race could not equal, let alone the worst. Neither can it be my Higher Self alone. These spirits display varied characteristics, they show themselves by many delicate traits to be different individuals. That through my Higher Self they manifest may be true, and one of the purposes of my guide is to develop our powers so that he and others through him can the better manifest themselves. But to say that all this is oneself is to make oneself an incarnate god, not a human being.

Then it may be said you put yourself in the power of spirits whom you do not know; but seventeen years constant converse with them makes me really know them better than I know my own relatives.

It is a beautiful thing, when buffeted by the world, to retire into your chamber alone and hear comforting messages, or when some difficulty that seems insoluble meets you to apply to them and hear them say, only trust and it shall pass, and it does pass away. Let not those who would only depend on themselves and their will power think that they stand alone in the universe, master of their destinies. No one, I believe, is so. If in our arrogant self-conceit we would distrust the holy and the good ready to aid us, we, even while we think we are masters of our own wills, are the slaves of the lower entities of the astral world, or the abominable influences from men in this world. And truly when we see the follies and fallacies around us, there may be some ground for such a policy, but surely to those who have sought so long something might be revealed.

Don't let us be told, surrounded as we are by a humanity in which the polish of civilisation is so thin that it often reveals the real savage beneath; don't let us be told that even if we look beyond this world all we can see are tricky elementals, shells, and spirits of suicides and murderers ever seeking whom they may devour, and that all our good and great are in a dreamy sleep careless of our sufferings, and even those amongst us who have developed higher powers have wrapt themselves in such a garment of mystery that we cannot commune with them. Then is our state indeed hopeless. But I trust that I may have in this paper shown that whatever be the deductions of metaphysical theorists and scientific hair splitters, to the plain, practical man who has seen the form of his departed friend and had a convincing message from him—I say to the recipients of such facts volumes of clever argument will go for nothing. The intellect may be confused, but the heart will believe, and its faith will be unshaken.

Experienced Spiritualists naturally prefer to rely on the facts they have witnessed, to submitting their judgments to the dicta of Theosophists who will give no adequate proof of the truth of their dogmatic teachings. We say to them give us proof. Till you can do so we refuse to give up the substance for the shadow, and we will still hold to the glorious revelations of Modern Spiritualism.

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Light:

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

SATURDAY, JULY 19th, 1890.

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

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

THE "DAILY TELEGRAPH" ON GHOSTS AND KINDRED TOPICS.

May a ghost be fitly described as a topic, and is Mr. Podmore a kindred topic? These are problems that we cannot solve, but at any rate the *Daily Telegraph* has been affording us some mild amusement by an article on ghosts, and a letter which it unkindly labels "Mr. Podmore's Ghost." No doubt Mr. Podmore is a ghost, but it is not usual to call a man so till he has "shuffled off this mortal coil" and become what the Society for Psychical Research would call a hallucination or perhaps a phantasm, but never, by any chance, a ghost or a spirit or any name by which the "being" (we must select a non-committal term) would like to be known or would call itself.

The leader-writer considers that "mankind has been engaged, on and off, in asking what a ghost is throughout uncounted ages, without having arrived at any conclusion that may claim to have proved universally satisfactory." In that position, we take it, all subjects that occupy the human mind stand, outside of pure mathematics, and we anticipate that attention to the fourth dimension and "kindred topics" may remove even them from the pre-eminence of undisputed truth.

Is it not a waste of time to pretend that we do not know what a ghost is? Some of us know only too well, and yet we have a man of light and leading talking of "spectral apparitions"—why that double-barrelled appellation?—"as though they were ascertained facts," and not "the phantasmal offspring of mere indigestion." As if people never saw ghosts except on a full stomach! Or as if that plethora of allegations—we must not call them facts lest the Society fall on us—which is contained in *Phantasms of the Living*, and what we have had in the discussion of the action of the dead from the same source, were all "directly traceable back to some such parentage as that afforded by a surfeit of leathery mutton kidneys." (We do not adopt the language: but the meaning is to be gathered. "A surfeit" that "affords" a "parentage" offers material for reflection.)

But our instructor is not yet seen at his best. He proceeds to tell us that ghost-seeing may be referable "to hepatic trouble acting directly upon the ocular mechanism of the affected person." That is a good phrase, and means

to imply that when a man's liver is out of order his eyes go wrong. But do men in these states see ghosts? And what evidence is there for the statement? Not one-thousandth part that there is for ghosts.

Then, of course, there comes in the *delirium tremens* person with his picturesquely described "hideous reptiles and loathly vermin," and the mild jest that he is the victim of a "spiritual manifestation." But do no persons avouch the existence of ghosts except the *delirium tremens* class? If that were so the evidence would show considerable shrinkage.

Next we are told that Messrs. Myers and Podmore hold "official position in supernatural society," of which we were not before aware, that "it may fairly be presumed that ghosts of all classes"—are ghosts placed then as in a university class-list?—"are their most familiar associates." Mr. Myers, the writer says, opines that a ghost "is a dead man walking in his sleep," a definition, he adds, of "masterly incomprehensibility." Mr. Podmore, to whose side the writer leans, considers a ghost, in the very existence of which he does not believe, to be "a subjective phenomenon, called into being by the influence, conscious or unconscious, of one living intellect upon another." If Mr. Podmore seriously pretends that any such definition covers the evidence that his Society alone has gathered, and they have neglected much, his mind must be of a remarkable order.

"In all likelihood a belief in ghosts is co-eval with the human race." It is, and it will survive till the crack of doom, because it does not rest, as is alleged, on the experience of any set of persons, but on the broad knowledge of mankind at all times, in all places and under all circumstances.

A NEW MIRACLE WORKER.

Lourdes will soon have to look to its laurels. Those in search of miracles have (says the Paris correspondent of the *Daily Telegraph*) turned their eyes from it to a little hamlet called Boulassiers, in the island of Oléron, near La Rochelle, where a young man, eighteen years of age—who in his younger days was weak and sickly and subject to hallucinations—is said to have become suddenly endowed with the miraculous power of curing all kinds of physical infirmities. He does not use any incantations or hypnotism, or medicines, but simply places his feet against the feet of the patient, makes some movements with his hands over the part affected, and the cure is complete. His popularity is increased by the fact that he makes no charge for his services, the friends with whom he lives assuring him his livelihood. After he makes the mystic movements with his hands the miracle-worker simply says, "Go away, you are cured." Sometimes one visit is not sufficient to expel the disease, but three calls are certain. The halt, the lame, and the blind are hastening to this newly found home of mystery in hopes to get rid of their afflictions. Some of the neighbours declare that the man is a sorcerer and others that he is inspired; but none seem to doubt the genuineness of his powers. He only exercises them at certain hours of the day, and for long before the appointed time the patients stand or sit in an extended row outside the door waiting their turn. Those unable to walk are carried on beds by their friends.

DR. COUNT DE DAS, the illustrious founder and director of the excellent Psychotherapeutic Clinic, established at Madrid, is at present temporarily staying at the Westminster Palace Hotel.

MIRACLES did not establish faith in the Jews "still less would they effect at this day, when it is not acknowledged that there is anything from the spiritual world, and when everything of the sort which occurs and is not attributed to nature, is denied; for a spirit of denial reigns universally against the Divine influx and government on earth. At this day, therefore, if the man of the Church were to see the veriest Divine miracles, he would first bring them down into nature, and there defile them, and would afterwards reject them as phantasms, and lastly would laugh at all who attributed them to the Divine Being, and not to nature."—*Arcana Cœlestia*, 7,290.

COINCIDENCES.

No. IV.

We are again indebted to our contemporary the *Religio-Philosophical Journal* for some interesting cases:—

One of the most common coincidences, and one that has become a form of superstition with some people, is the frequency with which a book may be opened at a verse or paragraph, which seems perfectly applicable to the mood or circumstances of the person trying the experiment. Probably, like all other games of chance, anyone purposely trying it will find a certain ratio governing its success; and it is, therefore, only when it is accidentally brought about that it becomes a perfect coincidence. One of the best illustrations of this kind is related by Bishop Coxe, who states that the late venerable Dr. W., of Baltimore, once told him of a reproof he received which struck his devout soul providentially. Sitting in his library he had fallen into a moment's doze, when the servant entered, evidently to announce a visitor. Starting from his nap with instinctive feeling of chagrin to be found idle, he half unconsciously grasped a book that lay by his side, not even observing what it was. When the servant left him he glanced into the little manual in which he had mechanically inserted his forefinger, and found it resting on these words:—

"Never change thy employment for the sudden coming of another to thee; but, if modesty permits, appear to him that visits thee the same that thou wert to God and thyself in thy privacy; if thou wert sleeping—snatch not up the book to seem studious—nor alter anything to make him believe thee better employed than thou wert."

The two following are from the *Washington Star*:—

"Talking about coincidences," said a young man to a group in a hotel lobby the other evening, "reminds me of something rather remarkable in that line which happened to me the other day. You have noticed, perhaps," he continued, "that several Washington young men wear Egyptian scarabs as watch charms, similar to this one on my chain. Well, I met one of these young men the other day on the avenue, and in course of conversation, noticing this little antique, he said, 'Do you know, I have lost my scarab, and I am mighty sorry for it, too. It was a genuine antique, and I can't replace it. I thought at first that I would recover it, as I lost it in a sleeping-car coming from New York to Washington, but all my efforts were fruitless, and so I have given it up.' Now, here comes the strange part of it," continued the speaker. "The very next day I stopped on the avenue to have a moment's chat with a mutual friend, a well-known official at the Capitol. Noticing my charm, he said, 'What is this little trinket?' I explained, and he continued: 'Well, do you know, I found one like that the other day, and I thought at first it was a mystical society badge of some kind, and slipped it into my pocket and never thought anything more about it. I found it under rather peculiar circumstances. I went to New York the other night, and I was the last passenger to leave the sleeper in Jersey City. I made a hurried toilet, but something hurt my foot, so that I had to take off my shoe, and the little stone dropped out. I couldn't imagine where it came from, and was going to throw it away, but noticing the carved inscription, I changed my mind, and slipped it in my pocket.'

"'I think I know the owner,' I said, and soon had the loser and the finder talking through the telephone to each other, and the former was rejoiced to hear of the recovery of his lost scarab. Now, although they were well acquainted, nothing would ever have come of it all if both hadn't noticed my charm and told of the loss and find."

"Now, that's equal to a coincidence that I knew of several years ago," said the Colonel, "and it was here in this hotel office. I had an appointment one evening to meet an army Captain who had just arrived that morning from New York. He was a pretty high liver and was liable to take a little too much. He acknowledged to me that he had what they called a 'jag on' the night before. He was full before he left New York, and got fuller with some friends before he turned in on the sleeper. In the morning he was somewhat unsteady, but dressed hurriedly and came up town. He was very busy during the day, and although he walked a good deal he hadn't noticed until dinner that he had been wearing another fellow's boots, and they were at least a size too large for him. He had just explained all this to me in answer to a question as to how he was, when I saw him look steadily at a gentleman who had stopped in the middle of the office to light a cigar. All of a sudden

he jumped up, hurried across, and slapping the other man on the shoulder, exclaimed, 'Why, B., old boy, how are you? I haven't seen you for ten years.' It appeared they were old friends, who had drifted apart in the changing army life. He brought his newly found friend over and introduced him. In the course of conversation the latter said:—'A funny and rather disagreeable thing happened to me last night, and I am suffering from it still. I came over from New York on the night train. While getting dressed this morning I called the porter and said, 'These aren't my boots.' 'Dey is de onlist ones lef, boss, all the other gents is gone an dey mus' be yourn.' There was nothing to be done but wear them. Although too small I managed to get them on and have worn them all day. They seem to be shrinking every hour, though, and hurt like the deuce.'

"It was a study to watch the face of my friend, the captain. He looked from the boots to the man's face while he was telling the story, and when it was finished, he exclaimed, 'Well, I'll be dashed if you aren't wearing my boots!'"

This case is contributed by Dr. Purdon, who writes to the *Journal* thus:—

I would esteem it a privilege to be permitted to contribute to your collection of coincidences, an important department of research, the value of which to psychic science can hardly be overestimated. I send you an unmistakable case of what I believe to be more than coincidence. It might rather come under the head of concealed causation, than of coincidence from which, of course, the element of cause is excluded. Science cannot do much for psychics in the way of assisting us to explore the secret recesses of mental activity, though it unquestionably is valuable in obliging us to ignore the idea of chance, and substitute for it an unknown cause. I think Professor Newcomb was short-sighted when he argued from the general fact of dreams to the necessity of coincidences in particular cases, if by that he intended to convey the idea that special causes need not be assumed to account for special cases.

I take the liberty of offering you a good case for your collection of coincidences with some remarks on the same, as it happened to myself in the presence of a number of young officers with whom I was at that time in daily association at the Royal Victoria Hospital, Netley, England.

One evening in the end of the year 1865, after mess, a number of us who were candidates for commissioners in the medical department of the British army were playing the Irish round game of "spoiled five," when there fell to my hand the three best cards in the pack, viz., the five of trumps, the knave of trumps, and the ace of hearts. Thus having the winning of the game in my hand, I threw down my cards on the table and proceeded to rake in the pool, since it would not have been considered good form to play out the hand on an absolute certainty; those three cards which I held being playable in any order, so that it was impossible for me to lose the game.

One uncultivated youngster immediately raised an objection to my not playing out the hand, and a dispute arose which soon waxed fast and furious, the card party dividing into opposite factions, all arguing for and against my claim at the top of their voices. I was very indignant at such an untoward dispute, and throwing the pack of cards on the table, I called for a new deal, saying, "Let the cards settle it themselves; I appeal to them." These are the exact words I used, as well as I can remember. The cards were dealt, and to the utter astonishment of every one present my hand held the five of trumps, the knave of trumps, and the ace of hearts, as before!

It is natural to suppose that the temperament of the individual is a very important factor in determining the nature of the psychic manifestations of extraordinary character he may have exhibited to him. I have accordingly noticed on certain occasions that the fall of cards seemed to bear some relation to my state of mind and body at the time. Some years ago I made a special research in my own family in this direction with skilful players at the game of bezique, and the indications were in favour of the idea that a correlation existed between what I may call a compound psychic organism, a fluctuating function of those of the separate players, and the fall of the cards; thus determining to each player in a struggle for supremacy the equivalent of the more or less successful effort to grasp from the possible combinations of the residual cards of the pack the greatest individual advantage.

Such a compound supraconscious intelligence with, of course, a physical basis in the connections existing between the several

units engaged in the séance is not essentially different in its conception from that generalised intelligence which shows the existence of interchange of unconscious thought in ordinary Spiritualistic or psychic research. In either case the extra knowledge is the guiding principle whereby the ordinary instrumental expression of thought and design is enabled to effect far more difficult and complicated results than when each individual thinker works on his own account within the limits of conscious intelligence. In the case of bezique everyone knows what combinations may result from given hands, but it would take a superior intelligence to produce a maximum score for one person from the hands of all the players at a given time, to say nothing of a maximum score for one individual from the whole of the cards dealt and drawn during the course of a game. On one occasion that I particularly remember I felt like winning, and said so to the three other persons with whom I was playing. The result was that I made the most astonishing score conceivable; so much so that if I had been arranging the open cards from that day to this I do not think I could have made them produce anything like the score I made on that evening. The hypothesis of a compound psychic organism, which I offer as a rational and sufficient explanation of these curious cases, can be best illustrated by comparing it to an outside spectator of the game who would go round looking over the hands of all the players, furnishing information to each in exact proportion to his instantaneous capacity for unconsciously taking advantage of the same.

It will be seen that this view is applicable to the case of guidance by an extraneous intelligence, such as a disembodied spirit or an embodied spirit acting from a distance as well as to that of the sitters themselves in supraconscious combination. The illustration I have chosen indicates as much. The chief point I insist on is the communal mechanism which would be necessary to unite the players so as to respond respectively to the higher insight in the one case, or to be played upon unconsciously by a foreign directing intelligence in the other. The possibility of this bond of union between the sitters would, I presume, depend upon the same conditions as those which determine good manifestations in any harmonious circle of psychical investigators where the manifestations indicate psychic factors of the several persons engaged in varying degrees.

I remarked above that the temperament of the individual probably had to do with the nature of the extraordinary psychic events occurring in close relation with his personality. With reference to this remark and to the personal experiences I have mentioned above I may say that the department of pure mathematics for which I have most taste and in which I show most originality is *tactic*, which deals with the arrangements and combinations of discrete units.

A curious literary coincidence is connected with one of W. Clark Russell's famous sea stories, entitled *Jack's Courtship*. In this novel a fine description is given of the sudden appearance of a large meteor at sea that paled the light of the moon and stars, and approaching nearer the vessel suddenly exploded, leaving naught but a luminous trail of smoke. A short time after the appearance of the story the newspapers reported the arrival in New York harbour of the *Strathmore*, whose captain gave a vivid description of a most brilliant meteor seen at sea a few nights before. The coincidence consists in the fact that the vessel mentioned in Mr. Russell's book was also named the *Strathmore*, and that a fictitious occurrence should be so soon afterward duplicated on board a ship of the same name.

Longfellow in his *Journal* for December 7th, 1872, says:—

Read Nichols' *Hannibal*, an historical drama; then, looking over the *Publisher's Circular*, I saw, in Longman's list, *Hannibal in Italy*, an historical drama, by W. Forsythe. I have often noticed this kind of duality in literary work. Are thoughts and themes in the air, like an epidemic? Benedict, of London, and Paine, of Cambridge, have both just completed oratorios of St. Peter.

Some peculiar literary coincidences in relation to the two Napoleons may not be out of place in this connection. The first is a curious effect in the combination of numbers, which is said to have been sent from Paris to a friend in this country. The votes for Louis Napoleon in December, 1852, were:

For.	Against.
1113736	1113000

By placing these figures, as written, in front of a mirror, and writing the three ciphers at the end, the reflection may be easily made to read "*Emperour*."

Louis Napoleon affected hereditary superstition, and it is stated that the discovery of this coincidence confirmed him in the belief that he had always entertained of the exalted destiny for which Providence reserved him.

This coincidence is well matched by one referring to Napoleon I. as follows:—The name of Napoleon, when written in Greek characters, will form seven distinct and very applicable words by simply dropping the first letter of each word in succession, thus:—

Napoleon, apoleon, poleon, oleon, leon, eon, on.

These words, arranged in Greek sentence and translated, mean:—

Napoleon, the lion of the people, was the destroyer of whole cities.

The *Frankfurter Journal* of September 21st, 1870, remarked that among other superstitions peculiar to the Napoleons is that of regarding the letter "M" as ominous either of good or of evil. The editor was sufficiently interested in the subject to make the following compilation, with a view of showing that the Emperors of France had good reason for considering that letter a red or a black one, according to circumstances:—

"Marengo was the first to recognise the genius of Napoleon I. at the Military College. Marengo was the first great battle won by General Bonaparte, and Melas made room for him in Italy. Mortier was one of his best generals; Moreau betrayed him, and Murat was the first martyr to his cause. Marie Louise shared his highest fortunes; Moscow was the abyss of ruin into which he fell. Metternich vanquished him in the field of diplomacy. Six Marshals (Massena, Mortier, Marmont, Macdonald, Murat, Moncey), and twenty-six Generals of division under Napoleon I., had the letter 'M' for their initial.

"Maret, Duke of Bassano, was his most trusted counsellor. His first battle was that of Montenotte, his last, Mont St. Jean, as the French term Waterloo. He won the battles of Millestmo, Mondovi, Montmirail, and Montereau; then came the storming of Montmartre. Milan was the first enemy's capital and Moscow the last into which he marched victorious. He lost Egypt through Menou, and employed Miollis to take Pius VII. prisoner. Mallet conspired against him; Murat was the first to desert him, then Marmont. Three of his Ministers were Maret, Montalivet, and Mallieu; his first Chamberlain was Montesquieu. His last halting place was Malmaison. He surrendered to Captain Maitland of the *Bellerophon* and his companions in St. Helena were Montholon and his valet, Marchand.

"If we turn to the career of his nephew, Napoleon III., we find the same letter no less prominent, and it is said that the captive of Wilhelmshohe attached even greater importance to its mystic influences than did his uncle. The Empress was Countess Montijo; his greatest friend was Morny. The taking of Malakoff and Mamelonvert were the exploits of the Crimean War peculiarly French. He planned his first battle of the Italian campaign at Marengo, although it was not fought until after the engagement of Montebello and Magenta. MacMahon, for important service in this battle, was named the Duke of Magenta, as Pellissier had for a similar merit received the title of Duke of Malakoff. Napoleon III. then made his entry into Milan and drove the Austrians out of Marignano.

"After the fearful battle on the Mincio of Solferino he turned back before the walls of Mantua. Thus up to 1850, since when the letter M would seem to have been ominous of evil. Passing over Mexico and Maximilian, we see how vain have been his hopes, founded on three M's of the present war—Marshal MacMahon, Count Montauban, and the mitrailleuse! Mayence was to have been the base for the future operations of the French army, but, pushed back at first to the Moselle, its doom was sealed on the Meuse, at Sedan. Lastly, we have to notice the fall of Metz; and all these late disasters are owing to another M which is inimical to Napoleon III. and that is a capital M—Moltke."

ALL human opinions in matters spiritual can be only approximately true, and more spiritual truth may be reached by opinions more fallacious, which operate fuller and larger spiritual conceptions than by opinions less fallacious, which operate more meagre and imperfect spiritual conceptions. The opinions of a child respecting the nature and functions of God will often seem to us ridiculously fallacious, and yet they may help him to a sense of the relations between God and man which, in its amplitude and intensity, may comprehend more truth than the adult can attain by the mere eviction of fallacies.—P. 55 of SIR HENRY TAYLOR'S *Correspondence*.

CURE OF CONTRACTED JOINT.

SIR,—Although the following cure was effected seventeen months ago, I resolved to wait till some time had rolled over, to test its permanency; and as it is one of the most extraordinary, out of some 40,000 cases, which some friends, with myself, have estimated to have passed under my hands, I shall feel much obliged by your giving it a place in your valuable journal.

40, York-place, Baker-street. G. MILNER STEPHEN.
July 12th, 1890.

CONTRACTED KNEE-JOINT.

About the beginning of last July I met with an accident at the Dorking Greystone Lime Company's works at Betchworth, Surrey, through a chalk waggon falling upon my right knee, and injuring it so severely that I was crippled, and the doctors said it was a "contracted knee-joint"; and I went to the City Orthopædic Hospital for sixteen weeks, and afterwards to a doctor at Chatham Hospital; as I was not satisfied with not getting better; though I had been wearing a leg-apparatus weighing 7lb., which had been ordered by the doctors at the City Orthopædic Hospital; and I was lame, and sometimes in excruciating pain.

A gentleman advised me to go to Mr. Milner Stephen on February 11th inst.; and after Mr. Stephen putting his hands upon my knee for a few minutes and breathing upon it, all pain left it, and the swelling began to subside. The next morning the knee was so much better, that I took off the heavy leg apparatus and walked to his rooms without it; though the doctor said, "I must never go without wearing it."

The next day I came to him feeling my leg was quite strong and well, as it has continued ever since; and I have given the leg apparatus to Mr. Stephen. The swelling has all gone, and I walk as well as with the other leg.

Baker-street, W. (Signed) W. HARRISON.
February 16th, 1889.

Witness: F. T. ALLEN,
3, Elms-road, Clapham, S. W.

I have seen Mr. Harrison walking with perfect step this day, February 16th, 1889.

(Signed) F. T. ALLEN.
Z. V. BRODERICK, Sec.

I am the "gentleman" referred to, and was present the next morning, when Mr. Harrison walked with scarcely a limp, and without his irons, across the room twice. Being a poor man Mr. Stephen treated him gratuitously.

(Signed) CHARLES L. MONEY.

I have recently received a letter from Walter Harrison, dated from a steamer in the London Docks, telling me that he is quite well; and has just returned from a voyage to Australia, as an assistant steward on board a P. and O. steamer.

(Signed) CHARLES L. MONEY.

Walsingham House, Piccadilly.
July 6th, 1890.

MEMORANDUM.—The words "leg-apparatus" were coined, to express the complicated nature of the leg-support worn by the young man. It consists of a strong ankle-boot, to which is fixed an adjusting iron bar, 32½ in. long, having two semi-circular iron collars, padded, attached; with six straps and buckles, to fasten two other pads of stuffed leather over the knee and thigh; weighing in all 7lb. full.

It is very skilfully made, to give support, as much as possible; and my Secretary will be happy to show it to any earnest inquirer.—G. M. S.

It is according to the laws of order that no one ought to be persuaded instantaneously of a truth; that is, that a truth should instantaneously be so confirmed that no doubt remains. The reason of this is that the truth so impressed becomes persuasive truth, admitting of no extension and incapable of yielding. Such a truth is represented in the other life as hard, and such as not to admit good into it to become applicable. Hence it is that as soon as any truth is presented, by manifest experience, before good spirits in the other life, there is directly afterwards presented some opposite, which causes doubt. Thus they are enabled to think and consider whether it be so, and to collect reasons, and thereby to bring that truth rationally into their mind. This gives the spiritual sight extension as regards that truth, even so far as to opposites. Hence, too, it sees and grasps with the understanding every quality of truth, and can hence admit influx from Heaven according to the states of things; for truths receive various forms, according to circumstances.—*Arcana Coelestia*, 7,298.

LETTERS TO THE EDITOR.

The Mystical Interpretation of Scripture.

SIR,—I am always ready to furnish any information in my power to those who ask for it with a serious intent. But is "Libra" one of these? If he be, his method of procedure sadly belies him. Writing in "LIGHT," May 31st, he described himself as "one of those old-fashioned Spiritualists who think the exoteric meaning of the Bible much more important and valuable than the esoteric." On June 7th I pointed out to him that this is to say that he regards the physical, phenomenal, temporary, and accidental—namely, events, persons, places, and things belonging to the material plane—as "much more important and valuable" than the spiritual, real, eternal, and essential—namely, principles, processes, states, and attainments belonging to the spiritual plane, of which the former are but manifestations, and, consequently, the body as "much more important and valuable" than the soul. I further pointed out that this is the position of the Materialist, and can in no wise be that of a Spiritualist, old-fashioned or otherwise; and I adduced a number of passages showing indisputably that the Bible claims for itself to be written with a mystical sense, which alone it regards as "important and valuable." As "Libra" made no reply to this presentation of the case, I inferred that he had seen the error of his ways and acquiesced in the correction. But so far from this, he writes again, June 28th, reiterating his previous contention and taking no notice whatever either of my letter or of its arguments, and concludes by propounding a question for my solution! It is to this method of procedure that I refer when I plead the difficulty of helping him. It is impossible to help one who only listens to and repeats himself, ignoring the proffered instruction; and the attempt to help is inevitably made under a sense of wasted time and effort, and of the disregard of the ordinary amenities of debate. Nevertheless, in view of the possibility that although "Libra" does not appreciate what I have to say on the subject, some others of your readers may, I will say it accordingly.

"Libra's" reason for setting aside the Bible's own account of itself, and following the "idolrous" usage of preferring the letter to the spirit, the material symbol to the divine verity, is—to say the least—a remarkable one. "It reaches the majority." Let us test the value of this motive by an instance. A single one will suffice, and it shall be the first that comes to hand in the Bible—the story of the Fall. Will "Libra" again, and for the third time, maintain that the exoteric, or literal, sense of this narrative is "more important and valuable" than the esoteric or spiritual sense? or that it "reaches the majority" in the sense either of being edifying or even credible to them? For what is meant by a thing "reaching" any one, but that it appeals to and finds recognition from the consciousness as a truth which has the witness in oneself? Surely "Libra" can never have really read the Bible when he speaks thus of its superficial sense, or he must have seen that nothing could be better calculated to give low and degrading ideas of the Divine nature and method than the representation of God as a Being Who, having called into existence an inexperienced and unsophisticated couple, could expose them to the double temptation of an exquisite fruit and a wily seducer—having Himself first excited their curiosity about the former—and then, for yielding to the temptation, inflicted on them and their offspring to the remotest generations the most tremendous penalties. Yet this exoteric sense is declared by "Libra" to be "much more important and valuable than the esoteric," be the latter what it may—for of this he does not pretend to judge—simply on the ground that it "reaches the majority"! As if it were not infinitely better that the Bible should not "reach the majority" in any sense whatever, than reach them only to give them false and revolting conceptions of the Creator.

"Libra" disclaims both for himself and for the majority the possession of "any intuitive certainty as to what the cryptical signification really is." This is an avowal which has at least the too rare merit of modesty; but is it sincere? and, even if sincere, is it true? It is "Libra" himself who compels these questions. For, by speaking, as in his earlier letter, of the Bible as referring to "such transcendent mysteries as the nature of God and the history of the human soul," he at once quits the exoteric and literal for the esoteric and intuitional sense, and admits that this is mystical; for what is a "mystery" but something that is mystical? and what is "transcendent" but something that transcends the superficial faculty and is not literal? And it is, moreover, only by means of the faculty

which he disclaims that such could be discerned as the sense of the Bible. Yet, so curiously inconsequential is he that his letters are devoted chiefly to the depreciation of the faculty by means of which he has to such extent ascertained the intention of the Bible! For it is certainly not by confining himself to the literal sense that he has discovered that it deals with the history of the soul. And so I say that "Libra" has done an injustice both to himself and to "the majority."

It is obvious that it is by no exoteric reading of the story of the Fall that "Libra" can justify either his repudiation of the intuition, or his ascription to the Bible of the "transcendent mysteries" specified. For neither is the word "soul" mentioned in the narrative, nor is any hint given of a mystery being concealed. Nevertheless, "Libra's" conclusion is correct as regards the soul being the subject of it, and all that is necessary for a full elucidation is to extend his method, by treating it as a parable of which the meaning is purely esoteric, and using the intuition for its discovery.

Doing this, with a faculty duly unfolded in both its modes, the intellectual and intuitional, we find—what? That the exoteric sense with its supposititious *dramatis personæ* of a man, a woman, and a talking snake, and every element of time, of place, and of person, utterly disappear, and in their stead we have an eternal verity, founded in the very nature of being, verifiable by the personal experience of everyone, and the understanding of which is indispensable to everyone—a verity, moreover, which, when apprehended, proves a key to the whole Bible, Old Testament and New, even to its supreme mystery, the genesis of the Christ.

For now, instead of a man we have man; instead of a woman, we have the "woman in man," or human soul; for an actual serpent we have the tendency of human nature to things material and sensible; and for a garden the perfect doctrine and life which come of the perception of things spiritual. Tempted by the Serpent of Sense, the soul, Eve, falls under the power of matter and becomes subject to the bodily nature, Adam, to the loss of their unfallen condition, Paradise; and straightway these two principles in human nature, the sense and the soul, the rational and the intuitional, the exoteric and the esoteric, personified as Cain and Abel, or priest and prophet, manifest their inherent antagonism, by bringing, the one the "fruits of the ground" or lower sense-nature; the other the "lamb" of a pure spirit and intuition; and the former slays the latter, just as subsequently the priest Caiaphas slays the prophet Christ, and the literalist the mystic sense.

But the soul fallen into materiality is not all at once lost. She retains her original potentiality of producing a perfect character, the condition being her restoration to her proper spiritual condition. Accomplishing this, from Eve she becomes Virgin Mary, and from being "mother" of man degenerate, becomes "mother" of man regenerate, mother and son alike being "made perfect through suffering." The "old man" Adam, in us, is succeeded by the "new man" Christ Jesus, in us, and the "Garden" of the innocence which comes of ignorance is replaced by the "Holy City" of the virtue which comes of experience.

Read thus with the inner sense the Bible teaches the persistence of the human Ego through all changes of form and conditions—therein correcting our materialistic scientists—and sets forth the stages of its evolution from rudimentary to perfect being, through the operation of the inhering Christ-principle, exhibiting the secret and method of this as consisting in interior purification, and as ultimately realisable by every soul whatever: the whole doctrine being so eminently simple, obvious, and logical as at once to compel the assent not only of "the majority," but of all, when once the intuition is allowed to have full exercise, and instead of quenching the spirit in favour of the letter, or limiting it by the letter discerns it through the letter,—a result which certainly cannot be claimed for the exoteric and literal sense insisted on by "Libra," but which coincides precisely with the teaching of "Paul the Mystic" both when he declares that, as written, "these things are an allegory," and when he further says that in the Adam stage of our evolution we die, but in the Christ stage we have eternal life.

As for the question with which "Libra" concludes his letter, I must beg of him to formulate it afresh if he desires an answer; for as it stands it is so ambiguously worded as to be unintelligible. Hitherto the issue has been as to whether or not the Bible-writers did speak openly; but now he seems to ask whether or not they "could have" done so if they wished—a

widely different question. He next asks, or seems to ask, how it comes that, if they were precluded from speaking openly then, I am able to speak openly now?—also a widely different question from either of the others, and—like the others—capable of being properly treated only at great length. For this reason, and also because uncertain of his meaning, I will merely propound in my turn a question suggesting a solution of his question in both of its apparent phases. May it not well be that, both for their own safety and that of their doctrine, the Abels of the Intuition have hitherto always gone in fear of the Cains of the Outer Sense; and that only now is the time arriving when the former can speak openly without danger either of their doctrine being materialised and lost, or of themselves being subjected to murderous persecution? Cain—"Libra" will remember—was not put to death for his crime, but was left at large with a mark whereby he should be known. This mark, we learn from the Apocalypse, was upon the forehead, and was called "the Mark of the Beast." According to the inner sense of the Bible, the "Beast" is always Materialism, of which Literalism is a mode. And the mark on the forehead indicates the head, or intellect, as the offender, in that by divorcing itself from the heart, or intuition, it becomes at once idolator and murderer, for it worships the letter and the form, and suppresses the spirit and the reality. That Cain, who thus represents the fallen intellect, is permitted to live is because the intellect is not to be rejected but to be redeemed by being reconciled to the intuition. Combined, they make one complete faculty, being the man and woman of the mind, and of them is born the divine child Truth. Thus redeemed, the intellect or man exalts and follows the intuition or woman. And as in the zodiac the rising of this "Virgo" of the intuition is preceded by "Libra," the balance, may we not accept your correspondent's adopted name as a happy augury of the equilibrium some day to be restored in his own case, by his exaltation of the intuitive and esoteric sense of Scripture to its proper supremacy over the literal and exoteric sense? For the promise to Eve to find fulfilment in the sense insisted on by "Libra" it would be necessary only that some actual zoological reptile—or, rather, the very same one that tempted Eve!—should have its head trodden on by her or one of her descendants. Does he seriously regard such an event as "much more important and valuable" than the triumph of the soul over the seductions of the sense-nature? And what, if it means only that and not this, has it to do with the Bible as a book containing "such transcendent mysteries as the nature of God and the history of the human soul?"

EDWARD MAITLAND.

Electrical Experiments.

SIR,—The electrical experiment mentioned by Mr. P. Heathcote-Snape in "LIGHT," June 28th, calls to mind an experience of my own which occurred during my residence in America a few years ago. I was the guest at the time, with Mr. J. J. Morse, of Dr. Beals, the esteemed President of the Lake Pleasant Camp Meeting Association, whose residence is at Greenfield, a small town a little over a hundred miles north of Boston. One evening, by way of affording a little diversion, one of the party commenced shuffling his feet on the carpet, and then on presenting his knuckles to the hand or face of a person a spark would be given off like that elicited from a small electrical machine. The same phenomenon occurred when others essayed the part of the operation, and I found that after rubbing my feet on the carpet I could give off a spark on presenting my knuckle in close proximity to another person. I never heard of this phenomenon occurring in this country, and do not know whether atmospheric conditions at any season of the year will admit of its accomplishment. The weather was very cold at the time, the ground being covered with snow three or four feet, and the thermometer standing at zero at midday, notwithstanding the sun shining brightly all day in an unclouded atmosphere. How much colder it was at night I did not observe, but it was, of course, many degrees lower; in fact, we do not know what cold is in this country. During my six years' residence in Boston the lowest temperature I observed was 12deg. below zero. This was at seven o'clock in the morning. The highest I noted was just upon 100deg. in the shade. Thus it will be seen the extremes of temperature are very great.

It is recorded that Mr. Home could light gas by applying his hand to a burner in America, but I never heard of his doing it in this country. It would, therefore, seem that atmospheric conditions were a factor in the production of the phenomenon.

We are all familiar with the fact of electricity being capable of elicitation by combing the hair in frosty weather or stroking a cat's back and breaking a piece of loaf sugar in the dark, but I never heard of its being elicited from the human body in this country in the way I have described.

Eastbourne, July 5th.

ROBERT COOPER.

What do Spirits See when they Visit Us ?

SIR,—Your reply to "W. H. S." in "LIGHT," p. 327, does not accord with our experience in spiritual phenomena, if I correctly understand you. I am convinced that our spirit friends not only see our spirits, but our bodies and other material things. How otherwise could they use paper and pencil for direct writing, and manipulate innumerable material objects? I was told on one occasion by a spirit friend that "You ran through me in the hall this morning—you did not see me but I did you," &c. Again, at a dark séance, when hands have been grasped by spirit hands, I have frequently on such occasions put mine in an out-of-the-way position on purpose to test their sight, or sometimes for some other test! Yet on all such occasions our spirit friends prove their sight by taking the hand without falter or mistake. The same as regards material objects. If I might with modesty refer to *Spirit Workers in the Home Circle*, I think a reference to all the cases there recorded, easily found by reference to the index, will be a sufficient proof that spirits "sense" us and material things by a sight analogous to physical vision.

62, Granville Park, Lewisham. MORELL THEOBALD.

[Mr. Theobald's experience is of much interest. Will others give theirs? May it be that spirits in different phases see us differently, and even (as Mr. Dawson Rogers said in a recent address to the London Spiritualist Alliance) are not aware of the near proximity of other spirits to themselves?—ED. OF "LIGHT."]

SIR,—A statement of yours in a recent issue of "LIGHT" seems to open an interesting subject for inquiry.

"Spirits," you say, "are *en rapport* with us; but our senses they do not seem to have."

In the case of mystics, who in thought, word, and action strive so to live as to establish a *rappont* only with the highest form of spiritual intelligence, I have been given to understand that such *rappont* touches the emotions, elevates the thought, informs the intelligence, and makes itself very sensibly felt in the physical organism, but does not, save in the very rare and distant instances of the Beatific Vision, show itself in any material form. Can it be that such spirits as do assume human shape, bound perhaps by interests or affections to earth, are awaiting further development ere they assume the spiritual body of which the germs may be still latent within them?

M. L. H.

The Eternity of Matter.

SIR,—May I crave space for a short reply to "Optimist"? In his first letter he does not, as Dr. Johnson would have said, "see his way through the question, sir." My conclusion was drawn from the premises that mind is contending with matter, and, with time enough, will overcome it. If that be so, I said, either mind or matter cannot be eternal. "Optimist's" theory is, not that mind is contending with matter at all, but that it is taking up portions of it every now and then, in order to mould them into new stellar systems and that sort of thing when the old ones have worn out. Now, this theory may be worthy of serious consideration, or it may not; but, whether or not, it is no more like that which I was considering than chalk is like cheese.

In his second letter he tells us that my argument against the eternity of matter proves too much—it proves the non-eternity of the Supreme Mind. This obvious consideration I had, I need hardly say, taken into account. I felt, however, that I must believe that two and two make four, be the inferences what they might. Now, if time could never travel from B to A it is as plain as that two and two make four that it has not travelled from A to B. But, independently of this, it must be remembered that we know nothing at all as to the mode of existence of the Supreme Mind. The general conception of it is that it cannot change; that it can neither progress nor retrograde; that it is the unchangeable, the I AM. It knows nothing of time which, as the word implies, is simply a portion cut out of eternity. But matter changes and is measured by time. The argument, therefore, that proves matter non-eternal has no application whatever to the Supreme Mind.

Thus the inevitable conclusion is that matter is not, and cannot be, eternal. And if not eternal it must have had a beginning; and if it had a beginning it must have had a Creator. That Creator, moreover, must have been wise, for we see marks of wisdom on all sides of us. He must have been benevolent, for we find everywhere marks of goodness and mercy. If some things are dark and mysterious we have a key to unlock the mysteries. If our feet well nigh slip when we see the sufferings of the innocent, the heart of the mystery reveals to us that these sufferings are raising the sufferer in the moral scale—that a higher life is being reached through "much tribulation." In opposition, therefore, to Mill and all the rest of them, I conclude not simply that whatever is right, but that whatever is is the work of wisdom and goodness.

Clifton, Newark.

GEORGE HARPUR.

"Looking Backward."

SIR,—The current number of the *Nineteenth Century* contains an article on the probable cause of cancer, from which the following extract has been taken, and to which I respectfully call the attention of those who despise the teachings of Lawronce Gronlund and Edward Bellamy in their works, *The Co-operative Commonwealth* and *Looking Backward* :—

Malignant disease is seen to be but one among many indications of the severe stress upon the nervous system which modern conditions of life involve, and of which the evil consequences are so immeasurably enhanced by that vicious principle of education which mistakes quantity for quality. Until society emerges into some calmer sea—or until the conditions under which men and women now commence their voyage are materially improved—a progressive increase in the prevalence of cancer, duly proportionate to the growing severity of the struggle for existence, may be predicted as a matter of course.

If this, Sir, is the case with cancer, how about the thousand other "ills that flesh is heir to" (most unnatural as I think); are they not attributable to the very same cause in nineteen cases out of twenty? The brightest page in the history of the human race, in my opinion, is the way in which the poor have borne their troubles and privations, and were it not for thoughts like those suggested by your correspondent, Mr. Harpur, I should doubt the existence of a Supreme Power altogether.

T. L. HENLY.

The Druses of Lebanon.

SIR,—In "LIGHT" of July 5th is a short paragraph on the Druses of Lebanon, and their connection with the great Phœnician race, recently discovered by the Rev. Haskett Smith.

Perhaps, to some of your readers the following particulars, culled from different sources, may prove of interest, and induce to further research concerning the Druses. The procedure followed is that of Palgrave and others, who see in the perpetuation of place-names the indications of movements of tribes and races, from and to various localities, after their original possessors have passed into the dust of the ages.

Commencing in the far East, under the shadow of the Himalayas, we find the ancient countries of Ladak and Cashmir. The nations of Ladak or Ladac were Ladaci, or Ladac-i-men, a name which gradually takes the form in which we find it in "Greece," Lacedæmonian. The city Leh still is in Cashmir or Cashmere. A town district and river in Cashmir is Dras Duras or Draus. Cashmir itself is known also as Kira.

The tribes inhabiting these districts were Budhists belonging to the Chandra-Vansa or Lunar branch of the Surya or Solar race. To this Lunar or Buddhist division of the solar race belonged the famed heroes of the Mahabharata, Bharata, Arjuna, Krishna; and others. They were also Pandus and Yadus of the Khatri caste. The Pandus were Su-Budhas, that is to say, the Budhas.

In the contiguous district of Logurh, in Afghanistan, dwelt the Phainakas. This name comes from P'haien, the Hayas, plural of Phainaka. The district was known also as Bhini Badam, read this as Bhini Budham. They were Hya Budhists. Saidan was one of their towns. Emigrating from thence through the Erythrean Sea to Palestine at the mouth of the Euphrates, and afterwards to the better known Phœnicia and Palestine on the Great Sea or Mediterranean.

In this Palestine we have the Lebanon ranges, Lebanon meaning the tribes of Leh or Ladak; the land of the people of Leh is indicated also in the name of the river Leontes, Leon-des. Contiguous is the land of Tob or Tibet (Ti-bouta). A well-known name of the country of the Lebanons is Cœle-Syria. Syria is the same as Surya or the sun (tribes), and Cœle is equivalent to the Kailas, a range of the Himalayas. The Irish form of Cœle-Syria is Cal-aoi-soir. We have also Kaludon in Actaia;

Caladon in the Alps (the Albigenes); and Caledonia or Scotland. The ancient name of the Firth of Forth in Caledonia was the estuary of Bodotria.

The Druses or chiefs of the Dras or Lebanon are certainly connected with the old Ladak-Cashmirian district on the one hand and the Palestine-Phœnician on the other. It is admitted by scholastic authorities that the Hebrew and Phœnician languages were allied to each other.

The Buddhist or Lamaic movement is seen in the name Salamias, or Salamis, in the Palmyrene district of Syria. Salamis means the city of the High Lamas. In Cyprus also was Salamis, and adjacent to Athens was the island and town of Salamis.

In "Greece" the Dryopes (Druopes), chiefs of the Drus or Dras, will be found in Eubœa, in Thessalia, and by Dodona. Also in the district known as Phthiotis, that is to say, B(u)dhyodes, the Buddhist land. Here also was Lamia on the Lamaicus Sinus, wrongly spelt Malaicus Sinus, and the river Duras.

In "Grecian" Thesprotia was the town Charadra and the river Charadrus. To the East was Ambracia; to the West Pandosia, the land of the Pandus. On the opposite side of the Adriatic, in Italy, was also Pandosia, among the Bruttii, who also became known as Bretoni and their country Britannia.

Returning to the provinces above "Greece" will be seen Dalmatia, that is, the Dalé Lamas or Great Lamas. Contiguous is the river Dravus, a tributary of the Danube, and the Ambidravi in the country of the Taurisci.

In our own land the kinsmen of the Druses are to be recognised in the well-known Druids; Dru-i-des, the people of the land of Dras, whose symbol was the crescent; who also used the Greek letters.

In the Irish version of the Scriptures the visit of the Magi to Bethlehem is described as "The Druids (Draoithe) came from the East," and the magicians of Egypt, as the "Druids (Draoithe) of Egypt." The Magi at the commencement of the Christian Era were an honourable class in Parthia. But there are magi and magi. Bethlehem in the Jewish tongue means the house of bread; the Arabs give it as Beit-lahm, the house of flesh. May we not also read it as the house of the Lama: the Bread of the Life; the Light Who became flesh. One of Whose utterances was, "that there is nothing covered (tiled) that shall not be revealed and hid (tiled) that shall not be known."

What is now written is not written to provoke that spirit of pugnacious controversy which denies or rejects everything which it never heard of before, or does not understand, or will not trouble to comprehend, but rather to incite to patient continuance in research, arduous though it may be, and a desire to promote unity.

That which makes manifest is light.

263, Balsall Heath-road, Birmingham. HENRY BRITAIN.

THE ANGEL'S WHISPER.

Oh! do not weep for me—I float
As light as air, as freed from pain!
And linger near thee till the sweet,
The blessed hour we meet again!

Think not that we are parted. No!
If aught, belov'd, I am more near;
I still can kiss thy pallid cheek,
And drink that bitter-sweet, thy tear.

Unknown of thee, unwatch'd, unfelt,
I breathe thy breath, I hear thy sighs,
I dry the tears upon thy cheek
Ere well they've left thy burning eyes.

I hear thee call upon my name,
I clasp thy hand—I kiss thy brow,
Dear! as I lov'd on earth. The same—
Nay, more, below'd, I love thee now.

Oh! so I'm blest; believe me, sweet,
I'd not return, for even thee,
Most blest when thou in prayer seek
Thy Saviour friend Who died for me!

For thee and me! Oh! it is joy,
To know that we shall meet in Heav'n
Together sing His praises, Who
To save our sinful race was giv'n.

Dear, every pray'r my darling breathes
I swiftly bear to Christ above:
Fit jewel for His diadem,
Whose sweetest, truest name is "Love."

EUGENIE WICKHAM.

SOCIETY WORK.

[Correspondents who send us notices of the work of the Societies with which they are associated will oblige by writing as distinctly as possible and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions.]

CARDIFF PSYCHOLOGICAL SOCIETY.—On Sunday last, discourse by Captain Robert Mark, on "The Witch (?) of Endor." Next Sunday, July 20th, two lectures will be delivered by Mr. Victor Wyldes.

MARYLEBONE ASSOCIATION, 24, HARCOURT-STREET, W.—Last Sunday with Mr. Vango as medium, quite a success, good conditions and good results. Lyceum sessions as usual, good attendance, three groups formed, recitations by Hetty Mason and Harry Tarns. Evening lecture by Mr. Hopcroft on "Spirit Development." Thursday, at 7.45 p.m., Mr. Wilkins; Saturday, at 7.45 p.m., Mrs. Treadwell; Sunday, at 11 a.m., Mr. Vango, Healing and Clairvoyance; Lyceum, at 3 p.m.; lecture by Mr. R. Watby, at 7 p.m., "Struggles of Life: Material and Spiritual."—C. WHITE, Hon. Sec.

WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday last Mr. R. J. Lees occupied the platform morning and evening. In the morning he spoke upon "The Book of Revelations," affirming that the events therein recorded, with the dreadful evils which took place at the sounding of the trumpets, &c., referred to things which occurred at the time the book was written. The evening subject was "God, Jesus, and Crucifixion"; the powerful, impressive, and eloquent address delivered was highly appreciated by all present. Sunday, July 20th, 11 a.m., Mr. Leach, "The Celestial Woman"; 7 p.m., several friends occupy the platform.—J. VEITCH, 19, The Crescent, Southampton-street, S.E.

SOUTH LONDON SPIRITUALISTS' SOCIETY, CHEPSTOW HALL, 1, HIGH-STREET, PECKHAM.—On Tuesday last we held a very enjoyable fruit and coffee supper at our new meeting place (30, Fenham-road), which was well attended. Mrs. J. M. Smith (of Leeds) was with us on Sunday last and delivered interesting addresses to large gatherings, who displayed much interest when, by the exercise of her clairvoyant powers, Mrs. Smith was able to give some thirty spirit descriptions, nearly all of which were eagerly recognised. On Sunday next Mr. R. J. Lees at both services, and at 30, Fenham-road, in addition to the usual members' meetings, there will be an open circle for inquirers on Wednesday at 8.15 p.m., and on Friday, at 7.30 p.m., a healing meeting with R. J. Lees. All friends welcome. We purpose in August holding open-air Sunday services in the country, particulars next week.—W. E. LONG, Hon. Sec.

KENSINGTON AND NOTTING HILL SPIRITUALIST ASSOCIATION.—On Sunday last, although none of the appointed speakers put in an appearance, Mr. W. O. Drake addressed an influential audience, at which we were opposed by a member of the "medical" world. In strenuous terms, the speaker dealt with healing mediumship, as well as other phenomena, and in general boldly proclaimed the truth of Spiritualism; there were also other questioners, and a vast amount of interest was displayed by these persons and the listeners, and altogether this ended (at such a late hour as nearly 7 p.m.) in one of the best meetings we have yet held in connection with the open-air work. We were very glad to have the support, by presence, of some of our old members, and hope they will not fail to continue with such support. A good deal of Spiritual literature was freely distributed, and we wish to acknowledge with gratitude the kind gift of a good supply of copies of "LIGHT" and the *Medium* from some unknown sympathiser, also a large quantity of *Two Worlds* from Mr. Utber Goddard. Next Sunday we shall not hold our usual meeting here (near Marble Arch) in consequence of the necessity of joining our friends in the Epping Forest excursion, but on the following Sunday the speakers will be Messrs. Emms, Drake, and Rodger. Spare Spiritualistic literature is exceedingly useful for free distribution, and may be sent to the Honorary Secretary, Percy Smyth, 68, Cornwall-road, Bayswater, or can be brought to our meeting-place for free distribution. Helpers required to assist us in our work.—PERCY SMYTH.

BOOKS, MAGAZINES, AND PAMPHLETS RECEIVED.

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

The Passion Play: As it is Played To-day, at Ober-Ammergau, 1890.
By W. T. STEAD.

Practical Prenomology Made Easy (Illustrated): How to Read Heads.
By JAMES COATES. Price one shilling. L. N. Fowler, Imperial Buildings, Ludgate Circus, E.C.

Work: A Magazine for Workmen and Amateurs. Weekly, one penny. Messrs. Cassell and Co., London.

The Art Interchange. (June 21st, July 5th). Price one shilling. London: W. Heinemann, 21, Bedford-street, W.C.

THE poet who knows how to express and paint the affections and passions of the soul, will always be read with greater delight than the most exact observer of inanimate nature.