

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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CONTENTS.

Coincidences	425	What a Sceptic Saw at Onset ..	432
Early Psychical Experiences	426	Coincidences and Comments	433
Are Animals Immortal?	428	Eternity of Matter	433
Hypnotism and Spiritualism	429	Individualisation of Raps	434
American Camp Meetings	430	Third-hand Evidence	434
Re-births.—By "Colenso"	431	Electro-Homoeopathy	435

NOTICE.

The Editor is at present out of reach of postal communications. He begs the consideration of his contributors and correspondents during his absence. With the exception of his own personal contributions, the Journal will go on in its own orderly way. "Notes by the Way" will be replaced by a series of "Coincidences," which he hopes may be found of interest, and to which he trusts that his readers may be able to add.

COINCIDENCES.

No. VIII.

[For the present instalment of Coincidences we are indebted to our correspondent, "C. C. M.," exclusively. They are selected from his correspondence, and are mostly contributed by Mr. Hensleigh Wedgwood.]

A correspondent writes to "C. C. M.," under date June 20th, 1890:—

Here are the two trivial coincidences. Last week I was on my way to Mudie's to change books, and met a friend, who said: "Have you read *Uncle Pipe of Piper's Hill*?" "No; I never heard of it or of the author." So I procured the book, and went straight on to see an invalid friend. I said to her: "Here is a book I can lend you if you like; it has just been recommended to me." "Oh," said my invalid friend, "thank you; I don't want a book, as I have just been lent one to-day. It is called *Uncle Pipe of Piper's Hill*!"—Tableau!

Then the other day, before I dined with you, I went into a paper-shop in Shoreditch to get something to read on my way home, and bought a paper I had never heard of before—*Political World and Free Life*, I think it is called—and straightway at dinner you, or someone, began to talk of it.

The nine following are from Mr. Hensleigh Wedgwood:—

Here is a coincidence I heard the other day from Mr. Collins, the editor of some of those primers. He had been much amused at seeing an open carriage break down and the horses go off when the body of the carriage broke in two, and left the inmates sitting in the road, and was telling the story at a dinner-table, where there was a crescent-shaped cheese, much cut down in the middle. He was using this to illustrate the scene, "just as if that cheese was to fall asunder in two parts," when that very thing happened, though there was no one within a foot or two of it.

Yesterday, my wife asked me what was the meaning of the French *caddis*. I said I did not suppose it was a caddis worm, when she asked me what that was, and I explained to her, and this morning in the *Times*, of all places, there is half a column on caddis worms.

I have a little granddaughter of nearly two, just learning to talk. On the night of the 23rd, my daughter was dreaming of her niece in a very vivid way all night. She was singing to her the rigmorole, "Dr. Faustus was a good man, &c. When he whipped them he made them dance Out of England into—" when the little girl filled up the rhyme with "France"; and the same with another line. On the 24th my daughter had a letter from her sister, the mother of the little girl, with the

following passage: "She (the baby) has several small accomplishments just born. For instance, I sing, 'Polly put the kettle on, We'll all have—' and she says, 'Tea.' Again, I sing, 'The captain was a duck, a duck, With a jacket on his back, And when this fairy ship sets sail, The captain he says—' and baby says 'Quack.'"

Miss C. Stephen, a sister of the judge, is a great friend of all my family, and when my daughter was with her two or three weeks ago she told her that an unexpected claim of £8 15s. had been made upon her shortly before. She had no means of meeting it out of her income, and was thinking of making a sale of capital, that she was contemplating, somewhat larger, for that purpose, when she received a bonus on some shares that only came in occasionally, and she had quite forgotten, in the shape of a cheque of precisely the same amount of £8 15s., which she simply handed over to meet the unexpected demand.

Yesterday the stepson of my daughter Mrs. Farrer, who is recovering from illness, was reading Reade's novel of *Hard Times* (1863), the hero of which, Hardie of Balliol, gets the Ireland Scholarship. He laid down his novel and took up the *Standard*, when the following passage caught his eye:—"The Ireland Scholarship was awarded to Hardie." I do not know whether the actual Hardie is of Balliol.

Mr. A. A. Watts, of Cheyne-row, told me that when he was a child of four or five he awoke in a dreadful fright from a dream in which he saw the man-servant come in with a large knife and set about murdering his mother. She herself was awake by his cries, and was so much struck by his having a dream of exactly the same import with one that she had just had herself, that she got up and called in a confidential maid, and next day wrote for her husband, who was in Devonshire. He returned immediately, and at once discharged the man, though he was a remarkably handy servant whom they much liked.

A week or two ago I had a letter from an old friend, Mrs. Scott, saying she was uneasy at not having heard for a long time from my nephew, E. Turnbull (in Australia). Could I tell her anything about him? I replied next day, Friday, that I had not heard from him for a year or two, that he now received his money through a banker and had no longer occasion to correspond with me. Next morning I received a letter from E. Turnbull.

A child of my niece, Mrs. Lawrence Wedgwood, had one side paralysed two or three years ago. She brings him up every now and then to her brother's at No. 20, Orsett-terrace, Bayswater, for medical advice, and now is coming up with him to learn rubbing from a professional for his sake. In the meantime she asked my daughter, Mrs. Godfrey Wedgwood, to see a professional rubber and make arrangements. My daughter saw the rubber last week, who asked her where Mrs. Lawrence W. would be when she came up, and when my daughter mentioned 20, Orsett-terrace, she said that would be very convenient, as she was attending a little girl at No. 21 for infant paralysis.

Last Tuesday I wrote to a friend for some information respecting a prophetic dream of the Derby in Favonius' year (1871). He wrote back sending me the information, and proceeds:—

"General Benson, who dined with me on Tuesday, told me a lady friend of his dreamt just before the last Derby that she saw a ch. c. win the race, ridden by Wood, the jockey, but the name of the horse she did not learn in the dream. Down went Benson to Epsom on the Derby Day, took five to one on

Wood's mount when he saw him on St. Blaise, and brought home £25, which he presented to his wife. Possibly," my friend continues, "you may think this belongs to the region of nightmares rather than spirits."

The following may seem to lie midway between coincidence and clairvoyance, and perhaps may give a hint of connection between the two. I think I gave you an instance of the clairvoyance of my daughter-in-law, of which I have had many examples. She came to me on Saturday last, after a visit to the country, and told me she had dreamt the preceding night that she saw me sitting up in bed reading a large book like a dictionary, in a blue paper covering, and that I asked her to go and fetch me a spoon. I saw at once what it referred to, and brought a number of *Skeat's Dictionary*. "Yes," she said; "that was the book, but it was a new copy, not thumbed like that." Now I have been impatiently waiting, expecting every day to get the concluding number, which has been delayed. With respect to the spoon, while my daughter was away I had been thinking of a former instance of her clairvoyance. I had lent Mr. Clifford some teaspoons for a party, and one evening when we were having a séance in my study there came a knock at the door, which was answered, and my daughter-in-law laughed and said "Spoons." Now just before she came back last week I had been trying to recollect whether she had said this before or after the door was opened, and I was speculating whether it would be any use inquiring of her upon the subject. So that my mind, quite unknown to her, had been running on the new number of Skeat (a clean copy) and upon spoons. She said she felt, as soon as she heard the knock, that Mr. Clifford himself was bringing back the spoons, as was really the case, and, in fact, I found on inquiry that she had asked the maid, after our séance, whether it had been Mr. Clifford himself. On last Derby Day (as I heard yesterday for the first time), between sleeping and waking in the early morning, she had a vision of the course at Epsom, where she had never been, and over the head of the horse that came in first she saw the name Iroquois, which she had never heard of before. After breakfast she and her husband went off to Lord Lovelace's gardener, who is a medium and a friend of theirs, to talk to him about this vision, when they found that he also had dreamt that the name of the winner was Iroquois. From him they went to the P.O. to get a sight of the paper and see where Iroquois stood in the list. They were both ignorant of the names of any of the horses.

A week or two ago the post brought my daughter two packets, one a letter from a friend, the purport of which was that she did not know the station for Hawkhurst. The other was a magazine which she opened the moment she had read the letter, and the passage that struck her eye was, "alighting at the little station of Etchingham, I walked across the fields to Hawkhurst."

As you are curious in such matters, I send you the following facts. Yesterday afternoon, at the office, I wrote to a lady to ask if she had heard anything of a friend of mine in Canada, and whether there was any likelihood of her coming over this year. (I am not in the habit of writing to the Canadian lady, though we have written to each other.) When I get back to my house I find a letter from my Canadian friend, to say she is leaving New York on the 27th and expects to be in England on the 7th or 8th.

W. E. FRERE.

9A, Upper Brook-street, W.

The event I am about to describe happened well-nigh four years ago. But the details of the scene are painfully and indelibly impressed upon my mind.

It was on the morning of January 15th, 1879, that I saw M. to arrange finally the details of an intended journey, and parted from him, agreeing to see him later on in the evening. About two hours after, I saw his wife and his brother B. We were very merry. None of us had any presentiment of what happened an hour later. I and B. were particularly bent on teasing Mrs. M., till at last a certain trick annoyed her exceedingly, and she, partly out of vexation and partly in fun, wished us more dead than alive for worrying her so. But this mock curse only made us more unruly, and she cursed us again. Immediately after I left her, and I had scarcely finished my lunch when news was brought me that M., while pleading in the court, was suddenly seized with a fainting fit, and had died before assistance could be had.

There is apparently nothing extraordinary in these facts. They become singular when they are connected in the following manner:—

The first utterance of the curse and the time when the fit came on and the repetition of the wish and the moment of expiry coincided, and other facts corroborated this coincidence. I am positive that the mock curse was repeated at one o'clock exactly, and not more than two minutes could have passed before it was repeated, from the nature of the trick.

This interval of two minutes, was, as I found out after, exactly the interval between the fit and the death. It had never struck me as singular before. It was nearly a week after, while casually talking to one who was present in the court and who assisted in carrying the deceased, when he fainted away, from the court-room into the library that I was startled by this coincidence. My positive statement that the curse was repeated at one o'clock exactly is based on these facts:—

(a) For years it has been my habit to lunch at one o'clock exactly.

(b) I left Mrs. — immediately after one and was in my house soon after, I and my friend being next door neighbours.

(c) It was one o'clock. The clock did strike the hour in its peculiar way, a subject of my joke. Even as I write this—though thousands of miles away—I seem to hear its peculiar strike.

The nature of our trick was such that two minutes at most could pass away before we could repeat it. The nature of the disease of which my friend died it is not necessary to mention, but at the coroner's inquest it came out that the deceased died soon after the fit, even while he was being carried into the library, and medical testimony went to show that life must have been extinct almost immediately after the seizing of the fit.

The following are the corroborative facts:—

The distance between the court and the deceased's house would ordinarily be covered in twenty minutes or so, and when I rushed back into the house the body was just brought in. As I have said before, I had just finished my lunch when I was told the news.

I will conclude with what I was told months after, that the deceased had a kind of presentiment that he would die. He had not parted in good humour from his wife, whose misery and grief were the more bitter by the fact that the very last words of his to her were "You will see to my funeral."

J. E. M.

PSYCHICAL EXPERIENCES AT AN EARLY DAY.

(SLIGHTLY ABRIDGED FROM THE *Progressive Thinker*.)

During the past forty years I have made psychic phenomena an especial study, in so far as my limited opportunities would permit; and inasmuch as you may know but little about me, I would introduce myself to you and the readers of your paper by relating some memoirs concerning Priscilla Hunt, as she at one time was somewhat publicly known. Her maiden name was Priscilla Coffin. She was married to Jabez Hunt. They settled on a farm in Washington County, Indiana, near to the village of Canton, about the same year, 1810. They were members of the Society of Friends. She was my grandmother on my mother's side. Grandfather Jabez Hunt died when my mother—their first and only child—was an infant. This left grandmother with her child alone on the farm.

In those days wild animals, such as bears and panthers, abounded in that, then, almost unbroken wilderness of timberland. One evening she had placed her little child on the floor and was about the work of the house, the doors being open, when, as she after related, she was forced to instantly close the doors, and had them but just secured, when a panther uttered a terrific squall at the door, doubtless desiring the child. A little while after that she went out about sunset one evening to milk the cow, taking the child with her, and placing it upon the ground near to the cow, began milking, when suddenly she was forced to seize the child and flee to the house and close all doors and windows. Then looking out through a window, she saw a huge panther bounding about where the child had just been sitting on the ground. Then the animal made furiously towards the house, bounding against the door with a howl of disappointment. Then calling up its mate, the two animals attempted to get into the house, without avail; but grandmother said she "felt as if in the arms of perfect safety."

At the time of the great separation of Orthodox and Hixite

Friends, grandmother went with the Hixites, and finally got to be an accepted minister among them. Although her ministerial life was full of psychic phenomena, very little of it was ever published, except what is called her *Gettysburg Prophecy*; and that I have not seen for twenty or more years.

About the year 1832, as grandmother was on a ministerial visit to Philadelphia Friends, she also had a call to visit the Gettysburg Friends; and on one occasion after having preached concerning slavery, she sat down. In a few moments she again arose, saying:—

"I hear in the distance, and approaching, the sound of war's dread alarms. I see the Southern men, like tigers, leaping in the arena. I see the horses and the horsemen rushing to battle. I hear sword clashing against sword. I see blood running like water, in which are rolled many thousands of human garments. The sons of many of you, who now hear me, will be in that awful carnage! Many of them will be slain: birds of the air will devour their flesh, and their bones be left bleaching in summer's sun and wintry winds! I may live to see these dreadful times, or, I may not; but many of you will hear from yonder hills [pointing to hills about Gettysburg] the sounds of the awful conflict, bursting the bondmen's fetters; yea, the very ground whereon we are to-day will tremble as by an earthquake. I do not know when these things will be, but whoever lives fifty years longer will see this government all changed—and that, too, by the sword, in regard to African slavery. When that awful day shall come, then woe, woe, woe, to the inhabitants of this land."

Father's house at Highland, in Washington County, Indiana, the latter part of her lifetime, was grandmother's home. Near there was the Friends' Meeting-house, which we generally attended. Formerly "Blue River" was our meeting, but it was merged into "Highland."

As near as I remember, about forty-four years ago, at Highland, after her sermon, she arose again saying: "I hear in my ear a sounding as of the last trumpet, calling someone home. Thou art within sound of my voice. Put thy house in order and get thou ready. Soon the gates will swing wide open for thee. Yea, I see them already ajar. Leave the green and wooded hill as pasture for thy little flock, for nevermore, as now, wilt thou be with us here. Farewell, dear friend,—but for a time, and we'll all be gathered home. Dread not to go—all is well, and the Good Shepherd will care for thy little lambs!"

The "green and wooded hill" and "little flock" pointed to one Samuel Coffin. He was that day at meeting. The next "First Day" he was not there—did not "feel well enough"—in a few days more was gone from the old body, though but middle-aged. The lifeless form was taken to the same meeting-house. Then among other things grandmother said, "This to me is as a great wedding. To the great company whom no man can number on the other side a soul is newly born; there, sitting down at its marriage supper, drinking the wine anew in our Father's Kingdom." And so it was that Samuel's widow and children, seven, I think, lived and subsisted upon the "green and wooded hill" till all could care for themselves.

This is but a sample of a great number of tests of prevision given by her in many parts of the Middle, Atlantic, and North Central States.

When I was about twenty-one years of age, I had an almost fatal attack of pleuro-pneumonia, and for several weeks physicians and friends regarded my case as absolutely hopeless. Grandmother then was on a ministerial journey—East to Philadelphia, thence up through New York to Rochester, and there for a time, as usual, she stopped with her much-esteemed friends, Isaac and Amy Post. While at Post's she "received impressions to go home at once." Home she came. My people at home all supposed that in a day or two, at most, "Jabez must be gone." But I told them, "No! for I saw grandmother yesterday, and she said I would live a long time on earth yet." My vision was about the time she left Rochester for home. In two or three days grandmother got home, came into the room where I lay, looked at me, and took me by the hand. I wept for gladness at her presence. She said: "All is well; thee needs sleep." I felt well at once. I went to sleep for about three hours, and to the utter surprise of all my folks and neighbours, awoke very much better, and wanted some nourishment. This occurred about 1850 or 1852.

I asked her: "How is it that thee feels such absolute confidence in a conscious existence after death?" She said that when on her trip of 1832, she stopped over with a friend in

Ohio; I think at, or near, Zanesville. While there she was taken very sick, was attended by a botanic physician, and came near dying; in fact, so near to it that her friends thought she was dead for about one hour, there being no perceptible signs of animation. During the time they thought her dead, she was perfectly conscious. She experienced herself passing out of her body at the crown of her head, until all out, except her feet lingered. She could see the body; could see the friends in the room; could hear them talk of her being gone; could see their sadness; but she felt exquisitely and serenely happy—such sweet pleasure she had never known before nor since. While her feet were thus lingering, the doctor came in and placed a few drops of the "third preparation of lobelia" upon her tongue, and it seemed to her that the doctor took her by the feet and pulled her back into the body. In a little while she revived, and said: "Oh, doctor! why didn't thee let me go? I was going so happily." She told me that that experience taught her of the actual fact of the soul, of its future existence, of the manner of the "New Birth," and of the resurrection, so forcibly that it was with her an ever present and living reality. To the question, "Why does thee not tell the people more of such rare experiences?" she answered: "Because they are not ready to receive it—would not believe it, and at best, would think it illusion, and would not receive anything from me as truth."

"Well, this sounds much as if there might be something of the 'Fox Children Mystery'?"

"Yes," she said: "Isaac and Amy were telling about that, and it is likely all true. I feel that as fast as the world can receive it, they will be taught of the glorious realities of an immortal life; and that the 'Veil' will not only be rent in twain from top to bottom, but will be taken entirely away, so that by and by a brilliant effulgence from immortality will illuminate the whole earth, and as fast as they can receive it, will receive it."

It was observable that, at the meetings where she spoke, before arising she was all tremulous. By this, those acquainted with her would know in a few moments after she would be seated, whether she would address the meeting that day. About the time of the publication of *Dr. Dod's Lectures on Psychology*, which I read as soon as issued, there appeared one, Professor Henry, also a lecturer on the subject. I attended a course of his lectures as a pupil. Being now interested in psychics, I had observed that sometimes the very words grandmother would utter would be presented to my mind as soon as the meeting would sit, and some minutes before she would begin her sermon. So, on one occasion, I thought to reverse the matter, and I fixed my mind on the text: "And I saw an angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth." Upon that I fixed a line of thought, portraying the opening of the present Angelic Administration. Grandmother soon arose, repeating the text and the very words as formed in my own mind. In following these experiments, however, it soon became evident to my mind, that neither she copied from my mind nor I from hers; but that some independent intelligence prompted us simultaneously, and I finally concluded that very much of what the *savants* would relegate to mesmerism, psychology, biology, and latterly "hypnotism," depends upon, and is largely due to, some "decarinate" intelligence. After grandmother's return from Rochester, as before stated, she made no more extensive ministerial journeys, nor did she preach much more near home. She said: "My career is nearly ended here. Soon I shall go." November, 1858, she was "born into spirit life." Her remains rest in Old Blue River Burying Ground of Friends. Her last words were: "Put no marble slab to mark the resting place of this form. It will only be a mass of corruption; but I will be dwelling in incorruption."

J. H. NIXON.

The wind blows east, the wind blows west,
And there comes good luck and bad;
The thriftiest man is the cheerfulest;
'Tis a thriftless thing to be sad, sad,
'Tis a thriftless thing to be sad.

From GOETHE, translated by Carlyle.

I HAVE been benefited by praying for others; for, making an errand to God for them, I have got something for myself.—RUTHERFORD.

ANIMALS.

ARE THEY IMMORTAL?

INCIDENTS ILLUSTRATING THE INTELLIGENCE OF ANIMALS.

Captain Hall, the Arctic explorer, had a beautiful experience of the spiritual side of animal nature. Three of his Greenland dogs chased a deer. They were gone so long they were supposed to be lost, when a dog called Barbekirk returned and tried to induce the men to follow him. At last it was thought wise to do so, and after a journey of three miles, the other dogs were found guarding a deer they had killed. They had torn out the windpipe and lapped the blood, but preserved the rest for their masters, who were needing food. If a man makes such a sacrifice of self for his fellows, the world rings with the tale. Is it kind to reward the dog by denying him the immortality which a similar act would be taken to prove belonged to the man?

I want to specially note the intense love that many animals, such as dogs, cats, elephants, and birds, often seem to have for their masters;—a love that refuses to live when its object is gone. Not long since I saw the account of a Scotch shepherd who was caught in a snowstorm and perished in the drift. For five days his dog returned home, but leaving again as soon as he was fed. As soon as the storm permitted, the track of the dog was followed. There he lay dead by the side of his master. On the breast of the shepherd were five slices of bread, carried there by that faithful friend. Most assuredly that shepherd would be unhappy if separated from his faithful friend in another life.

In a paper called the *Scotsman* we are told how a poor man died and was buried in the city churchyard. His dog refused to leave his grave except for needed food for over twelve years, and at last died there. The whole country heard of the case, because the tax collector tried to collect tax of a kind-hearted restaurant-keeper who gave the dog a dinner every day. They claimed that he boarded the dog, and therefore must pay the tax. Think of the love there as he waited for his master to return. Can it be he waited in vain? It would make this article too long, or I could give many more instances, all showing that life below man has its weakness and its strength, as we have. But I want to mark that everything we call noble in man is found in other life too. See true generosity in those Greenland dogs who caught the deer for Captain Hall. Watch affection and sympathy in the dog who brought up the kids; and in the robin that fed the young starling. See that devil fish dying because his mate has gone, for there you have true conjugal affection, never found in our divorce courts. Sticklebats, spiders, and innumerable other animals show parental love. And what can be grander than the love which leads many animals to death when their human friend dies?

Surely Mr. Tuttle will not claim it is the mere human form which compels immortality. But if it be in consequence of emotions we call spiritual that man lives after death, then we have seen the same emotions manifested in animal life below man. Think of that dog living in a churchyard twelve long years because his loved master was there. If modern Spiritualism be true, such love must very often have drawn back that master to his dog friend. Most probably the dog was clairvoyant, for only the sight of his master from time to time could have kept that dog's love alive so long. And when at last he was free, too, could such friends be happy apart, say in the orthodox heaven, where horses and wonderful beasts live with saints, but dogs are never admitted?

There is much in the animal, as in the man, that must be left behind before a higher life could become possible. The noble dog has many an animal habit that we have to overlook in earth-life. For the most part cruelty, pleasure in destroying life, belongs to every race. It is born of the necessity that kills to live. There are animals and insects which elaborate poisons, and probably by so much purify our atmosphere; but we know they must leave such necessity behind if they pass into a higher life. Sir John Lubbock had for years a pet wasp which would feed from his hand. If that friendship lives on, we may be sure the sting will be left behind.

A common immortality does not mean that some new little world gives a new home to all life that has been evolved here. The sense organs of animals and insects that are outside our limit tell a tale that contradicts that. Space has room for myriads of life, homes amidst vibrations of matter man could never sense. I know that Mr. Tuttle disputes the vibration of matter, but it is accepted by every leading scientist as equally proved

with gravitation. Tyndall, Helmholtz, Haeckel, and Clifford are its sponsors with experiments that seem conclusive to most uninspired minds. Harmony would forbid compulsory association with the brute kingdom, but where, as we have seen, there are possibilities of spirit growth into higher expression, why should such lives be deprived of human friendship?

No man would be advantaged who lived only with animals. It would be going back for him. But the animal can climb through love for man, and is often happiest in his presence.

Mr. Tuttle objects to my arguments from analogy and comparison. But to support his position he quotes from spirits who through his own organism have taught the non-immortality of life below man. I also have highly-esteemed spirit friends, but they contradict such teachings. So we have no resource but to either each swear by his own spirit friends, or else, to use Mr. Tuttle's own words, "the solution of the question, if possible, must be gained by other means, and the gate is opened wide for speculation."

I have not claimed either for man or any other race an eternal existence as individualised entities. No intelligence can compass an eternal experience or think an eternal thought. But I do claim that nature has drawn no marked line at any step of her evolutionary process, where on one side stands a being who shall live after death, and on the other side stands another being with almost identical powers, but doomed to summary annihilation. If there be such a line and such a favoured child of creation, then I need no other argument to accept at once a theological God, a redeeming Saviour, a heaven, a hell, and an arbitrary selection of some for misery and others for eternal happiness. Once break nature's continuity of process and any wild dream becomes a possible reality. Science has been, step by step, establishing "the reign of law," and she interprets the past and reveals the future because of this certainty. She calculates the eclipse of a million years bygone, as easily as that of a million years to come, because intelligence will ever be acting upon matter by force in the same way, if conditions are unchanged.

I should be quite willing to have my last article and Mr. Tuttle's editorial reply side by side for the reader. But so few preserve an article for reference that I will repeat my description of the powers exhibited in ant life, which, in my judgment, present as clear a title to immortality from Mr. Tuttle's standpoint as man.

"The ant has a brain that Darwin called 'the most wonderful atom of matter in the universe.' The ant reasons and plans, just as man does, never doing anything twice alike, but gathering experiences and profiting by mistakes. He keeps other animals for use as cows and horses, and many tribes use slaves to do their kitchen work. But the ant has a pride that is human, for he buries ant masters in one spot and ant slaves in another. He is brave, and always fights to the death. He has so high a conception of patriotism that he kills those who shirk duty. He builds arches that are finished with a keystone, and has in his wonderful cities domes, stairs, inclined planes, and canals with tunneled streets running under them. His sanitary arrangements are far superior to ours, and in his vast populations it seems as if every member must have read the *Looking Backward* of some pre-historian Bellamy, for each lives and works for the good of the whole."

I then asked on what ground Mr. Tuttle would accord immortality to selfish, mean, degraded manhood, and deny it to the unselfish and intelligent ant? Mr. Tuttle has replied by associating ants with bees, which he says he has closely studied, and finds great limitations. I too have studied bees, perhaps as closely as my friend, and find there is almost as marked a line between the bee and certain races of ants as between the bee and man. The bee is apparently without progress in our era, acting even in emergencies as his ancestors would have acted, whereas the ant is guided by reason, learning by mistakes, as man does. In his own realm the ant is lord of creation. I am here including the white ant in my classification, though I believe scientists accord him a different Latin name. But Best, the naturalist, tells us that in Brazil villages are deserted by man whenever the little fire ant chooses to take possession.

Mr. Tuttle does not seem to accept the continuity of nature's process, even in the realm of physics, for whilst acknowledging matter as extending from the solid earth to the uppermost strata of atmosphere, he says we there reach "the light ether, a substance quite distinct." I cannot but feel that in his "scientific moments" he will yet realise this is an unwarrantable assumption.

Air is as much matter as the granite rock. It is matter permeated by force. Continue the process, and what we call atmosphere becomes ether, which is only matter yet further from what we call solid. But the ether itself will admit of degrees, till the ether we now discuss would be as solid rock compared with matter yet more refined. Spiritualism seems to me to demand this conception of the continuity of matter. My body is adapted to its surroundings of to-day. I am taught that when I die I have a new body of matter, more refined; and continued changes of material bodies mark the advancing growth of spirit humanity. This is continuity, and applying the same conception to all life we may surely assume the immortality of animals.

I know there are men, and women, too, who hate animals, and will kick them to one side at every chance. My heaven will not contain any such men or women, for I should call that hell. But it will assuredly contain all my friends, whether they be human or in the humble form of life that lives and loves me to-day. If flowers and glad insects brighten the fields of the summer land—if nature there blooms into a fuller, happier life, then I rest assured that all I have loved and that has loved me in earth-life will go on loving and living in the years of immortality.—CHARLES DAWBARN (in the "Progressive Thinker").

HYPNOTISM AND SPIRITUALISM.

In the course of a long article on the Rev. Minot Savage's paper in *The Forum* Mr. Staniland Wake makes the following noteworthy admissions which we consider worth attention:—

Some time ago the Rev. M. J. Savage, of Boston, referred in *The Forum* to certain phenomena which he had experienced, and which he was evidently inclined to regard as "spiritual." No one can doubt the *bona fides* of Mr. Savage, and I do not see how anyone can do otherwise than accept the genuineness of the phenomena he describes, extraordinary as they are, and apparently opposed to the experiences of every-day life. Mr. Savage invited others to solve the problem he stated, and, although late in the day, as I am not aware that anyone else has done so, I propose to offer a solution of it in accordance with the principles of hypnotism and suggestion.

At the end of his article Mr. Savage says, "We are strange beings, and as yet know but little as to ourselves." This is perfectly true. It is related by Mr. J. Mason Browne, in an account of "Indian Medicine," published in the *Indian Miscellany*, that two Assiniboin medicine men had a magical contest, and one finally told the other to die, which he did at once. Mr. Browne, who vouches for the facts, also relates a story told to him by a Jesuit missionary, to the effect that a Kootenai Indian commanded a mountain sheep to fall dead, and the animal, then leaping among the rocks of the mountainside, fell instantly lifeless. This the missionary affirmed he saw with his own eyes, and that he ate of the animal afterwards. It was unwounded, healthy, and perfectly wild. Here are apparently well authenticated cases of the exercise by uncivilised people of a power which is dreamed of by a Lytton, but of the nature of which we are almost entirely ignorant. Similar powers are claimed by particular persons among most of the lower races. Thus Mr. E. Tregear, in his account of the Maoris of New Zealand, states that a girl who did not respond to her lover's advances could be bewitched, driven mad, and killed. The hereditary chiefs claimed to be able to "make storms, lay storms, kill, wound, stupefy, derange, even bring to life again, but this only under certain conditions."

In all ages persons have been accused of practising the arts of sorcery or magic, and these are evidently based on that mysterious property of the human organism which is used by the hypnotiser. They are often associated with other phenomena also not unknown to modern civilised societies, and which are equally difficult of explanation. The Shaman of Siberia goes through performances similar to those popularised by the Davenport Brothers, with rope-tying, rappings, and tambourine playing. "Spirit" voices are heard, and the soul of the Shaman is supposed, when he falls into a swoon, to leave the body and go off to obtain information asked for by those who have sought his aid.

That certain persons have the faculty of seeing, or rather perceiving, on looking into water or a crystal, what is occurring at a distance has long been known in the East. This faculty of second sight would seem not to be uncommon among the

Scandinavians and the Highlanders of Scotland, and we may suppose it to be possessed more or less by all peoples living in the finer air of high altitudes. The ancient prophets of Israel were seers. When Gehazi, the servant of Elisha, returned from following Naaman the Syrian, the prophet said to him, "Went not mine heart with thee, when the man turned again from his chariot to meet thee?" We have a reference to the exercise of the same faculty in the remark of the Nazarene to Nathaniel: "Because I said unto thee, I saw thee underneath the fig tree, believest thou?" Mr. J. Mason Browne, in the work before mentioned, relates a remarkable instance of clairvoyance by an Indian chief in the far West, who sent a considerable distance to meet a party of Europeans who were on their way to visit him. When his messenger was asked how he knew that they were coming, he replied that the chief saw them and heard them talk. William Howitt had, during the voyage to Australia, a vision of the house of his brother, with whom he was going to stay. Cases of this kind could be multiplied indefinitely, but their explanation is yet uncertain. There are, however, well authenticated instances of the images of persons being seen at a distance from their bodies, not only at the time of death, but while they were alive and in perfect health. Of the former, we have the well-known case of the appearance in Nova Scotia to Captain Wynyard and Captain Sherbrooke of a brother of the former officer, who was then supposed to be in England, but who died there at that time. The most remarkable case of the latter kind recorded is that of Professor De Wette, who, on returning home one evening, saw himself, apparently, working at his desk, and from an opposite window watched the figure until it lighted a candle and left the room. The object of this apparition was made evident when, on entering his bedroom the following morning, De Wette found the bed covered with bricks and mortar from the ceiling, which had fallen during the night.

Finally, telepathy, or mind-reading, is no new phenomenon. Many instances of it are recorded in ancient writings, showing the belief on the subject. In modern times, we have the case of Dr. Justinus Kerner, who could read the past history of any person who called on him. This psychic sight is not limited to the past or the present. It can often perceive the future, as exemplified not only by the visions of the seers in all ages, but by the predictions, which are often founded on vision, of sensitives at the present day.—*Religio-Philosophical Journal*.

NEW BOOK BY GILES B. STEBBINS.

Mr. Stebbins' name is familiar on both sides of the Atlantic to Spiritualists. He announces what should be a very interesting record of the events of a varied life. *Upward Steps of Seventy Years* will tell of his part in the leading reforms of the past fifty years; anti-slavery, woman's rights (in the true sense of that misused term), Liberal Christianity, Spiritualism, &c., form the subjects of his chapters. There is also a chapter of autobiography, and many biographical sketches, personal reminiscences, and recollections of prominent men. The book will consist of some 150 pages, the price is 1½ dol., and the publishers are the John W. Lovell Company, 142, Worth-street, New York, U.S.A.

The Banner of Light is about to reduce its price to 2½ dol. per year at the commencement of its sixty-eighth volume. The expenses incident to the publication are largely increased by the cost of the circle-room and the elaborate reports of camp-meetings which are furnished during the season. We offer our congratulations on the attainment of a ripe age and our best wishes for increased circulation and sustained efficiency.

MISS LOTTIE FOWLER.—We have to acknowledge the following contributions towards the amount necessary to enable Miss Lottie Fowler to return to America:—Dr. Wyld, £1; Captain James, £1; E. D. R., 10s.; J. W. Sharpe, 5s.

EDUCATION begins the gentleman, but reading, good company, and reflection must finish him.

OFFICE OF "LIGHT,"
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Light:

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

SATURDAY, SEPTEMBER 6th, 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.

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AMERICAN CAMP MEETINGS.

By "M.A. (OXON.)"

The season is in full swing, and from the four corners of the vast continent which we call the United States there are gathered men and women, mediums of all sorts and conditions, orators of mark and speakers of inferior merit, to celebrate the great Spiritualist holiday. We have nothing like it here in England: perhaps we could not have any such gathering. But a study of these camps, their uses and abuses, their blessings and their drawbacks, has convinced me that such an adaptation of them as our climate and our temperament permit is to be desired. I do not say that it is possible to naturalise these gigantic gatherings, to erect tents and call the Israel of our belief to inhabit them, to afford evidence of the realities of mediumship and the objective phenomena of Spiritualism to the vagrant inquirer, or to give tests to the believer who yearns for communication with his friends who are gone before; but I should like to get people together, to stimulate their rather tepid enthusiasm, to give them the magnetic support that comes from the close association of those who have a common interest, and, perhaps, to provide the wandering inquirer with some material for reflection.

I should like it, but I am quite aware that it will not be done, any more than real, solid, practical organisation will be an accomplished fact yet. For the fragments that make up our body are incoherent: the concourse of the atoms is fortuitous, and the great god Self still reigns supreme. Nor is the venture an unqualified success even amongst the people who invented Camps and who, presumably, suited their requirements with what they developed. I have before me the opinions of some representative men about the subject, and it may be instructive to notice some points in their arguments.

Mr. Henry Kiddle is of opinion that the Camp is useful for reasons that I have already specified, viz., for opportunities of association between people like-minded, and for the copious means of demonstrating the reality of the phenomena of Spiritualism that it affords. In this last respect he holds it superior to the Convention. It provides what is suitable in all degrees for the motley herd, the "vast heterogeneous multitude of every grade

of culture or of no culture, of every cast of mind and peculiarity of taste" that throngs these gatherings. He evidently does not think much of the speechifying. It is, in his opinion, "little calculated to do any good to the spiritual movement. It is too discursive, too abstract and speculative, and too remote from the topics specially related to Spiritualism." He is afraid of the faddists, frightened at the vagaries of the emancipated enthusiast, who has cast off his early beliefs, kicks up his heels in exuberant licence and browses at large on all the fads that fancy may suggest. I share Mr. Kiddle's feeling and partake of his fears. I have always viewed the "allied topics" that are imported so unreasonably into connection with Spiritualism very much askance. They expose a desperate amount of surface to criticism, and they are as far as possible removed from the subject that they embarrass and encumber. They are a burden too heavy to be borne when superadded to that onerous charge that Spiritualism entails. I agree with Mr. Kiddle when he says:—

The spiritual movement does not take in, as some people seem to think, all kinds of notions on every conceivable subject, religious, ethical, scientific, metaphysical, socialistic, and political. It has its own special truths to establish and explain. It has certain facts, of great importance to the world, to present in such a way as to overcome the present strong prejudices against them, and to show their evidential basis to intelligent minds, so as to win their acceptance of them. This is the greatest object of the Spiritualistic propaganda of which, I have come to believe, the camp meeting is the most valuable instrument, if rightly conducted—so conducted as to win the respect (and the support would follow) of the refined, the intelligent, the thoughtful, and the respectable amongst crowds of visitors. Much has to be done and many things avoided to consummate this result.

Mr. J. Clegg-Wright, an effective speaker of much repute in the States, is desirous of making the camp meeting more distinctively educational, with lectures by competent men on all that concerns man, his constitution, physical, and spiritual relations. That is a large order, and people would probably not come together to be lectured. Mr. Wright's general scheme is not, in its broad outlines, very unlike that propounded by the *London Spiritualist Alliance*, but ours was more matured, more elaborated in detail, and more fully organised. We did not, however, find that the time was ripe for our work. Perhaps duly organised Camps may prepare the way. But much will have to be done before good results are obtained.

Mr. W. Emmette Coleman shall speak for himself. He is known and respected, and his opinions deserve consideration:—

In view of the steady growth of the camp-meeting system among the Spiritualists in America, the question arises as to how we may best conserve the good and eliminate the evil incident to these meetings, as well as elevate these great gatherings to a high intellectual and spiritual plane. Two things strike me as essential to this desirable end, namely: the speakers selected for the camps, whether normal or inspirational, should be those only who are known to be sound in principles and sentiment, and of untarnished moral character; while the utmost care should be taken as regards the mediums permitted to prosecute their profession upon the camping grounds, upon the public platform of the camp as well as in the private tents and cottages.

The character of the oratory should be, in many cases, elevated, as well as the character of the mediums, real and pretended, allowed to hold séances at the camps. Speakers who are of the "crank" order, or who are known to advocate *outré*, wild, or fanciful ideas, together with those whose record is not in all respects clear, should be rigidly excluded from the camp platform. Good and attractive speakers, of course, should be secured; but in all cases they should be such as will reflect credit on the cause they claim to represent; or when they are not Spiritualists, they ought to be men and women of reputation and ability, worthy representatives of the advanced thought and of the sterling reforms of the day. The best Spiritualistic speakers

should be primarily secured, and they should be supplemented with a selection from the many other lecturers working more or less upon similar lines of thought—progressive, rationalistic, elevating, reformatory.

No medium concerning whom there is just cause for suspicion of his or her being a practitioner of fraud should be permitted to carry on the business of mediumship on the grounds of the camp. Great laxity in this regard has obtained at the camps generally; and, in my opinion, the most important reform in the conduct of camps, is that of greater strictness as to the character of the alleged mediums to whom are accorded the privileges of their calling upon the camping grounds. One of the most noted of the spiritual camp meetings is a veritable Mecca of fraudulent mediums, while, even at Lake Pleasant, where there seems to be more discrimination in the matter than the other camps, I have noticed that year after year its grounds have been disgraced by the presence—in the successful practice of his bogus marvels—of one of the boldest and most pretentious frauds in America. These things should not be; they call loudly for practical reform; and until careful discrimination is observed both as to the character of the oratory upon the platform and of the mediumship in the tents and cottages, our camp meetings can never hope to attain that lofty eminence in the illustration and exemplification of the sublime moral and spiritual verities of the philosophy and phenomena of modern Spiritualism, to which all such gatherings should earnestly and hopefully aspire.

There are points in Mr. Coleman's article that I have already said I do not accept. I do not desiderate lecturers on "progressive, rationalistic, reformatory" topics. That way danger lies. Through that open door would stream, in jostling hurry and disorder, the very "cranks" whose presence Mr. Coleman deprecates. For the rest I entirely acquiesce in the wish that intellectual riot, moral obliquity, and irresponsible enthusiasm may be got rid of. Sobriety, straightforwardness, sense, and a capacity to teach and instruct are some of the qualities required in leaders. They need not aim at the flowery periods of oratory, falsely so called. They should be equipped with knowledge and with a capacity for simple, plain utterance. They should live in their lives the doctrines that they set out to teach. They should avoid metaphysics and eschew speculations that rest on the airy basis of nothing. They should import into their addresses no side-issues, but go straight to the cardinal truths that Spiritualism reveals and commends to its votaries. They should remember that before them there are probably many grades of intelligence and knowledge, and they should supply the babes with milk as well as the adult and experienced with strong meat. Leaders and speakers who will do this will soon remove any reproach that may rest on these miscellaneous courses and provide for their hearers reasonable and suitable food.

RE-BIRTHS.

"Excelsior" has written two letters recently ("LIGHT," August 9th and 26th) maintaining that it is utterly "impossible" that an individual soul and its material envelope can have come into existence simultaneously. He seems to favour apparently the doctrine of an eternity of previous existences, an idea which was so ably dealt with by Mr. Alfred Russel Wallace in his letter ("LIGHT," July 26th). If our personal individualities, says that writer, "have existed from eternity, then we are all uncreated, independent beings—gods in fact."

Let us see if science can let in a few side lights on this momentous question. Anthropology, aided by geology, tells us that about the glacial period, or some 250,000 years ago, the river-drift man, armed with his flint spear and fish-bone arrows, pursued his prey, the reindeer and the urus, guided by their summer and winter migrations, from Africa to England, and from England to Africa, unchecked by modern seas. He is the earliest and most savage specimen of humanity of which we have record; and his

life seems to have been much that of the dog-fish pursuing a shoal of mackerel.

But this glimpse of early man that geology has recently given us at once raises up momentous questions. If, as we are told, individual souls have existed from all eternity, and amelioration by re-births has been the great law of the universe, how is it that, after millions of billions of years, we only get the dog-fish man? This suggests another question. The dog-fish man, almost before our eyes, has been changed into a Pascal and a Newton, and this, as far as we can see, by quite another process. He has been transformed by the steady and potent law of heredity. Is heredity, in 200,000 years, more effective than Re incarnation working through eternity?

Another aspect of this question suggested itself to me the other day when I was reading Daudet's amusing *Tartarin de Tarascon*. That worthy individual never told lies, but also he never told the truth. A *mirage*, it is recorded, was over his mind. This particular *mirage* is over many groups of men in many countries. There can be no doubt that a little Hindû born at Benares and a little Englishman born in a nobleman's country seat in Sussex will not be equally truthful, if I may be allowed that moderate way of putting it. Let us suppose that one of these little boys, about to be born, in his last birth was a Hindû of surprising spiritual development, and the other a squire and dragoon killed at Balaclava. Now it seems to me Mr. Sinnett's unconscious but very intelligent vice-Providence, Karma, will here have rather a knotty question to settle. Should the Hindû be re-born in India and the dragoon in Sussex, or *vice versa*? If the ascetic is sent back to a region where lying is treated as one of the fine arts, it is very plain that all the Karma of his many million previous existences will not prevent him from growing up an abominable little liar. On the other hand, if for a reward he is given a spell in a bracing climate where truth is sometimes spoken, is the worthy dragoon to become a timorous and lying black boy, that he make a vacancy for someone else? Is this in point of fact strict Karma? "Karma" means simply causation; but in Theosophy we seem to reach that region rendered famous by the poet Robert Montgomery, where

"Cause and Effect from their dark thrones are cast"

Mr. Wallace in the letter above cited says, I think with justice, that if there is a law of heredity which hands down moral and intellectual as well as physical characteristics, it must neutralise the law of amelioration by re-births. Plainly there is such a law, for we see the daughter of a Fawcett eclipse the Senior Wrangler, and the son of an impure Maharanee remain a Duleep Singh in spite of much official scrubbing and gilding. "Excelsior" thinks this law of amelioration by heredity unjust, but it is difficult to see the injustice of it, especially when we compare it with the alleged law of amelioration by re-births. The last is a law of perpetual and arbitrary special providences—conceptions that have quite gone out of favour in the scientific, almost in the religious world. The other is a large law which proclaims that the status of the individual can be improved, but only on the condition that the improvement shall be more or less general. "Excelsior" sees many inequalities and injustices. A drinks, although his father was sober; B writes *Endymion*, although his father was a stable-keeper. Just so. This is real Karma, real cause and effect. For real improvement it is not enough to have the genius of Chatham and Sheridan in the blood, we must get rid of ancestral port wine and idiocy. We must eliminate the stable-keeper and exalt the Keats.

COLENSO.

I do not call one greater and one smaller; that which fills its period and place is equal to any.—WALT WHITMAN.

WHAT A SCEPTIC SAW AT ONSET.

Under the above title the *Better Way* has the following narrative. It may give us in England some idea of what goes on in camp meetings, and affords an instructive glimpse of the power exercised by facts over a receptive mind:—

Previous to my visit to Onset, I had never attended but one—so-called—materialising séance. That one was in the city just before I had left here for the East. That one I thought, and still think, was an unmitigated fraud, and most of the Spiritualists here think the same. The medium—if she be such—has left for fresh fields and new victims. I withhold her name because I am not sure my opinion is correct, and I don't want to do injustice on insufficient evidence. It is the duty of all Spiritualists to investigate, smoke out and expose fraud wherever found. The perpetration of fraud in this business is a most heinous offence. It is outraging the tenderest feeling of humanity, and cannot be too thoroughly exposed and punished.

Mr. Albro, of Boston, occupied a cottage, and was holding, as manager, materialisation séances in Onset. His medium was a woman whose name I don't remember. On the evening of my second day in Onset I went to a séance at his house. The circle consisted of about twenty persons, all Spiritualists I think but myself, and I don't think any others were looking for or expecting fraud; I was looking for and expecting nothing else. The supposition that a human form, clothed in white and shining garments, and able to run about the room and talk in audible voice, could be built up apparently out of nothing in a few minutes' time, looked to me so absurdly ridiculous that I looked upon those who claimed to believe it possible with a good degree of pity.

The members of the circle were seated, my position being just at, and a little distance from, the corner. The chairs at my right and left were close back to the walls on the side and end of room, while in the corner in rear of mine was a little space made by circling round the corner.

The lamps were turned out except one in corner of the room shielded by tissue paper. The organ played low, plaintive tunes, and after a few minutes of semi-darkness, white-robed female forms began to part the curtains of the cabinet and came out into the circle to communicate with supposed friends. One came to me and gave me the name of a niece who passed away in Massachusetts some twenty years ago. It was too dark to recognise her features, and she said nothing except her name by which to identify herself. Two forms materialised, or came there some other way, in the corner back of my chair. I rose, moved my chair, and let them pass out into the circle. I put my hands on them and found them to be material substance. The only mystery about it to me was how they came there, as there was no space back of the chairs at my right and left through which they could have passed into the corner, and they could not have passed between me and those on each side of me, had there been room, without being plainly seen.

The members of the circle on the opposite side of the room were two or three feet from the wall, and in that space several forms appeared and passed out into the circle.

All the forms that appeared that evening were clothed in female apparel and all appeared about the same size. That fact made me very suspicious of the reality of what I saw. Another suspicious indication was the number of spirits that came. There were two or three out at the same time, and I distinctly heard their footsteps on the carpet. I believed the whole thing to be just what I expected to see, a deception and fraud.

It is a difficult thing for a person who has firmly believed and advocated opinions for many years to accept evidence, or believe phenomena a reality, that will prove his life-long opinions to be errors. I desired to honestly investigate the matter, hoping that evidence sufficient to convince me of its truth might be obtained, but having very little faith that such would be the result.

A Mrs. Adams, also from Boston I think, and who claimed to represent clairvoyance, trance, transfiguration, and materialisation mediumship occupied a cottage and held séances. Her cottage was on a street through which I daily passed in going to and from my lodging room. She inquired of a gentleman whose acquaintance I had made if he knew who the stranger was who daily passed her house, and always accompanied by the spirits of two women, one of whom was more distinctly visible than the other, and who she

thought must be the spirit of his wife. From her description it was I whom she had seen. He offered to go with and introduce me, which he did simply as his friend, no name being given. She repeated to me what she had told him as to seeing the spirits by me when passing, and gave me a good description of the spirit of my wife.

She was soon entranced and gave my name, the name of my wife, the number and names of my children then in California, a good description of my home, and the fact of my having a little boy in spirit life, now grown to spirit manhood, and gave his name and said he was then present. She also told many facts in relation to myself, my wife, and little boy in spirit life, and my children in California, nothing of whom could she or any other person in Onset but myself have known anything about.

I subsequently attended a transfiguration séance at Mrs. Adams' cottage. I had made what inquiry I had opportunity to make as to her character and reputation for honesty. All who knew her of whom I inquired considered her an honest, conscientious woman, to whom no suspicion of fraud had ever been attached, and from her appearance, so far as I could by appearance judge, I thought her deserving of that reputation.

Her séance was conducted like materialising séances generally. A dark cabinet, a shaded dim light, and previous to the appearance of transfigured or materialised forms, music on the organ and also vocal. Several forms, both male and female apparently, came and indicated by pointing whom in the circle they desired to communicate with.

The controlling spirit claimed to be that of an Indian girl, and her imperfect English and characteristics indicated that such was the case, or that the medium was giving a good imitation of an Indian girl's attempt to speak English. There were three who came during the evening and indicated a desire to communicate with me. One claimed to be the spirit of my wife, and indicated her identity by giving me her name and also giving mine. She seemed anxious to convince me of the error of my scepticism by assuring me that she still lived and loved me as ever, and was my daily companion then and during my journey across the continent was constantly with me.

An old woman dressed in dark robes, with a cap on her head such as was worn by old ladies fifty years ago, came. She was bent in form indicating great age, and spoke in audible voice, but as one would destitute of teeth. I did not recognise her and asked who she was. She said she was my grandmother and gave the name of my father's mother, who passed to spirit life sixty-four years before, and when I was a little boy. I had no remembrance of ever seeing her in this life and consequently had no knowledge of how she looked. She talked for a minute or two in an audible voice, expressing pleasure for the privilege of coming to me, but giving nothing by which I could positively identify her. Her enunciation was imperfect, as one's must necessarily be who has no teeth. I did not understand all she said, although her voice was loud enough to be distinctly heard. I obtained a very good impression of her looks and dress. I subsequently visited a brother in Wisconsin several years older than I am, and whose memory of our grandmother is quite distinct. His description of her conformed exactly to the appearance of that form that came to me from Mrs. Adams' cabinet.

Two forms, one a man, the other a woman, came out at the same time. The man was dressed in the uniform of an army general, and gave the name of Burnside. His whiskers and general appearance confirmed very nearly, if not exactly, to pictures of that general so familiar to every one. An army comrade whose name I did not learn was present, and went up and conversed with him. He seemed perfectly satisfied that it was General Burnside whom he there saw. The woman who came at the same time went and seated herself at the organ and played a tune, and then returned to the cabinet.

An Indian came in paint and feathers and shook hands with a Mrs. Byrd, of New York, who sat next to me in the circle. He was quite demonstrative in his action, and spoke in ordinary tone of voice and Indian dialect. Mrs. B. asked him for a feather from his head-dress. He pulled one out and gave her, which she carried home, and, I presume, still retains. I examined it afterwards and found it a real feather, but from what bird it came or was in imitation of I could not determine. Its length was about fifteen inches, I should judge; I did not measure it.

These—to me—wonderful manifestations began to weaken my faith in life-long opinions, and increase my desire for more

evidence. I could not believe that all the intelligent people I had seen at these séances were dupes, and did not want to believe that all the mediums I had seen were frauds and deceivers. I could readily believe that some, strong in the faith of spirit manifestation, and though generally intelligent, might easily if not willingly be deceived, but that a whole community of people such as I saw there would go on day after day, week after week, attending séances that were only deception and fraud and no one discover the deception, seemed to me highly improbable if not impossible. Still long years of disbelief in the existence of spirits had so firmly rooted my opinions that I could not accept as reality what I had seen, and the evidence of my senses would not allow me to reject the whole of it as a sham, or a delusion.

LETTERS TO THE EDITOR.

Coincidences and Comments.

SIR,—Your correspondent, "C. C. M.," had told me about his whist coincidences before I saw them printed in the first column of your paper, dated August 23rd. Some time after he had spoken to me, and during last week, in course of making opponent's pack of cards, while a partner of mine was dealing, the ace of spades came into my sight so obtrusively that I, recollecting "C. C. M.'s" experience, bethought me whether the ace of spades would be the card turned up by my partner at the end of his deal. That happened! Thereupon I mentioned the matter to "C. C. M.," who was in the room at the time.

Now for some more so-called coincidences. Midway in the seventies, I was walking in Melbourne with Marcus Clarke (author of *His Natural Life*). Passing along the block of Collins-street between Swanston-street and Elizabeth-street, I said, "Marcus, I have upon me the feeling you have heard of and so often laughed about. I feel that we shall meet X." And so we did! When we turned the corner of Elizabeth-street where it intersects Collins-street, there we met X., and he and Marcus Clarke chaffed me and laughed about the odd occurrence.

Again, when the Oriental Bank's premises were in Queen's-street, Melbourne, I went in there with some mining scrip which I wanted to transfer. I had intended to ask the ledger-keeper to witness my signature at the bottom of the scrip where the transferring sentence is printed on Victorian mining scrip. But while I was waiting at the desk a lad came in and waited too. I said, "Please witness my signature to this transfer"; and I signed my name. He immediately wrote his name underneath mine. I said, "No, no; write your own name." He said, "My name is G. W. Elliot," and so the two signatures stood. I mentioned this afterwards to the transferee, and the affair was talked of as a good joke under the Veranda.

One more. I might fill columns of your paper with such reminiscences. About the time when I was writing a review of "Esoteric Buddhism" for the *Melbourne Review*, it happened to me that books containing matter I wanted to refer to were, as it were, thrust at me, a sort of experience I have had at other times, which leads me to write that about that time, on a Saturday afternoon, I stood on a platform of the Hobson's Bay Railway station. I actually opened the door of a carriage to get into it and go home. Then I recollected that I had omitted to get at Mullen's a book I wanted to read. At first I hesitated about going back for the book. But thinking of Sunday, and nothing to read, I went back, but not without some inner conflict. I got the book I wanted, and was in time to catch the next train. When we got some distance past Richmond station the train stopped. I looked out of a window and saw a woman crying, and then I heard that the train I hesitated about going in had been telescoped at Hawthorn station, and several people were killed and many injured.

Coincidence, sir, is a good, big, round word. But when I hear it used to account for causes I am doubtful. Of cause what does any one know for certain? Why is it that of me some principles pass away, die? But the others, which are really me, do they die? And if they don't, how comes it that parts, apparently the most substantial, of me are not me? Why is incessant disturbance, conflict? Why is nothing fixed, aye, perhaps, not even what is called mathematical certainty? Mr. Buckle has elaborated in the first volume of his Introduction to the *History of the Civilisation of England*, a thesis, based on the doctrine of chances, to show that all actions whatever, when examined and classified by millions, can be resolved under a law of averages—that therefore a percentage of actions must occur by what he calls the necessity of connexion; that freedom of will

of the human being is really non-existent; that some of us, a predicable percentage, must forget to direct our letters, must murder, must commit suicide. He makes plain that the most cherished of our parts, our reasoning power, compels us to admit that we are slaves of circumstances—mathematically so. All the wisdom of the Pall Mall Island must affirm the proof thereof. And then, in the midst of these reflections, another coincidence! Thinking more on this subject than of the book I am reading, my eye is arrested at page 90 of Saint Amand's *Memoirs of the Empress Marie Louise*, by the words: "How finite is human wisdom! How inexact are its calculations!" That happened while I was thinking about writing this letter. You say, What! reading a book and thinking of something else! Ah me! yes, sir.—Yours faithfully,

GILBERT ELLIOT.

The Eternity of Matter.

SIR,—May I point out to Mr. Cartwright that when he said in his first letter that, for instance, "The most powerful and skilful worker must have material," he had recourse to what I called "mere assertion"; and that his *ex nihilo nihil* argument begs the question altogether? Having your limited space before my eyes, and not thinking it very necessary to give instances of what I thought must be obvious to anyone reading the letter, I omitted, as Mr. Cartwright complains, to do so. I observe that both he and your other correspondent, Mr. William J. Wooding, regard the "nothing out of nothing" argument as an axiomatic truth, a truth as self-evident as that the whole is greater than its part, or that things that are equal to the same are equal to each other. "If someone should be foolish enough to assert that something may be produced from nothing, what can one do but smile?" says Mr. Cartwright. "Mr. Harpur resorts to the device of imagining some wiseacre making a counter-assertion to the self-evident truth," i.e., the truth of *ex nihilo nihil*, says Mr. Wooding. Now can one possibly help wondering where these gentlemen have passed their sublunary existence? Can they have "ever been where bells have knoll'd to church?" Can they have ever heard their fellow creatures professing their belief in the very opposite of this self-evident truth of theirs; namely, in a "Maker of Heaven and earth," in One "by Whom all things were made"? Can they have known that there are still people in the world who believe the old page which tells them that the heaven and the earth were created in the beginning? They might find millions of human beings "foolish enough to assert" not only that something was made out of nothing, but that "all things" were. If they knew all this it is to me inconceivable how they could bring themselves to regard *ex nihilo nihil* as self-evident. If they did not know it—well, let that pass.

You kindly afforded me space, a short time ago, for what I ventured to call a "very simple question." That question is still unanswered; and as long as it remains so I do not see what is gained by reiterating that matter must be eternal, for this reason, or for that. If time could never travel from B, the present, to A, the "no beginning," I still wait to be informed how it has succeeded in travelling from A to B.

GEORGE HARPUR.

August 26th, 1890.

A Protest.

SIR,—May I beg to enter a mild but emphatic protest against the charge of intolerance and "dogmatism" levelled against the Theosophical Society by Mr. Montgomery in your issue of August 23rd? The names and motives of the "bitter" dissentients he alludes to are well known and understood by all of us.

Though only an associate, not a member of the Blavatsky Lodge, Mr. Montgomery was allowed to take part in its discussions for months, and surely he cannot wish to base his charges on the too fair and impartial hearing that was always vouchsafed him there.

He did not assume the character of either teacher or student when amongst us. On every one of the many occasions on which it has been my lot to hear him, his remarks have been strictly confined to statements about his "spiritual," "clairvoyant," and other "powers."

The reasons why we do not believe in "dogmatic" and materialistic science, with its ephemeral and ever-shifting standards of orthodoxy, need not necessarily be sought in a Theosophical lodge, if a copy of the *Secret Doctrine*, or almost any other standard Theosophical work, be procurable.

Our disbelief in the reality of our critic's particular and

alleged "science" will, I hope, be excused, for every frequenter of the lodge meetings at Lansdowne-road who has seen the long-continued toleration extended to Mr. Montgomery's advertisement of himself and his powers can testify to the numerous times on which it has been our respected leader's duty to check our critic's self-laudation.

On several of those occasions I have heard Madame Blavatsky ask Mr. Montgomery for a definition of what he meant by his pet phrase "Spiritual Science," and scores of unimpeachable witnesses can prove that he never even attempted compliance with her wishes.

Many "Esoteric Students" would be glad to know the source of Mr. Montgomery's "thirdly" (not *second* but "*third*" hand) information that they "are simply Spiritualistic mediums," &c. The names and addresses of one or two, at least, of the misguided esotericists would be of material assistance to those who may desire to verify or disprove these statements.

His "fourthly" evidences, I fear, a total non-acquaintance with a book which I commend to his attention, *Hints on Esoteric Theosophy* (Calcutta Central Press Co., Limited).

In this work a brilliant cloud of witnesses—British officers, Indian princes, judges, magistrates, doctors, and other true "scientists"—differ, many of them on oath, from the "fourthly" of our correspondent.

"Fifthly," I protest against Mr. Montgomery's statement that he conducted in the Blavatsky Lodge an "unbiased," or indeed any, "investigation" into "the Theosophical teachings."

Finally, in connection with his "numerous applications from Theosophists wishing to join" his society, it is strange our friend should think such applications "strange," as I can publish the names and addresses of members of the Blavatsky Lodge invited personally by Mr. Montgomery "to join" his classes, and who for the above very sufficient reasons declined to entertain such proposals.

JAMES THOMAS CAMPBELL.

257, Mare-street, Hackney,
London, N.E.

Individualisation of Raps.

SIR,—The same experiences have happened in our circle as those recorded by Mr. M. Theobald. When first we began our regular sittings all the raps were alike, consisting of three regular taps or tilts, but after some weeks' consistent attendance, to our surprise one evening two or three several spirit friends each announced their presence by a distinct difference in the rendering of sounds, and have kept to the same ever since. This is a great gain, as we know at once now who is present. We asked why this distinct improvement had all at once set in, and were told it was on account of harmonious conditions having rendered this advance possible, also that there was, and would be, "loss of power" every time we did not "keep conditions." These were, *faith* in the power and in the desire of our unseen friends to advance intercourse between ourselves and those on the other side, and thorough *trust* and *love* between those on this side; so that those who are spiritually and mentally not fitted for sitting together should never attempt a series of meetings, as these will be almost certain to end in disappointment. Comparing the signs of our spirit visitors with those of your correspondent as above, I may say,

1. That he who is our principal guide gives three slow, weighty tilts.
2. The mother of one of the sitters, who died quite young, gives three very soft and rather quick tilts.
3. A relative of many generations *back* comes with long, short, short, comparable to waltz time.
4. A friend of quick temperament, much interested now in the success of our sittings as a means of intercourse, gives three very sharp quick tilts, the third one being more a push or displacement of table.
5. A spirit who claims to have lived in times when "the great mysteries" flourished, gives three tilts on the three separate feet of our table, performing a semi-rotation in doing this.
6. A very musical spirit makes use of a gliding movement, difficult to describe.

Our answers (through the alphabet) thus always come in spelling out the words by tilts, but as we found one day, very unexpectedly, that thumps were given under the sitters' chairs, partly as if on the floor, and some on the chair-backs, or under the seats, we wished to have the alphabet responded to by these knocks, and this was done at one sitting.

However the strain on the attention was so much greater on account of being mixed with casual sounds outside, caused by noises in the street or by the wind rattling the windows, that we begged our invisible friends once more to resort to the tilts, so easily discernible to the eye, and this we have found, so far, to be the best mode of communication, though I may add that the last development in our circle has been the adoption of a code of signals for all the personal and possessive pronouns, devised on the other side, and without any suggestion on our side; so that we are gradually relieved from the tedium of having to go through the alphabet for every word, and thus have reason to hope for an extension of the above code as conditions continue to improve.

H.

August 27th, 1890.

Third-hand Evidence.

SIR,—I am sorry to trespass again upon your space; but my subject is one of obvious practical importance, and the replies which my letter on "Third-hand Evidence" in your issue for August 16th has received show that that letter must have been too brief to express my purport, from which purport, when better explained, I think that few persons will deliberately dissent.

I pointed out that third-hand testimony (especially when anonymous) would be set aside in any collection of serious evidence on the question (for example) of the extent of a dog's ordinary sagacity. And I urged that ordinary canons of evidence ought at any rate not to be *relaxed* when we are dealing with such very difficult and important questions as a dog's power of "seeing spirits," or his survival of death.

To this an editorial note replied that the "Society for Psychical Research has elected to approach all evidence from the attitude of the scorer," &c., and that "it is important that these methods should not be imported into our [Spiritualistic] treatment of evidence."

Now so far as regards myself, it seems to me singular that a man who has avowed in print his belief in an unpopular thesis (viz., the real production of apparitions by departed persons), and who spends much time in collecting evidence which supports that thesis, should be charged with hostility to his own opinions. As regards the Society for Psychical Research, I may point out that we have applied the same sifting care to the evidence for *telepathy*—which "LIGHT" has often asserted to be our unduly-favoured theory—which we wish to see applied to the evidence for other kinds of supernormal phenomena.

But most assuredly neither I nor the Society for Psychical Research can claim to have invented the doctrine that first-hand evidence is better than third-hand. In what serious inquiry is third-hand evidence accepted when first-hand can possibly be had? And note that I am not speaking only of inquiry into facts antecedently improbable, but into facts which are in any way interesting or important. In order to be sure of the fact itself, and to get a full understanding of its details, we try to hear it at first-hand. It is only when the story told us is absolutely trivial that we are content to accept it as mere matter of hearsay.

Brown tells me that Robinson told him that Smith said he saw Jones at Brighton last Sunday. Here I have a piece of third-hand evidence, parallel to some of those which I pointed out in "LIGHT." Now if this is mere gossip, and I do not care whether Jones was at Brighton or not, I accept the statement without further demur. But if the alleged fact deeply interests me;—if, for example, it seems to imply that Jones has recovered from a serious illness;—then I instinctively and reasonably push my inquiry further. "Did Smith really see Jones?" I exclaim: "I must find out from Smith whether he is quite sure of his man, and how Jones was looking, and all about it."

And if Brown, my informant, does not even refer me by name to Smith or to Robinson, but merely asserts that a man told him that another man said he saw Jones at Brighton;—and if when appealed to for more precise statement, Brown makes no further response;—then I may be pardoned if I retain *some* doubt as to whether Jones has been seen at Brighton at all, and *great* doubt as to any details of Jones' appearance which Brown may have given to me. Now, statements which ordinary common-sense would thus hesitate to accept, both law and science would, of course, reject altogether. Nor can any class of inquirers afford to disdain the rules of evidence which law and science have laid down. Law and science are but different forms of organised "common-sense"; and all the wariness of law, and all the exactitude of

science, have not proved to be precautions more stringent than the laxity of man's observation and memory has in fact required.

Another reply, signed "M. B.," in your issue of August 23rd, informs me that "M. B.'s" two intermediate informants, who were anonymous for the public, have been specified by name to the editor of "LIGHT." This does not reply to my question why the first-hand witness's statement—which, like "M. B.'s" own, might be printed anonymously—has not been obtained. As to the anonymity, it is, no doubt, sometimes unfortunately necessary to withhold names; but this should be done as rarely as possible; and speaking from personal experience, I usually find that if an informant is quite sure of his story's truth, and the story contains no painful or intimate circumstance, he is willing to attest it with his signature.

But the passage in "M. B.'s" reply which seems to me the most significant is as follows:—"It is true that I did not tell you, because I was not told, the name of the clairvoyante. I would ascertain it, however, if I could think it essential to a rational belief in the story, which I cannot." This looks as though "M. B." regarded a case of alleged supernormal power simply as an anecdote which claims belief, and nothing more. Yet, surely if our knowledge is really to grow and deepen, we must seek for more than this. We must trace as far as may be the whole "psychical history" of each "sensitive," and must try to find out, by comparing all her experiences, what is the true nature of the power or insight which she possesses. The history of the sensitive is, in fact, an essential part of the evidence for any given phenomenon.

The reports which have been read at one of our Society for Psychical Research meetings as to Mrs. Piper (an American "trance-medium"), and which we hope soon to publish, may serve to illustrate what I say. We claim to have shown that the true statements which (mixed with much error) are uttered by this sensitive when entranced cannot be explained as the result of chance or of "fishing," but do in reality prove the existence of some supernormal avenue of knowledge,—of what kind we cannot positively affirm. But if we may now hope that this claim will commend itself to a good many reasonable men, this is only because we have been at the pains to collect and analyse a very large number of the utterances in question; because we have tried to treat each incident, not as an isolated anecdote, but as one of a mutually illuminating series of phenomena.

I trust, sir, that you will understand that in thus appealing to your correspondents for more care and diligence in preparing the cases which they send to you, I am merely reinforcing your own remarks in "Notes by the Way," for August 9th, 1890. After admitting that a case reproduced in "LIGHT," "has been traced to a well-known society raconteur," you add that "there is something to be said, from this point of view, for the persistent refusal of the Society for Psychical Research to entertain stories that—may be stories. . . . It seems to me that the careful methods used by them might well be imitated at a respectful distance by us."

All that I desire is to assist in bringing up the less satisfactory items among the testimony sent to you to the same evidential level which, in the passage above cited, you generously attribute to our own published cases. There is abundant room for all of us to work from our different standpoints; but unless we try to work according to the methods which the organised common-sense of mankind has long ago imposed upon all exact inquiry, it is to be feared that much that is really true and valuable may lie neglected by just those men who might be able to render to our investigations the most effectual aid.

FREDERIC W. H. MYERS.

Leckhampton House, Cambridge.

August 30th, 1890.

Electro-Homœopathy.

SIR,—Many of your correspondents seem to hope that in Electro-Homœopathy a medical Millennium has dawned, the *elixir vite* is found, no disease is henceforth to be beyond the control of art. May I, having practised this system for some years, give my impressions on this point, and the results of my experience? I look upon Electro-Homœopathy as an extension of ordinary Homœopathy—not intended to supersede or supplant it, but to work side by side with it in friendly co-operation. Homœopathy, with this more recent development, is, I am persuaded, destined in time to find an effectual antidote to all the diseases that can invade the animal system. But this happy consummation is not yet attained. Electro-Homœopathy, more than any other system, is capable of encountering

malignant disease—cancer, scrofula, and tuberculosis; and I have evidence in my practice that these formidable disorders may be overcome by the Mattei treatment, and that in nearly every case, if cure is not possible, yet relief, arrest of disease, and prolongation of life is possible. I am not prepared to endorse all the vaunts of enthusiastic lay advocates of this system, and I think Count Mattei himself, with the rapture of a pioneer, claims for his system more than it deserves. It is not infallible; it has failures to report as well as successes, even in the most capable hands, even in the practice of the Count himself. But in the formidable diseases I have referred to, I know of no medical resources equal to those of Electro-Homœopathy, nor any in which results of treatment have been so satisfactory.

It should be noted that there is evidence, in the course that Electro-Homœopathy has taken, that it is not yet fully developed. The Count began by announcing seven medicines, adapted to various constitutional types and constitutional diseases. But all but one of these seven have taken to themselves partners or doubles, and new medicines have been added for special diseases, so that the seven have become nearly thirty. The specific difference between the members of the same group is not yet clearly defined. I refer to this as an indication that the system is yet growing, and therefore not entitled to claim any universal supremacy in medical art. When the Count discloses the nature of all these remedies, which at present he keeps as a profound secret, we shall know in what way the new system is related to the old. Meanwhile, no wise practitioner of medicine will shut himself up in one chamber in this house of many mansions, but will accept the resources of Electro-Homœopathy as an invaluable addition to the enormous power over disease already possessed in the older and ampler system.

R. M. THEOBALD, M.A., M.R.C.S.

5, Grosvenor-street, W.

Subscriptions: Theosophy.

SIR,—I am enclosing your business manager a P.O.O. for £2, to cover my subscription for "LIGHT" for 1889 and 1890, the balance to be used for the benefit of your sustentation fund, on the principle that every little helps. For some years I have only taken a passive part in spreading the great truth of spirit intercourse, *i.e.*, by lending suitable books to every one who is willing to read them. I have done my share of the pioneer work in this colony, and the fruits are being reaped by degrees.

I defended our cause at a recent public debate, combating the proposition, "That Spiritualism in its practice is a fraud, and false in its teachings," and am happy to say that I staggered my opponent and carried the audience with me. I told them that twenty years' experience had more than ever confirmed my belief, and that I possessed knowledge, in the place of faith, in a future world or state of existence.

By-the-way, I would like to utter a few words of warning to investigators of our truth who find many stumbling-blocks in their way. The theory of Re-incarnation is, to my mind, outside of our boundaries. I for one do not, and cannot, believe it, and am thoroughly satisfied (though I have read the *Key to Theosophy*, &c., &c.) with the simple and beautiful teachings of pure and exalted beings termed spirits. Prove to the world the truth of the immortality of the souls of human beings, and you have done a great work. I have had indisputable proof. Being a practical mesmerist (hypnotiser?), I know the power we can gain over mortals, as well as spirits, of a sensuous and low order, some of whom live their lives over again on earth by a sort of vicarious process, through what are termed mediums, who are often unconsciously controlled, take the *impressions* of their invisible spirit-companions for their own, and then fancy they must have lived a previous life. Nature does not work retrogressively, but ever onward.—I am, &c.,

BERKS T. HUTCHINSON, L.D.S.

2, New-street, Cape Town, South Africa.

TO CORRESPONDENTS.

E.S.—See notices on same subject to other correspondents. We are not able to help you just now.

T.M.—Too personal for our columns. We have no part nor lot in the matter, and have given both sides.

J.T.C.—See above. We have no taste for personal recrimination, and have now given so much space as we can afford in a spirit of fair play.

P.T.G.—Thanks: we will use your verses gladly, and are obliged.

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.—The morning class, on Sunday last, was taken by Mr. E. G. Sadler, and in the evening Dr. Chas. Williams delivered an able address, proving the "Immortality of the Soul." Lyceum as usual at 3 p.m.

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—On Sunday evening Mr. Veitch gave an interesting discourse on "Spiritualism as a Religion," comparing it with Roman Catholicism and other forms of belief. Next Sunday, Mr. Emms. Séances every Thursday at 8 p.m.

193, HITHERGREEN-LANE, LEWISHAM, S.E.—On Sunday afternoon Mr. Brunker gave a short address, after which "Vigo," one of Mrs. Bliss's "guides," gave an interesting account of the seven spheres surrounding this earth and some valuable advice as to the carrying into practice of our principle, "The Brotherhood of Man."—G. E. GUNN, Hon. Sec.

KEIGHLEY.—Mr. and Mrs. Everitt, of London, have been spending a few days in Keighley. On Sunday afternoon and evening last Mr. Everitt gave two addresses in the Spiritual Lyceum on his experience with Mr. D. Home, W. Eglinton, and others. He also exhibited specimens of spirit-writing obtained through Mrs. Everitt. Several private séances have also been held during their visit with remarkable success.—S. B.

WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday morning last several friends spoke, the remarks of Mrs. Bell, Messrs. Munns, Humphries, Johnson, and Leach being especially valuable. The evening meeting was addressed by Mrs. Treadwell. On Sunday next, at 11 a.m., Mr. Sutliff; 7 p.m., Mr. J. Veitch, address with clairvoyance and psychometry.—J. VEITCH, Sec., 19, The Crescent, Southampton-street, Camberwell, S.E.

MRS. E. HARDINGE BRITTEN will visit London, under the auspices of the London Spiritualist Federation, on Thursday and Friday, September 25th and 26th, and the Council hope that all London Spiritualists will join with the Federation in giving this estimable lady a large and cordial reception on the Thursday evening. Hall and particulars to be announced next week. On the Friday Mrs. Britten will lecture in Claremont Hall.—U. W. GODDARD, Hon. Sec., 6, Queen's-parade, Clapham Junction, S. W.

MARYLEBONE ASSOCIATION, 24, HARCOURT-STREET, W.—On Sunday morning last an able address was given by Mr. T. S. Malone, entitled "Six Months of Spiritualism." Mr. Freeman acted as chairman, and, with the lecturer, answered various questions propounded by the audience. Thursday, at 7.45 p.m., Mrs. Wilkins. Saturday, at 7.45 p.m., Mrs. Treadwell. Sunday next, at 11 a.m., Healing and Clairvoyance; at 3 p.m., Lyceum; at 7 p.m., Mrs. Spring, Trance Address and Clairvoyance.—C. WHITE, Hon. Sec.

SHEPHERD'S BUSH, 14, ORCHARD-ROAD.—On Tuesday in last week we had a good meeting, when Mr. Hagon's controls gave a fine discourse upon "Harmony." At Saturday's séance Mrs. Mason's guides convinced several strangers of the truth of spirit return, also using their healing power with much success. On Sunday, Miss Todd, under control, gave an instructive address on "Prayer." On Saturday next, at 8 p.m., séance, Mr. J. J. Vango, psychometry. Sundays, at 3 p.m., Lyceum; at 7 p.m., Spiritual service. Tuesday, séance at 8 p.m., Mr. Joseph Hagon, trance and healing.—J. H. B., Sec.

STAMFORD.—Having seen in the papers that Mr. and Mrs. Everitt were about to make a tour from London to the North, our friends invited them to this town, to which request they readily and kindly acceded, and on Thursday and Friday evenings in last week most remarkable séances were held at the Progressive Lyceum in this borough. The conditions were exceedingly favourable, the direct voice being most distinctly heard by all present. On the second evening "Znippy" gave a short address in the direct voice, and a few sentences were also given by Mr. John Riedman, the founder of Spiritualism in this borough. We were also favoured with touches from some of our spirit friends who had passed on. Altogether our people were delighted, and hoped that Mr. and Mrs. Everitt would visit them again as early as possible.—C. E.

OPEN-AIR WORK AT BATTERSEA PARK.—On Sunday last, with a very large audience, Mr. Drake opened a debate (to last four Sundays) affirming "That Spiritualism is absolutely true, and proves the certainty of a future state," Mr. Timms (Christadelphian) opposing. It is almost needless to say that Mr. Drake scored a good victory. He gave fact after fact which his opponent could not deny, though he still affirmed that the phenomena were due to "animal magnetism," or that all Spiritualists had "a bee in their bonnet." Mr. Timms opens next Sunday, asserting "that the Bible is not in harmony with Modern Spiritualism," and he will be replied to by Mr. J. Veitch. The debate will be continued on the two following Sundays by Messrs. T. Emms and U. W. Goddard, each day at 3.0 p.m., near the band-stand.—U. W. G.

LONDON SPIRITUALIST FEDERATION, CLAREMONT HALL, PENTON-STREET, KING'S CROSS, N.—At the invitation of the Federation Council the "young people" took the evening on Sunday last, and acquitted themselves remarkably well. Mr. S. J. Rodger gave an excellent address, comparing and illustrating the work of old and young, hoping the elders with advice and sympathy would encourage the development of youthful workers. Mr. Percy Smyth and Mr. C. Reynolds also spoke well on Federation work and progress. Short addresses from Messrs. A. M. Rodger (chairman), T. Emms, and U. W. Goddard were also given. A small choir showed great improvement in singing, the young ladies' voices adding much to the harmony. Mr. Percy Smyth will hold a practice of the young people's choir in the above hall every Thursday evening at 8.15. Friends are invited to give their assistance.—U. W. G.

KENSINGTON AND NOTTING HILL SPIRITUALIST ASSOCIATION.—Last Sunday afternoon, in Hyde Park, the Christians used a strong "organised effort" in attacking us, which was rather unexpected. However, Messrs. Emms, Bullock, and Percy Smyth stood boldly forth and answered their several objections, dealing principally with "Spiritualism and the Bible." The discussion was brisk, and much interest was manifested. We hope Spiritualists will give us every support, and will muster in good numbers next Sunday, as the attack may be resumed, and we shall fearlessly stand our ground. A good amount of literature was distributed; and was sought after eagerly by the listeners. Next Sunday, at 3.30 p.m. (near the Marble Arch) as usual. Speakers:—Messrs. Cameron, A. M. Rodger, and others. Donations towards the fund for free distribution of literature, &c., are solicited, and may be sent to the Hon. Sec., PERCY SMYTH, 68, Cornwall-road, Bayswater, W.

SOUTH LONDON SPIRITUALISTS' SOCIETY, CHEFSTOW HALL, 1, HIGH-STREET, PECKHAM.—We beg to remind friends of the general meeting to be held on Sunday evening, September 14th, at 8 p.m., when a statement as to the fund necessary to build a hall for Spiritual work in South London will be given. We trust that all friends interested in the establishment of our cause on a firm and permanent basis will attend. On Sunday Mr. J. Allen opened a profitable interchange of thought on "Soul Travelling" in the morning, and at the evening service a moderate audience listened attentively to a detailed account of the process of "Death," as experienced by one of our spirit friends. Satisfactory clairvoyant descriptions were given at the close of the address, all being recognised. Next Sunday Mr. J. Allen, at 11.15 a.m.; Mrs. Treadwell at 6.30 p.m.; September 14th, Mr. R. J. Lees. At 30, Fenham-road, on Wednesday, public séance, 8.15 p.m.; Friday, healing, by Mr. R. J. Lees, at 7.30 p.m.; and Saturday, a séance for members at 8.15 p.m. Intending members should apply to the Hon. Secretary, W. E. Long, 36, Kemerton-road, Camberwell, S.E.

LEICESTER PROGRESSIVE SPIRITUAL SOCIETY.—On Sunday last, Messrs. Tindall and Read, of the London Occult Society, having been invited to Leicester by the Progressive Spiritual Society, gave two lectures at the Temperance Hall. In the morning the subject was "Weak Points of Theosophy," the lecturers especially pointing out that though Theosophy presented to the world a grand philosophy yet there was not sufficient proof that that philosophy was built upon a true foundation; herein differing from Mrs. Besant, who, in a lecture at Leicester, extolled Theosophy and depreciated Spiritualism, whereas the lecturers maintained that the facts of Spiritualism were more easily demonstrated than the doctrines of Theosophy. In the evening, to a large and sympathetic audience, they delivered a lecture on "The Coming Spiritual Religion," showing how it would be built upon the esoteric truth underlying all religions, combined with the occult phenomena of the present day, and in picturing some of the reforms of the future carried their audience with them. On the Monday evening a concert was given in aid of the society, under the direction of Mr. Tindall, A. Mus. T.C.L., and a very good programme was efficiently rendered. Early in October the autumn session of the London Occult Society will recommence.—A. F. TINDALL, A. Mus. T.C.L., 152, High Cross-street, Leicester.

We think nothing so much like malice as the wit of others, and nothing so much like wit as our own malice. Spleen has pointed more epigrams than wit.

No one need to be the slave of circumstance, and no nature can be so hopelessly inert or weak or bad that rightly-directed and resolute habits will not reform it.

MONEY will feed gluttony, flatter pride, indulge voluptuousness, and gratify sensuality; but, unless it be an engine in the hands of wisdom, it will never produce any real joy.

THE more people do the more they can do; he who does nothing renders himself incapable of doing anything; whilst we are executing one work we are preparing ourselves for undertaking another.

THE value of labour as tonic is not theoretical. Work to do and the will to do it well are as certain to induce cheerfulness and contentment as idleness or mere desultory occupation is likely to bring languor, irritability, and fancied ailments.