

Light

A Journal of Psychological, Occult, and Mystical Research.

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

"LIGHT MORE LIGHT!"—Goethe.

No. 527.—VOL. XI. [Registered as a Newspaper.] SATURDAY, FEBRUARY 7, 1891. [Registered as a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Notes by the Way	61	Alleged Haunted House	68
Lecture by Mrs. Besant	62	Unfastening a Door at Death.....	68
"A Very Tidy Ghost Story"	62	Second Sight.....	69
Hypnotic Experiments	63	What do Phenomena Mean?	69
Truth	64	Electro-Homœopathy	71
Spirits Mistake Themselves for		Astrology	71
Men	65	Friendship Dissolved (Poetry)	72
Coincidences XXI	66	Society Work.....	72

NOTES BY THE WAY.

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

My usual contribution must be brief this week. My illness has increased to an extent that makes it nearly impossible to hold a pen and threatens to incapacitate me for thought. I must do what I can, but I fear it will not be much. I trust to be excused. Private correspondence I am forced to lay aside for the present, except where it is of great urgency.

I am very sorry to see that overwork has broken down the once robust frame of Colonel Olcott too. From the "Theosophist" I learn that he is to go away for a year in the hope that rest and change may restore him. When a man has upon his shoulders the guidance of a large society with a general supervision of its details of work—when he flies up and down through India and Ceylon, and extends his care to Japan—and when he does the amount of platform work that Olcott did, and has done for the last eleven years, it is no wonder that he has broken down. It would make an end of a Hercules. My best wishes for his complete recovery.

Mr. Arthur Lillie sends me a little book on his favourite subject, "Buddha and His Parables." (Simpkin, Marshall and Co.) In it there are some beautiful allegories simply and charmingly told and interpreted. I should like to quote some, but I cannot. The little book contains only 100 small pages, and those who are interested can easily read it in an hour or two.

Mattei literature in various shapes and forms still continues to crowd my table. Of all that I have yet seen the most interesting and complete account is contained in "The Review of Reviews." It is entitled "Can Cancer be Cured? A visit to Count Mattei at Bologna," by the indefatigable Editor. It is copiously illustrated with a portrait of Mattei (a remarkable head), a picture of his castle, and various other matters of interest. But perhaps the most interesting part of the article consists in the replies given by various scientific men to a letter addressed to them by Mr. Stead, asking their opinion on the point, Can cancer be cured? "The British Medical Journal" replies, No, certainly not, and we will have nothing to do with the remedies till their composition is disclosed. And yet I thought the profession swarmed to Berlin lately without such published knowledge from Koch.

Professor Tyndall entertains no doubt that cancer will be cured some day, but whether Mattei will or can do it he does not know. "The Hospital," by its Editor, Dr. Potter, writes a sensible letter, and points out that to

answer the question it is necessary to have a positive statement from two or more experts that in the case to be experimented on cancer actually exists, and equally good evidence after the lapse of certain time that it has ceased to exist.

Professor Ray Lankester replies that there exists no means of verifying the alleged facts scientifically. Professor Huxley wants fifty certified cases divided into two groups, to be placed in a hospital, their life history ascertained and noted. He would then divide them by lot into two groups, one to be treated by Mattei, the other on principles of orthodox medicine. He would record the history of all till death, and then ascertain by a *post mortem* examination of each body what had happened! Very scientific, but quite impracticable! I pass to Sir Morell Mackenzie, who substantially agrees with Huxley, but is content with Mattei's experiments on four or five cases duly verified. It is, after all, a question of money, and Mr. Stead hopes that a hospital may be provided, a committee formed, and a scientific experiment made forthwith.

Mr. Lang tells a good story in the "Forum," which I find in the "Review of Reviews."

The lady of the manor house in an old English village was driving through the village one day (she told me the tale), when, through the open door of one of the houses, five or six children rushed in the utmost panic, and one of them fell down in a fit before the horses. This was about three o'clock in the afternoon on a sunny August day. The lady stopped, attended to the child, and asked the others what ailed them. They said they had been at play on the staircase, when they were terrified by "a dreadful woman," who suddenly appeared among them. And why was the woman dreadful? The children could say only that she was dressed in a long woollen robe, and had her brow and chin bound up with white linen. In fact, she was a walking corpse, come back from the days when the law compelled us to be buried in woollen, for the better encouragement of the wool trade. This wandering old death, seen in the sunlight by children, has always appealed to me as a very good example of ghosts, and of their vague, unaccountable ways. For it is most unlikely that the children knew anything of the obsolete law or of the ancient English mortuary fashions.

Professor Elliott Coues has added to "The Biogen Series" a second edition of his address, "A Woman in the Case," already noticed in these columns when it first appeared. The present edition has in it new matter, in an introduction by Mrs. Elizabeth Cavazza, a kind of historical excursus, which contains much that is of interest. The Biogen Series now numbers six dainty little volumes. Kegan Paul and Co. publish them in this country.—General Lippitt forwards me "The American Law Review," containing a long notice by E. Mason Lisle of the case of *Wells v. Bundy*. I have no space to recapitulate the facts, and the law of such cases in this country is very familiar to us. The article is of marked ability, but interesting chiefly to lawyers, and especially in America.—In a "Voice from the Heavens" Reuben Potter gives an extraordinary account of his mediumship, and then proceeds to question his control and elicit some very remarkable statements, which I cannot now criticise. There is much in the book that bears evidence of a spiritual source.

MRS. BESANT ON "PROBLEMS OF LIFE AND DEATH."

Mrs. Besant, lecturing at Steinway Hall, London, January 24th, took the well-known story of the maidservant whom Abercrombie found stupid in daily life, but able to go into an abnormal state (trance), when she spoke or recited in languages, discoursed on philosophy, and gave facts about the family. Mrs. Besant attributed this to the girl's Higher Self; and claimed for Hypnotism the power to release this "upper storey" of our consciousness, rendering it free from fleshly trammels for the time. Hypnotism is used to cover a range of cases which a psychic expert would classify under many heads; but the performers and critics are alike so psychically incompetent as not to perceive their operations are various.

Thus: the Abercrombie girl seems more like a trance medium, through whom not only one spirit spoke, but several; and among these the Higher Self may not have been one.

And this Abercrombie case ought not to be called "Hypnotism," if that word be correctly applied to the illustration given by Mrs. Besant, about an operator who makes his subject take a lamp globe in his hands, fear to crush it, &c., while all the time his physical hands are empty. She explained this by saying we have all power to think out an image, "create" on a minor scale, but usually fail of reaching power to hypnotise because we do not think long enough to make our idea so definite that it can be perceived as an object, the hypnotiser being a person who can do this; and it is the power of his will and the clearness of his image which make it possible for you to be deceived into holding a lamp globe, &c.

As she discoursed, another explanation occurred to me; it may not be new; but I do not recollect reading it anywhere. The lamp globe scene would really go on in the "astral"; the hypnotiser in his "astral" state would take the astral form of a lamp globe and place it in the astral hands of the hypnotised person, who must be by "temperament" able to translate astral doings on to the material plane, and yet not know it fully as a thoroughly evolved person would; while, of course, a thoroughly insusceptible person "cannot be hypnotised" because astrally insensitive. (The word *astral* seems to me better than "spiritual" for my purpose.)

"LIGHT" gave (1889) a suggestion that in slate writing the astral form of the slate is drawn up, written on, then lowered on to the material slate; this gave me the hint I apply to the lamp globe scene. The columns of "LIGHT" teem with anxiety to know what Hypnotism means; but as Mrs. Besant did not digress, neither will I go beyond these suggestions in explanation where I think hers unsatisfactory.

Mrs. Besant had taken immense pains with her lecture, and what she said on Spiritualism was meant to be fair; but experience does not lie behind her utterances on anything she says about "Problems of Life and Death"; hence it is tiring and carries no conviction with it. She still seems speaking from the realm of mere opinion—the intellect's kingdom—just as when she was a Materialist. As you listen you feel her philosophy is only what somebody else has told her; nor could it be otherwise in this short time; inner growth could not have given her own soul the knowledge she deals with, and one is tempted to think that had inner growth set in at all, it would keep her silent for a time for its own sake, and because she would feel ignorant, yet know she must learn all alone and not teach till she had learnt.

Again, one feels she has gone to only one source for information, and this seems so unfair to all other "sources" that her words sound empty when she talks of "loyalty to truth," all of which she evidently means in sober earnest. Listening to her careful sentences, the judgment forms: "You have no natural psychic faculty; even your woman's intuitions are not up to the mark; you do not see what people and things are; when you arrive at doing so, you think you are bound to tell forth what people around you have known all along; you do it, not with a discoverer's simple joy, but seemingly with an idea that you are born to announce truth, and that it does not matter how tardy you are; your position cannot be forfeited. Yet you are very sincere; it is only that something is blinding your eyes; the bandage is on the same as ever, but your hypnotiser persuades you it is removed. Image-making power, indeed, which can so hold the good sense of an honest English woman! Who makes the bandage? Is her name Annie Besant? or should we write —?"

F. R. A.

"A VERY TIDY GHOST STORY."

Mrs. Fanny Kemble, in her charming "Further Records,"* just published, gives the following experience of a servant of hers, which she modestly claims to be "A very tidy ghost story." The incident took place at 1,812, Rittenhouse-square, Philadelphia, a furnished house, when she was residing there in 1874:—

"The house was so constructed that a room, half way between the ground floor and the storey immediately above it, commanded the flight of stairs leading to the latter, and the whole landing or passage on which the rooms on that floor opened. One evening my maid (an Englishwoman and a highly trustworthy person) was sitting in the room above described. She saw the door of my bedroom open and an elderly woman, in a flannel dressing-gown, with a bonnet on her head and a candle in her hand, come out, walk the whole length of the passage, and return again into the bedroom, shutting the door after her. My maid knew that I was in the drawing-room below, in my usual black velvet evening dress; moreover, the person she had seen bore no resemblance either in figure or face to me, or to any member of my household. My maid was a remarkably courageous and reasonable person, and though very much startled (for she went directly upstairs and found nobody in the rooms), she kept her counsel and mentioned the circumstances to nobody, though, as she told me afterwards, she was so afraid lest I should have a similar visitation that she was strongly tempted to ask Dr. W.'s advice as to the propriety of mentioning her experience to me. She refrained from doing so, however, and some time after, as she was sitting in the dusk in the same room, the manservant came in to light the gas, and made her start, observing which, he said, 'Why! Miss Ellen, you jump as if you had seen a ghost.' In spite of her late experience, Ellen very gravely replied, 'Pshaw! whose ghost? 'Well, poor Mrs. R.'s ghost, it's very well known, walks about this house, and no great wonder either, seeing how miserably she lived and died here. Several girls have left this house on account of it.' Some days after this, Ellen, coming into the drawing-room to speak to me, stopped abruptly at the door and stood there, having suddenly recognised in a portrait immediately opposite to it, and which was that of the dead mistress of the house, the face of the person she had seen come out of my bedroom. I think this a very tidy ghost story, and I am bound to add, as a proper commentary on it, that I have never inhabited a house which affected me with a sense of such intolerable melancholy gloominess as this; without any assignable reason whatever either in its situation or any of its conditions." Mrs. Kemble adds, "Poor Mrs. R.'s ghost may have been its presiding spirit without being apparent to me," which, indeed, seems probable. In Spiritual things the excellent maxim of law, "*De non apparentibus et de non existentibus eadem est ratio*," will not strictly apply.

AN UNSATISFACTORY SORT OF GHOST STORY.

Here is another story from the same "Records":—

"Corrybrough," where Mrs. Kemble was expected at the time, "was a moorland sheep farm and grouse shooting property. The house stood within its own grounds, at a distance from any other dwelling, entirely isolated, which 'I mention,' she says, "as rendering curious in some degree the incident I am about to relate, of the singular character of which I can give no rational explanation. I was expected on a visit there on a certain day of a certain month and week. The persons staying in the house were friends and acquaintances of mine, as well as of 'the laird's,' and had all been looking for my arrival in the course of the day. When, however, the usual hour for retiring for the night had been somewhat overpassed in the protracted hope of my still possible advent, and everybody had given me up, and betaken themselves to their bedrooms, a sudden sound of wheels on the gravel drive, the loud opening of a carriage door and letting down of steps, with a sudden violent ringing of the door bell, drew everyone again to their doors with exclamations of 'Oh, there she is, come at last.' My friend and host ran down to open the door to me himself, which he did, to find before him only the emptiness, stillness, and

* (Further Records, 1848-1883; a series of letters by Frances Anne Kemble: Richard Bentley and Son).

darkness of the night; neither carriage nor arriving guest; nothing and nobody. I arrived the next day, but though able to account satisfactorily for my delay, in doing so I was quite unable to explain my sham arrival on the previous night, with sounds of wheels, horses' hoofs, opening of carriage door, letting down of steps, and loud ringing of the house bell, all which were heard by half-a-dozen different people in their respective rooms, which makes an unsatisfactory sort of ghost story."

HYPNOTIC EXPERIMENTS.

We receive, through the kindness of a correspondent, the following account, which is sufficiently remarkable to be put on record. It is quoted from the "South Australian Register" (Adelaide):—

In the presence of a party of gentlemen, including Drs. Lermite, Cleland, and Hendrey, the Revs. W. Main, C. Lane, G. E. Rowe, S. F. Prior, and W. A. Langsford, and Messrs. John Mann, Holden, Rees, and J. Gordon, a most successful exhibition of the pain-preventing power of hypnotism was given at the Young Men's Christian Association building on Wednesday afternoon. Mr. A. W. Dobbie was the hypnotist, and a young lady who had been previously under his influence submitted herself to the operation of having five of her teeth removed by Mr. Crank, dental surgeon; and although under his hands for a quarter of an hour and undergoing what is generally reckoned one of the most physically painful of life's experiences the "subject" gave not the slightest indication of suffering. She did not require to be hypnotised at the time, and while waiting the arrival of the dentist Mr. Dobbie explained that he had not seen her since Monday night, when he put her into hypnotic sleep and told her to come on Wednesday afternoon and have five teeth extracted without pain. Punctually to the appointed hour of four o'clock the subject, who was accompanied by her mother and two other ladies, entered the room, but was requested by Mr. Dobbie to withdraw, pending the dentist's arrival, so that there might be no suspicion of his further exercising his influence over her. Giving in brief the history of the case, Mr. Dobbie said that he had only known this young lady for a few weeks, and that she was the daughter of a business man in the town. She had suffered a great deal in connection with her teeth, and the removal of offending stumps had caused her very acute pain. It being necessary that several more should be extracted her condition was pitiable, and her parents applied to him to try and hypnotise her so that the dreaded operation might be shorn of its terrors. He consented, and made the first experiment of putting her into the mesmeric sleep. He did not succeed on the first occasion, but after the fifth attempt she was so completely reduced to a condition of senselessness to pain that he could insert needles into her body, even under her finger nails, without causing suffering. He had since hypnotised her, and she had gone with her father to the dentist and had several teeth extracted without the slightest inconvenience and in the absence of the mesmerist. It had only been necessary to tell her to visit the dentist and have a certain number of her teeth taken out without suffering pain, and the injunction was strictly carried out. Similarly he had told her to come that afternoon and have five teeth removed without any inconvenience and without being nervous.

Upon the arrival of the dentist, Mr. Crank, the young lady was summoned from the adjoining apartment. Naturally her experience excited the curiosity and interest of those present. She entered the room quite self-possessed, and without showing the slightest signs of nervousness or of being under the influence of any occult agency, and quietly and composedly seated herself on an ordinary chair and faced the dentist. His preparations were soon made, and the chink of an extracted stump as he placed it in the basin was shortly heard. During the operation, or rather series of operations, the subject—patient is not an applicable term under the circumstances—sat perfectly still, not the slightest wince being apparent. Her hands lay folded complacently on her lap, and her whole attitude was one of ease and comfort. The expectoration of the blood after each tooth was removed was sufficient proof that no trickery was being performed. One stump proved very difficult to extract, resisting the dentist's most strenuous efforts for fully five minutes, and the person least incommoded by the operation

was she from whose bleeding mouth it was being dragged. It was impossible to believe that an operation which in ordinary cases would be painful to the veriest verge of endurance was being performed. Dr. Lermite took his stand immediately behind the subject's chair, and satisfied himself that there was no question of the genuineness of the whole proceedings, while Mr. Dobbie seated himself at the other end of the room and in no way interfered. When the five teeth had been removed Mr. Dobbie was asked if another could be taken out without pain, and he replied that it would be necessary to first hypnotise his subject again, as the effect of the hypnotic suggestion was strictly limited to its terms. This statement was borne out by the emphatic manner of the subject in declining to have more of her teeth removed straight away. Having performed her stipulated part of the phenomenal exhibition, the young lady, still preserving perfect composure and apparently not one whit the worse for the experience she had undergone, rejoined her mother and companions. The witnesses of the experiments then discussed the matter among themselves, and Mr. Dobbie expressed his readiness to receive any suggestions the medical gentlemen might care to make with a view to fuller tests. He affirmed that his purpose in giving the exhibition was merely to show that by means of hypnotism pain could be avoided, and mention was made in the room of surgical operations of the severest kind having been painlessly performed on hypnotised subjects.

A further issue of the same paper contains an account of a subsequent experiment:—

The case of painless dentistry while the patient was under hypnotic influence which was reported a few days ago has excited a large amount of interest. Dr. Way, who was not present on that occasion, subsequently suggested to Mr. Dobbie that the experiments should be repeated in the presence of medical men only, and Mr. Dobbie willingly complied. Accordingly Drs. Way, Verco, Lendon, Hayward, Jay, A. A. Hamilton, Giles, T. K. Hamilton, Stewart, and Lawrence, and several others met Mr. Dobbie and his patient for this purpose at the Y.M.C.A. rooms on Thursday afternoon. The following report has been supplied to us by a gentleman who was present:—"Prior to the arrival of the young lady who was to be operated upon Mr. Dobbie briefly explained to the assembled doctors that he had never met her until a few weeks ago, since when he had enabled her to have eight teeth extracted under various conditions, both whilst awake and in an hypnotic sleep without suffering the slightest pain or discomfort. He had not seen or in any way communicated with her since last Tuesday, but on that occasion he had hypnotised her, and while in the hypnotic sleep had instructed her to come to that room at four o'clock on Thursday afternoon. He had told her further that she was to have two teeth taken out without being sensible of any pain or inconvenience, and that, in fact, she was rather to enjoy the operation than otherwise, and not to feel nervous in the presence of so many doctors. The young lady then came into the room accompanied by her mother and Mr. Crank, the dental surgeon, and quietly took her seat in the operating chair that had been provided. Dr. Way and another gentleman next made an examination of the mouth, after which the first tooth was extracted by Mr. Crank without any apparent trouble to the patient. After a brief discussion among the medical men it was suggested that during the next extraction the patient's hands should be held by two of them with the view of ascertaining if any muscular action, involuntary or otherwise, took place while the dentist was busy with his forceps. This was readily agreed to, and Drs. Verco and Lendon undertook the examination. The tooth to be dealt with proved exceedingly obstinate, and only yielded after a large amount of strength and severe tugging had been applied by Mr. Crank. Under ordinary circumstances the wrench would have been agonising, but to the surprise of those present not the slightest token of pain, as exhibited by muscular contraction, was discernible either to the sight or touch. It was evident that although the young lady was perfectly aware of all that was going on she was not inconvenienced by it in the slightest degree. By way of applying another test one of the gentlemen present, having obtained the consent of Mr. Dobbie and the mother, examined the patient's mouth, and while doing so suddenly thrust a needle into her neck, but she seemed entire unaffected by

it. A short discussion followed, in the course of which it was unanimously agreed that the experiment had been most successful. Dr. Way, in proposing a vote of thanks to Mr. Dobbie for the opportunity he had given the medical men present of testing the efficacy of hypnotism, said it was perfectly evident that this agency might be successfully employed in connection with many surgical operations."

TRUTH.

Talk about not knowing; anyone who thinks of truth at all knows in what direction it lies! There may be those so bleared and blinded by the senses as not to think, but the moral nature being once awakened, the question being once asked, the way of light is clear, and all-potent, and all-pervading, and it is because of its undeviating nature, because it can be stated and can be known, because anyone who has moral perception has no excuse for denying that it is the ultimate knowledge of the world, it is because all confess that the highest propositions are already known in the world, and when the Golden Rule is stated, or the better rendering of the Arabian—feel toward all as you would have them feel toward you. But people say, one is excusable for having a certain amount of selfishness; we cannot get along in this world without that. Aye, if that is the way! But as is proven by the ultimate moral proposition when the unselfish way is tried it is best. It is confessed as the only rule of guidance, the perfect light of love, the only real victory, and the perfect crown of truth, the only ultimate crown, and to find that truth men have been ready to leave kingdoms, to desert empires, to go out into the world with sandals or dust upon their feet, and robed in sackcloth and ashes; to find that truth people have been willing to pass through wildernesses, over stormy seas into steep abysses; to find that truth poets, patriots, sages and prophets have sung their songs through the fiery martyrdom and perils of physical life. Make no doubt that it is the ultimate light of the world, and its rays whenever and wherever they fall upon the human pathway are undeviating and never to be challenged. Truth is perfect, is satisfied with nothing less than its perfection. Truth is uncompromising, and refuses to be less than it is. Truth continues to shed its light, at the same time you may have shadows into which it falls, perverted to light or seen but dimly. Whether the sunshine is seen through the hazy autumn air, through the smoke of a great city, or through the stained windows of the cathedral, no one knows what the sunshine is in its perfection or pure vibration, and as truth does not compromise, but only is compromised by the shadow through which it is seen, so no one is deceived whose moral perception is awakened to the nature of the primal proposition. Just here is the moral safety. People talk about authority; about what they will recognise as truth, as though the spoken word or opinion either would suffice; as though a written book, interpreted by priest or oracle, would answer; or as though any other human soul could interpret the truth for you. Make no such mistake. Between you and that ultimate proposition no one stands; leaders, teachers, friends, guides, men and women, and angels, all may aid and strengthen when there is need. But in the appointed hour when you are to decide, the spiritual proposition lies between you and the truth itself. This is why, if men sell their consciences for gold, the conscience becomes stultified; this is why, in the baffling laws of human life, people lose their strength and courage in the deviation from this moral proposition. This is why, in all ways of religion and teaching, people have learned to turn to authority. As though a human voice, or a human creed, or a human dogma, could tell you what is right for you to do, or to be, and if you are in a condition to need that telling, you are in a condition to do right, any way. You may be prevented from doing somebody wrong physically, but they can be nothing but babes in their swaddling clothes, people in their infancy, or the spirit fettered by its own inanition. When the truth strikes home, when it is clear, the distinct light is perceived; even as in the Christ life, John said the truth had been declared and had set them free; the gyves, fetters, clouds, shadows, weaknesses all pass away, and under its clear light there is but one way. A great many people make it a point to elevate to the dignity of moral propositions things that are not so. A

great deal of the discussion in life is not concerning truth at all, nor even the semblance of it.

When, in the early days of the Protestant Reformation, the schoolmen became absorbed in the discussion of formulas and terms as to the ultimate meaning of the word *logos*, the underlying truth that swept into the spirit of the Reformation was forgotten. On the one side was battle, on the other the sword; there was no doubt into what realm the discussion had entered, and that the truth had been entirely forgotten. When people discuss as to terms, the difference between the errors is not the ultimate proposition at all, and you have never known a teacher to offer a problem as to the difference between two errors, the problem always is, which is right, this or that? If the error is there, it is a foil, it is to test your knowledge, it is to show whether you know the moral proposition or not. If you are baffled in this, pray do not waste your time when another proposition is true. Controversy is based upon this debate, and all that belongs to the realm of that kind of intellectual contest that would take possession of the name of truth, and under it practise intellectual gymnastics, or fencing, and call it discussion of moral propositions. The world is often bewildered by this controversy.

It was only the other day that a very intuitive lady said: "I wish that all these questions could be settled as to which and which is right." "Why?" said the one to whom these remarks were addressed. "Because they are so perplexing." Why should they be perplexing? We know they are wrong. So it is with the individual tests. Do not deceive yourselves when you change from one wrong proposition to another; do not waste your moral energy and sentiment trying to decide between two shadows. Where the ray of light cuts the shadow in twain there is the place for your feet; follow it; though it shine but dimly, it will lead you into the clear, open space at last. As down into the depths of a well the pure beams of the light of the stars and sun may both be seen at noonday, so in following the one shaft that is given to the human spirit you may be guided even in the faltering way. When you reach a little higher light, it is clearer and easier; when upon the topmost height nothing is too hard to bear. Let no one suppose that the teachers, saints, martyrs, suffer because of the truth; it is those who are in the shadow that suffer. The great world pities the dying Christ upon the cross, and mourns at the agony, as it is termed, of the death pang, and the drops of blood upon the brow. Have no fears; the Christ can die triumphantly; it is the world that is to be pitied.—MRS. RICHMOND, in the "Weekly Discourse."

MIND ACTION.

Conversing recently with a gentleman in regard to the action of one mind on others, and the ability of one person to control the action of others, I stated that I believed that if one person, possessing a strong will and some mesmeric power, would play cards continuously with three others, he would in time be able to so control their thoughts and actions as to cause them to manipulate their cards and play just as he should "will" them to play. Of course he must not let them, or anyone else, know his purpose, or it would cause them to assert their wills and thus counteract the effect of his purpose.

I was not aware that this had ever been done, and spoke of it merely as a possible experiment. Within ten days I received a letter from a gentleman saying that he had been experimenting with an euchre party. Some artists who were decorating a church in the town he lived in, not finding the boarding house an inviting resort, had come to his room; while they were playing it occurred to him to try and see if he could cause any of them to play as he willed; he reports:—

I believe that in playing euchre the other night, I made one man make hearts the trump when he had but two in his hand, by sitting there and willing him to do it; later I made another do the same thing. As I found I could do it I refrained, as it didn't seem honest.—"Religio-Philosophical Journal."

THE sadness of the age is its most noble sign and teacher. That we are sad at all is some evidence of conscience. We must move, and our sadness will make us move in the right direction, with God's guidance.—REV. C. A. BERRY.

SPIRITS MISTAKE THEMSELVES FOR MEN.

The notice of the "Book of Enoch" in "LIGHT" for December 6th (which rejoiced me for drawing attention to a book so well worth study) reminded me of an inferential recognition of hypnotism, which it may interest its readers to see. "I beheld a deep valley burning with fire. To this valley they brought monarchs and the mighty. And there my eyes beheld the instruments which they were making, fetters of iron in which there was not weight. Then I inquired of the angel of peace who proceeded with me, saying, 'For whom are these fetters and instruments prepared?' He replied: 'They are prepared for the host of Azazel, that they may be delivered over and adjudged to the lowest condemnation.'" ("Book of Enoch," chap. liii., pars. 1 to 6.)

This is in exact agreement with all Swedenborg tells of the seemingly physical tortures which persecuting spirits inflict by acting on the imagination of their victims when a dis-fleshed state leaves the mind more helpless, from being entirely exposed to all spirits of congenial tendencies.* This is one of the justly feared terrors of post-mortem existence for all who are not "clothed upon" by the light body which no tormentors can approach.

I wish our present state was safe from danger of similar magical operations; they are, I fear, more and more common, and I think they must be so just in proportion to the knowledge of mediumistic agencies gained by spirits, formerly unconscious of the presence of human beings. For, to quote Swedenborg once more, the news he carried to spirits in another life was not only that he, still in a mortal body, could enter their world, but that through his eyes they could see into ours.† The dangers resulting from this use of a medium seem to me almost lost sight of, in the strong interest roused by what is thus learned about conditions of existence after death. Now it may well be that peeps into another sphere give rise to false impressions on both sides, but if by this time hostile spirits have not gained large access to in-fleshed spirits, and hypnotised them into many kinds of crime and impious scepticism, they must be far less clever than enemies usually are. Do we ask, why are they hostile to man? To my mind, so far as regards immediate causation, Swedenborg answers this better than by explaining it, from the deeper ground of fallen angels hating the human angel (the Christ) who will at last occupy His former realm; for in these all-doubting days that cause, however firmly believed, need not be given when a derivative result will serve to account for all present phenomena.

These are Swedenborg's words: "Nor do spirits know anything about man where he is; inasmuch as the corporeal does not appear before their eyes, as spirits do not appear before men's eyes. . . . If evil spirits knew where man is, and that they were with man, they would destroy him utterly, and thus the whole human race, for such is their interior ferocity." ("Spiritual Diary," 5645.) "The spirits associated with man do not know that they are so, only angels from the Lord know this, for they are adjoined to the soul or spirit of man, but not to his body." ("A. C.," 5862.) But from the same great teacher we learn that "when spirits are not openly conversed with by men, they know no other than that they are men." ("Spiritual Diary," 18.) And happily for us "they do not" (even) "think that they are the men with whom they are, but only that they are men, and that they thus act as men." ("S.D." 207.)

Let us fairly examine a real danger. If Swedenborg's assertions are true,‡ and men and women have more and more "openly conversed" with spirits, during the last thirty years, is it an inexplicable fact that suicides are more frequent every year, and the number and variety of appalling accidents and violent deaths increasing in equal proportion? The common rejoinder—because more newspapers carefully report what is the natural consequence of an enormously increased population—will not, I am persuaded, adequately

* See "Arcana Cœlestia," Nos. 954 and 959.

† "I asked them," Swedenborg wrote, "whether they were willing to see any objects in our earth, informing them that it was possible to do so through my eyes." ("A. C." 10, 318.)

‡ I think there must be here and there one amongst readers of "LIGHT" who may like to dwell longer on this doctrine of Swedenborg's, and to such students the subjoined list of references will be helpful:—

"Spiritual Diary," 68, 123, 159, 207, 819, 3529, 3633, 4167, 4337, 1183.

"Arcana Cœlestia," 5853, and in Vol. viii. of "A. C.," the chapters concerning "Angels and Spirits associated with Man."

explain the profusion of "horrors" which we have become used to in the last few years. I must cite Swedenborg's warnings again: "If evil spirits could perceive that they were associated with man, and yet, that they were spirits separate from him, and if they could flow into the things of his body, they would attempt by a thousand means to destroy him, for they hate man with a deadly hatred. . . . Hence it appears how dangerous it is for man to be in a living consort with spirits, unless he be in the good of faith." ("A. C.," 5863.)

I am the last person to pretend that open communication with spirits has been brought about by the seeking of human beings only, for I believe the contrary—that in the spirit-world there has been a continual endeavour to effect communication, an endeavour which the state of our world has intensified, by its increasing reliance on matter for means of happiness and aid in quest of truth; but whereas ignorance of the unseen life on our side has tried to lift the veil, only knowledge of human conditions can effect this from within; for, apart from mediumistic transfer, grosser states of being can never penetrate to states more subtle without corresponding volitions on either side. Thus wise and good spirits can see when glimpses of the next world may be serviceable to man in the outer flesh; but the rabble of earth-bound spirits naturally seize every chance of sensing old impressions, and, if they can, will act by proxy, or at the least infuse their own cupidities wherever they find congenial natures on a level morally low. It is not, however, mainly to these that Swedenborg's warning applies; but to those who form the temperament of what Boehme calls "the beast of the stars," or to speak with closer adaptation of word to fact, the complexion—that complex of subordinated spirits by which the human spirit carries out its will, in a world to which it has come down.

A. J. PENNY

(Who hoped to continue this paper, but strength failed.)

COMMUNICATIONS WITH THE DEPARTED.

"I may here mention also visible communications I have had from departed souls of the highest and lowest degrees, in their various waiting receptacles, which confirmed me herein" (belief in the ultimate repentance of unhappy spirits), "though this would probably be insufficient to persuade others. Various departed relatives and other acquaintances also appeared to me, as their regions stood open to my spirit, some of whom pressed hard upon me to unite with me in the body, seeking rest and alleviation for themselves; others presented themselves more pleasantly and joyously as being in a state of greater blessedness and liberty, and these were desirous to instruct me in the mysteries which lay hidden in those regions. I was afraid, however, and hesitated to allow this, notwithstanding that it might not have injured me, seeing that they were of no inferior order; but as I had betrothed myself and given myself up to the Eternal Spirit, which is God, the essence of all spirits, I was confirmed in my refusal, and resolved to cleave to Him only.

"Yet the risen elders and worthy conquerors who have their seat and habitation with Christ in His Kingdom, may, through their influence and operation, do many kindnesses to saints below, for it is one and the same spirit which works with Christ, with whom it is our high privilege to have correspondence and fellowship. On this account it is well to separate ourselves from all gross, mean, and unholy things, without which separation there can be no fellowship either with them or with Christ. A time is really at hand when the higher degrees of saints in the principle of Light will shed forth from themselves such a pure radiance and brightness that the spirit of man will have free intercourse and fellowship with them, and they will disclose to man the excellent glories of the Kingdom they have in possession.—[JANE LEAD'S "Funeral Sermon, preached while alive in the body."]

MAY it be that so soon as a chasm is made in the spiritual nature of man, by the removal or loosening of the double, other entities, either elementals or earth-bound humanities, are ready to rush in and disport themselves? In like manner, when the surgeon's knife has made an incision in the carnal nature, there is an army of microbes and bacilli ready to scramble in and infest the place. This comparison is on the assumption that projections of the double are only associated with morbid conditions of the subject.

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

NOTICE TO SUBSCRIBERS.

The Annual Subscription for "LIGHT," post-free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office *in advance*. All orders for papers and for advertisements, and all remittances, should be addressed to "The Manager" and *not* to the Editor.

ADVERTISEMENT CHARGES.

Five lines and under, 3s. One inch, 5s. Column, £2 2s. Page, £4. A reduction made for a series of insertions.

NOTICE TO THE PUBLIC.

"LIGHT" may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London and all Booksellers.

Light:

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

SATURDAY, FEBRUARY 7th, 1891.

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.

COINCIDENCES.

No. XXI.

Wishing to make our collection as complete as possible, we borrow, with thanks, from the "Religio-Philosophical Journal" the following cases. First comes a simple case:—

A lady residing in Chicago was one day holding in her hand a sealed letter, that had been written and mailed by a gentleman in Georgia to one in Chicago. In a few moments, she said that she seemed to receive from the letter the mental impression of a picture of scenes with surroundings different from anything she ever saw. The picture was very diminutive although very distinct, similar to one obtained when looking through the large end of an opera glass. She said she could see a collection of buildings recently constructed, one of them differing from anything she had ever seen, in which was a large vat, or tank, set in brick, with fire-place under it; all in seeming readiness for cooking or boiling something, she could not tell what. She was also conscious of the odour as of the cooking of fragrant herbs, and could distinctly see a man, who seemed to be the proprietor, or manager, and described his appearance, dress, and peculiarities.

On opening the letter, the gentleman to whom it was addressed found it was a proposition to unite in forming a company, to erect a factory or laboratory, and make patent medicines; he said the description of the man seen in the mental picture was as accurate a one of the writer of the letter as one who knew him well would give, and the picture of the buildings and their contents tallied with the plan the writer had in his mind when he wrote the letter.

Then one, more complex, which has engaged the attention of Mr. Richard Hodgson, called hereafter No. 10:—

A prominent Chicago journalist states that his wife asked him one morning while still engaged in dressing, and before either of them had left their sleeping room, if he knew anyone named Edsale or Esdale. A negative reply was given, and then a "Why do you ask?" She replied: "During the night I dreamed that I was on the lake shore, and found a coffin there with the name of Edsale or Esdale on it, and I am confident that someone of that name has recently been drowned there." On opening the morning paper, the first item that attracted his attention was the report of the mysterious disappearance from his home in Hyde Park of a young man named Esdale. A few days afterwards the body of a young man was found on the lake shore.

Respecting this the following letter has been received from the Secretary of the American Society for Psychical Research, which we publish slightly abridged:—

Boston, Mass., October 22nd, 1888.

J. E. WOODHEAD.—DEAR SIR,—I understand from your letter that you are engaged yourself in obtaining as much

corroboration for the cases as possible. Your cases, as they stand at present, do not carry so much weight as they would do were you able to add further details, of which I will give an illustration. You may possibly have all the evidential statements to which I refer, but I venture to think it desirable that you should explicitly state that such is the case.

I will refer to case No. 10. The first two substantial paragraphs appear to be a statement quoted from the Chicago *Times*. You do not say whether you have any personal knowledge of the gentleman in question; whether he personally confirms the account; whether you have the statement of his wife, over her signature, confirming the details so far as she was concerned; what the date of the experience was, and what the date of the first written account of it was; whether any memorandum of the circumstance was made on the day itself; whether you have the independent confirmation of the finding of the body of Esdaile; whether it was possible that some account of the young man's disappearance may have appeared in an evening paper of the day before, rendering it possible for his wife to have read the account, or seen some heading referring to it, and afterwards forgotten it; and I venture to suggest that if you have not worked up the case in this way, it should be so worked up. Similarly for No. 11. The separate accounts for the mother and daughter, with date of experience, &c., ought to be obtained over their signatures, and the accounts given, so far as possible, in their own words. There is nothing to show explicitly from what hand your account is derived.

I am desirous, of course, that whoever is engaged in collecting such cases should present as much corroboration as possible for each.

RICHARD HODGSON.

On this the Editor of the "Religio-Philosophical Journal" remarks:—

These valuable criticisms and suggestions of Mr. Hodgson are what I expected, and hoped to receive from some one, and I will reply to them in the "Journal," as many others are doubtless asking the same questions; and it will also enable all to understand what vigilance is being taken to obtain evidence in regard to the coincidents here reported, and will see that it is not merely to record a collection of strange stories that is proposed in collecting them.

I have known the gentleman and his wife mentioned in case No. 10, by reputation, for some fifteen years, and personally for six years. I obtained from each of them a report of the case when first published, October 14th, 1885, and each said that the statement was true as published in the Chicago "Times" of that date. I saw both of them September 23rd, just prior to publishing the report, and read it to them; each declared it to be a true report of the occurrence. After receipt of Mr. Hodgson's letter I called to see what further information they could furnish in regard to the other points mentioned therein. After reading the letter, the gentleman, who is Mr. Franc B. Wilkie, the well-known editorial writer, and "Poliuto" of the Chicago "Times," at once volunteered the following statement:—

Chicago, October 26th, 1888.

J. E. WOODHEAD—SIR,—In October, 1885, I was one of the editorial writers on the Chicago "Times" and wrote the item referred to. I am the individual mentioned therein. The date of the occurrence was about a week prior to the date of the report in the "Times." I did not make any written memorandum on the day it occurred; as the coincidence was so strong and distinctly marked, it made such an indelible impression on my mind, I did not forget any of the details during the time prior to writing the item. The name was one unknown to me previous to seeing it in the Chicago "Daily News" the morning referred to. I had not seen any reference to the disappearance before that morning. My wife said at the time, and still says, that she had never seen the name, or heard in any way of the disappearance. I was, of course, on the look-out for any report of the return of the young man, or of the finding of his body, and saw the account of the finding of the body in the Chicago papers a few days after the appearance of the first item in regard to his disappearance; and then wrote the item for the "Times" of October 14th. I had at that time carefully examined the case in all its bearings, and although I may not coincide with the various explanations or theories that might be offered in regard to it, I gave it as a curious coincidence and one that I knew to be true.

FRANC B. WILKIE.

To which Mrs. Wilkie adds the following:—

Having read the foregoing statement, I wish to certify to its truth. The dream was the cause of considerable comment for the few days following, as to the various features of the case, and whether the dream would be verified. My

previous presentiments had been with reference to intimate friends, which made this one appear the more marked, and caused Mr. Wilkie to examine the matter more carefully in all its details.

The residence of the young man was eight miles from our home. I am not aware that we have ever known any of the young man's friends, or anyone who knew him; and am certain that had the fact of his disappearance been mentioned in my hearing prior to the morning after the dream, I should have remembered the name, for I distinctly remembered that it seemed peculiar to me, when I saw it in apparently large silver letters on the coffin.

MRS. FRANC B. WILKIE.

The Chicago "Daily News" of the morning of Wednesday, October 7th, 1885, was an eight column paper, and at the top of the seventh column appeared the following:—

W. E. Esdaile, in the employ of Robert Warren and Co., commission merchants in the Royal Insurance-building, and residing at 4,523, Woodlawn-avenue, Kenwood, has been missing since last Friday morning. Mr. Esdaile is a Canadian, unmarried, and twenty-seven years of age. His family resides at Montreal. He has been resting from business during the last week, and has spent much of his time strolling along the lake shore. As his accounts are all right and there is no assignable reason for his disappearance, his friends fear that he has committed suicide. Overwork it is thought and an injury to the skull, received some years ago, may possibly have brought on insanity. The police are searching for him.

The records in the Coroner's office for Cook County, Ill., show that inquest No. 941 was held on October 10th, 1885, on the body of Wm. E. Esdaile, drowned October 2nd, in Lake Michigan, whether by accident or otherwise the jury were unable to determine.

Mr. Robert Warren, of the above-named firm of Robert Warren and Co., says that he landed in New York on his return from a trip to England, on Monday, October 5th, 1885, and reached Chicago, Wednesday p.m., October 7th; that he did not hear of the disappearance of Mr. Esdaile until he reached home, and knows of no public announcement of the disappearance prior to that in the "News" of October 7th; that, had there been any, he would very likely have heard of it between New York and Chicago, as he was on the look-out for news from Chicago.

Mr. Ward, who had charge of Mr. Warren's business during his absence, says that he was informed of Mr. Esdaile's disappearance on Friday evening, October 2nd. On Saturday a.m., he examined the papers, &c., found in the young man's room; found no evidence of suicidal intent, but indications that he was not in his right mind, and concluding that he might have wandered off a detective was employed to search for him. The matter was kept very quiet, so as to prevent publication of sensational reports that would alarm his friends, and also render it unpleasant for the young man should he be found. Mr. Ward is not aware that any announcement of the matter was made in any of the papers, before the item in the "News" of October 7th. They were following on the track of a young man, whose description corresponded somewhat with that of Mr. Esdaile, who had been seen at the waterworks of Hyde Park (and Kenwood) and then had travelled around the end of Lake Michigan into Indiana, and were expecting to find him very soon, when on Saturday morning, October 10th, notice was received that the body of Esdaile had been found on the lake shore near his home.

In referring to the matter, the Chicago "Tribune" of Saturday, October 10th, 1885, says: "It will be seen that the detectives are on a warm trail and will probably overtake the young man, who is believed to be insanely wandering about without aim or purpose."

A Chicago reporter, who resides at Kenwood, and was acquainted with Esdaile, says, that he first heard of the disappearance through the school children, who said that the teacher had told them that Mr. Esdaile was missing, and requested them to tell their parents, and ask if any one had seen him. The reporter knowing Mr. Ward called on him to obtain the particulars for publication, but Mr. Ward objected, saying that Mr. Warren had been away for some time; that Mr. Esdaile had been practically in charge of the affairs of the firm; that Mr. Warren had just landed in New York, and a public announcement of the matter in the papers would cause him unnecessary alarm. The reporter says that the item in the papers, Wednesday, October 7th, was the first public announcement of the matter.

A correspondent writes: I send you two cases which may interest your readers:—

At the time of Mr. Stanley's marriage I was reading an account of it in the "Daily Telegraph," when the thought passed through my mind that the illustrated papers would of course be full of all the incidents connected with it, and I would write to a friend in England to send me one. Next morning came a "Lady's Pictorial," sent me by one of the ladies I had thought of writing to, full of sketches of the wedding and presents.

Last month I was glancing through some old numbers of the "Ladies' Treasury" sent me by a friend, when I came across a short account of Mrs. Humphry Ward's life and of her books, I then remembered that "Robert Elsmere" was a book I had often wished to get, but had forgotten about it, and I thought to myself "I really must write about it next mail." The very next morning the post brought me "Robert Elsmere," sent by a friend who could not possibly know of my wish to read the book, nor does she know what style of book I generally read. I may add that the mail takes from eight to nine days from England to where I am living.

EL. TEYDE.

Anything fresh to me, be it the merest trifle or something of much graver import, is almost invariably emphasised immediately by a second allusion. I give four instances occurring within a few days:—

I had been reading Marion Crawford's "Cigarette-maker's Romance," in which the "Wiener Gigerl" plays so large a part. He was quite new to me, but at once, on the very back row of a counter crowded with bonbon boxes for Christmas, the "Wiener Gigerl" chained my eye. I then read the Princess Beatrice's translation of Count Erbach's adventures, and the odd name of his companion, old Baron Quadt, struck my fancy, to be followed promptly by a notice in the daily paper of the suicide at Monte Carlo (?) of a Count Quadt, of Bavaria.

At my dinner-table, a very expensive toilet luxury then being sent round as an advertisement to private houses was described to me. A few minutes after, turning over the leaves of a new "Scott," I find as a bookmark to the "Lay of the Last Minstrel," a "finger" advertisement of the thing described.

A lady whom I do not know and have never seen, living some miles distant, asked me through a friend to send a box by rail to an address given, of which I was perfectly ignorant. This I carefully copied on a label, and on my way out I called at a receiving office a few doors from my home to order the box to be fetched. On the counter on which I wrote my address lay a smaller box, with a facsimile of the address I had copied five minutes earlier.

103, Gloucester-place.

S.

DECEASE OF MR. J. J. BIRD.

We learn with regret of the decease of Mr. John James Bird on January 23rd ult., aged about seventy-five. He was well known as a practical Mesmerist in the time of Dr. Elliotson, and was kindly received at Knebworth by Lord (then Sir Edward Bulwer) Lytton, who offered him the post of amanuensis. He was of good family and preferred his independence. Afterwards, however, he was compelled to live on the most restricted means. He had a fund of anecdote drawn from much experience in his practice in various phases of the Occult, was gifted with a good judgment, and lived a most unblemished life.

LONDON SPIRITUALIST ALLIANCE.

In consequence of a serious pressure of business, Mr. Paice will not be able to fulfil his engagement for Tuesday evening next at the rooms of the Alliance, 2, Duke-street, Adelphi, and the Rev. C. Maurice Davies has, therefore, kindly consented to give the address on that occasion, his subject being "Spiritualism as a Handmaid and Helpmeet to Faith." There ought to be a large attendance.

TAKE away reason, and all religions are alike true. As the sight being removed, all things are of one colour.—Preface to HENRY MORE'S "Philosophical Writings."

AN ALLEGED HAUNTED HOUSE.

The following has been sent to us. It was forwarded as a cutting from a newspaper, the name of which we are unable to give. We should have verified and published the account before if it had not been that the cutting was mislaid. Perhaps some correspondent can assist in a search after facts in this case:—

Since the middle of last October a very singular system of persecution has been going on in Kensington, which has hitherto baffled all attempts to discover the author, or the means by which the annoyance complained of is effected. Some years ago it would have been put down to a ghost or perhaps to his Satanic Majesty himself, but since the great Spiritualistic bubble of the Brothers Davenport has burst, there is nothing left but to puzzle on till the trick, clever as it may be, is found out. Unfortunately, in the present case, the trick, though clever, is becoming cruel and heartless.

In a small house, about twenty yards from the main road, live an old lady, eighty-four years of age, and her daughter, with one servant. They have lived in the same house for nearly twenty years without any annoyance; but for the last few months they are being constantly startled by a sharp, loud knocking upon the panel of the street door. Upon opening the door, however quickly, no sign of any one is to be discovered. No sooner are the ladies quietly settled again than rap-rap-rap! comes upon the door. And this is repeated at irregular intervals through the evening. For some time it was attributed to some young imps of school boys, who are always ready for mischief, and but little notice was taken of it; but the continuance of what was only annoying became at last a serious nuisance. The most nimble efforts were made without success to "catch" the offenders, but until a few nights ago the attacks were so arranged as never to take place in the presence of male visitors; consequently the ladies received much pity, but little sympathy, from their friends. After a time they became nervous, and at last really frightened. On Thursday evening a gentleman, the son of the old lady, called, and found them quite ill from nervous excitement, and was comforting them as well as he could, when a quick rap-rap-rap! at the front door made him jump up. In two seconds he was at the door, rushed out, looking in every direction without discovering a sound or a trace of any human being in any of the adjacent roads. Then, for the first time, he was able to understand from what his mother and sister had suffered, and set to work to examine the approaches to the door inside and out, and to solve the mystery, if possible. No sooner had he gone back to the little dining-room and placed a chair in the open doorway with a big stick handy to "trounce" the perpetrator the next time, and began to discuss what it was, than rap-rap-rap! sent him flying out into the street to the astonishment of a passing cabman, who must have thought a madman had just escaped his keeper. This happened four or five times more; in fact, only ceased about a quarter to eleven. He went round to the police-station and had an officer put on special duty opposite the house for the next day, and spent the following morning in calling on the neighbours and carefully examining the gardens and walls which abutted upon the "haunted" house. Not a mark of any sort was to be found, and he was quite convinced that by no imaginable device could the door have been reached from any point but right in front from the street. There is no cellar or drain under the house. The more carefully the examination was continued the greater the mystery appeared. In the evening he took a friend down with him, and two more of his friends looked in later. The ladies were found in a painful state of nervous fright, as the nuisance had already been going on, and the maid servant was crying. Altogether it was a scene of misery. In the course of conversation the following facts came out. It began on a Friday, October 18th, and has never missed a Friday since then. It has never been heard on Sunday, seldom on Saturday. Never before the gas lamps are lit, never after eleven. Just as all were talking, at once rap-rap-rap! In an instant all four gentlemen were in the front garden; the policeman was quietly standing opposite the door; the lady of the house opposite watching the door from her portico, and another gentleman from the leads. All declared that not a living creature had been near the house for at least a quarter of an hour. The whole thing

seems inexplicable, and has created quite a sensation in the neighbourhood. The cruel part of the trick is the effect produced upon the venerable lady, whose age makes a change of residence a serious difficulty, and whose nerves are likely to give way altogether if some means are not discovered to put a stop to the annoyance. The police are doing their best to discover the plot, but hitherto without success.

UNFASTENING A DOOR AT DEATH.

This from "Notes and Queries" is interesting. We know of more than one case in which death at a distance has been announced to a friend by loud knocking. We also know that it is customary in some districts to open a window at the time of death so that the soul may depart. In Lincolnshire this is a pious belief and is commonly acted upon:—

As a proof that strange and unaccountable knocks have been heard at the doors of persons having an interest in the death of another, may I be allowed to recite an adventure which happened to myself? Once, when quite a boy, I was left alone in the house, and had made myself very comfortable in front of the fire with a book in which I was much interested, when suddenly I was aroused by an unusually heavy knocking at the street door. Thinking it was some impatient caller, I went to the door at once, but, to my surprise, saw no one there, nor was there anyone in the street, for it was a clear, moonlight night, and I could see the whole length of it. I returned to my seat by the fire, thinking I must have been mistaken, but had scarcely picked up my book again when rat-tat-tat went the knocker, even more fiercely than before. This time I hurried to the door, thinking it might have been done by some boys, and that I should catch them in their lark; but all was a blank, as before. I went indoors again, but hardly a minute had elapsed before I was once more summoned to the door in the same imperious manner as before. I obeyed the summons, and this time went into the street and looked into the doorways of the adjoining houses, and behind the hedges, but could find nothing. I then once more went into the house, feeling that there was something just a little uncanny about this mysterious visitor of mine. I heard no more of it. But mark the sequel. The next morning my parents were informed of the death of a very intimate friend, which had taken place the previous evening, exactly at the time when the knocks came to my door. I told no one of what I had heard, but I thought the more at the time, but had forgotten it until "W.B.'s" note brought it to my mind again. The belief that Death makes his presence known by knocking at the door of the relatives and friends of those he is about to smite is a good deal prevalent in Nottinghamshire and Lincolnshire.

Stratford, E.

J. W. ALLISON.

Importance would seem to be attached at the present time to an open window at death, as well as to an open door. The following lines close an "In Memoriam" notice of a child in the "People's Journal," a Dundee newspaper, of November 8th:—

The window was open,
The curtain was drawn,
An angel flew in,
And our darling was gone.

The death occurred November 1st, 1887, at Providence, R.I., America, to which the parents had emigrated from Fifehire.

Helensburgh, N.B.

THOMAS BAYNE.

BOOKS, MAGAZINES, AND PAMPHLETS RECEIVED.

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

"A Voice from the Heavens." By REUBEN POTTER. (Carrier Dove Printing and Publishing Company, San Francisco.)
"Francis Bacon versus Phantom Captain Shakespeare." By W. J. G. WIGSTON. (Kegan Paul, Trench, Trübner and Co.) [A contribution to the Bacon-Shakespeare controversy.]

A GOD understood would be no God at all. To think that God is as we think Him to be, is blasphemy. The Divinity is, in a certain sense, revealed; in a certain sense, unrevealed. He is at once known and unknown. But the last and highest consecration of all true religion must be an altar "To the Unknown and Unknowable God."—SIR W. HAMILTON.

SECOND SIGHT.

We are indebted to the "Religio-Philosophical Journal" for the following interesting case, of which we have not seen the full report. The main facts are no doubt contained in what we reproduce:—

Mrs. James L. McCaulley, of 320, Fourth-street, Detroit, Mich., was lately interviewed by a reporter for the "Journal" of that city, to whom she gave an account of her remarkable faculty of prevision, or "second sight." She did this only after considerable urging, and she wished it to be understood that she was not a clairvoyant and disliked publicity. The cause of this interview was the story related at the "Journal" office by one of its employés at the time the Scotten tobacco factory was burned, entailing the loss of several lives: that Mrs. McCaulley, twenty-four hours before its occurrence, described to him the particulars of the fire with all its attendant horrors, she having seen it in one of the waking visions to which she had been subject from childhood. We quote from the "Journal" a part of the interview:—

"How do you bring these visions before you?"

"I don't bring them. I have no control whatever over them. If I try to foretell any event or circumstance I can accomplish nothing. My mind becomes confused and nothing results from the effort. I began to see visions when a little girl. I lay awake with my eyes closed after going to bed and let my mind wander, and visions came to me of themselves. When at school I used to have my arithmetic problems solved in my visions. I would lie imagining I saw a blackboard and I would see the sums on the board, figured out in white chalk marks. This gift clung to me. When I was a school teacher at St. John's, Mich., I had a very difficult problem to solve. I tried for over a week to get the correct answer, but did not succeed. One night after retiring I frightened the wits out of my sleeping room mate by crying, 'I've got it! I've got it!' The solution of the problem had been shown me in a vision and I got up and put it down in black and white. Three weeks before my father's death I was apprised of it. I saw his death-bed and heard his last words, the very words he uttered when he passed away. At the time I saw this he was in good health, and he was not taken until a week later.

"Last spring a man named Creighton was missing from Alpena. He had suddenly disappeared, and no trace of him could be found. In one of my visions I saw a man crossing a railroad track over a river. He was intoxicated. I saw him totter and fall into the water. The wind swept him out into a large body of water. In another vision I saw the man's body washed upon an island, where it remained. When I saw the man fall the word 'Creighton' appeared before me in white letters. I told the story of my vision to a friend. He saw the advertisements for Creighton, and sent the story to Alpena friends in a letter. The matter was published in the Alpena papers. An Alpena man who noticed the article walked out on the pier. A strong wind was blowing towards shore. While the man stood there Creighton's body was washed up to the pier. The island I had seen was one in Alpena Bay.

"I see things from twelve hours to three weeks before they occur. I have always believed that fortune-telling and soothsaying were nonsense, but I know from experience that there are psychic phenomena which are beyond explanation. I am not in the least imaginative—at least, I think I am not. I pride myself on being a practical woman."

The report goes on to say Mrs. McCaulley does not strike the observer as being what is usually termed a "visionary" person. On the contrary, her appearance and her conversation indicate that she is what she says, a practical woman. She is young and of medium size, with rather dark hair and light eyes.

TRUTH lies in a little compass and narrow room. Vitals in religion are few.—WHICHOTE.

ROBERT CHAMBERS, author of "Vestiges of Creation," in a letter to Alfred Russel Wallace wrote: I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and when fully accepted, revolutionise the whole frame of human opinion on many important matters.—"Religio-Philosophical Journal."

LETTERS TO THE EDITOR.

What do Phenomena Mean?

SIR,—I am somewhat in danger of losing my interest in "LIGHT." I should be sorry if it should come to this—but if it does it will be because of the frequent attempts in your pages to brush away some of my most cherished and firm convictions as a Spiritualist by vain assumptions which have, as I conceive, no basis whatever of fact as founded on experience. I am asked to believe that, in the case of materialised "forms," there is no reason whatever for concluding that they are what they profess to be, and that in no instance do they furnish any reliable evidence of identity. It is difficult to reply to such bold assertions as these—because they are not accompanied by any definite arguments in their support, but only by an array of purely imaginary hypotheses as to what the "forms" may be, or may, possibly, not be.

On the other hand, let me suppose a case. Say that my friend Smith departed this life—that is, life in England—for life in Australia, ten years ago. Since that time I have had occasional messages from him in what I have never doubted to be his own hand-writing. To-day a gentleman presented himself at my house and introduced himself as my old friend Smith. "Of course, you are Smith," I said; "although it is so long since we met I should have known you anywhere." And then we set to work to talk about old times.

Am I justified in my confident conviction that he was really my friend Smith? Some of your contributors, to be consistent, ought to say that I am not—that he may have been but a clever make-up, and that in spite of his verisimilitude to my old friend, and notwithstanding his familiarity with the details of our past history, he may have been a sham. And yet if we acted on such suggestions of doubt and possible fraud in every-day life, society would at once become a chaos.

Just the same evidence that I have for the identity of my friend returned from Australia thousands of Spiritualists have had, in the séance room, for the identity of friends and relatives temporarily returned from Spirit-land in Materialisation.

But it is suggested that there *may be* designing spirits who are able to build up materialised counterfeits of our departed friends. *May be!* Why suppose anything of the kind, and what ground is there in support of such a speculation? If a materialised "form" stands before me, into whose very eyes I can gaze, and every feature of whom I recognise as that of a departed friend, why am I to refuse the assurance that it is really my friend who is using this means of communicating with me, and why should I listen to the sceptic who would have me think that some devil is deceiving me? I do not believe for one moment—and some day I may find time to tell you why—that any evil-disposed spirit can build up for himself a form which does not represent his own quality. But, even supposing that he could, why should I conclude that he has counterfeited my friend rather than that my friend has shewn me a physical form of his own true self, which one would naturally suppose to be the easier operation?

It has also been suggested that a materialised "form" may possibly bear no other relation to the departed friend whom it resembles than the sculptured bust of, say, Mr. Gladstone does to Mr. Gladstone himself, and that, as Mr. Gladstone was not the author of the one, so the departed friend may have had no part in the formation of the other. This, again, seems to me to be one of the many gratuitous assumptions of which we have had so many of late. I see no analogy whatever between the two cases, and cannot conceive that I shall do so till a bust of Mr. Gladstone descends from its pedestal and manifests all the evidences of vivacity and active energy which characterise Mr. Gladstone as we know him. A sculptured bust is in truth but dead, inert marble—a *symbol* merely of the real man as conceived in the mind of the artist. The materialised "form" is very different to, and much more than, that. It is animated—full of life and vigour. It sees, hears, feels, moves, talks. In the degree that it resembles the medium—as it often does—it seems reasonable to presume that it is animated by the freed spirit of the entranced medium; if in every feature it is like my departed friend, it is equally reasonable to believe that it is animated by the spirit of my friend who professes to be thus communicating.

Other points have been raised, of minor importance, to which I have no time now to allude, but you will, perhaps, excuse me if, before I close, I venture some reference to an incident recently reported in "LIGHT," which seems to have been the origin of the recent speculations about the trustworthiness of Materialisation. In your issue of December 6th last you narrated a case in which a gentleman left his wife and child in England, the child being then about two years of age, and emigrated to the United States. About twenty years afterwards, becoming interested in Spiritualism, he attended a séance, at which both the wife and child materialised. Naturally he concluded that they had both died long ago, but he subsequently ascertained, to his great surprise, that they were still "in the flesh." These are the facts broadly stated, and without going into particulars—and the strange deduction has been thereupon reached that Materialisations are for the most part frauds, if not on the physical, yet certainly on the spiritual, side. A wiser course would assuredly have been to consider the possibility of reconciling the facts which came within the experience of this Anglo-American gentleman with the settled convictions of Spiritualists who have become familiar with the phenomena in question.

Let me suggest a solution of the apparent difficulty. Some years ago Mr. P. wrote me word that at a séance in London on the previous evening, Mrs. Everitt being the medium, raps were given on the table, which spelled out the name of Miss G., a lady residing in the country. Mr. P. asked if the communicating intelligence was really a Miss G., whom he knew as living in a place which he mentioned. The reply was in the affirmative. Naturally enough he asked whether she had "passed away," and the answer was that she had *not*, but that I had put her into a mesmeric sleep (as I frequently did) and that she was thus free to present herself at the séance. Mr. P. wanted proof, that it was really the spirit of Miss G. who was thus rapping out the messages, and thereupon a further message was given, correctly describing an incident which had occurred in her room, in my presence, just before I had sent her to sleep. I know of other instances in which the spirits of persons asleep have communicated at distant séances, but I specially mention the case of Miss G. in order to point to the great probability that if she could thus manifest her presence by physical raps she could equally well have done so, given the requisite conditions, as a "materialised form." And if Miss G., why not also the wife and daughter of the Anglo-American gentleman? That they presented themselves before him in the form in which he had last seen them twenty years before is no matter of surprise to experienced Spiritualists who are quite familiar with the fact that spirits, showing themselves to friends for the first time, usually do so in the form by which they are most likely to be recognised.

The details given in the record in "LIGHT" of December 6th are unfortunately too meagre to enable one to say positively that the solution I have ventured to offer is really applicable to this particular case; but still, even as the narrative stands, there is reason to think that it is so. As I read the account, the séance at which the materialised forms were seen took place in the United States, while the wife and daughter were still living in England; and, no matter in what part of the States the séance was held, if it occurred in the evening, as is most probable, then the corresponding time in England would be an hour when it is usual for most good people to be abed and asleep.

Rs.

SIR,—In "LIGHT" of January 17th you asked the following question: "Suppose a living and animated apparition of a friend is shown to me under conditions of which I know little or nothing, what real or substantial proof have I that it is himself?" and in the following week you published a letter in reply from Mr. H. Venman.

I do not propose to answer your question, as I am myself waiting for "more 'Light'"; but in regard to what Mr. Venman has said I should like to urge that if what he calls the "crux" of Spiritualism is to depend on a proof stronger than the recognised "externalisation," palpable to the senses; if the physical verisimilitude to a dead person and familiarity with the events of his life are to go for nothing; and if these amongst other things are not proof of the actual communication which Spiritualists maintain; and if the séance room has never afforded any "logical and rational" evidence of the

"real presence" of deceased human beings—then it does indeed raise the startling question, whether we can be sure of anything?—anybody's presence? our wives, children, or even our own selves? Are they not all mystifications without "logical and rational" evidence?

If the innumerable phenomenal facts of Spiritualism are of so doubtful a character may we not ask, "Wherefore hast thou come? Is it to harass and taunt us and 'make our last end worse than the first,' by continually cheating our warm affections by the discovery that our mother has only been personated to us by some crafty, tantalising, wicked spirit?" The experience of the majority of Spiritualists is certainly not on a line with H. Venman's when he says, "I have never found any real evidence proving logically and rationally the presence of deceased persons in the séance room." Of course, I know that the evidence that will satisfy one person will not another, and our friend may be of the hard-headed Thomas type who can doubt to perfection; and far be it from me to depreciate the immense value of such minds; but it does seem, as he puts it, that if the phenomena are so stupendously difficult to realise as genuine, then our friends the Swedenborgians are justified in abstention from our practices, looking back for all the revelation of the New Dispensation to Emanuel Swedenborg himself.

I am as yet quite young in investigating this boundless subject, and wait for further enlightenment from some contributor who may have enjoyed the illuminating influence of your brilliant paper from its birth.

Newcastle-on-Tyne.

BEVAN HARRIS.

SIR,—The point raised by Mr. Venman in your issue of January 24th is surely one of the most important in the whole range of psychical problems. The question, "When a manifestant cannot be distinguished by any test from a known decedent, what is it that manifests?" is one that so far remains without an authoritative answer.

Here the following experience may be of interest. About a year ago the writer was conversing (in a private circle) with a well-known *soi-disant* discarnate, who spoke with the direct voice from the materialised head. In reply to questions it was stated that there existed entities on the "other side" who had never incarnated in the human form. Asking her whether these entities assisted in the production of séance phenomena, the reply was, "When my medium used to have a cabinet" (meaning a curtained space—the medium does not now go into trance, but sits awake with the circle) "the faces that presented themselves at the opening between the curtains were sometimes due to such beings."

Q.: "Did those faces purport to belong to deceased friends or relatives of those present?"

A.: "Yes, occasionally."

Q.: "But that would amount to fraudulent impersonation?"

A.: "Not altogether. You must understand that *behind* those beings were the real spirits of the departed who had not the power themselves to materialise or get themselves recognised," &c., &c.

Taking a statement *ab extrâ* like this for what it is worth, it does not at all events tend to simplify matters. But nothing is gained by ignoring the difficulties that present themselves in this connection.

12, Westcroft-square, W.

F. W. HAYES.

P.S.—In any discussion on such a subject as Mr. Venman initiates, the inconvenience consequent on the want of a suitable nomenclature becomes very apparent. I hope to take an early opportunity of bringing before your readers a few terms which have been found serviceable (pending the establishment of a recognised terminology) amongst a private circle of investigators.

Re "Runjheet Singh's Experiment." J

SIR,—Please let me explain a blunder by which I assert, in the paper "Runjheet Singh's Experiment," printed in your paper of January 31st, 1891, that I spoke to Lord Elphinstone in January, 1884, when he had been in his grave many years.

The figure 5 in my manuscript was written so as to be mistaken by the printers for 8, and although I corrected every letter of the proof sheets accurately, still I left uncorrected two errors of figures of dates.

My conversation with Lord Elphinstone occurred in January, 1854. So also, though it is quite true that "it was

not till after the year 1870 that I read the article I cut from the "Melbourne Leader," for the sake of accuracy I have to explain that I really did so in 1883.

GILBERT ELLIOT.

Electro-Homœopathy.

SIR,—A case that was, in the later stages of disease, treated under Count Mattei's system came under my notice two years ago. My late valet, John Thompson, was under treatment of Dr. A. Plaskett in London during the months of April and May, 1888. The man had suffered pain and discomfort for some time previously. In the month of June, 1888, he underwent a successful operation by Mr. T. Smith in St. Bartholomew's Hospital for cancerous tumour. Another operation was, however, considered necessary very shortly afterwards, and in August, 1888, Sir Joseph Lister operated upon Thompson, in King's College Hospital, under the antiseptic treatment. The relief from this operation was greater and more permanent than from the former. Thompson was able to perform all his lighter duties, and to take country walks. Late in the month of November or early in December the disease had manifested itself again, and on his consulting the first surgeons in London the poor fellow was informed they could do nothing further for him. Under these circumstances it was determined to try the Mattei system, not with any hope at that late stage of cure, but with the view of alleviating pain. Dr. Stancomb, of Southampton, who practises Count Mattei's system, was sent for, and he prescribed for Thompson, the remedies being administered by our local doctor, Dr. Blythe. From that time till his death, on January 17th, 1889, he never suffered an hour of pain, nor did he experience much discomfort. He slept well. The immediate cause of death at last was the lungs. It may be open to suggestion that the cancerous tumour became torpid. Having, however, seen a case treated in the later stages with morphia, I have myself no doubt as to which treatment I should select in my own case, or advise others to adopt, namely, that of Count Mattei. In conclusion, I may say that Dr. Harcourt Coates told me of two cases of cancerous tumour in the city of Salisbury that were successfully treated with Count Mattei's medicines, by which I mean that the patients were completely cured. Dr. Harcourt Coates attended both these cases.

Clouds, Salisbury.

PERCY WYNDHAM.

Astrology.

SIR,—I wonder if any of your readers noticed a coincidence recently mentioned in a daily paper, of the sudden death of a passenger as he stepped into the train; an exactly similar event having occurred a year before at the same station and in the same train. It is worthy of inclusion in your collection, but I have mislaid the paper.

The subject of Astrology seems to be attracting more attention of late, and a monthly journal, "The Astrologer's Magazine," published by Foulsham, has been started. Since the discussion in "LIGHT" about two years ago, my interest has not abated, and I am still a desultory student of the science. The result I have arrived at is that there is much truth in it, but that no progress is possible until a clean sweep is made of all the old rules, and new rules established and tested one by one. No single individual is equal to the task.

Readers of "LIGHT" should not neglect the speculations of outsiders. "Our Destiny," by L. Gronlund, M.A., a Socialist of the type of Mr. Bellamy,—has an interesting chapter, entitled "The Hereafter," in which the author destroys our *individuality* at death, but preserves our *personality*.* We are granted "Immortality bereft of illusions." Memory (he contends) is not essential to identity; we lose the former and yet retain the latter. In short, we are to retain our social consciousness as parts of a vast ideal organism—humanity—but not our individual consciousness, or memory. I must not trespass on your space to give a *resumé* of the arguments advanced, but enough has been said to suggest the question whether greater organisms (such as "humanity") are more durable than lesser (such as man), or whether both are alike temporary aggregations of some primordial elements which alone are indestructible.

There are many things which we know and have proved, e.g., the fact of thought-transference, but in regard to the

[* How does he do that? And what is the difference between the two terms in his conception?—ED. "LIGHT."]

future state, I think, after all, even the Spiritualist may be allowed to *librate* (libration—the state of being balanced). Better the apparent vacillation of the compass than the real instability of the ship!

January 25th, 1891.

LIBRA.

Prince Baudouin.

SIR,—Mrs. Boucher deserves the thanks of everyone interested in the study of Astrology for sending us the authentic time of birth of the late Prince Baudouin. The merest beginner could see at a glance that the horoscope was a bad one, and that probably death would be early and sudden or unexpected. Uranus was exactly on the ascendant; the sun having a close opposition of Saturn. I am not at leisure to compute the primary directions; but more ephemeral indications of a period of danger are obvious. At the last annual solar revolution the moon was in close conjunction with the radical (birth) place of Saturn, and at the last quadrature of the sun's place she was in conjunction with the ephemeral place of Saturn, who was then, and at the date of death, in opposition to the meridian, and square to the ascendant, of birth. On the day of death the sun was exactly in opposition to the ascendant of his last revolution, and at the hour of death the moon was transiting the place of Uranus and the ascendant at birth. At the last return of the moon to her radical distance from the sun, on January 4th last, she was closely applying to conjunction with Uranus, the sun being then also in opposition to the place of that planet at birth.

I am far from saying that such coincidence as the above would justify a prediction of death. In time past I have myself, as your readers may be aware, blundered terribly by exaggerating the importance of secondary indications. After all, the horoscope itself is the chief thing to regard, and even primary directions, to be of much importance, must agree in character with the symptoms in the nativity. But when, as in this case, the affliction at birth is remarkable, probably even slight temporal shocks may be of fatal avail, as an edifice with a bad foundation is more easily overthrown.

C. C. M.

The Christo-Theosophical Society.

SIR,—As you have published the syllabus of papers to be read before the above society, perhaps you will allow me to say that the subject of the one announced to be read by myself on the 12th inst. has been changed, and that the paper I propose to read on that date will be on "The Idea of Re-birth"; in form a review of the book with that title lately published by Messrs. Kegan Paul and Co., which is a translation by Miss Arundale of a German essay, with a very able introduction by herself, and a preface by Mr. Sinnett. I believe that my paper will appear in the next number of "Lucifer."

C. C. MASSEY.

February 2nd, 1891.

London Occult Society.

SIR,—Our rooms at the Seymour Club being no longer available, we have unfortunately had to discontinue our Sunday services sooner than usual. This is a great pity, as we were making good progress, and our musical Litany was attracting attention. We have carried on these meetings for six years; and, without boasting, I may say that ours is the freest platform in London. We are pleased to listen to all sides, and are willing to learn from all. This has caused some criticism from those of sectarian bias; but we believe that this is the only way to arrive at truth. Had we had more support we could have taken more pretentious rooms and made more show, but we have done our best. I may venture to add that only on these lines can Sunday meetings be carried on if they are to attract educated people. I shall be always ready to help any efforts of the kind from whatever quarter they come. My reason, however, for writing is to announce to your readers that our society has determined to make a new departure. We wish to enlarge it, and make the subscription voluntary. And we intend, instead of giving so many lectures, to form committees for practical experiments in the various branches of Occultism, including Spiritualism. The problems which have lately come to the front have been the cause of this decision. These problems I cannot specify in this letter, as I fear to encroach on your space; but I may do so in a future communication. They make a great deal of that which has been

written and spoken on Spiritualism quite out of date. We require more practical experiments and less talking and theorising.

These experiments should not be made in the hypercritical spirit of the Society for Psychical Research, though I have always felt what a good work the latter are doing in convincing Materialists of the reality of psychic phenomena. Many of us, however, have passed through the elementary stage. We know that the phenomena do occur; what we need is the explanation. This, we believe, is to be obtained by experimental research, not by theoretic controversial writing. I shall place what psychical powers I possess at the service of members free. I have never done this before, but feel it to be a duty at the present time. All who wish to join us should write for details to our secretary, 33, Henry-street, St. John's Wood, N.W.

A. F. TINDALL, A.Mus. T.C.L.,
President London Occult Society.

Sheffield Psychological Institute.

SIR,—I beg respectfully to inform you that we have decided upon a grand conversazione and ball, to be held in the Cutlers' Hall, on Monday, March 9th.

May I ask you kindly to make this known as widely as possible, as we are most desirous to ensure a pleasurable and successful gathering? With this end in view, I may mention that our friends (including representative Spiritualists, Mesmerists, Theosophists, Phrenologists, Astrologers, Occultists, &c.) have promised help. The suite of rooms engaged for this occasion includes the ball-room; so that all will be able to enjoy themselves in the way they may think best. Objects of interest will be exhibited.

Experiments in Spiritualism, Mesmerism, Hypnotism, Psychometry, Thought-reading; also songs, recitations, &c., during the evening.

Midland Café, Sheffield.
January 26th, 1891.

W. HARDY.

The Robert Cooper Testimonial Annuity Fund.

SIR,—Will you kindly allow me through "LIGHT" to inform the subscribers to this fund that the subscriptions due for 1891 may be sent to Mr. Francis B. Kyd, 15, Finsbury-circus, London, E.C., who will acknowledge receipt of the same? I take the opportunity of mentioning that of the amount originally promised, which was very inadequate for the purpose required, subscriptions amounting to £6 per annum have been withdrawn. Some of your readers may not be aware that Mr. Robert Cooper was one of the pioneers of the spiritual reformation in England, and besides publishing the first Spiritualist journal in the Metropolis he incurred a large annual expenditure in introducing the Davenport Brothers in the leading European capitals.

MARY E. TEBB.
Grand Oriental Hotel, Colombo, Ceylon.
January, 1891.

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.]

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—On Sunday last Mr. Davies gave a reading entitled "Night," after which Mr. Humphries gave an interesting address on "Signs and Symbols." Next Sunday Mr. Davies.—GEO. E. GUNN, Hon. Sec.

KING'S CROSS SOCIETY, 182, CALEDONIAN-ROAD, N.—On Sunday morning next Mr. A. M. Rodger will deliver an address upon "The Lessons of Geology," to be followed by discussion. In the evening the platform will be occupied by Mr. Read, whose subject will be "The Need for Further Investigation."—G. T. Rodger, Hon. Sec.

257, CORNWALL-ROAD, LADBROKE GROVE-ROAD, NOTTING HILL (two minutes' walk from station).—A series of meetings is being held on Wednesday afternoons at three o'clock, when the subject of conversation and discussion is "In Darkest England and the Way Out," from a Spiritualist point of view.—J. M. DALE.

14, ORCHARD-ROAD, SHEPHERD'S BUSH.—At last Sunday's service we had a crowded meeting, and Mr. Astbury delivered an eloquent address upon the "Scientific Basis of Spiritualism." The guides of Mr. Portman followed with an impressive address urging us all to look up to the Higher Source of Love for more power in our good work. Sunday next at 3 p.m., Lyceum; at 7 p.m., Messrs. Rodger and Norton; Tuesdays and Saturdays at 8 p.m., Mrs. Mason; Thursdays, 8 p.m., Developing Circle.—J. H. B. (COR.)

MARYLEBONE, 24, HARCOURT-STREET, W.—Captain Pfoundes occupied the platform on Sunday evening and delivered an interesting lecture, comparing the teaching of Buddhism with the practice of modern Christianity, after which a number of questions were asked and answered. Next Sunday, at 11 a.m., healing and clairvoyance, Mr. Vango; at 7 p.m., Mr. W. E. Walker, clairvoyance. Monday, at 8 p.m., social. Tuesday, at 8 p.m., descriptive lecture upon pictures in the hall by Captain Wilson. Thursday, at 7.45 p.m., Mr. Hopcroft. Saturday, at 7.45 p.m., Mr. W. E. Walker.

WINCHESTER HALL, 33, HIGH-STREET, PECKHAM, S.E.—On Sunday last Mr. R. J. Lees occupied our platform, and delivered two able addresses upon "Dreams," and "Spiritual Life." Our yearly meeting was held at the close of the evening service, when the following officers were appointed for the ensuing year. President, Mr. Audy; treasurer, Mr. Sutliff; secretary, Mr. Veitch. We heartily thank all friends who have assisted us by speaking and otherwise during the past year, and earnestly hope that the harmony and fraternal feeling which have united us in the past will be continued in the future. Sunday, February 8th, 11.15 a.m., "Dreams"; 7 p.m., Mr. J. Veitch, address followed by psychometry and clairvoyance; Monday, February 9th, 8.15 p.m., open discussion; Monday, March 1st, tea and public meeting; tickets 1s. each to be obtained of J. VEITCH, Hon. Sec., 19, Crescent, Southampton-street, S.E.

FRIENDSHIP DISSOLVED.

THE COMPLAINT.

There was no adieu when we parted,
No kiss and no clasping hand;
And no word to soothe the sad-hearted—
No tear! But alone I stand.

Yes, alone! from her love divided
By strong nature's iron law;
And of all change that betided
Which even fear ne'er saw.

And I cannot travel to meet her,
Nor yet can she come to me:
Too near now! Oh, Death were sweeter,
Its estrangement none could see.

Each one's presence burdens the other;
We are guarded when we speak—
And the painful thoughts we smother
Make the voice constrained and weak.

ANOTHER FRIEND ANSWERS.

If Love is gone
Try not to win it back;
As wisely might'st thou seek at eve the track
Of sunbeams where they shone.

They shone and set
Far down behind the hills;
And nature calmly waits night's deadly chills;
As calm be thy regret.

Longer thy night,
More killing keen its frost;
But should the sunshine of thy life be lost
Till heavenly dawn brings light?

Let no lament
Follow the heart that flies;
Enough it grieves when old affection dies—
The last illusion spent.

Enough it grieves—
Doubting and struggling long;
Loath to inflict inevitable wrong,
Or give what still deceives.

Oh, then be just:
Nor only mourn thy fate;
Unloose the hand that longs to separate;
Is pity gone with trust?

If love can die—
If that deep heart-spring fails;
It may be that the wing of Time avails
To fan this tearflood dry.

—A. J. PENNY (Written in 1858.)

No personal habit more surely degrades the conscience and the intellect than blind and unhesitating obedience to unlimited authority.—PROFESSOR HUXLEY.

COMPARING the instances of the violation of truth in the testimony of man with instances of the violation of the laws of nature by supernatural vision and voices, in order to judge which of them is least extraordinary and more likely to happen, we should have to admit that the veracity of the testimony in such a case would be more extraordinary and miraculous than the event which it is adduced to establish.—MAUDESLEY.