

Light:

A Journal of Psychological, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

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

I have received from a correspondent, who has furnished me with chapter and verse for his facts, a narrative which I translate into my own words. He does not desire his identity to be disclosed, nor any allusion made by which he or his correspondent might be identified. He tells me that some five or six weeks since there came to him with letters of introduction a gentleman from America seeking help. He wished to trace a sister and a daughter. A form of advertisement was suggested and inserted in various papers without effect. He took his leave, and the matter seemed at an end. However, he again appeared last week, having found a clue in the interval. He told his story to this effect. Between twenty-three and twenty-four years ago, living (as he did) a very inharmonious life with his wife in the North of England (there was a mother-in-law in the question), he determined to go to the States, and went, leaving behind him a child of about a year old. For some time after his arrival he corresponded with his wife, and pressed her to come out to him, sending money for the purpose. Nothing, however, came of this request; correspondence grew scantier and finally ceased. For some twenty years he had no tidings from England. This is the first act in the drama.

Recently he got to know that his wife had a sister who was in business in a great northern centre of commerce eighteen years since, and from her, if he could find her, he hoped to get news of his wife and child. Hence his visit to my correspondent in the first instance. When he returned the other day he had found out that his wife and daughter (the latter now twenty-four years of age) were both in my neighbourhood. The former had married, believing her former husband to be dead. Enoch Arden over again. He called upon her without disclosing his identity, and came away without detection. Whatever may have been his conduct in the past, his present desire was to help those whose relations with him had been so close, and my correspondent gave him the best advice to that end.

Now comes the point that causes me to lay the case before my readers and to ask their careful and thoughtful consideration of a problem. About a year ago this gentleman became a Spiritualist; frequented séances at which his wife and child *materialised* more than once; visited public meetings at which clairvoyants described their appearance with clearness and accuracy, representing them as having passed into spirit-life. He professes himself to be certain that there was no fraud on the part of the medium, as he distinctly recognised the voice, form, and features of his wife in a manner not to be mistaken. His child has

also run across the room in the materialised form, kissed him, and called him Papa. On one occasion he got a letter from the spirit-form breathing sentiments of affection. Yet wife and daughter were still in the flesh. He was assured of the truth of Spiritualism, and had told all his friends of his conviction. He had, it is important to state, a photograph of his wife and child, which he always carried about with him during the years of separation, and the *clairvoyant* description, as well as the *materialisation*, tallied with this.

These are the bare facts of the case: what is the explanation? I should have regarded the clairvoyant description as a case of simple clairvoyance but for the materialisations. In many cases I believe that the spirits seen about people at public meetings by platform clairvoyants may be referred to various causes, where they are not vague guesses anxiously accepted by those who desire only to find what they think they have found. They may be referred to thought-reading, or they may be true cases of clairvoyance, or there may be spirit-agency at work. But I confess the materialised forces so exactly tallying with the photograph present to me a problem. Can, then, thought be made objective in this way? Is it conceivable that what at one time is seen by the clairvoyant as a shadowy form, imperceptible to the natural eye, may, at another, become solid, take form and shape, and present itself objectively to the senses of all who are present? Are we to think that the solid forms that troop out of the cabinets of the materialising medium—dozens, scores in a few hours—are only solidified thought, forms and shapes made to order as jelly is run into a mould and takes its configuration accordingly? The idea has sometimes crossed my mind that this may be so; but I should like opinion from various schools of speculative thought as well as from experienced Spiritualists. For myself, I hold over any definite opinion till I have heard those of others and have thought over the problem myself.

I have received the following letter:—

Perhaps the enclosed leaf, cut from Count Mattei's "Guide Pratique," may throw some light on the subject of the Electricities analysed by Mr. Stokes, as I understand, the samples submitted to him were procured from one of the firms expressly disavowed by Count Mattei as his agents. Having personally derived great benefit from the use of the Mattei remedies, and witnessed the prompt relief afforded by them in many cases, I should be more than glad if all sufferers from ill-health could be convinced of their efficacy.

Faithfully yours,

Paris, November 23rd, 1890.

F. MOULTON.

In view of the interest felt in these Electro-Homœopathic remedies I think it worth while to give a list of some recognised and authorised dépôts where these remedies may be had:—

The Central Dépôt is at Bologna (Italy), Palazzo Mattei, 46, Via Mazzini.

Other dépôts are:—

LONDON.—St. Mary's Cottage, St. Anne's-road, Stamford Hill, M. Lecompte, Depository General for Great Britain and the British Colonies.

PARIS.—352, Rue Saint Honoré, Charles Weber (only recognised dépôt).

RATISBON.—Consortium Aufsess, Representative-general for Germany.

GENEVA.—John Delapraz, 12, Rue de Théâtre (for all Switzerland).

ROME.—Pharmacie à La Scala.

NAPLES.—Guida Fr, 25, Via Pignasecca.

TURIN.—Veuve Graglia, 3, Via Barbaroux.

FLORENCE.—Roda, 9, Viadel Giglio.

I omit other far-a-field dépôts, but record these as likely to be useful to my readers.

Respecting unauthorised purveyors of the Mattei remedies, the "New Practical Guide," from which I have extracted the above information, warns the British public directly against the dépôts of Leath and Ross, St. Saviour's or Palmer, as not being authorised agents. In fact, the general warning is that nothing that does not bear the signature of the Count, and proceed from his residence at Bologna, or is supplied by him to an authorised agent is genuine. It is, no doubt, of the last importance that the preparation on which the Count relies should be the one selected for analysis; but I have learned, since previously writing, that these subtle agents are not discoverable by the methods of the public analyst. I am told that the most virulent of the snake-poisons is not traceable by such means. If that be so, I can well understand that a pilule which is to be diluted in a tumbler of water and sipped through the day may not lend itself to a method of analysis that deals with adulterated food and drugs. Will any correspondent tell us whether a patient under treatment by an orthodox physician may use Mattei remedies, or must the use of them exclude all other treatment? I am perplexed, again, by the idea (is it a fact?) that these three Electricities are cures, and cures of all varieties of disease. Is it that it is sought to attack the root and not the external symptoms of the disease—to vitalise the system and so dissipate the disease? I am asking for information only, and probably, if I am fortunately able to be present on the occasion, I shall get what I want from Dr. Theobald's paper before the London Spiritualist Alliance.

JOHN VARLEY.

In Gillechrist's "Life of William Blake" we find the following allusion to a well-known artist, whose name and pursuits—the painter's art and the Occultist tendency—are perpetuated among us to-day by his lineal descendant, the painter of the same name—

John Varley, one of the founders of the New School of Water-Colour Painting, and landscape designer of much delicacy and grace, was otherwise a remarkable man of very pronounced character and eccentricities; a professional astrologer in the nineteenth century, among other things, and a sincere one, earnestly practising judicial astrology as an art, and taking his regular fees of those who consulted him. He was author of more than one memorable nativity and prediction; memorable, that is, for having come true in the sequel, and strange stories are told on this head, such as that of Collins the artist, whose death came to the day as the stars had appointed. One man, to avoid his fate, lay in bed the whole day on which an accident had been foretold by Varley. Thinking himself safe by the evening, he came downstairs, stumbled over a coal-scuttle, sprained his ankle, and fulfilled the prediction. Scriven, the engraver, was wont to declare that certain facts of a personal nature, which could only be known to himself, were nevertheless confided to his ear by Varley in every particular.

Varley cast the nativities of James Ward, the famous animal painter's, children. So many of his predictions came true, their father, a man of strong, though peculiar, religious opinions—for he, too, was "a character"—began to think the whole affair a sinful forestalling of God's will, and destroyed the nativities.

* I have received from an authoritative source, since writing this note, the information I asked for. The Mattei remedies may be used with other treatment, but are preferably used alone.

THE SPIRIT WITH THE HARE LIP.

Among my papers I have discovered the subjoined narrative written at the time of the occurrence by the late Mrs. Howitt-Watts (A. M. H. W.). The record is in her usual graphic and clear style, and my memory of the facts is very clear. I had at that time the clairvoyant faculty much developed and this is one of many instances.—W. S. M.

December 15th, 1878. Last evening Mr. S. M. dined with us. When he and my husband joined me in the drawing-room after dinner, he remarked to me, that either during dinner or afterwards, he had observed a spirit standing for some time behind my husband's chair. Mr. S. M. supposed that this spirit might possibly belong to the house, which is a very old one, and which we are aware swarms with spirits of the departed, known and unknown. This spirit, according to our friend's description, appeared to be that of a woman looking like a housekeeper or upper-servant; she might be fifty years of age, and she wrapped herself in a red shawl. Her countenance was full of care, and as if she were "troubled about much serving." The marked peculiarity of the face was that "she had a hare-lip." Mr. S. M. asked us whether we had any knowledge of such a person. We had none whatsoever.

We have a parlourmaid who, quite without any desire on our part, has within the last few years developed into a medium and seeress. After our friend had left us it occurred to my husband that, perhaps, J., our maid, might know the spirit, though we did not. He therefore said quite casually to J., "Do you know anyone with a hare-lip?" J., not quite catching my husband's question, replied by saying, "Oh, yes, sir, I know what a hare-lip is; in our part of the country" (she comes from Gloucestershire) "the people call it a 'hare-shorn lip.' It is a lip cut-up. I knew a woman in our village who had such a lip. It was cut-up quite under the nose, and used to move as she spoke. What was very odd was that her father also had had a hare-lip. She was a great friend of my mother's. She lived in a little cottage near to us. She was a dressmaker. She made my frocks for me when I was a little girl. She was very fond of me, and used to give me white roses out of her garden. She used to cut off the roses for me with her scissors. She was the sister of the man who was with my parents when they were married, and, strange to say, who bore each of my parents to their graves. I've told my mistress several times that I've seen this man in the spirit-world."

"Was she a good woman?" asked my husband.

"Oh, yes, a very good virtuous woman, and," continued J., as if to clench the fact of her goodness, "she was what they call in our parts 'an old maid.' She was about fifty when she died."

"Did she ever wear a red shawl?" again asked my husband.

J. looked astonished by the question, and her face had a curious express on it as though she began to suspect the purport of all this questioning.

"Oh dear, yes, sir; she wore a red shawl just like all the other women thereabouts—a dull red plaid shawl, not a bright red like my plaid shawl! She often would wrap her head up in it when she went out into her garden."

Upon this my husband said, "Go to your mistress now, J., and she will tell you something about a hare-lip."

I had not been present at this conversation.

"Please," said J., as she entered my dressing-room, "master says you will tell me something about a hare-lip!"

I then told her that Mr. S. M. had seen standing behind her master's chair the spirit of a woman wrapped in a red shawl and with a hare-lip; that her countenance was full of care and anxiety; and that she appeared to be about fifty years of age.

J. exclaimed with delight, "Oh, that is the exact description of my mother's friend! She had a countenance full of care; she had a life of great anxiety—a very difficult life! Oh, she was so fond of mother and so good to me, and used to give me beautiful white roses," &c., &c., &c. J. went over and over again, with astonishment and delight, all the details which she had previously given to my husband. "And only think," pursued J., "she must have been with me whilst I was waiting at table and remained behind where I had stood behind master's chair!"

"Have you never then seen her spirit yourself, J.," I asked, "never—amongst all the almost countless friends of yours whom you have seen in the spirit-world?"

"No—never!" said J. "I did *really* think that I'd seen every one from our village who are gone to the spirit-land, but this woman, I now remember, I never *have* seen! Her brother I have several times seen, but the sister *never*. Several nights ago, however, I in the spirit was walking round her garden."

J. was so much delighted by this unexpected manifestation of her old friend that I thought I never should be able to send her off to her bed that night, all the old memories of the old times came so thick about her. Indeed, J. that night had a most remarkable manifestation from the spirit-world connected with her old life in the village. Indeed, J. told me that this, December 14th, was a day twelve years ago of great importance to her in her life. The old friend had possibly, therefore, appeared in connection with the day.

SPIRIT TELEGRAPHY.

I was staying at the time in the Rectory of a near connection—a man not likely to be imposed on, and of marked common-sense. It was on the first morning after my arrival, having never been in the neighbourhood before, when in the morning twilight as I lay in bed with (I remember) the tired brain quite inactive, the image of a face appeared, very much as such had come to me in what I supposed were instances of second sight. I looked at it, intently and quietly, noting every feature, when it disappeared, and a little to one side, with profile turned towards the vanished face, appeared another face—never seen before, and, as I remarked to myself, once seen, not soon forgotten. I thought nothing of it at the time, but on visiting the day-schools with my friend, I at once recognised in the schoolmaster the second face I had seen in the morning.

During that day I watched everywhere, expecting to find a resemblance to the face which first appeared to me, but I failed to recognise it anywhere. I had at noon remarked to my friend, "The strangest thing that ever happened to me in my life occurred to me this morning," and at eleven o'clock that night I entered into all the particulars, describing the faces, which were at once recognised by his wife. I mentioned that the first was that of an old man with very high temples, where alone he was quite bald; with high cheek-bones and hollow cheeks, and very much wasted and sunken round the eyes, which were grey, the nose and long upper lip being of a type sometimes seen among the Irish. My friend the Rector, who had by this time joined us, at once exclaimed, "That is old C—," his predecessor in the Rectory, who had died there a year or so ago. I then described the appearance of the second face, of which his wife had remarked, "It is a very characteristic one, not soon forgotten," for it was of a dark Spanish type, with black, glossy ringlets at the side, and clear-cut profile. As to the first face I scanned it calmly, attentively, without any fear—observing the limpid cornea of the eyes, and the ruminating movement of the mouth, as of one who wished to speak, but who in place of words, when it had gone, gave the sign, impressing, as I gather, the image of the schoolmaster in his mind by thought-transference on my own. In this a process of spirit telegraphy could be detected, as the position of the second face was sideways from me, but towards the spot from which the first face had just vanished.

The strangest part of the story remains untold. Before leaving, my friend's wife had promised she would send me the photograph of the old Rector, when she could procure it; this in the course of time she did. On opening her letter my heart sank with a misgiving that before such a test my vision would prove a delusion. But no! in turning up the photograph there was the face—every feature, exactly as I had seen it—the only difference in the vision being in the worn appearance—for he died in the room where I lay—which sickness had given, and a slight shading off of the white hair from the face which alone appeared, framed in the early twilight of the morning.

I may add that a relative had before this been alarmed by unaccountable noises in the night, and several of the servants had left with a conviction that the house was haunted. This, at the time of which I write, was quite unknown to me.

HENRY BEVIS, M.A. (CANTAB.)

Curato-in-charge of Middle Chinnock,
Ilminster, Somerset.

SPIRIT IDENTITY—AN INCIDENT.

We had a call from Mr. A. Duguid last week, and had a short sitting with him. Not being very well that evening, I did not join the circle, but merely sat on a sofa and looked on. With a great many of the phases of the sitting I will not at present deal, but only wish to mention one striking incident which occurred shortly after it commenced. We sat in light; and the circle was composed of three persons, viz., my wife, my daughter, and Mr. A. Duguid. Some time after it began, my daughter whispered to us that "Grandpa" was in the room moving about, and within a second or two thereafter Mr. Duguid said, "I see a spirit hand on the table, and one of the fingers is contracted as if it had been subjected to some trouble or disease." He then minutely described the appearance of the finger.

Now this was an excellent test of spirit identity for the following reasons: (1) Grandpa has been dead for some years, and he was never known to Mr. Duguid. (2) He had a finger which was much contracted from erysipelas, supervening on an attack of blood-poisoning, which he caught some sixteen years before his death, and Mr. Duguid's description of the appearance of the finger was literally correct. (3) My daughter states that she saw grandpa quite distinctly just a minute before Mr. Duguid mentioned that he saw the finger.

I leave some of our sceptical friends of the Society for Psychical Research to explain on any other ground than the Spiritualistic one, how, almost simultaneously, one clairvoyant saw the whole spiritual body of our late relative, while the other medium, who had never seen or heard of him, was able correctly to describe at the moment of his alleged appearance a certain defect in one of his fingers known to us alone.

EDINA.

SPIRITUALISM AT RIO.

From Rio de Janeiro we hear that Spiritualism, which had run rather wildly there of late, is now under a cloud. The new penal code has this clause (translated):—

"For practising Spiritualism, magic, and its divinations, for making use of talismans and astrology in order to excite sentiments of hatred or love, for pretending to heal curable or incurable diseases so as in fine to gain and maintain public credulity—penalty, from one to six months' solitary confinement and the fine of 100dol. to 500dol.

The same penalty is imposed on those who, not being legally authorised to practise medicine, employ hypnotism or animal magnetism. Other clauses completely shut out all ways by which the higher Powers might interfere with the world, as they should according to the philosophy of Auguste Comte.

We understand that the Brazilian Spiritualists are going to petition against these penal enactments, and as their number is large and somewhat influential it is hoped they may be successful in averting such persecution as would be induced in carrying out the laws referred to.

In England it has been attempted to revise obsolete Acts of Parliament, with some cases of legal success and manifest cruelty; and some of our professors would be rejoiced to apply these Acts even now, when more light has enabled us to distinguish between magic, necromancy, and such like arts, to which these laws applied, and the beautiful but slowly developing dawn of spirit communion.

In our own country this has had the effect of stifling, or almost suppressing, public mediumship; while the spirit which these old laws has rekindled has had the further effect of making somewhat earnest inquirers partake of the spirit of the detective, with the result that family doors are shut against them and private circles can now be but rarely entered. If Spiritualism does not, to outward appearance, grow under these circumstances, we are not sure that it is not being purified from the dross which had been attached to it. We are preparing for the time which our spirit guides tell us is fast approaching, when communion shall become more real, more constant, and when continually our lost ones will return and take the "vacant chair" again visibly among us.

M. T.

Does not the hunger of the body declare that there is bread? Even so the hunger of the soul implies immortal food.

THE SCIENTIFIC METHOD AND SPIRITUALISM.

The phenomena of Spiritualism present an everlasting enigma, everlastingly insolvable to those investigators who are unable to believe in spirit. They may know of them, they do indeed know them, and exert their ingenuity to explain them by what they call natural means. They will not, cannot, bring themselves to listen to the explanation given by the intelligence on the other side. Self-love, wedded to its preconceived opinions gained from materialistic study, is a terrible barrier to the proud scientist, even if he can bring himself to investigate. Induction has been the only way he has known of arriving at theories. But now he has to employ deduction, not to arrive at but to prove, or disprove, ready-made ones. So, attached to the inductive method, having worshipped it as his God, and believing the opposite to be a sure way to idle and vain views, he must humiliate himself at last, and resort to the method he despises. Otherwise he has but to wait a little longer. He must still remain in ignorance, or get hopelessly befogged. For the truths of spirit are unprovable by the methods he has hitherto employed; namely, to discover by induction, and confirm by deduction. And yet it should not be so difficult, for he is now saved the first half of his labour. He has a theorem to prove; not a problem to do, which subsequently must be treated as a theorem for proof. No induction from facts observed, apart from the intelligence that guides those facts, can demonstrate with scientific accuracy that the agents at work are what are called spirits. The phenomena are not even verifiable from the materialist standpoint. The same conditions do not result in the same effects. Certain causes produce one set of effects to-day, none at all to-morrow, and quite different ones the day after. No phenomenon can be commanded, no fact of to-day can with certainty be repeated to-morrow, no matter how carefully one may endeavour to acquire the same circumstances. Here is a riddle beyond the guessing power of him who refuses to listen to the account that is given him by its authors. Here is a contradiction of a self-evident truth. Here effect ceases to follow cause. The pride of human intellect finds itself at fault, but refuses to recognise it. Nay, sooner than admit its error, it dives into foolish and wild speculations, hides its head behind long words, and seeks to cover its impotence with complicated and far-fetched explanations. It weaves out of its own imagination a new toy, which it places on a pedestal for all men to bow down to, and fancies it has done mankind a service by dissolving an imposture. By dealing in this way with a simple rap, or the abnormal movements of bodies, wise men make themselves foolish, and the learned ridiculous. For the babes untrained in all the demands exact scientific methods make on their followers see no reason why deduction should necessarily be preceded by induction. Deduction by itself is enough for them, and by it they jump to truths that still lie hid for their seniors. By the raps themselves the mystery is solved. They signal forth the source from whence they come. Strange it must appear to all who hear that invisible telegraph, claiming as its operating clerk the soul of some departed loved one. How can I be sure of this? must rise in the mind of him addressed. The answer is: Wait, be patient, watch, and reflect. He does so, while by degrees, and experience gained, the conviction comes slowly over him that no lie was ticked but truth. He has, unconsciously to himself, proved by the deductive method the theorem enunciated to him through those tiny taps.

And thus again in our day the things of God are plain to simple-minded people, while the learned in this world's knowledge are foundering hopelessly in the dark, blinded by the barriers to sight they themselves have erected. The same remarks, however, apply to Spiritualists themselves as well, when they have passed the Rubicon. They are not necessarily free from the blinding power of prepossession for their own opinions. They are not necessarily logical because they have jumped at an elementary truth. In fact, they have not the training that would serve the scientist so well, and that helps him on apace, when once he has passed that boundary stream. When once the scientist has learned to know that he is face to face with beings of another world, and that by listening to them, roving every word they say to his own satisfaction, further and deeper knowledge is in store for him, he must be, and now is, ready to reject all former knowledge logically proved untrue. He goes over all

old work, and brings stores of facts to support or to condemn the theorems continually being offered for his consideration. Hence the necessity for wider training; for a competent acquaintance with every earthly science; for everyone who would co-operate in this great spiritual reformation, for the furtherance of truth. Otherwise, as we so frequently behold in our literature, the would-be prophets talk nonsense; disgusting those who know better, and bringing a beautiful and heavenly truth under the derision of those who could serve it so well, "an they would," but that its grotesque and bizarre garments horrify and repel them. 1st M. B. Lonn.

NOTES FROM MY SPIRITUAL DIARY.

BY MISS F. J. THEOBALD.

X.

We have printed from time to time certain messages written through the hand of Miss F. J. Theobald. The tastes of our readers are very eclectic and, if some incline to philosophical disquisition, others to hard facts, and some to religious aspects of this broad question, there are some who will read the simple words of these child-spirits as a natural expression of the talk that might be looked for from the little ones assuming that they could reach us.

[Some years ago I published "Heaven Opened," the first part of which contained the earliest communications I ever received from our group of little ones in their spirit home. A few, which were given to me after my little book was published, will, I think, be comforting to many. Two or three messages about the mystery of child-spirits, coming as they do to almost every medium, I will also refer to here. They have been published in my "Homes and Work in the Future Life."]

Child Spirits.

The following joyous message was given a short time ago, while the parents were sitting with me *en séance*. They kindly permit me to copy it for these Notes.

"Darling Mama, Grandma say to me, 'you write; say how you do love them all just as if you were with them in the nursery!' and so, my own dear Mama, I, your little boy, do come. I am so very happy here. I learn very quickly. Grandma say much quicker than if I was with you all; and so I do really say these few words and please kiss my dear little brother and sister and say to them from me, their little spirit brother, say, do be good and loving, and then I, their spirit brother, will be with them. Now my dear Grandma wishes to say how glad she is to come, and how glad papa is to have these few words; and now, dear medium, say what I have said to Mama and Papa, and say I do kiss them both *very hard* to show how I do love you both so very, very much. Grandma has helped me do this."

Having read this, as desired by the little one, I again took pencil, and received a further message from a different spirit, an extract from which, with reference to the above, I will copy.

"I, your father, will follow in the wake of our darling pet. It is pretty to see his loving little ways, and his innocent joy as he joins you all. Ah! dears, both of you! you are rich, for you have a gem of the first water in your spirit-home. He is, indeed, a glorious magnet to bring you all Heaven-ward. No longer can you be tied down to earth-life. The rift in the veil made by the removal of your loved ones—one after another—must let in some of the glories of the spirit-home, and bring you nearer to the good and Godlike. Not that it is always good and Godlike just behind the veil! No! Spheres vary; but in the pure, sweet, loving sphere of child life, nothing but good and Godlike presences can dwell. . . . Your loving father adds these few words to the little one's message of love to his home on earth. Adieu."

SIR WALTER SCOTT AND PRE-EXISTENCE.

I cannot tell if it is worth marking down, says Sir Walter Scott in his "Diary," recently published by Mr. Douglas, that yesterday, at dinner time, I was strangely haunted by what I would call the sense of pre-existence, viz., a confused idea that nothing that passed was said for the first time, that the same topics had been discussed, and the same persons had stated the same opinions on the same subjects. The sensation was so strong as to resemble what is called a "mirage" in the desert, or a "calenture" on board ship, when lakes are seen in the desert, and sylvan landscapes in the sea. It was very distressing, and brought to my mind the fancies of Bishop Berkeley about an ideal world. There was a vile sense of want of reality in all I did and said. It made me gloomy and out of spirits, though I flatter myself it was not observed.

PSYCHICAL PROBLEMS.

The (Madras) "Theosophist" contains some remarkable psychical problems in the form of Scotch second-sight. It would be interesting to learn from those who are able to tell us whether this strange faculty is confined to Keltic races. Is it found in Wales? Is it traceable in mountainous countries where the inhabitants live in a highly purified air, and lead a natural life? What are the conditions of its development? Is it hereditary? Has it in itself anything cognate with mediumship?

In the article from which we quote Mr. J. W. Brodie Innes narrates the following stories—

A remarkable instance of this power came under my own observation a few years ago. A young Scottish nobleman succeeded to his title and property in the prime of life, and to all appearance in the most vigorous physical health. The same year an old shepherd, distantly related, I believe, to the nobleman, as dependents in the Highlands are often related to their chief, told me that the young laird, as he was called, was not long for this world, but his death would not be that year nor the year after—the winding-sheet was above his knees. Still there was no sign of failing health in the young chief, whom I knew well, and a year passed by. Again in the autumn I met the old shepherd, and was inclined to make fun of his predictions, but he assured me solemnly that death was a year nearer, and the winding-sheet was now up to his breast. Still there was no appearance of anything but the most robust health, and another year passed by. The young chief had not been much about the Highlands, and as my old friend the shepherd had not seen him for a considerable time, I was anxious to know whether this would interfere with his gift of prophecy. He told me, however, that only a week past he had seen the wraith of the young chief, and the winding-sheet was over his mouth, and he added impressively, "It cannot be far off now." Within a month came the news that the young man had been suddenly taken ill in a far off city, and in a fortnight he was dead of a wholly unsuspected complaint, unknown to his doctors, himself, or his nearest relatives.

In the neighbourhood of Loch Awe lives an old woman well known in the locality, who possesses the power of seeing pictures of distant scenes, and a faculty somewhat akin to a development of the phenomena sometimes exhibited by so-called thought-readers, of finding hidden things. Two notable instances of this power occurred quite recently. On one occasion a child strayed into the hills and was lost; after searching till nightfall the agonised parents betook themselves to the "wise woman"; she, however, bade them return next morning, deaf to all entreaties of friends and relations, whose anxiety at the thought of the child's being away all night among the barren hills and dangerous precipices may be imagined. Next morning she gave them careful directions, to go by a certain mountain path to a certain thorn tree, then turn sharp to the right at right angles, and proceed for a given number of paces in a straight line, then to turn and walk directly towards a mountain peak, which she named, for another given number of paces. They followed the directions exactly, and under the shelter of a great boulder found the child asleep and unhurt. On another occasion a boat was upset on the loch and a fisherman, its only occupant, lost. All efforts to find the body were fruitless, and at last an application was made to the "wise woman," who as before took a night to consider the matter, and in the morrow indicated the point of an uninhabited islet as the spot where the body lay, and where sure enough it was found.

Mr. Brodie Innes took some pains to ascertain the sensations of the Seer. One aged man described his sensations thus:—

The vision, he said, was quite involuntary; it came unbidden and unexpected: by no process that he was aware of could he induce it, though he said he had heard of those who could, like the wise woman of Loch Awe. The first sensation was a sudden rigidity, something like paralysis of all the limbs; if he resisted it and was able to walk on, the sensation vanished and no vision came; but if it continued, a peculiar tightness in the centre of the head occurred, which seemed to ray outwards and seize and fix the eyeballs. Then came an intense strain and tension of the eyelids, which was followed by the appearance of grey mist enveloping everything, only the most prominent objects remaining visible, and these wavering and unsteady. Suppose, for instance, he were looking at a person and saw the winding-sheet above referred to, the sensations would be first a feeling of rigidity of the limbs, then of the eyeballs, then the grey mist which would blot out everything except the figure of the person looked at, and this would become thin and uncertain, and unreal-looking, the spectral shroud gradually gathering round it: but both shroud and figure alike looking phantasmal; then

suddenly the mist would clear, and the figure without any spectral shroud appear real and solid as usual. Occasionally, however, without any rigidity or grey mist, or any of the usual preceding circumstances, a semi-luminous spectral appearance of a shroud forms around some plainly seen, living person.

From the same magazine we extract the following cases authenticated by the signature of the contributor:—

In the west of Scotland, amongst the Ayrshire hills, lives an engineering inspector of pure Highland descent. He and his family are well known to me, as I was one of the engineers connected with the works still under his charge. The youngest of his three daughters is normally healthy, merry, and witty. At times, however, she evinces undoubted psychic faculties of a high order. And it may be noted that she has all her life shewn a strong aversion to meat—in fact, she never eats meat at all. Her diet is simple and pure. On one occasion she informed an Edinburgh doctor, when in Ayrshire, that on his return to Edinburgh he would be asked to visit a patient in the Stockbridge district, and that he would have to cross an old wooden bridge to reach her. It happened that Stockbridge was not near his usual circuit to patients in Edinburgh, and before his return to that city, a few days afterwards, he had forgotten all about it. But suddenly summoned to attend a patient, he found himself crossing an old wooden bridge. In a flash he remembered the prophecy, and simultaneously realised that he was in the very centre of the Stockbridge district. This shows the possession of clairvoyant prescience by the young lady in question, and not mere thought-transference. It is scarcely necessary to add that she herself knew no one in Stockbridge, and had really no connecting link whatever to lead her to such a statement except the presence of the doctor at her father's house in Ayrshire.

On another occasion she informed the members of the family at breakfast that I was on my way from Edinburgh to the works adjacent to her home, and that I had on a grey check tweed suit. I had not had time to inform her father of my intended visit to the works, but sure enough, within three hours or so, I arrived in a dog-cart at the works dressed as she had described.

A friend of mine, belonging to Edinburgh, who has been in Florida, U.S.A., for some years past, had run over for a holiday in the summer of 1887, and happening to visit the works he had formerly surveyed, had occasion to spend the evening at the above house. It was a Saturday evening. The conversation had been drifting somewhat towards mesmerism or similar topics, when this young lady, without any warning whatever, went off into, what might be termed, the abnormal condition of waking trance. She proceeded to describe minutely what was going on at the time in the Florida plantations—much to Mr. S.'s amazement. Then she passed from that to his father's house in Edinburgh, the rooms and occupants of which she detailed accurately. Then she commenced the relation of a fire which was taking place. It was in Newcastle. "Oh! there are two men killed!" she cried. Again, she proceeded to recite to Mr. S. the contents of some letters she extracted from his pocket, though he did not remove the envelopes. Mr. S., who was totally unaccustomed to anything appertaining to the occult domains of nature, gravely assured me that at this stage of the proceedings his hair literally "stood on end." Then her sister quietly suggested that supper was almost ready and almost immediately the change occurred, which placed her once more *en rapport* with her physical surroundings.

Now, one interesting point in the foregoing is the fact that the newspapers of the following Monday contained an account of a fire that took place at Newcastle on Saturday night, and detailed the fact that "two men were killed" at it. Again, there was actually no apparent connecting link between the personalities of anyone present and the town of Newcastle; so that it seems as if some force in the astral currents had carried her unresistingly from Edinburgh to Newcastle. Another remarkable circumstance is the ease and naturalness with which she passed into and out of this abnormal state, neither she nor anyone else present knowing anything about the science or metaphysics of occultism. It would seem as if God does not depend on the teachings of dogmatic theologians for the eternal facts of nature. A simple, uncultured Scotch lassie can confound them all!

FRED. J. DICK, C.E., F.T.S.

The Editor's remarks on these cases are very apposite, but we shall regard them as Psychical Problems.

No man or woman of the humblest sort can really be strong, gentle, pure and good without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.

It is easy in this world to live after the world's opinion; it is easy in solitude to live after your own; but the great man is he who, in the midst of the crowd, keeps with perfect sweetness his independence of solitude. — EMERSON.

OFFICE OF "LIGHT,"
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Light:

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

SATURDAY, DECEMBER 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.

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

WHAT DOES IT MEAN?

By M. A. "(OXON.)"

In my "Notes by the Way" I have recited a story which comes to me with full authentication. It seems to me to involve some considerations which do not now present themselves to my mind for the first time. Briefly put, the case is this. A, living an incompatible life with his wife B, leaves her with her child C, and obliterates himself for some twenty years. In the United States he earns his livelihood, and has sufficient respect to the past to carry about the photograph of his wife and child. He returns, finds his wife re-married, and sees her without recognition. But about a year ago this semi-detached husband (A) became a regular attendant at séances and Spiritualist meetings, still with the photograph of his wife and child in his pocket. Clairvoyants described them, and they materialised before his eyes more than once. The points I wish to put are:—What was that which the clairvoyants saw and described? What was that which presented itself in objective solid form before him and comported itself as a "spirit of the dead"?

When a clairvoyant describes near a person a certain presence, diagnosed by a subtle sense, a presence not visible to ordinary observers, and describes it so as to gain recognition, we have been accustomed to regard this as what is loosely called "a test," and to place it to the credit of evidence for the return of the departed. *Is it evidence of that particular specific fact?* May it be allied with that phenomenon of thought-transference with which the Society for Psychical Research has done so much to familiarise us? Is there necessarily any being present? Can it be a reading in the thought-atmosphere of the unconscious person of what the percipient sees there? I am in the position of a note of interrogation. I offer no opinion as yet. I hope many readers of "LIGHT" will aid in the solution of the problem.

We have in evidence the mind that had never ceased to dwell on these lost ones—wife and child; lost as much as if they had been dead—dead to all practical purposes. For, I presume the burying of the dead body is not essential to that sense of bereavement which the man might well feel when his mind went back and his memory lingered over

the past, with the old sense of friction removed and the glow of an earlier affection restored. To him wife and child were dead. His mind played upon itself, his recollection of familiar scenes stirred his soul, and out from it came—may it not be?—the dim memories which were so far objective as to be cognisable by the keen senses of the clairvoyant—taking, be it observed, *the form and shape in which the memory of his wife and child was present to his mind.*

Here we have a dim and shadowy presentation cognisable by the abnormal senses of the Seer. Now we go a step further. Under other conditions we get a more objective manifestation of the same phenomenon. The shadowy glimpse, fleeting and fugitive, that is presented to the inner vision of the Seer becomes objective, palpable to the gaze, tangible and real on this plane of matter: a being with "flesh, bones, and all things appertaining to the perfection of man's nature." What the circumstances are under which this phenomenon is possible I cannot now attempt to indicate. In some prolonged study of the phases of materialisation which has appeared in this journal I have tried to shadow forth some aids to the solution of the problem. For the present I pin myself rigidly to facts. What is that palpable and tangible being which has no existence in that place where it presents itself; which purports to be a "spirit of the departed," and yet lives and moves and has its being on a distant spot of earth? Clearly it is not the spirit of the wife and child. Clearly it takes form and shape according to the photograph in the observer's breast pocket. As the invisible presentment was governed by this counterfeit presentment, so is the materialisation. The one is invisible to the naked eye, the other is solid, substantial, and (as we say) real.

There is no proof that I can see that in either case the spirits of the wife and child were actually present. Can it be, then, that thought is capable of being projected, in one case impalpably but really to the clairvoyant sense; and in another objectively as what we call a materialised form? I need not point out what issues, affecting a large mass of evidence as regards its interpretation, are foreshadowed in these questions. I have made myself, I fear, amenable to the charge of wearisome iteration by insisting that facts divorced from their interpretation are valueless. For myself I believe that a much deeper knowledge than we now have is required before these problems can be wholly solved. But they will not be solved till they are tackled. And this is ready to our hand.

REMINISCENCE AND RE-INCARNATION.

Mr. T. Shorter gave a very able address on "Reminiscence and Re-incarnation" to the members of the London Spiritualist Alliance, on Tuesday evening. A full report will be given in next week's issue.

LEAH FOX UNDERHILL.

The eldest of the Fox sisters has departed this life, in which she played a more consistent and creditable part than her two younger sisters have chosen. The funeral obsequies were celebrated in New York on November 5th ult., and the mortal remains were interred in Greenwood Cemetery. Mrs. Underhill was a kind and generous friend to the poor and suffering, and although her marriage with Mr. Underhill withdrew her from public mediumship her gifts were always at the service of those who honestly sought conviction. Mrs. Helen T. J. Brigham delivered the funeral discourse, which was of exceptional beauty.

BARON LANGSDORFF has opened an establishment at 29, Holland Villas-road, West Kensington, London, for the treatment of patients by animal magnetism, aided by hydropathic accessories. He comes, we are assured, with the highest credentials as to character and ability.

THE "BOOK OF ENOCH."

From A.D. 30 onwards we have plenty of literature illustrating the state of Palestine, its history and its thought. Indeed, the dictum of the Evangelist seems almost now taken too literally; and, but for the necessity of lighting several million fires every morning, the whole world soon could not really contain the books written in this epoch. But from A.D. 30 backwards books are very scant. We have Philo and Josephus and the "Kabbala" and the "Book of Adam," but our spiritual pastors and masters raise their eyebrows a little and whisper "Post Christian" when most of these are mentioned.

This is unfortunate, for a clever Frenchman has said that "history and comparative mythology are teaching every day that creeds grow slowly up. None come into the world as if by magic. The origin of events is lost in the infinite. A great Indian poet has said, 'The beginning of things evades us. Their end evades us. We see only the middle.'" A little book, strangely neglected, throws much light on this epoch, the "Book of Enoch."

Jude cites Enoch as a prophet. Tertullian places the "Book of Enoch" in the list of inspired books. The book disappeared in the early centuries of Christianity, and was supposed to be irretrievably lost. Bruce the traveller, however, discovered three copies of the Ethiopic version. He brought them home, and one was deposited in the Bodleian Library. In 1821, Dr. Laurence, Archbishop of Cashel, formerly Professor of Hebrew at Oxford, published a translation, which seems to have excited little attention. Abroad this work made much more stir, thanks to the labours of Hoffman and Dillman. Kalisch predicted that the "Book of Enoch" "will one day be employed as a most important witness in the history of religious dogmas."

Enoch is the ancient Enoc, who was caught up to Heaven without tasting death, and the fiction is kept up that he is addressing his son Mathusala—"And now, my son Mathusala, I have shown thee everything; and the account of every ordinance of the stars is finished"—and so on, and so on.

But Dr. Laurence, from internal evidence, thinks it was written by a Jew in the country near the Northern districts of the Caspian and Euxine seas about B.C. 54. But there is this difficulty about this extreme modernising, that the "Kabbala" quotes it again and again. How, too, could the Jews of the time of Christ have attached so much importance to it if it had no better pedigree?

For it is plainly shown by the author of the "Evolution of Christianity," who has brought out a new edition of Archbishop Laurence's translation, that the idea of a triumphant Messiah coming from the clouds with legions of angels cannot be found in the canonical Old Testament, but comes from the "Book of Enoch."

Jude writes thus:—

"Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousand of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him."

Plainly Jude had this passage of the "Book of Enoch" before him when he was writing:—

"Behold He comes with ten thousand of His saints to execute judgment upon them, and destroy the wicked, and reprove all the carnal for everything which the sinful and ungodly have done and committed against Him." (Chap. ii.)

"He shall sow the congregation of the saints and of the elect, and all the elect shall stand before him in that day. All the kings, the princes, the exalted, and those who rule over the earth shall fall down on their faces before Him and shall worship Him. They shall fix their hopes on this Son of Man, shall pray to Him and petition Him for mercy." (Chap. lxi.)

Of secondary importance are the views of this prophet on Heaven, hell, election, devils, angels, &c. I will write down a few of them:—

HEAVEN.

"After this I beheld thousands of thousands, and ten thousand times ten thousand, and an infinite number of people standing before the Lord of Spirits.

"In that day shall the Elect One sit upon a throne of glory, and shall choose their conditions and countless habitations."

"The former heaven shall depart and pass away. A new heaven shall appear."

"And I will place each one of them upon a throne of glory, of glory peculiarly his own."

HELL.

The souls of the wicked are "separated by a chasm."

"I beheld that valley in which arose strong smell of sulphur which became mixed with the waters, and the valley of the angels who had been guilty of seduction burned underneath its soil. Through that valley also rivers of fire were flowing."

Of importance are Enoch's views on "election":—

"When righteousness shall be manifested in the presence of the righteous themselves who will be elected for their good works duly weighed by the Lord of Spirits. And when the light of the righteous and the elect who dwell on earth shall be manifested where will the habitation of sinners be? . . . It would be better for them had they never been born."

Commenting on this the author of the "Evolution of Christianity" says:—

"Election here is traced to its original source, and means nothing more than the selection of the fittest—a theory more consistent with the justice of God than St. Paul's doctrine of predestination."

ANGELS AND DEVILS.

Origen against Celsus announces the functions of the various great angels—"To Raphael is assigned the work of curing and healing; to Gabriel, the direction of wars; to Michael, the duty of hearing the prayers and supplications of men." Where did Origen obtain this superhuman knowledge? asks the author of the "Evolution of Christianity." The answer is—in the fortieth chapter of the "Book of Enoch."

He tells also the names of the devils. They figure freely.

ESSENISM.

"Woe unto you sinners who say, 'We are rich, possess wealth, and have acquired everything which we can desire. Now, then, will we do whatsoever we are disposed to do.' They shall surely die suddenly."

"Woe unto you who are rich."

"Woe to those who build up their houses with crime."

"Woe to those who build up iniquity and oppression and lay the foundation of fraud."

THE TREE OF LIFE.

"He has prepared this tree for the saints. The sweet odour shall enter their bones. They shall live a long life on the earth."

THE WATER OF LIFE.

"In that place I beheld a foundation of righteousness which never failed, encircled by many springs of wisdom. Of these all the thirsty drank and were filled with wisdom."

THE "TREASURES OF SOPHIA AND GNOSIS."

"This is the Son of Man who will reveal all the treasures of that which is concealed."

I think Enoch here is better than St. Paul. It is the advent of a spiritual Kingdom that will allow the treasures of Gnosis (interior knowledge) to develop in the heart of each individual. A writer in the latest edition of the "Encyclopædia Britannica," in defining the true and the false Gnosis, says that the "true Gnosis" is to be obtained by consulting carefully the books of the Old and New Testament. A funny kind of interior knowledge.

COLENSO.

God—that tireless, eternal Activity which constitutes the universe: that Energy which is in all and through all, pulsing in every atom, recognising itself in the conscious instant of a man's life, creating and destroying, working towards its own infinite end.—MARGARET DELAND.

COINCIDENCES.

No. XVI.

The following cases of coincidence or something else—we do not at present found any opinion until we have collected many more cases—are supplied by personal correspondents at first hand—

I am a district visitor of St. John's parish in this town, and have just returned from my rounds. I found a house in Charles-street in great confusion owing to a recent fire. The occupant, Mrs. Hanger, told me that after her husband had got up this morning, she fell asleep and dreamt she had lit the copper fire without filling the copper, that it had exploded, and the flames reached the ceiling. At breakfast time she told her husband, who begged her to be particularly careful, which she was; but the fire-fiend (if such there be) was not thus to be cheated, for while arranging her bedroom, some clothes airing by the kitchen fire got alight. The mantelpiece, with drapery, was burnt, and on coming downstairs she saw the flames reaching to the ceiling, as in her dream.

Weymouth.

G. S. C. R.

I was asked this summer to join some relations in a mountain hotel in Italy, for four weeks, from August 20th to September 17th. About a week before my intended departure, our plans were somewhat changed, and I decided to remain several days after the appointed time. That morning I remarked, jokingly, to my sister, "This is the day you are to see me drive off." Having, however, no idea of leaving, I spent the morning in a pleasant walk as usual. When the post came in at 11 o'clock it brought me a letter summoning me to my aunt, who was very ill, and in the afternoon of that day, the 17th, I did drive off from the hotel, starting on a rapid journey to England. L. S. B.

I write this down now, while it is fresh in my memory, because my memory sometimes plays tricks with me.

Last night, October 30th, I went out from home about eight o'clock, taking with me my dog "Bob." I wanted some tobacco, and a mouth-piece put on to a broken pipe. After I had transacted my business with the tobacconist, I thought I would have a run with the dog, and went up the Seven Sisters-road. I went on perfectly quietly to the Nag's Head, Holloway-road, and close to that well-known hostelry I saw two gentlemen with a very large mastiff, one of whom was fastening a muzzle on the dog. My dog, who very often misbehaves himself with other dogs, though like an angel at home, went sniffing at the mastiff, and thinking there might be a row, I said to my own dog, "Come away, Bob, you had better not follow him." My dog obeyed my orders and followed me. After I had gone about a hundred yards, one of the gentlemen who had been with the mastiff ran after me, out of breath, and overtook me. Lifting his hat, he said, "I beg your pardon, sir, but did you speak to me?"

"No, I really did not, I have not the honour of knowing you," I said.

"Did you see two gentlemen with a mastiff just now?" said he.

"Yes, certainly I did," I replied.

"What did you say?" he continued.

"Well, knowing my dog was rather quarrelsome with other dogs out in the street, I said to him, 'Come away, Bob, you had better not follow him,' and then went on my way."

The young man, who was dressed as an ordinary gentleman, and his manner all that could be desired, said, "This is very strange, you are a wonderful likeness to my father."

"Is that so?" said I.

"Yes, but my father has been dead some years."

"Indeed;" which was all I could say.

"Well," said he, heaving a very deep sigh, "it is very strange, there is a Providence after all; God can use animals as well as human beings. I cannot tell you how thankful I am you spoke to your dog; I shall not go back to that man. This is a warning out of Heaven, and perhaps you will never know the blessing it has been to me."

I said, "I beg your pardon, I have no wish to intrude upon painful matters, but what made you think I spoke to you?"

"Well," he replied, "my name happens to be 'Bob,' and you spoke in a voice just like my father's. It's very singular, very singular indeed; I have met with many strange things, but this is the most strange thing I have ever met with. What age are you, sir?"

"I am over sixty," I said.

"And I am not thirty," said he; "I am very thankful to you. Good-night."

If the young man to whom this strange but absolutely true narrative refers, should ever happen to see it, he will be able to verify my statements, and may, possibly, come forward to say so in print.

49, Finsbury Park road, N. FREDERIC ROWLAND YOUNG.

One evening while playing *vingt-et-un* with the young people I was dealt a three, and remarked, "I shall put but little on this bad card." Everard said, "Oh, that is considered a good card, as you may have an eight, and then a ten." The next round I received a three, then followed an eight, and a ten was given when I requested another card—I seemed to feel the cards would come in this rotation, making twenty-one.—M. S.

One day last week, speaking to my brother about a great friend of ours, I said I remembered a sermon of his preached a few years ago as one of the most common-sense things I had ever heard, and wished it had been printed. On Saturday evening I read it, "as preached in substance at Lincoln Cathedral" the previous Sunday, in the "Christian Times."—M. S.

This is addressed to a personal friend by a relation:—

You will be sorry to hear that my poor husband has been very ill. He was seized with an attack in the street quite suddenly, and had to be carried to a cab by two men. By a remarkable coincidence I had joined him just as he was attacked, and he fell into my arms. I had to hold him up till men ran to my assistance.—M. S.

In an interesting sketch of Von Moltke from personal knowledge by George Von Bunsen occurs the following, which some will call a prophecy, and others a coincidence:—

On the 16th of July, 1870, I had been fortunate enough to gather from the mouth of a high functionary (not of the War Office) what, "according to Moltke," would be the probable course of events. I wrote my gleanings that same day to a member of my family, and thus have on record an utterance of Moltke's which, considering its date, appears all but incredible. "If the enemy cross the Rhine before the 25th inst., we cannot stop him, and there will be nothing to do but gradually to force him back as best we can. Should he allow the 1st of August to pass without crossing the Rhine, then we fight him on the left bank. And if he has not invaded us by the 4th, *we shall pass the frontier on that day.* It will be remembered that the Crown Prince surprised and overcame the French vanguard, under General Abel Douay, at Weissenburg, just inside the frontier, on August the 4th.

G. BOMPARD AND HYPNOTISM—MEDICAL REPORT.

The case of Eyraud and Gabrielle Bompard is interesting. They propose, apparently, to hypnotise the woman in court and to contend that she was under the similar influence of her accomplice. We trust that common-sense on the bench will avail to prevent this unseemly exhibition, and to rescue a case where lives are at stake from such experiments which can prove nothing either way:—

The *Temps* publishes a long summary of the reports of the medical experts, Brouardel, Mollet, and Ballet, who were commissioned by the Government authorities to examine into the mental condition of Gabrielle Bompard, from which it appears that even at the early age of eight years Gabrielle Bompard's conduct caused great anxiety to her friends. In 1886 Dr. Sacreoste hypnotised Gabrielle. This was done at the instance of her father, who was in hopes that her conduct might be improved thereby. The only result of the treatment, however, was to bring to light the fact that Gabrielle was no stranger to hypnotism, having already by this means been induced to carry on an intrigue with a broker of Lille. In their report the experts state that they have been able to detect defects in Gabrielle's character and moral sentiment, but that she is not wanting in intelligence. She is slightly hysterical, but was never so completely under Eyraud's influence as has been suggested.—*Dalziel.*

WHAT WE MEAN BY OCCULTISM.

A paper read before the "London Occult Society," by A. F. TINDALL, A. Mus., T.C.L., on November 23rd.

It is very important that we should have right definitions of things. Mr. Read, in his pamphlet, "What is Spiritualism?" has given us a definition of Spiritualism which I think most people will agree with. Now, when we formed our society we felt that Spiritualism was but one phase of a number of subjects having to do with the mystic side of Nature. As we wished to investigate all these, we sought for a term to cover the whole, and we believe that Occultism does this. But unfortunately the Theosophists have lately appropriated this title to themselves, and therefore we have been considered to be Theosophists, though our ideas and aims are widely different from theirs, especially from those of their latest phase. We must remind Theosophists that there were Occultists long before their society was founded; and even now that there are schools of the Occult which refuse to believe in Theosophy. All we mean by the term Occultist is one who is an investigator into Spiritualism, Mesmerism, Theosophy, Astrology, Magic, and other forms of Mystic science; and also who, following the intuitions of his Spiritual nature, is giving his life to developing the psychic powers of his own being. We believe sincerely that the foundation stone of the whole edifice of Mysticism is to be found in modern Spiritualism; and therefore we are Spiritualists first of all. But we cannot agree with those Spiritualists who think that the action of our departed friends explains the whole of mystic phenomena. The Spiritual world is at least as varied as our own; and though our departed friends have in Spiritualism responded to the cry of affection, and to the intense yearning of humanity to know something of death and the after life, yet we believe that other Spiritual powers (call them elemental, elementary, or what you please) will respond to the spells of the magician. Call this black magic, if you please; but what we want to know is, is it a fact or not? And our investigations lead us to the conclusion that it is a fact. The duty of self-development our society considers to be of the first importance, and this duty many Spiritualists neglect. We are assured that there are other strata of our being than emerge in ordinary consciousness. That the whole of our being is not manifested on the earth plane, is to me a mighty and certain truth. The ordinary Spiritualist either goes to a seance or sits in his own home and gets a few tests. Then he thinks his work is done. He is convinced that there is a future life, and there is an end. Or if he feels that he has further duties he generally thinks that he ought to join in the agitation for Radical and Socialistic reforms. But we, as Occultists, consider that the primal duty of our lives is to develop the mystic side of our nature. By doing so we shall do more good, and act more powerfully on the world, than by any other means. Some think that explaining some phenomena by action other than that of our departed friends tends to weaken Spiritualism; but this is a mistake. If we are to live another and a Spiritual life, we must certainly have with us, while in the body, some germs, at least, of that Spiritual part which is to exist by itself after death. Therefore, to prove the existence of psychic powers in living man is to produce another and a strong proof of his future existence. In the early days of the movement this department of our subject was unknown. Thanks are due to the Theosophists and to the Society for Psychical Research for bringing these proofs forward. We know now that while in the body our spirits can appear to others at a distance, sometimes unknown to ourselves, and sometimes consciously projected. We know that there is a telepathic exchange of thought. We also, some of us, know that there is a power of seeing at a distance, and influencing too. There is also another and stranger power, that of premonition and prophecy, and still deeper mysteries beyond these powers, which, till better understood, it is wisdom to be silent about. All these powers are, however, but foreshadowings of what, doubtless, our race will attain to in the course of ages. This is the road that evolution is now taking. The summit of the material having been reached, a new departure is being made, and Spiritual buds are now beginning to shoot forth, which will certainly bring in a new and more Spiritual race.

This is the aim and hope of Occultism. To forward this we urge to Spiritual development all who have reached a certain plane. And for the masses we wish to teach a form of Spiritual religion which will draw them up to this plane and gradually remodel their crude religious or materialistic notions. Many Spiritualists, when they think about development, commence on the external plane, in conforming to the morality of the day, or in embracing teetotalism or vegetarianism. I say nothing for or against these, only that what is one man's meat is another man's poison. We must be guided in all this by the spirit within. We are not all on one plane. Each nature has its own wants, trials, and needs. But the primal duty is not in outward observances, but to come into communion with our Higher Selves, to invoke the God within. Once this is achieved, we shall be guided into all truth. The Theosophists say truly, if we cannot learn Spiritual truth by looking into the recesses of our own being, we shall never get it outside of ourselves. If we only knew it, there is a God-power within us which is irresistible. Prentice Mulford shows this in his books, extracts from which we have read to you. These powers are now but feebly glinting through the darkness of our materiality, but when they shine forth in future races we shall interchange ideas without regard to distance. We shall conquer disease, not by outward remedies, but by applying Spiritual force. We shall remodel the world and overthrow its despotisms by the united wills of noble minds. We shall travel by consciously projecting our astral forms. We shall conquer vice and crime, not by prison, rope, and faggot, but by the concentration of the Spiritual forces of goodness and love. Evil is only the phenomenal results on the material plane of forces projected from the Spiritual plane. You may continue to punish criminals, but you will never lessen evil till you remove the cause. The cause is Spiritual, and by Spiritual means alone—that is, by the Will-power of the good, projected by Occult means, can it be got rid of. The man of mark in the future will be he who has developed the powers within his own soul, so that he will be no longer a puppet but a conscious actor in the strife. In conclusion, our society seeks to build up a scientific Spiritualism which shall be a rock—not a shifting quicksand—on which the hopes of humanity may rest and find fruition.

LETTERS TO THE EDITOR.

Re-incarnation.

SIR,—The letter of "T. S." in "LIGHT" of August 30th is an illustration of the too general propensity of talented writers to eagerly seize apparently weak points, but to ignore those which are strong, and so to distort the meaning of humble opponents like myself. This is much to be regretted, for I think that Spiritualists especially should abandon such quibbling in the interest of truth.

The words of mine quoted by "T. S.," "Does there not exist in all of us a vague souvenir, innate ideas, and intuitions?" may be inadequate to express my meaning, but, nevertheless, with a little benevolence, it is evident that the terms used do not refer to exceptional psychological phenomena, but to the striking diversity of aptitudes, character, and inclination, especially as demonstrated in early life, and that in this sense "souvenir," "intuition," and "reminiscence" are synonymous. And so far from "very few" experiencing them, perhaps it would be extremely difficult to find any who have not.

"T. S." virtually admits my principal argument when he says, "Anyone can observe for himself that men are created not only with diversity of natural gifts, but that there is inequality in their distribution." This is exactly what I asserted, and even if "this creates that beneficent law of mutual dependence which is the base of human society," the injustice to the individual would still be glaringly obvious.

If God is perfection, He must of necessity be just; this is unquestionable. But if such inequality, such diversity of natural gifts exist, and if, as must be conceded, these are the cause of an equal diversity of unmerited felicity or suffering, it follows that, rejecting Re-incarnation, we must conclude that He is *not* just, and consequently our ideal is destroyed.

This is not a fallacious argument, as our opponents assert, but logical deductive evidence derived from a truth which we must admit, and which all who analyse honestly must

respect under penalty of otherwise abandoning the most sacred articles of human faith.

The consequences of this injustice would not be limited to present existence, for, as a celebrated author says,* "Even if we admit that progress could be equally or better attained in a purely spiritual state, and consequently that Re-incarnation is useless, it still remains to be explained why men are born in such diversity of conditions; why submitted to trials so unequal. If progress in the future is to be accomplished in the spiritual world alone, why are not all born in this with the same degree of advancement? As the contrary is the case, it results that some arrive in the spiritual state more perfect than others, and thus, either at coming or departing, we may accuse the justice of God."

The constant cry of our opponents is that we cannot prove our assertions (query: Can *they*?) and that we revive the same arguments. This is true, and, as stated above, for the best of reasons.

But, perhaps, even direct material proof is not altogether wanting to sustain our belief, that is, if our adversaries will be just, and accept, as such, evidence often employed by themselves in other directions. I refer to authenticated cases of obsession, in which the obsessor declares that present persecution is in revenge for wrongs inflicted by the victim in a past existence. Such examples are numerous and well worthy of study as a fertile source of instruction, and in Rio special groups have been formed exclusively devoted to this purpose.

I am in a position to assert that some of these afford most perfect circumstantial evidence that the declarations of the obsessors coincide in detail with the character of the obsession, and that such corroboration exists under independent and creditable conditions.

If this be accepted, it is an eloquent proof of Re-incarnation, but unfortunately I anticipate the contrary, and that it will be scouted as nonsense by the very persons who assert "Spirit Identity" to be an unanswerable argument.

Rio de Janeiro.

EXCELSIOR.

Occult Phenomena.

SIR,—When listening to the remarks which followed the reading of Mrs. Gordon's interesting account of her experiences with regard to occult phenomena, I was struck by the entire absence of any explanation showing the reason why certain individuals can control the occult forces of nature, this faculty being innate in all, but dormant in most of us through our materiality. As a student of Theosophy, may I be permitted to state that students are taught that it is by self-abnegation, by consideration for the feelings and welfare of others, by earnest endeavour to overcome the lower nature through the Higher Self, that growth of the spirit is attained, and that with this growth these occult powers necessarily follow; and that as man was made in the image of God, so has he within him the possibility of growing up to the likeness of God, and that this can only be done through the light of the Divine Spirit within him, truly his own Highest Self; also that for this purpose was man given free will, to choose the good instead of the evil? At the same time all are warned that when true knowledge has been obtained it is even then possible for a great Adept to fall, if he makes use of that knowledge for any purpose other than a noble and unselfish one. In the words of that great Initiate, in whom dwelt most fully the Spirit of God, in the Sermon on the Mount (Matt. vi. 33) it was taught "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you," and again (John vii. 17) the Jews were told, "If any man willeth to do His will he shall know of the teaching whether it be of God, or whether I speak from myself"; and (Luke xv i. 21) in answer to the Pharisees He exclaimed, "Lo, the Kingdom of God is within you." St. Paul, also an Initiate, said to the Corinthians (1 Cor. vi. 16), "Know ye not that your body is a temple of the Holy Ghost which is in you, which ye have from God? and ye are not your own." Jesus Christ told His disciples (Matt. xvii. 20) "If ye have faith" (namely, true wisdom or knowledge, by occultists called White Magic) "as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible

* Pezzani, "Pluralité des existences de l'ame."

† Surely "faith" is not the equivalent of knowledge.

unto you." St. Paul, in his Epistle to the Galatians (from the second verse in chap. iii. to the ninth verse in chap. iv.), as also in his Epistle to the Ephesians (chap. ii. 19-22 verse) very clearly sets forth how, through faith (or the true knowledge of the Divine which is within) the Spirit and power of God are made manifest. Who has the right to say that it was not faith, *ergo* true knowledge, which prompted the effort which Madame Blavatsky made sixteen years ago in founding the Theosophical Society, to endeavour to draw humanity to the study of its own true self, by showing that man does not come into this world to shift his responsibilities on to another's shoulders, but that each must endeavour to bear a portion of each other's burdens, that to each is it given to work out his own salvation through the Christ Spirit which is within, and which must be sought for by each individual to be found? For the Divine Spirit will not always strive with man, although it is certain that once a man has steadfastly set his face in the direction of his Higher Self the Divine Self comes more than half way to meet him, and so does he come to comprehend the mystical words uttered by Jesus, "I and My Father are One." Is it not reasonable to suppose that both believers in true Spiritualism and students of Theosophy would equally admit that, however great, however noble, a human motive or effort may be, it is from the Divine source of all good above whence can come the increase? What student of Theosophy has the right to call himself a Theosophist unless he lives the life in accordance with the teachings of Theosophy, any more than have so-called Christians the right to that holy name unless they endeavour to follow in the footsteps of their Master?

"OPAL," F.T.S.

[Our correspondent's words are true but not new. Altruism is no new thing upon the earth, and Madame Blavatsky would not claim to have invented it. There is, perhaps, some little food for reflection in this consideration, moreover. Is it better to receive the instruction of spirits on a higher plane of knowledge as the progressed Spiritualist does, or to learn to command lower agencies as the Occultist does? *Ex hypothesi*, he cannot command those above him. As to development of our own powers—the inherent faculties of the incarnate spirit—we are all agreed. There is no question as to "Living the life": none as to the duty of development. But there is no monopoly of these old truths in any of us.—ED. "LIGHT."]

Dr. Suddick's Case of Prophecy.

SIR,—Since I addressed some remarks to you on Dr. Suddick's case of prophecy, as reported in "LIGHT," I have seen a better and fuller account of the same incident in the "Religio-Philosophical Journal" for November 1st, and I am glad to be able to say that Dr. Suddick has, in fact, made an effort to present written evidence dating from before the fulfilment. In a letter written on the day after the séance he says, "One gentleman was requested to go to a sick friend, and was told the number of days he would live, &c." It is a pity that the entry was not more explicit; but by publishing it Dr. Suddick has, at any rate, shown that he appreciates the importance of fixing facts and dates by written contemporaneous evidence; to guard, not so much against *bad faith*, of which there is no question here, but rather against those involuntary adaptations of memory and tendencies to perfect an incomplete coincidence, from which few minds are altogether safe. This granted, I willingly accept "C. C. M.'s" remarks on the value of oral evidence also, and admit that the brief antithesis between written and traditional evidence in my former letter needed the qualifications which "C. C. M." has supplied.

But as to the main matter, the degree of accuracy to be aimed at in these records, there is one distinction which I should like to make clear. The action of an unseen agent we cannot control; "Perhaps," as you say (p. 570), "he is not in all cases intelligent; perhaps he has a way of his own." But the mode of record at this "end of the line" we *can* control; and we are by no means obliged "to take what we can get and make the best of it," if what we at present get consists of reports marred by a carelessness which a little effort and experience will easily cure.

So far are our own attempts to get evidence of this higher class from having *failed*, that I venture to think that there are hundreds of pages in "Phantasms of the Living" and in the

"Proceedings" of the Society for Psychical Research, which consist of records fully up to the ordinary mark of thoroughness and accuracy which would entitle a correspondent's letter to admission into a scientific journal.

And, on the other hand, in cases where, owing to deaths or lapse of time, first-rate evidence was unattainable, we have shown ourselves willing to print, and to value at its full worth, evidence at second-hand, or otherwise of inferior quality. Our maxim has been to get the evidence *as good as in each case it can be made*; and we find a constantly larger number of correspondents who willingly, and with full comprehension, accede to this not unreasonable request. If, as I fear, I have been somewhat wearisome in my insistence on this point, it is because I trust that it may be really of use to young observers in the psychical realm to be thus urged to form habits of accuracy, and to be assured that there are a good many readers who will carefully appraise what they write, and will fully appreciate any care and patience which they may have shown.

I will ask leave to conclude with a question which, perhaps, you, sir, or some of your readers may be kind enough to answer. Are there any cases recorded at first-hand where *raps* (not tilts, but message-giving raps) have given the name of some person then dying or very recently dead, to a group of persons to whom that death was unknown? I should be grateful if any such cases might be pointed out to me, as the point is one of considerable theoretical interest when we are endeavouring to trace the origin of raps or of cognate physical phenomena.

FREDERIC W. H. MYERS.

Leckhampton House, Cambridge.
November 29th, 1890.

Count Mattei's Electricities—The Limits of Chemical Analysis.

SIR,—I dare not ask for enough space in your columns to answer satisfactorily the dozen questions you put in your "Notes by the Way": but a few lines may clear away some of the difficulties which you suggest.

I do not think there is any difference of opinion among chemists as to their inability by their methods of analysis to detect a multitude of properties and powers in organic substances which make them immensely active either as poisons or as medicines. How these properties are to be defined I do not pretend to say. I have spoken of them as dynamic, for want of a better term, because it is almost impossible to determine all the material conditions essential; but I do not therefore affirm that they need to be associated with faith, or will, or any special psychic states. As a fact they are not so dependent. A mother, under the influence of nervous shock, might kill or convulse her baby by nursing it. Mr. Stokes, if he analysed the fatal fluid, would make his solemn report that it does not differ from milk in any of its properties; and in so saying he would stultify himself. In a perfectly analogous way does he stultify himself by his verdict on Mattei's electricities; and although it is a pity that a scientific professor should stultify himself, yet the cussedness of human nature cannot help finding it "amusing"—and not less amusing is the nervous trepidation which this precious piece of tomfoolery seemed to excite in your kind editorial heart. No blame! Mr. Editor—not a hint of it! but please suffer me to smile!

The "dynamic" forces of medicines, which are not to be detected by chemical re-agents, are easily detected by the vital response of living organisms. By this test we know that globules and tinctures, in which no chemist could find anything but sugar or water, contain properties which make them curative in disease. And if, by proving the crude substance on healthy persons, we have accurately ascertained what those medical properties are, then we are in a position to say that their action is "definitely predicted and laid down," and the result will verify the anticipations.

It is to be noted that the medicinal qualities of all bodies, even those which have been scientifically investigated, are quite invisible to chemistry. No analyst can detect the special potency in sulphur which gives it the power to produce skin eruptions, nor can he put his finger on the sore-throat producing qualities of belladonna, or the somniferous qualities of opium. Besides this, the curative power that remains after a quite incalculable amount of subdivision—a subdivision that withdraws the whole substance from the ken of chemistry, and which is homoeopathically correlative to the poisonous powers of the crude substance—all this is a mystery not only to chemistry but to all Biological Science. With these two classes of untraceable

mystery in all substances used in medicine, it surely becomes chemical analysts to be a little modest in making their reports. Now Mr. Stokes is not modest.

I may add that when Mr. Stokes analysed Count Mattei's electricities, three of his tests depended on his own personal capacity or special senses; he found them destitute of colour, odour, and taste. My experience does not confirm Mr. Stokes's report on two of these particulars, and I have a right to insist that a special commission should report on Mr. Stokes's eyes, nose, and palate before I am asked to accept his analysis. Again I smile!

5, Grosvenor-street, W.

R. M. THEOBALD.

November 30th, 1890.

SIR,—I am quite astonished that no one has viewed the Mattei medicines from the point of view of "their mode of administration." The mode of treatment renders their use impossible except to conceive of! I myself am afflicted with chronic catarrh. I went to a doctor practising on this system. He ordered me "Scrofuloso" and "Canceroso," dissolved in glasses of water, and to be (alternately) sipped every half hour! I asked "For how long?" He replied "It may be for six months, or a year, or more!" Fancy a business, or a professional, man obliged to attend to all the many engagements by which he earns his bread, obliged to go to business, attend his customers, go to lectures, preach sermons, say prayers, drive about the City, or walk, with a tumbler of Mattei in one hand, and a watch in the other, lest the half hour should go by! I put this to the doctor; his reply was: "Well, I can't help that, that is the prescription." Perhaps Dr. Theobald or some one else can tell me how this feat is accomplished.

I have been to Count Mattei's establishment in Italy, and seen his patients sitting in front of the house where they were treated, with tumblers of water before each, counting the half hours. But did they go on with this for weeks or months? I cannot say.

To put it mildly, I suppose one is to carry a bottle in his side pocket—does this mitigate the eternal torture of watch in hand, and out with the bottle, wherever you may be!

I will much thank anyone who shows me the possibility of following such prescription and keeping his senses at the same time.

I. O.

Sacrifice by Blood-shedding.

SIR,—As Mr. William Oxley has challenged me to produce my authority for stating that in their religious services the ancient Egyptians resorted to the sacrifice of living animals as a propitiation offered to their deity, I readily comply with his demand; and I therefore refer him to Kitto's "Cyclopædia of Biblical Literature," articles "Sacrifices" and "Sacrifice Human," which were contributed by Dr. J. B. Beard, a member of the Historico-Theological Society of Leipzig.

I do not pretend to be any authority on the religious observances of the ancient Egyptians. On this subject I allow myself to be guided by those learned scholars who are supposed to know a great deal about it. I must therefore leave Mr. Oxley to settle his dispute, not with me, but with Dr. Kitto and Dr. Beard. I may, however, venture to suggest that his researches appear to be of a negative order; he did not find sacrificial altars, therefore sacrifices were never offered. It is quite possible that the sacrificial altars or tables were made of some sacred wood.

London.

NEWTON CROSLAND.

"Hafed."

SIR,—Your readers may be interested in the following communication received recently from a clerical friend. Referring to the book "Hafed," the first volume of records from the mediumship of Mr. David Duguid, of Glasgow, my friend writes:

"With respect to the hieroglyphics in p. 72 I was curious to have the opinion of an expert (well known in connection with the British Museum), and on submitting the writing to him he at once declared them to be genuine hieroglyphics, and corresponding to memorial tablets in Egyptian tombs. I called his attention, too, to the unknown writing at the foot of p. 562, and he at once recognised it as the 'Peleheric,' or very ancient Persian language. It is interesting also to observe that one of the Hebrew words in p. 509 is in its Chaldaic form—not the ordinary Hebrew

form. And what is further worthy of notice is, that in the list of Persian kings, p. 576, Darius Hystaspas is dated 522 B.C., which has only been discovered recently through the Babylonian tablets to be the correct date, whilst in all the chronologies it has been put down as 521 B.C. Darius began to reign on the last month of 522."

Glenarm, Dunoon, Argyllshire.

HAY NISBET.

The Final Exit of the Spiritual from the Physical Body.

SIR,—Many years have passed away since A. J. Davis, in his "Philosophy of Death," gave a very minute description of his clairvoyant perception of the process by which the spirit body finally freed itself from the physical body of one of his own patients. I presume that long before now careful and numerous observations have led to exact knowledge on this most important subject, but I don't know where such records are to be obtained. Perhaps you will kindly tell me where I can meet with trustworthy evidence confirming or throwing light upon this statement of A. J. Davis.

The beautiful photographic experiments of the late Mr. J. Beattie, so patiently conducted in 1872—3, seem to suggest the possibility of, in some instances, securing concurrent testimonies of the camera and of clairvoyants reported verbatim. Have such concurrent testimonies been obtained, and, if not, why not?

I should also be very greatly obliged to anyone who can give me a clearly established instance of the well-defined fluidic body of a person being seen at a distance from his living physical body by one who had not been under mesmeric influence. This would be for publication, and should be precisely stated, as well as corroborated by independent witnesses if possible.

Abbotsbury, Dorchester.

J. HAWKINS SIMPSON.

[Mr. Hawkins Simpson inquires where any similar experience to A. J. Davis's clairvoyant perception of the release of the soul from the body of death can be found? I recorded one myself with much detail. I am writing away from my books, but I think it was in the "Psychological Magazine" (now defunct), and Mr. Simpson can easily discover the reference. No. 11 of "Tales from Blackwood" also contains an account of some experiences in mediumistic phenomena in the United States, in which reference is made to the phenomenon as common. A certain lecturer declared, on the hearing of the writer of the account, "Unfathomed Mysteries," that "he himself, in common with other mediums, had often stood by death-beds, and had actually beheld a radiant spirit float upwards from the body at the moment of death." When I wrote my description I was not (I think) familiar with A. J. Davis's works, which, indeed, have never had a particular attraction for me.—"M.A. (OXON.)"]

BOOKS, MAGAZINES, AND PAMPHLETS RECEIVED.

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

Three numbers of "Cope's Smoke Room Booklets" (price 3d.), viz., "Carlyle," "Charles Lamb," and "The Smoker's Garland."

"The Garden of Dreams." By Louise Chandler Moulton. (Macmillan's.) [Choice poems, choicely printed, illustrated, and put forth.]

TO CORRESPONDENTS.

The Editor does not hold himself responsible for any opinions expressed by his Correspondents. He declines respectfully to enter into correspondence as to rejected MSS., or to answer private letters except where he is able to give specific information. He further begs to say that he cannot undertake to prepare MSS. for the press. Communications sent should be written on one side of the paper and be without interlineations and underlining of words. It is essential that they should be brief in order to secure insertion. Matter previously published can be received only for the information of the Editor. MSS. cannot be returned. All matter for publication and no business letters should be addressed to the Editor at the office of "LIGHT," and not to any other address. Communications for the Manager should be addressed separately. Short records of facts without comment are always welcome.

W. G.—Your letter will appear next week.

WOOD PIGEON.—The story sent is not complete. How does it end? It is very remarkable as it stands. Will you send the rest?

CORRECTION.—Page 566, col. 1, in a letter signed "M.W.G.," for "Christ said He was Elias" read "Christ said he (i.e., John Baptist) was Elias."

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.]

WINCHESTER HALL, 33, HIGH-STREET, PECKHAM, S.E.—Sunday, December 7th, at 11.15 a.m., "The Follies of Theosophy"; at 7 p.m., "The Legitimate Position of the Bible as an Authority in Religion," Mr. R. J. Lees; at 8.30 p.m., important committee meeting.—J. VEITCH.

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—Last Sunday one of Mr. Hopcroft's controls (George Watson) gave an interesting address on the development of mediumship. Next Sunday Mr. Rodger.—GEO. E. GUNN, Hon. Sec.

CARDIFF PSYCHOLOGICAL SOCIETY.—On Sunday last Mrs. Hardinge Britten delivered two able and well sustained lectures in the Town Hall. The subject in the morning was "Ancient and Modern Miracles" and in the evening "The Origin and Destiny of the Human Soul." Lyceum, at 3 p.m., as usual.

ENDYONIC SOCIETY, CLAPHAM JUNCTION.—The next meeting of this Society will be held on Sunday, January 4th, 1891, at the new premises, first floor over the Clapham Junction Post Office, 16, Queen's Parade. Afternoon meeting at 3.30, social tea at 5.30, evening meeting at seven. These spacious rooms will hold over 130, and a large muster is anticipated. Speakers will be announced shortly.—U. W. GODDARD.

LONDON SPIRITUALIST FEDERATION.—A general meeting will be held in Percy Hall, 3, Percy-street, Tottenham Court-road, W.C., on Sunday next, at seven prompt, to elect members to serve on the council, to consider the question of again taking a central hall, and for other business. Representatives of societies (affiliated or not), and open-air speakers, and workers, are specially invited. A council meeting will be held half an hour before the general meeting (6.30 p.m. sharp). It is hoped that all council members will attend promptly.—UTBER W. GODDARD, Hon. Sec., 6, Queen's Parade, Clapham Junction, S.W.

PECKHAM SOCIETY OF SPIRITUALISTS.—Hearty thanks are due to the ladies and gentlemen who kindly assisted and entertained a good audience, who fully appreciated their talents. The artistes were Mrs. Gunn, Mr. Blackman, Mrs. Bliss, Misses Bell, Godfrey, A. Picken, and Whitehead. Miss Ethel Bell's two recitations were much applauded. Mr. Cecil Husk greatly enhanced the enjoyment of the audience, as did also the negro artistes, Messrs. Alph Audy and Gatsell. Mr. Robert Picken's violin solo was effectively rendered. The accompanists were Miss Hamilton, Miss Godfrey, and Mr. R. Picken.—J. T. AUDY, President.

LONDON OCCULT SOCIETY, SEYMOUR CLUB, 4, BRYANSTON-PLACE, BRYANSTON-SQUARE, W.—Last Sunday Mr. Read, in his discourse on Theosophy, alluded to the Kiddle and Phobos incidents, and also to recent Theosophic changes of front as throwing great doubt on the existence of the Mahatmas. Next Sunday, at 7, Mr. Ferriman, a gentleman who has lived for years in the East, will lecture on his experiences in occult phenomena. On December 14th Mr. Vango, trance and clairvoyance. Next Sunday a new musical service in commemoration of the advent of Modern Spiritualism.—A. F. TINDALL, A. Mus. T.C.L., President.

MARYLEBONE ASSOCIATION, 24, HARCOURT-STREET, W.—On Sunday last Mr. Vango and Mr. Harry Towns gave clairvoyant descriptions. The Lyceum held its usual services; friends are reminded that the Lyceum tea party will be held on Boxing Day, fuller particulars to follow. In the evening Mr. Malone delivered an instructive address on "Right and Wrong in Character and Conduct," showing how all should act up to the highest dictates of conscience. Sunday next, 11 a.m., Mr. Vango, healing and clairvoyance; at 3 p.m., Lyceum; at 7 p.m., Mr. McKenzie, phrenology; Monday, social meeting, at 8 p.m.; Thursday, at 7.45 p.m., Mrs. Treadwell; Saturday, at 7.45 p.m., Mrs. Spring.—C. WHITE, Hon. Sec.

SOUTH LONDON SPIRITUALISTS' SOCIETY, CHEPSTOW HALL, 1, HIGH STREET, PECKHAM.—On Sunday morning last we had before us the question of material help for the "spirits yet in the flesh." I regret to have to say that illness, want of employment, &c., amongst local Spiritualists have too largely prevailed during the late inclement weather. Still we are glad to report that a large sum was collected from our own members, which, with grants and loans from the Society's funds, will meet immediate needs. Our members are only working men and women, and, should distress continue, we trust we shall not appeal to our Spiritualistic friends in vain. On Sunday a "help myself branch" of our work was formed. Members willing to join will pay a small fixed sum weekly, and the fund will be dispensed to the sick and needy by a Ladies' Committee. Last Sunday Mr. Lees was with us, and next Sunday we shall have Messrs. Drake and Wallace.—W. E. LONG, Hon. Sec.

THESE is no death! Life and death are one; the eternal purpose holds us all always.