

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

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

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## NOTES BY THE WAY.

This week's issue of "LIGHT" appears on the day on which, in Catholic churches, the Eucharist is removed from its tabernacle on the altar, the day before that on which the great event of the Christian year is celebrated all over Christendom. What the esoteric meaning, what the historic origin, of this great festival may be, we do not inquire here. There the festival is, and in some way or other it appeals to all men. Even in its most natural aspect, Easter is exhilarating. We hail it as the harbinger of spring, the red-letter day of the calendar which marks off more truly than any mere artificial fixing the epoch which divides the gloom of our northern winter from the expected brightness of the coming summer. The day is already longer than the night, and more light, with all that that means, comes in upon men, and helps, or should help, to enlarge the horizon of their spiritual being; for all nature throbs in unison with those who put themselves into spiritual resonance with it.

We trust that Mr. Stead's address, published in last week's "LIGHT," will elicit the amount of criticism which it deserves. The assumption that the messages received by him came directly from the person communicating is so important that every possible avenue of investigation should be entered, and explored, before it is accepted. There must surely be other cases; it is hardly likely that Mr. Stead's experience is absolutely unique.

"The Freethinker," which we suppose may be taken to be the organ of officious Atheism, seeing that its Editor is Mr. G. W. Foote, has a letter on "Spiritism" addressed to a supposititious "Spiritist." It is curious to note the style of argument used by advanced unbelief. The writer says, in what is presumably secularist English:—

Authentic facts, not stories, are what I want to obtain. I think they are not quite so numerous and self-evident as you imagine. "Seeing," you say, "is believing." Pardon me, but have you ever visited a conjurer? A much safer motto would be "Not seeing is not believing." The mischief with you Spiritists is that *believing is seeing*. I have, for my sins, wasted much time at your séances and in the investigation of occultism generally. Mrs. Fox Jencken, one of the revivers of modern Spiritism, said she saw fire coming out at my fingers' ends; I looked, but saw no fire. I always found the most wonderful stories of what had happened when I was not there, but the presence of a sceptic invariably spoiled the phenomena. How is this? Scepticism never disturbs the working of the electric telegraph. Does it not indicate that believing is seeing? . . . Those who believe in ghosts see them. Those who believe in imps, fairies, witches, horned demons, or shining Mahatmas, see them. Fraudulent mediums know that the mass of their sitters are eager to believe. *Populus rubi decipi et decipietur*. The phenomena to which you refer is, in a word, subjective.

No doubt it demands study; but the study, to be of value, must come from a trained pathological psychologist, vulgarly known as "a mad doctor." I fancy, too, that hypnotism, to which you refer, is mainly subjective, depending, like somnambulism, more on the patient's disordered nerves than on the operator's passes. If diseases and bad habits could be cured by suggestion, good might be effected; were it really efficacious, it would soon be put to universal use. A medium or clairvoyant should be at the head of Scotland Yard, and another the chief of the diplomatic service.

Has this clever person read Professor Charcot on the Faith-cure? He should do so, and then he would see that some of the phenomena "is" dependent on the "belief" that it is part of his creed to discredit. And note how carefully the "fraudulent" medium is mentioned, the "honest" medium being ignored. As to Mr. Stead, we get:—

The ordinary methods of Nature's laws are altered that Mr. Stead may not be anxious because a train is late.

When will people leave off talking about Nature's laws? What are the "methods" of Nature's laws? Any exception to what has hitherto been supposed to be a law, shows either that that "law" has been misunderstood or is not a law at all. The unfortunate use of the word "law" in this connection has led to a vast amount of error. As Professor Huxley showed some time ago, even a "catastrophe" is not a violation of Nature's "laws," but is the outcome of some law not hitherto recognised. Nothing that happens can possibly violate Nature's laws, which are not founded on the acts of some parliament of the Universe.

We have received the following letter from "Saladin," and we gladly insert it here, instead of in our correspondence column, because it was here that the strictures to which "Saladin" refers were made:—

DEAR SIR,—*Re* your note dealing with the "Agnostic Journal" in your issue for March 25th, will you permit me to remark that the passage to which you take exception was written and signed by Mr. Frederick Millar, whose attitude on numerous subjects, as I have over and over again stated, I am far from endorsing? I personally am more favourably inclined to psychism than are the majority of my contributors. But I feel it my duty to constantly admit to my columns matter in direct conflict with my own dearest convictions, conscious that what I believe to be the truth is not the absolute truth, but simply the truth *to me*. The "Agnostic Journal" is not merely nominally but is really *eclectic*. A journal that will admit only one set of opinions has no right to describe itself as "Free-thought." It is sectarian and narrow, however unorthodox its sect may be. My friendliness to Spiritualism, or even Agnosticism, does not lead me to seek to indemnify either of them against attack.—Yours faithfully, SALADIN.

A SPIRIT MESSAGE REGARDING THE WRECK OF THE NARONIC.—New York, March 22nd.—Mr. John Branson, a wealthy English pie maker in Philadelphia, has informed the agent of the White Star Company in this city that he has had a spirit message revealing to him the fact that ten of the crew of the steamer Naronic have been lost; and that the vessel has stranded on the rocks one hundred miles north of where one of the boats was passed by the steamer Coventry. The Naronic, he added, would be found to be a total wreck, but her cargo, machinery, and engines would be saved.—*Dalziel*.

## STONEHENGE.

and White" for March 23rd publishes a new Stonehenge from the pen of Mr. A. P. Sinnett. It takes up the position that Stonehenge and the meulechs and dolmens scattered over Europe are of the lost Atlantis. And as the theory that the Atlantis is one of the least mythical of the Theosophic it will be interesting to know how Mr. Sinnett at the conclusion. Mr. Sinnett is always worth. He says, speaking of Stonehenge:—

The outer circle and the oval of trilithons are built of such as might have been quarried in the neighbourhood. The circle consists of stones of a different kind, that no geological formations in the neighbourhood could have yielded. It cannot have come from any place nearer than Cornwall or Devon. Mr. Fergusson thinks they must have come from Ireland. Now, where is the sense of supposing that semi-civilized Britons, wanting to put up a "sepulchral monument," to set up something that should commemorate a battle, would go to the trouble of dragging huge blocks of stone all across England to be used in a building close to quarries containing any quantity of stone just as good from the builders' point of view? It is not even as if an effect to the eye were sought for. To look at, the stones of the inner and outer circles are all alike. It is only to a close geological examination that they betray their origin.

Then whence came these stones? Mr. Sinnett quotes Sir Archibald Geikie and Professor Lapworth as to upheavals and subsidences, and the probability of a great secular change. As to when such a great secular change took place as to destroy the great continent of Atlantis Mr. Sinnett truly says we have no exact knowledge. There is only classical tradition to rely upon, but this appears to be supported by certain recent discoveries:—

The marvellous antiquities of Yucatan have many features in common with those of Egypt. The common origin of both in Atlantean civilisation is the only plausible hypothesis which accounts for this. Again, there are traces of an old road through Mexico and down the peninsula of Yucatan which have been discovered in what now seems primeval forest; not a mere beaten track but a paved causeway. Bits of it only remain, but these now make a dotted line across the map, and end abruptly at the seashore. On islands now lying some distance out to sea, bits of the road re-appear in direct continuation of this dotted line. That the road was an Atlantean work, connecting some colony in Mexico with an Atlantean city, is a conclusion which leaps to the understanding; and after this stage of the explanation I have now reached, it is hardly necessary to point out that my second line of reflection has converged on to the other, and that we stand in presence of the only rational explanation of the origin and purpose of Stonehenge.

It is only by ignoring facts that make the bare supposition absurd that the megalithic remains of Europe can be assigned to any recent centuries of which we have historic knowledge. Their origin is thrust back by the mere terms of the problem to the period of a race and a civilisation of which modern literature has lost sight. There stand the stones, built by somebody, built by men with extraordinary resources for dealing with great masses of material, and certainly not built by any people of whom we have historic knowledge. There stand the irresistible proofs of geology that the earth was differently configured at some remote period in the past, as compared with what it is now. There stand the evidences that a former inhabited continent flourished in the region where geology would recognise that it ought to have existed. Why shall we shut our eyes to all these considerations, and go on talking of Stonehenge as if it were necessary to fit it into the contracted region of our historic knowledge? That it was in the first instance a temple of Atlantean sun-worship, appears to me quite obvious. That the Atlanteans did not saturate the early life of Britain, as they did that of Egypt, is evident from the fact that the antiquities of Egypt and Britain are of a very different order. They were, on the contrary, submerged by the barbarian element in the progress of time, and then the services of their pure and dignified temple became degraded by cruel rites of which Roman testimony concerning the later Druids gives us but too clear a

picture. But go back far enough and we should find Stonehenge worthy of its builders and of its astronomical design. How far that retrospect would carry us is a question of great interest and importance, but the answer would rest on speculations that could only be set forth adequately in a volume.

If this be so, what remains of spiritual knowledge may there not be immanent in us from this lost Atlantean people, and also what spiritual knowledge may not also have been lost!

## THE END OF THE TOPFER TRIAL.\*

The case of Frau Valesca Töpfer was heard in the Court of Appeal on February 10th. Even the State Prosecutor declared the sentence passed upon her at the previous trial, viz., two years' imprisonment and five years' "loss of honour," to be exorbitant, and the court reduced it to six weeks' imprisonment without the addition of the "loss of honour." The "Neue Spiritualistische Blätter" considers this as favourable a verdict as could have been expected under present circumstances, but thinks it possible she might have been acquitted if she had had no counsel for the defence and no witnesses. It says it is a case of "save me from my friends," for the evidence of Dr. Spatzier was more incriminating than that of the two anti-Spiritualists. The "Neue Spiritualistische Blätter," on the contrary, lays the blame on Dr. Spatzier and Herr Blankenburg, for as they, her friends, declared they did not believe that the manifestations to proceed from spirits, the judges might be excused for thinking that the medium cheated when saying that they did. The presiding judge asked the accused if she really thought "immortal spirits" would condescend to such silly child's play as putting chairs on people's heads, &c., at the beck and call of a mortal. What then are mortal spirits, it asks? If one cannot imagine Goethe or Humboldt taking part in such an amusement, there are plenty of people addicted to this sort of fun before death and why not after it? immortal spirits but possessing no immortal names. Herr Max Rahn and Dr. Egbert Müller were the principal witnesses for the defence.

The "Neue Spiritualistische Blätter" No. 9, March 2nd, is almost exclusively devoted to the Töpfer trial and publishes strong evidence by Herr Rahn of the genuineness of Frau Töpfer's mediumship. On one occasion when he was calling with his wife on Frau Töpfer, physical phenomena were suddenly and unexpectedly produced while Frau Töpfer sat quietly on the sofa with folded arms in full lamp-light. Another time, she unexpectedly joined them at a séance, where the medium was a negro-boy whom Herr Rahn had magnetised, and who lay in a trance on a chair. "She was glad of the opportunity of taking part in a séance with another medium and took her place at the table. The lamp stood on the floor in a corner, casting full light over the whole room. Scarcely had she seated herself when the table took great leaps towards the black boy. Alarming loud knocks, as though made with a sledge hammer, came from round about Frau Töpfer's chair, then a squeaking sound, as though a damp hand were grasping the table leg. The blows were so heavy that we were afraid of remonstrances from the neighbours, and even Frau Töpfer became frightened and jumped up from her chair, while the sounds continued as before. In answer to my question whether they had anything to say to us came three loud knocks. I begged Frau Töpfer to take pencil and paper. At once was written in curious characters and broken German 'I be good black man, my Solomon be here, want speak to my Solomon.' Solomon was the negro's name. As signature came a name which I read as 'Sophie.' A knock made me aware that I had read it wrong. I asked for the name to be written again, which was done, and this time I read 'Cofi.' A perfect hailstorm of joyful knocks showed that I had read aright. Meanwhile the negro boy had recovered consciousness after I had made reverse passes over him, and we read the strange message just received aloud to him. He burst into tears and cried 'Cofi be my uncle in Africa!' Later tidings confirmed the news that Cofi had died in Africa, a fact till then unknown to Solomon, to me and my family, and to Frau Töpfer." Solomon had been brought to Germany from Africa for his education by a friend of Herr Rahn's and Frau Töpfer had never seen nor heard of him before.

LIFE is largely made up of having the things we would not, and not having the things we would.

\* See "LIGHT" of September 24th, 1892.

## TWO CASES OF CLAIRVOYANCE.

In the March number of the "Review of Reviews" an account is given of an "abnormal power of insight" possessed by two ladies. This quality is possibly not very uncommon; still well-authenticated instances of the possession of the gift are worthy of being put on record. On the 17th ult. a trance and clairvoyante medium was at my house. A small pigskin purse was given her. In a short time she, when under control, complained of pain in various parts of her body, said that her legs and feet seemed very large, bound round with bandages and something hard, and that her body was fat and flabby. She then, in the clairvoyant state, signified by her actions and words that the person to whom the purse belonged was undergoing treatment by electricity and massage at the hands of a very business-like but unsympathetic nurse, whose personal appearance she also described. She said the owner of the purse had a large, soft brain; described his mode of walking, and some of his mental characteristics, also that he had been in the habit of carrying some small keys as well as money in the purse. The medium said she did not know where she had been but it was "somewhere there," pointing upwards.

The purse belongs to one of my children who was *upstairs* in bed at the time. He suffers from general weakness—softness of bone, superabundance of adipose tissue, atrophy of the nerves and muscles, has a large head (not hydrocephalic) and naturally under these circumstances feeble brain-power. He constantly wears leg-irons which are attached to his legs and feet by means of straps, and has for the last three months been under treatment by electricity and massage. The character and person of the professional rubber were as accurately described as all other peculiarities had been—the boy's disposition, his personal appearance, and the matter of the keys. Everything that was said was perfectly truthful in all points but one, the mention of "something white on his head," the meaning of which we could not gather. This might, perhaps, have been explained later on, but unfortunately circumstances precluded a more protracted sitting. The boy's very existence was utterly unknown to the medium, Mrs. Spring, of 8, Wilkin-street, Kentish Town.—F. W. L.

Although I had long been most anxious to see a trance-medium, the opportunity never presented itself until the 6th of last month, when I was asked by a friend to go and see Mrs. Spring, of 8, Wilkin-street, Kentish Town. I had never heard of her before. There were about sixteen persons present. After singing a hymn followed by a prayer, the medium became entranced. Her first control was a young Spanish girl with whom I had very little to do. The next was an old man, who when in earth-life had been a gate-keeper somewhere in the country (a fact fully established). After going to two or three in the circle, the medium came to me, told me my father had been a naval officer (which was a fact), gave a description of his person and character, told me many circumstances connected with my family, known to no one else in the room. On giving the medium my handkerchief, she said I had come to inquire about some one who was very ill, whom she described as a middle-aged female, who, she said, was my sister, that hers was not an ordinary complaint, and recommended a particular remedy, which after considerable difficulty we were able to obtain, and which certainly did give great relief. Two days later I had a private sitting. The same old man controlled. When I had handed the medium something which had been worn by the invalid, she suddenly seemed changed into my sister and clearly indicated that she had all her pains, sickness, and distress, and evidently felt me using the battery, telling me to take it off as it was too strong. I may say that my sister has been suffering for some time from a peculiar malady which has baffled several doctors. My object in going to Mrs. Spring was to see if she could tell me anything about her. Mrs. Spring seems to be a good clairvoyante and an honest, trustworthy medium. This accords with what I had previously heard.—L. M. D.

[The writers of the above are well-known to us, and the narratives have been sent to "LIGHT" at our special request.—Ed. "LIGHT."]

"PEARSON'S WEEKLY" AND THE CHILDREN.—"Pearson's Weekly" in connection with the Ragged School Union is again organising a fund for giving poor children country treats during the summer. This fund, which is called the Fresh Air Fund, took 20,000 children to Snaresbrook during the summer of last year. We commend the fund to the readers of "LIGHT." Address, "Pearson's Weekly," Temple Chambers, London, E.C.

## RECORDS OF PRIVATE SEANCES

FROM NOTES TAKEN AT THE TIME OF EACH SITTING.

No. XLII.

FROM THE RECORDS OF MRS. S.

December 10th, 1874.—This evening before meeting I closed the room for two hours, preparing and incensing it as we had been requested to do. We had the gum in a little bronze censer. I placed it on the middle of our séance table, and allowed it to burn for a few minutes, after we had assembled, and then extinguished the light. Raps came quickly on the table, and on Mr. S. M.'s chair, and every few minutes we heard a very peculiar sound, like the dropping of small shot in the little censer, and Mr. S. M. saw a small flame ending in a wreath of smoke. To me it appeared like a bright flash of light. While this was going on I heard tiny raps under my fingers, and thought a spirit wished to communicate. I asked if it were so, but "No" came for answer. I then remarked, "We are getting no communication to-night." The alphabet was asked for and the message given, "We are doing other things." The "fairy bells" and G. played in front of Mr. S. M., who became entranced. The little noise near the gum continued. Presently Mr. S. M. called out, "Benjamin Franklin is doing something to the little vessel standing on the table, and I see flashes of fire." Exquisite scent was then sprinkled on our fingers. We were wondering what perfume it could be, so delicious was it, when I heard a low voice saying it was spirit-scent, and had been brought for us, and the voice added, "You will know of it, friend, when you come to us." Mr. S. M. then came out of the control and by raps we were told to look on the middle of the table. We struck a light, looked, and saw nothing. We all felt disconcerted at this unusual proceeding of our friends. The light was extinguished, and by raps they said: "There is nothing." We felt injured at being told what we already knew. They then rapped "Join hands." We did so and Mr. S. M. became strongly convulsed, and struggled violently. When he became quiet loud raps were heard on the floor behind his chair asking for "light." The gas was lighted, and Mr. S. M. appeared very exhausted. Dr. S. examined the table and the little vessel, and in the vessel he found two stones resting on the burnt gum; they were in colour brown, shot with bright blue, and matched one that had been brought to Mr. S. M. a fortnight before. We were then told they had finished, and that the experiment had taken more power than they anticipated. There was much spirit light in the room all through the séance, especially over the table where the manifestations had occurred.

December 13th. We met as usual; the room seemed very quiet, yet filled with spirit-light. After sitting for several minutes we heard a sound of something dropping on a piece of paper that we had placed on the middle of the table. Light was then rapped for and we saw a stone on the paper broken into pieces; it resembled the three that had previously been brought to the circle. After a short time another sound was heard on the paper. We examined the paper and found a perfect little stone which matched one that had been given to Mr. S. M. G. then made very melancholy wailing sounds. We inquired why he was playing so sadly. Message given through alphabet, "Atmosphere of death." This referred to the illness of an old lady who was supposed to be dying, and was residing in the house in which Mr. S. M. lived. The medium was then controlled by an unknown spirit. He gave us an interesting communication on the present state of Spiritualism, nature of God, and conditions of mediumship; also informed us that our spirit-body was nourished by the air we breathe, that space was full of spirit life. God was everywhere, all around us, in us, filling all things as spirit acted on all matter. Mediumship was not dependent on the corporeal, but on the spirit body. Before leaving, this spirit gave his name, Ellery Channing. Imperator then controlled, endorsed what Channing had imperfectly said, and spoke pleasantly to us on the same subjects, and on the approach of the spiritual age. He left us with the Divine blessing.

December 14th.—This evening our circle was joined by Mr. Martin S. Much scent was brought and the room was filled with diffused spirit light. Rector manifested, shaking the room strongly. "Fairy bells" and G. played. Kabbila and H. showed their respective lights. Message came through raps, "Influence good." Mr. S. M. saw a luminous hand writing



## FORESHADOWINGS.

The "Arena" generally gives much room to psychic matters. In the number for February, under the above title, we get three good narratives. The writer is Hester M. Poole, who says that though the names of the people who are referred to are fictitious, yet the real names have been given to the Editor of the "Arena." The "seer" is a lady, a New Englander by birth and marriage, who was only through many repetitions of apparent coincidences "forced to believe that there is an innate power of prevision in the human soul." Two of these stories we give.

The first is that of a "foreshadowing" connected with death, and the writer asserts the truth of the circumstances:—

During the winter of 188— there frequently met in a dwelling-house in East-street, New York, where Mrs. A. resided, a company of women friends belonging to a benevolent association. During the entire session she was haunted by the apprehension that a serious accident was about to befall some elderly man, in or about the back portion of the dwelling. In regard to its nature or causes he could foresee nothing. In speaking of the matter a shuddering dread took possession of her, and I often saw her put her hands before her face as if to hide a painful scene.

"It will be a dreadful fall," said she. "I do not see how it can be averted. Nor do I understand how I know it will take place. I only feel it must be."

As there were two elderly men then in the house, it might be supposed that one of these would be the victim. Not so. Of that she was equally as certain as that it would take place.

Time passed; early spring vied with late winter, yet nothing unusual happened. One day there was a thaw, accompanied by a heavy rain, followed by a sharp frost. Snow lay upon the ground; the gutters of the dwelling in which Mrs. A. resided overflowed and were hung with icicles. To remove these and clear the clogged spout running from the rear roof, an employé of the lessee of the house offered to ascend a ladder and cut away the ice with a hatchet.

The man was over sixty years of age. He had had large experience in mounting ladders; was intelligent, cautious, and competent to do the work. He was advised not to ascend the ladder and urged to be careful.

He gaily replied, ascended to the roof of the third storey rear, and began his work. In spite of care the ladder slipped. In vain the unfortunate man clutched for support. With a dull thud he was precipitated upon the stone area. An ambulance was summoned. He was carried to the hospital, where, a few hours later, he died without having regained consciousness. Mrs. A., at the time, was in the dwelling, but knew nothing of what had happened, until the ambulance bore him away. The foreshadowed accident took place with no warning at the critical moment.

It should be said, however, that, with Mrs. A., prevision comes in hours of passivity, and generally when in the society of one or more congenial friends.

Mrs. A. also sometimes has pleasanter previsions:—

Ten years ago Mrs. A. had as a neighbour a young girl, exquisite in character and in person, between whom and herself existed great mutual sympathy. One day the mother of Adèle, as we will designate her, visited Mrs. A., and in the course of a conversation concerning the daughter, Mrs. A. had a glimpse of the future of her girlish friend.

"She will, in due time, marry a foreigner," said she to the mother, "a man much her senior. He is highly educated, refined, and a noble man in every regard. He wears a uniform, and must be an officer in some Continental army. The marriage will be the union of soul with soul. There seems to be between them an attachment as unusual as it is beautiful."

More conversation about the unknown followed, mingled with expressions of astonishment and incredulity from the mother, and the matter was dropped.

What followed seems like romance. There is ample proof that it is real.

More than a year elapsed, and the prescient friend was told that Adèle had met her destiny. The gentleman had not at once been recognised, because he wore no uniform. But from the first, was perceived that curious and powerful mutual attrac-

tion which sometimes instantaneously rises above the superficial conditions of life, and allies souls, so large and tender that neither circumstances nor death itself can dis sever them. To the womanly and divine intuitions of Adèle, no problem of Euclid was ever more certain than that their souls knew and responded to one another like two instruments tuned to the self-same key.

But no verbal understanding followed, and something kept them apart. That something continued through long years. Adèle developed into womanhood with a character exhalant an atmosphere of exquisite sweetness, purity, and pathos. True to the ideal of her heart, she lived apart from the innocent coquetry of youth.

Years still fled, and the two, so strangely drawn together, met not. Finally, one day in walking down Broadway, Adèle felt a sudden unaccountable desire to retrace her steps and enter a famous art shop, which she had lately passed. It was an apparently whimsical impulse, but who can detect the hidden sources of impulse?

Adèle entered the shop, traversed the lower floor without stopping, and, from the same inexplicable desire, mounted the staircase. There she met face to face with him.

The acquaintance was renewed, with what ending may be guessed. Bishop D. officiated at the wedding ceremony, and at its close remarked that he had never been so much impressed by the sacredness of the tie which bound these two persons together.

In a letter from the mother of Adèle to Mrs. A., who was unavoidably absent from the city, she writes:—"You above all others should have been present. To think that you should have foretold all this ten years ago, seems more and more wonderful."

It is noteworthy that the bridegroom has never resigned from the army of his native country, though of course in America he wears only the dress of a civilian. Of this fact Adèle was ignorant until long after their first meeting.

## PERSONAL SYMPATHY.

We are to be angels to one another. This may be in many ways. For instance, how dependent upon one another we are as to our thoughts! Only a few very strong souls here and there can hold their own and beat out their own thoughts, dependent only on themselves. The great majority can never be sure of a thought until they hear it confirmed. Many a poor soul has had a thought about duty, or God, or life here or hereafter, and though it seemed like a bit of gold, never felt sure about it, never dared to tell it, never felt happy in trusting it, though it seemed so heavenly bright, till some poet sang it, till some strong teacher put it into ordered words, till some friend gave calm utterance to it; and then the angel came, and the food, in the strength of which the soul could go forty days and forty nights. Therefore, tell the best thing you know, utter your most hopeful thought; perchance the very being whom you fear it will grieve or injure is waiting for it, is hungry for want of it. I believe that our reticence is often as unnecessary as it is wrong. We fear to offend, or we think nothing can come of it, and all the while the one thing needed is that they who think should speak. We make things difficult by our hesitation; we keep the world back through our unbelief; we are not helpful because we are not outspoken. God be praised for those who, out of the fulness of the heart, let the mouth speak. They may be the spiritual sustainers of a multitude that no man can number, for he who feeds but one hungry soul may in time be the moral and spiritual helper of millions. But, above all things, we can be angels to one another in showing sympathy. Sympathy is, in its inmost essence, the response of feeling to feeling, the answer of thought to thought, and, thus understood, its effects are akin to those we have just considered. Weakness of belief is born of loneliness, but is overcome by communion, and in like manner the spirit gathers strength from sympathy. This is one great secret of the influence of revivals. Every one is noticed, every one is cared for, none too poor, none too young, none too lonely for the question, "Shall I pray for you?" And the hymns and the prayers are full of personal sympathy. Everyone is taught to sing, "Jesus loves me, even me." Young men say, "I never got spoken to before." Poor girls who were never reckoned get lifted up into the light of a great hope, and it is not to be doubted that thousands have gone in the strength of that meat a long forty days and forty nights.—J. Page Hopps in the "Coming Day."

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## Light:

EDITED BY "M.A. LOND."

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

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

## THE EVOLUTION OF HUMANITY.

Mr. Scott-Elliot has gathered together the main teaching of Theosophy on the above subject into a pamphlet, being No. 17 of "The Transactions of the London Lodge of the Theosophical Society," of which Mr. Sinnett is President. This pamphlet is timely; we have long wanted some such clear summary. In our correspondence Theosophy is very much to the fore, and it is impossible that it should be otherwise, seeing the prominent position taken by its adherents, and noting the intelligent people who are members of the Society. Yet that correspondence is not always clear, either on the Theosophic or Spiritualistic side, and this probably because there is not always the necessary definiteness in the minds of the writers. Mr. Scott-Elliot has helped materially towards this definiteness, and we recommend his pamphlet to the careful consideration of our readers. Mr. Scott-Elliot thus defines evolution:—

It may be as well to begin by stating that the process of Evolution has for its object and end the differentiating into individuality of the primordial, monadic essence—that first mysterious outbreathing of Deity—the evolving of consciousness out of what, by us, can only be regarded as unconsciousness—and finally the merging of this individualised consciousness in the divine or absolute consciousness—thereby completing the circle.

This is quite clear, on the various suppositions that there is a pre-existent Deity—that the conscious may be evolved out of the unconscious, and that the individual consciousness is eventually to be merged into the absolute consciousness. Any one of these assumptions of course may be combated, but so may any one of the assumptions on which any system of philosophy or religion is based. Unfortunately, however, for the assumptions, we are at once introduced to another entity, "Nature." We are told of evolution that:—

This is the process which nature is never-endingly engaged in. The periods she employs are of such a stupendous duration as to baffle thought, and no sooner is one period ended than, after a cosmic night of similar duration, the process begins again.

One cannot help asking, Who or what is this "Nature," which is somehow the agency carrying out the whole mighty process?

We need hardly recall to mind that Re-incarnation lies at the very root of the Theosophic system. So the various

"rounds" are times for Re-incarnations, and various failures in order to progress, and various failures for progress are introduced to the term "Manwantara."

The planetary Manwantara, which, according to the figures of the Brahmins, is an epoch extending over four thousand three hundred and twenty million years, roughly period Nature employs for the complete cyclic process of seven rounds of the seven planets of our chain. It may therefore be regarded as the period of education of the human soul out of the seven kingdoms until the entity has evolved through levels of spiritual being—in other words, it is the period during which the perfectionment of a Humanity is accomplished.

It is a pity that the following paragraph comes immediately after the foregoing:—

The planetary Manwantara is above described as extending over a given number of years, but it must be remembered that the figures, though perhaps sufficiently near the mark to give a fairly accurate idea of the tremendous periods with which cosmogony deals, are, as we have said, the esoteric figures, and cannot therefore be regarded as exact. Whether it be that numbers have a potency unknown to us, the fact remains that short of initiation in the mysteries, no one can expect to receive exact information as to dates or figures.

In the face of this last sentence, is it not quite fair to ask what is the value of a system which places such a reserve of meaning on its own assertions? And these assertions are somewhat startling. Thus, for example:—

Before passing to the consideration of the human tide upon its reaching our globe, it may be as well to repeat a fact which has again been verified, viz., that Mars and Mercury form part of our chain—Mars, which was the planet we last occupied, is now in obsecration, while Mercury is in process of preparation for the advent of Humanity. It may be as well to state that the other four planets of our chain, though invisible to our eyes, are nevertheless actual globes, which occupy definite positions in space.

If this is not utterly esoteric, it is utter nonsense. Man has been exceedingly bright lately, so "obsecration" has probably a hidden meaning, which only the initiated can hope to understand. But unless we are to suppose that the four invisible globes are quite immaterial, they cannot exist, that is, if the gravitation law is not a myth. After this a tilt or two now and again of the earth's axis is a mere trifle, and so we find that it is so tilted when necessary for the explanation of climatology and so on, in the "historic" summary of the present Humanity on the earth which Mr. Scott-Elliot gives us.

The first root-race was the "Adamic,"—but let Mr. Scott-Elliot speak:—

The "Adamic" race began to evolve about eighteen million years ago, appear to have been gigantic and ethereal phantoms of a spiritual nature, but without any mind, and therefore without anything that we can denominate as self-consciousness.

As neither they nor the second race were physical men at all, their fossil remains will, of course, never be found.

They are described as being self-born, whatever that may mean. Doubtless the process of their birth corresponded to the ethereality of their nature, and doubtless also the constitution of this earth of ours, and all that then inhabited it, must be described as comparatively ethereal and diaphanous—certainly not as it now is, densely physical. They inhabited the "Imperishable Sacred Land"—the island cap of the North Pole—whose destiny, unlike that of every other continent, is to last from the beginning to the end of the Manvantara throughout each round.

This "Imperishable Sacred Land" was quite habitable in climate when (and long after) the first race men dwelt there, not that climate mattered much to them, shadowy sketches of they were of the physical men to be. Although the sun never attained any great altitude above the horizon—for the pole of the earth in those days corresponded with the pole of the ecliptic—there were mitigating conditions which produced a mild temperature. For one thing, the crust of the earth was thinner than it is now, and its internal heat more readily reached the

surface. For another, there was no mass of continental land stretching down from the pole, as the northern parts of Asia, Europe, and America now do, to obstruct the heated waters of the equatorial regions from flowing northwards. Observe the effect of the Gulf Stream on our climate to-day.

Some question might be raised as to the possibility of the warm equatorial waters having northern currents when there was such uniformity of heating as would occur when the poles of the ecliptic and of the equator coincided,—but that may pass, for we get this :—

The peculiar magnetic conditions of the North Pole have always had—and *still have*—a tremendous influence on its temperature, setting aside all other reasons.

At present the magnetic North Pole is a long way off being coincident with the geographical pole, even supposing that somehow or other the north magnetic pole raises the temperature of the land around it, which is not true.

The earth's axis then moved in a very singular way, for Mr. Scott-Elliot tells us that during the habitat of the second or "hyperborean" race, the earth's polar axis was "at right angles to, or at any rate anything but coincided with, the pole of the ecliptic." This is probably a misprint, and the "axis," not the "pole," is intended, but there is such an assumption of superiority about the whole thing that we cannot help noticing the curious statements made. It would be interesting to know "how" the axis changed. The fact may, of course, be quite true. The Hyperboreans were "psycho-spiritual within and ethero-physical without."

The third root-race were the Lemurians, "still bereft of intellect at their beginning." Of this race the following curious statement is made :—

This race was endowed with greater powers of vision than we now possess, for they had a third eye at the back of the head. Its petrified remnant is still found by anatomists in the human frame, and is known by science under the name of the pineal gland, which continues to be the standing puzzle of physiologists, who can neither explain it away nor account for its existence.

Quite so; but then humanity possesses this "pineal gland" in common with fishes, rabbits, and so forth, which makes the above assertion still more interesting. The word "petrified" is, we presume, used advisedly, though it scarcely seems applicable to a gland. But as all this was so long ago, 700,000 years before the beginning of the Eocene age, perhaps it does not so much matter.

The fourth race were the Atlanteans, and man sinking "deeper in the mire of matter, the 'third eye' acted no longer. Another movement of the earth's axis, which appears to have been very rapid towards the end, produced the 'lost Atlantis.'"

The fifth root-race is our own. Of the English themselves we are told :—

It has often been remarked that there is much more similarity between ourselves and the ancient Greeks and Romans than there is between us and our more immediate ancestors of the Middle Ages. The earnest and critical mind of a Lucretius, the cultivated refinement of a Cicero, the lyric cry of a Virgil, are all reproduced to-day, and what have they in common with the chroniclers of the Middle Ages, sunk in superstition and barely civilised?

And it is no wonder that we feel more in sympathy with these ancients, for we are these ancients ourselves. We cannot speak with certainty about the French, though the best of them would seem to find their counterpart in the subtle and artistic Greeks, but we—the conquerors and the rulers of a world-wide empire—are the Roman people reincarnate upon earth.

The pretty compliment to the "best of the French" is delicious. After reading this interesting little book, one cannot help feeling that, starting with any hypothesis you please, and being allowed a perfectly unconditioned array of supposititious phenomena, it is possible to prove anything you like.

## CRYSTAL VISION.

### III.

Two or three more instances of the remarkable powers of Miss A. must be given. This is one of the most striking. Miss A. is herself the narrator, and Lady Radnor has introduced her own notes :—

I was looking in the crystal a year or two ago at Longford Castle. Lady Radnor was in the room with me. I saw amongst other things a large carved fireplace with a coat of arms in the middle and curious serpents entwined. There seemed to be a secret passage, which opened, on touching one of the serpents' heads. I seemed to follow this path until it led out by a river, and I saw figures pass along it in old-fashioned dress. The name Edwye de Bovéry was then spelt out in the crystal; and Lady Radnor said that the vision must be all wrong, as the name had never been spelt like that. The name "White Webs" was also spelt out—a name of which I had never heard. A few days afterwards, when I was looking at some books in the library, I saw a curious old book with crests and coats of arms, drawn by hand, not printed; and in this book I found one of the coats of arms which I had seen in the crystal;—only the one in the book was quartered with another, and the one I saw in the crystal was quite by itself. Lady Radnor found that it was the coat belonging to an heiress, a Miss Smith. A little while afterwards, in an old church register or account-book or something, the name of Sir Edwye de Bovéry was found. [It was in an extract from a parish register at Britford Church, in which parish Longford is.—H. M. RADNOR.]

[Sir Edward des Bouverie, Kt., whose name I have since found spelt in old deeds de Bovéry, though he signed it himself des Bouverie, lived at the Red House, Cheshunt, Herts, and died there 1694. His son, Sir William, sold the house, and lived partly at the Parsonage of Cheshunt. There is a place called White Webs in that neighbourhood. Sir Edward's grandson, Edward des Bouverie, sold the property and settled at Longford in 1717. In 1718 he married Mary Smith, daughter and co-heiress of John Smith of London, one of the first Governors of the Bank of England. There were many secret passages leading to and from the Red House at Cheshunt, but I have not tried to identify the house at White Webs.—H. M. RADNOR. June 9th, 1892.] [Miss Porter reports that she cannot find a list of the owners of White Webs. "An old historical mansion with secret passages, and mysterious underground accommodation, was taken down towards the end of last century."]

The two following are almost, if not quite, as good :—

Mrs. A. gives the following account : "In October, 1886, my daughter saw in the stone in her bracelet a scene which considerably impressed me, as it was one which I at once identified, while I was absolutely sure that I had never mentioned it to her or to any of my children. She saw a man in a barge-like boat with a very large gun fixed in it, the object of which she could not understand. The man was alone and lying in the bottom of the boat, and this also puzzled her. Waves seemed to get up, and the man rowed extremely hard, as though trying to get to shore. Then she saw him throw himself down motionless on to the low beach, as if dead. Now this plainly refers to a sad crisis in my father's life. He went out duck-shooting alone on a Norfolk Broad, with an opening to the sea. A storm got up and he was all but blown out to sea. He was a very strong man, and by great exertion he got to land. Then he threw himself down absolutely spent; and the exhaustion of that day was the beginning of an illness which ultimately killed him."

Lady Radnor writes, February 23rd, 1890, from Longford Castle, Salisbury : "[Miss A.] has been with me now for three weeks; but the fact is she sees and hears so many things that we really can't keep pace with them all in the matter of chronicling. The most interesting thing we have had, I think, is that she has several times seen in the crystal and at 'sittings' a figure purporting to be Lord Strafford (the one executed by Charles I.), who declares that a paper signed by Henrietta Maria about himself is hidden in this house. He keeps on saying, 'Find the Queen's seal.' Oddly enough, since this occurred I have found a scrap of paper in the late Lady Radnor's handwriting, mentioning the things in Queen Elizabeth's cabinet, and amongst others there is a deed or document signed by Henrietta Maria and the great officers of her house—

hold, including the Keeper of the Queen's Great Seal. This paper is nowhere to be found now, though the other articles are all there as named in the list. The figure says the paper had to do with his (Stanford's) release."

In reply to Mr. Myers, Lady Radnor further writes as to this case:—

"By no possibility could [she] have seen the list I refer to [of objects in the cabinet]. It was locked up among a lot of old papers that I know nothing of; and as I had forgotten the fact myself I could not have mentioned it."

Mr. Myers finishes his remarkable paper with certain observations on the meaning of crystal-gazing and the allied experiments. It is hardly necessary to repeat that at present Mr. Myers is working out his theory of "subliminal consciousness." Of crystal-vision, he says:—

Enough, perhaps, has now been said to suggest to the reader that this crystal-vision, which has so long been disregarded as a mere superstition, may in reality be used with profit as an empirical method of obtaining from the subliminal self a number of pictures—very unequal, indeed, in value—but of which some, at least, appear to imply a telepathic or clairvoyant extension of ordinary knowledge.

And then follow some remarks which go very far indeed, though the full significance will certainly not have escaped Mr. Myers:—

It may, of course, be replied that this so-called extension of ordinary knowledge is a farrago of error and triviality which can never be of practical service, and to which, such as it is, only a few favoured individuals can, on my own showing, hope to attain. "Is it reasonable," it will be asked, "to attribute so much importance to phenomena extremely rare and absolutely useless?" I reply that to my argument it is no disadvantage that the phenomena should be rare, and it is a positive advantage that they should be useless. I am trying to discover the furthest limits of human faculty; and I have already encountered to define and unify this scattered experimental inquiry by a wide hypothesis—the hypothesis, namely, that the evolutionary process of which we men are the result is not a terrene process only, but a cosmic; and that our supraliminal faculties, our specialised sensitivities, are but a selection from those which we potentially possess—a selection determined by our race's terrene history, and the capabilities of organic matter. My end, therefore, will be attained if I can render it probable that here and there in humanity we discern powers which terrene evolution as we conceive it could in no way have produced.

This last paragraph assuredly points to that spiritual evolution which thoughtful Spiritualists also assert to be as certain as the "terrene" evolution to which Mr. Myers refers. And Mr. Myers is careful to remark that the "rarity of these powers is no drawback to the theory, if only we find sufficient instances of them to make us certain that they exist at all." And then he makes this weighty observation: "No one will suppose that in matters so fundamental we men are built on different plans."

Mr. Myers then puts together in a succinct form the conclusions he arrives at, showing that he considers "crystal-vision," "shell-hearing," and "automatic writing" all in a way to be instruments which help our inner vision to reach backwards into the domain of the internal or subliminal consciousness, just as telescopes and microscopes are the instruments which help our external vision to reach forwards into the farther regions of the external world. These conclusions may be quite true, and yet not in any way destroy the possibility of disembodied intelligence being existent, and sharing with us, and in more perfect form, the knowledge contained in that "subliminal consciousness."

We close these papers with Mr. Myers's concluding words, and granting this much more than Mr. Myers, that there are "spiritual beings who walk this earth, to us invisible or dimly seen," we have no better statement of our own case:—

The question is of nothing less than the possible establishment of a cosmic law of the first order—a law which shall lie at the root of Psychology, in the same way as the law of Evolution

lies at the root of Biology, and the law of Conservation at the root of Physics, and the law of Uniformity at the root of Geology itself. The possible law of which I speak is that of the penetration of Worlds:—some statement in terms as scientific as may be possible of the ancient belief in a spiritual universe co-existing with, and manifesting itself through, the material universe which we know:—somehow as our hypothetical ether, neither material nor spiritual, co-exists with, and manifests itself through, our world of ponderable things. I believe that the future of Experimental Psychology—to say no more than this—lies in the question whether she can prove this law or not. If she fails, her knowledge must needs remain for ever superficial and fragmentary. If she succeeds, then, indeed, she may claim that all other science is but the ancilla psychologie, and all other quests the preparation and preliminary for this quest which knows no end.

Mark, then, the inward pictures; for now we see, as St. Paul has it, "in a mirror, darkly"; and to pierce deeper into the universe it may be needful to gaze within. To these messages, perchance, we have been slowly tending, through all the things borne to us on air-wave or ethereal ray. For it may be that our outward senses have been leading us towards a sense profounder than they all;—have been shaping the symbols, piercing the channels—*cave foret of peritus ventis*—whereby these sensory and motor automatisms of script and voice and vision shall guide us among the inward palace-halls which hold the hope of our race. *Adpariet domus indus, et atria longa pateant*—who shall inventory Priam's wealth within? or prophesy from those secret bride-chambers what truth shall yet be born?

## THE CATHOLIC CHURCH AND SPIRITUALISM.

The following is taken from the "Religio-Philosophica Journal" of March 11th:—

"La Nueva Alianza," a Spiritual paper published at Cienfuegos, Cuba, declares that Spiritualism in that island has received new assistance in efforts of the Senor Bishop, of Havana, to suppress the circulation of "La Buena Nueva" (Good News), a Spiritualist publication of Sancti-Spiritus, in his diocese. We give a translation of a portion of the decree as a curiosity in these times:—

We Doctor Manuel Santandery Frutos, by the Grace of God and of the Holy Apostolic See, Bishop of Havana, &c.

To our venerable Cathedral Chapter, to the clergy secular and regular and to all faithful people of our loved diocese, be it known: That, in accordance with our order, "La Buena Nueva, revista Espiritista," which is published in Sancti-Spiritus in this diocese, has been examined and subjected to censure, the result of this examination and censure being that it is a publication in the highest degree heretical, erroneous, scandalous, impious, and irreligious.

We have twice exhorted the publisher of it to turn from his wicked way, by retracting and renouncing the heresies and errors which he has published, and not only has he not done so but has continued in his impious actions and errors.

Therefore, in compliance with the sacred canons and in the exercise of our ordinary jurisdiction, we have resolved to prohibit and condemn, and we do prohibit and condemn the journal "La Buena Nueva," which is published at Sancti-Spiritus, hereby subjecting to the pains and censures imposed by our Holy Mother Church, the director, the editors, assistant editors, correspondents, foreman, printers, distributors and readers of the above oft-named "La Buena Nueva."

The priests are then exhorted to burn the copies of the paper which the faithful are to bring to them in the presence of witnesses and make report to the Bishop. The edict to be read in churches and published in the Catholic papers. To this terrible decree the Editor of the "La Buena Nueva" makes a very vigorous but dignified reply, insisting on the right of free criticism and independent judgment in matters of religion, reiterating its views on questions which had been discussed in the paper in reference to the dogmas and beliefs inculcated by the Catholic Church, appealing to history and science in support of the positions taken in its articles from time to time. As there are now three Spiritualist publications in the island of Cuba the worthy Bishop will have a hard task before him to suppress entirely free criticism by proceedings smacking so much of the days of the Inquisition.

## PHOTOGRAPHING AN ASTRAL BODY.

M. DE BODISCO'S REPORT.

The following is taken from the "Review of Reviews" for March 18th :—

M. de Bodisco, Chamberlain of the Czar, communicates to "L'Initiation" for February, which is published at 29, Rue de Trevis, Paris, an account of the success which he has at last achieved in photographing an astral body. The pictures illustrating his article are badly printed, but they distinctly show the luminous forms which he declares represent the photographic result of the appearance of an astral emanation from the body of a medium. On August 17th, 1892, five persons of good faith met in a darkened room for the purpose of securing a photograph of the astral body. Hardly had the circle been formed by the sitters touching hands than two of their number fell into a trance. A luminous point appeared, which gradually grew until it developed into a luminous body, enveloping the right hand of one of the mediums. This luminous substance resembled broken ice, sparkling with a bluish radiance and lighting up neighbouring objects. The light appeared to proceed from the palms of the medium. A pencil was placed upon the table and was encompassed by this luminous fluid, and began to write without any of the sitters touching it. During this time the hands of the medium were distinctly visible. The pencil wrote: "You have before you an astral body." Then the astral fluid disengaged itself from the pencil and grew into a mass resembling snow lit up with electric light. The medium, who had her eyes shut, mechanically put a small quantity of this marvellous substance into the right hand of M. de Bodisco, and then some into his left hand. In the left hand the matter condensed while they looked at it until it assumed the appearance of a stone of a very considerable weight. Then the medium said: "In the right hand you hold the astral fluid, while in the left you hold the astral fluid in a condensed form. Know that this substance represents the only portion of the material body which is imperishable. The material world has been slowly created from this astral substance. It is the zoöther, the primary matter of vital force. In this tissue of every one is pictured the past of your existence, and this explains the influence of the past upon the present. Your eyes are too material for you to see the interrupted chain which exists between the fluid which you hold in your hands and its connection with us." The medium then placed the fluid of the stone upon the table, and immediately it became like quicksilver, in a luminous mass, which the medium raised to the eyes of M. de Bodisco, asking him to examine it. This he did for about five minutes. He admired the transparency and the fineness of the luminous tissue. He pressed it between his fingers, but it exhaled no odour. After watching it for some time, it gradually began to dwindle and disappear into the body of the medium. Then he lit the candle and roused the mediums, who were as pale as death, and knew nothing whatever of what had taken place. The sitting had lasted about an hour. After having some tea the circle was again formed and the mediums went into a trance. The magnesium light was got ready and everything prepared to photograph the luminous light. After the exposure was made a picture was taken which forms the first illustration of M. de Bodisco's article. When the sitters had recovered from the momentary effect of the dazzling light, they saw that the medium was covered over with a tissue which filled the room with a light like moonlight. The medium then rose and advanced towards the table, lifted off the tissue, and covered each of the sitters with it as if in a veil. When M. de Bodisco was enveloped in it he felt a feeling of contentment, "Those luminous knots which you see in the tissue are the vital force," said the medium. "When the veil is placed over your head you have the possibility of imbibing this vital force. During an illness it loses little by little of its lustre, and at death quits the body." The two mediums were entranced, but the other three persons saw the same phenomena. The other photograph revealed a living human head in the centre of the astral fluid. The medium who was chiefly instrumental in producing this phenomena is Mdlle. K., the author of several Spiritualistic romances. M. de Bodisco declares that if the Academy of Science is willing to make the arrangements necessary, and invite the mediums to come to Paris, he will reproduce anew the same experiences in the month of September this year under conditions which will satisfy the most sceptical.

We give this as it is translated, without doubt correctly. The story is strange, however, from one or two points. We find that the astral fluid is not a fluid after all. Moreover, this "astral fluid" condensed "until it assumed the appearance of a stone of a very considerable weight." How was this? How can weight be measured by size? especially when the size diminishes. The medium, moreover, is reported to have said, "Those luminous knots you see in the tissue are the vital force." How a knot can be a force is not easy to understand. We call attention to these strange observations in the narrative of the medium, because there must be no inaccuracy at all in such reports. Compare this account with the clear statement of Mr. Traill Taylor published in "LIGHT" of March 18th. From such accounts in the Spiritist journals generally, there seem to be few, if any, real precautions taken.

## A HAUNTED HOUSE AT KILBURN.

FROM THE "PALL MALL GAZETTE."

To look at No. 27, St. George's-road, Kilburn, one would not suspect it of being haunted. There is nothing of the tumble-down, ivy-covered ruin about it which the Christmas numbers have taught the world to associate with ghosts. It is a solid, substantial, comfortable-looking house, standing in about the middle of a rather imposing terrace, with a small garden, containing a few bushes, in the front, and a larger grass plot at the back. It is not by any means a new house, but it has so few marks of age about it that a self-respecting ghost would hardly have been expected to regard it as an eligible residence. Yet there are three people dwelling in the house who assert confidently that they have each on separate occasions been the eye-witnesses of a remarkable apparition in the house. The Rev. G. S. Tyler, the minister at present attached to the Quex-road Wesleyan Methodist Chapel, and his family, who are the eye-witnesses of the ghost, have told a "Pall Mall Gazette" reporter about it. The house has, for many years now, been the dwelling-place of the various ministers who have succeeded each other every three years at the Quex-road Chapel. Mr. Tyler and his family have lived there now for eighteen months. "I have never seen the apparition myself," said Mr. Tyler, "and have always been a confirmed unbeliever in spirit manifestations, and so on. But the fact remains, explains it how you will, that my wife and my daughters Ada and Julie, aged respectively twenty and nineteen years, have distinctly seen a mysterious something, which, in the absence of any better way of describing it we have called an apparition. They agree closely in their several descriptions of the figure. It is that of a person attired as a Wesleyan minister might be, in black clothes of a clerical cut. It is a figure of average stature, with a long grey beard and keen peculiar eyes. It was my younger daughter who first met with the apparition. She will tell you in her own way." Miss Julie Tyler then took up the story. "I was standing at the corner of the stairs," she said, "and I saw what I took to be papa. I had gone to call him to tea, and when I called him he neither answered nor moved. I thought he was playing with me, and giving me the trouble to go up to him, and I ran up to push him. I pushed right through the figure and fell against the wall. I was dreadfully frightened, but when I told the others they laughed at me. But then Ada, later on, saw the same figure, and then mother herself. It was before Christmas that I saw it. No, I had not been reading any ghost stories at all then. But I have since. So have we all." Miss Ada then related her first experience of the uncanny visitor. She was alone in the house with a child one Sunday evening, and saw the figure in the doorway. She thought a man had broken into the house at first, until she observed the clerical cut of the figure's garb, and then recalled her sister's experience. Mrs. Tyler's statement was that while passing by the small room at the end of the passage one evening, she saw Mr. Tyler standing in there, as she thought. She ran upstairs to the study, and there found the actual Mr. Tyler in the flesh. It is in this room at the end of the passage, indeed, where the apparition has been most frequently seen, and the ladies of the household do not care to venture near it alone. It is a small room looking out on to the back garden, but with wooden shutters, which are fastened over the glass in the evening. "It was in that room," said Miss Julie, "that I met the

figure face to face. I shall never forget his eyes—greyish blue in colour, and they seemed to look right through me quite hungrily."

It was a strange experience for the "Pall Mall" reporter to sit listening to these ghost stories in broad daylight, for the minister and his wife were responsible, unemotional, clear-headed folk, and the two daughters are bright, intelligent English girls, with an absence of any indications of hysterical dispositions. They were as firmly convinced that they had seen some unaccountable figure as that they had seen the streets of Kilburn when they looked out of the window. The minister, while expressing utter inability to account for the declarations of his family, would not commit himself to any belief in the supernatural, but betrayed an interest in the whole subject which did not dovetail into his strained attempts to laugh the matter over. In reply to further questions, he said that one of the Wesleyan ministers who had preceded him had died in this house; and that when he told his friends of his family's experiences, he discovered for the first time that Mrs. Gibson, the wife of his immediate predecessor in the house, had also met with some uncanny experiences. Asked whether he had taken certain floors up in his hunt for some explanation of the mystery—for so ran the gossip of the neighbourhood—the rev. gentleman said that in the top bedroom there had long been a recurrent and intermittent smell of an utterly indescribable kind. The room was quite away from drains or anything which he could imagine as the cause for the effluvia, and the floor had been taken up in the search for the origin of the nuisance. Perhaps in the same manner that Mr. Stead's "Julia" writes his "copy," this mysterious clerical spirit comes to assist Mr. Tyler in the preparation of his sermons.

[So far the "Pall Mall Gazette." In a letter received from Mr. Tyler, he says, "The report of the "Pall Mall" is generally correct so far as what my wife and daughters suppose themselves to have seen. As I am an absolute unbeliever in the Spiritualistic value of such circumstances I am not retentive of the details of their story and am, therefore, unable to add further information."—ED. "LIGHT."]

## LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]

### The "Double."

SIR.—In the discussion on Mr. Stead's very interesting address to the members of the London Spiritualist Alliance, as given in last week's "LIGHT," Mr. Shorter is reported to have said that he knew of a case in which the spirit of a living person appeared and held a conversation with another living person for several consecutive hours; that the "person" whose spirit so appeared was utterly unconscious of such communication taking place; and that there was no deviation from the ordinary occupations of that "person" or from his ordinary consciousness.

Mr. Shorter, of course, said exactly what he believes to be correct, but I should like to ask him through your columns, to give further and fuller particulars so that your readers may be able to judge for themselves. This question of the "double" so often occurs in the literature of Spiritualists, that it is very desirable to have a clear definition of the term, what the possibilities of the "double" really are, and—supposing the "double" to be the "spirit" of a living person, as this case seems to imply—what difference is caused to such living person when his spirit is actively engaged in discussion with another living person. Perhaps Mr. Shorter will kindly help in the solution of these perplexing questions.

VERAX.

### Science and Theosophy.

SIR.—With reference to the paragraph on the first page of "LIGHT" for March 25th, charging me with inconsistency in running down the scientific "ether" in one place and using it as an explanation in another, allow me to say that the passage you quote is merely a *résumé* of Hertz' experiments, and does not represent my own views in any way.

19, Avenue-road, Regent's Park.

H. T. E.

### Theosophy and Hindoo Transcendentalism.

SIR.—In a letter of your issue of March 25th, signed "J. J. M.," your correspondent, if I understand him correctly, states that Theosophy is open to the objection of "all its teaching" being a "re-hash of resurrected Hindoo Transcen-

dentism." I should like to ask why an "objection"? Is not everything, Christianity and even Spiritualism included, a "re-hash" of something which has gone before? And if Orientalists can teach us truth, can there be any objection to having it "re-hashed"? Your correspondent further states that this "Transcendentalism is not too well understood by its own acceptors." But this again in no way deteriorates the Theosophical teachings. A philosophy of so abstruse a nature as that laid down by the late Madame Blavatsky in her work, the "Secret Doctrine," may well stagger the intellect of many students. But how this can witness against the truths of Theosophy I, at least, fail to see.

HELEN FAGG, F.T.S.

### The Value of Phenomena.

SIR.—Referring to my last letter and your comments thereon. If the future life, assuming it to be true that there is one, is as important to mankind, then that which conveys to us the assurance thereof unmistakably, must, to my thinking, be the grandest revelation we have as yet received, whether it comes to us through the vibration of a table, or that of a telegraphic needle. The indwelling spirit no doubt does testify this truth to many amongst us, but does it do this to the masses, and amongst these I include Church and chapel-goers, traders, stockbrokers, &c., as well as the working classes. An apple falling from a tree set Newton thinking about the law of gravitation; a "dancing chair or table" has set millions thinking of the life beyond the grave.

T. L. HENLY.

### Pre-existence—Soul and Body.

SIR.—It is very probable that I mistook the meaning which "C.C.M." intended his words to convey as to "psychical" and "individual" pre-existence; and if so, be it so, it is at the best a very secondary matter. I asked "C.C.M." for a succinct statement of the arguments for individual pre-existence, and he replies by reminding me that it is for those who take the opposite view to give their reasons for the faith that is in them—a faith or "opinion," as he puts it, "so opposed to the natural and logical presumption." Now, sir, I am anxious not to misunderstand "C.C.M." again, but what does he mean by "natural and logical presumption"? I will not venture even to guess at his meaning, but wait patiently for any light he may be pleased to let in upon it. Let me go back to his letter of February 4th, from which, as he says, I might have been aware that it is a part of his business to give reasons for his opinions. "If the existence of the soul," he there says, "is not dependent on the existence of the body, why are we to suppose that it originated 'in' or 'with' or 'by' or 'from' the body?" This question, if it means anything, must mean that that which originates in, or from, a body cannot survive that body. If this is not the meaning then I must acknowledge my inability to understand "C.C.M.," and yet it seems all but incredible that such should be his meaning. You demand brevity, sir, and I will be brief. I have just been planting in my garden a few rows of shallots. These bulbs or bodies will soon be crowned with greenery, and as time goes on, other bulbs will grow up all round them. Then when the bodies from which these last originated shall have gone the way of all flesh, these will make it evident to no less than four of our senses that their existence does not depend on that of the bodies from which they originated. Is this example to the point? It is as I understand "C.C.M.," but at the same time I cannot help hoping that I do not understand him rightly.

"C.C.M.'s" reply to my inquiry as to what he understood by the soul is, to say the least of it, somewhat disappointing. "I am content," he says, "to call it, generally and for the present purpose, simply the subject of consciousness." "Generally." Will "C.C.M." not call it so *invariably*? And if not, is it because the soul itself is a variable quantity? "For the present purpose!" Are we to infer that he will call it something else for some future purpose, and that the soul is to "C.C.M." whatever may suit his purpose for the time being? But what will "C.C.M." call the soul even for the time being? "Simply the subject of consciousness." Now, sir, could language be more vague and indefinite than this? "C.C.M." knows well that the word "subject" has a variety of meanings, and that it is simply impossible to say which meaning he intends it to bear. Why did he not answer my question as plainly as it was put? "Is the soul that something in man that thinks, and reasons, and prays, and worships?" Why did he not reply "Yes" or "No"? "Or is it something else?" I asked. Now if he regarded it as something else, why did he not say so in

straightforward language, the meaning of which could not be mistaken? "For the present purpose, indeed!" Is not his present purpose the discovery of truth? And has not that been his past purpose? and will it not be his future purpose? If so, what does this language mean? But if not so—if his purpose be to show the world how clever, adroit, and "cunning of fence" he is—then I am sure your readers will be quite content that he should henceforth rest on his laurels, whether those laurels be real or imaginary.

GEORGE HARPER.

### "Three Prophecies."

SIR,—In your issue of the 18th inst., you republished from the "Million," a story entitled "Three Prophecies." As Wainwright was transported for life in July, 1837, the incident referred to could not have happened in 1846. Besides Wainwright was not personally known to the Countess of Blessington. Her brother, Major Power, who held some military appointment in Hobart Town, knew Wainwright as a convict, and allowed him to take the likeness of Miss Power. Miss Power came afterwards to reside with her aunt the Countess of Blessington, and brought the portrait with her.

East Dulwich.

NEWTON CROSLAND.

### Of Authority.

SIR,—Mr. R. Donaldson, in your issue for March 18th, says: "A true philosophic Spiritualist observes that the higher truths of Theosophy must be accepted on authority, and that it is enough to make his understanding condemn the thing as a kind of priestcraft."

Now the important point here is the distinction between absolute authority and provisional authority. Since Theosophy professes to contain knowledge of facts which can only be made evident to those higher faculties which in most men are still latent, it would obviously be absurd to attempt to prove such facts by an appeal to the ordinary faculties of men; e.g., the knowledge that our Ego has incarnated before on this earth, which, according to Theosophy, will be manifest to us when we become conscious of that Ego, but which cannot be proven to the ordinary intelligence. Are we then asked to accept such statements on authority? Not at all. We are merely asked to regard them as provisional hypotheses, which we can verify by training ourselves in the lines laid down for us. Our guarantee for the expediency of so expending our energies lies first in the general adequacy of the hypothesis, coupled with the absolute necessity of accepting some hypothesis; and next in the fact that the actual verification of minor hypotheses has encouraged us to put confidence in our source of instruction. For example, it is necessary to accept some hypothesis as to the state of man after death. Re-incarnation is at least as reasonable an hypothesis as any other; research may well convince an unbiassed inquirer that it is more so. He accepts Re-incarnation, therefore, as a working hypothesis, and finding that it explains facts very well, retains it. As he continues in the study of Theosophy his researches and observations go to convince him of the truth of what has been given him as provisional hypotheses, and he is willing to accept theories which he may not, as yet, see his way clear to proving, feeling justified by his previous experience. This is the method pursued in all teaching; the pupil has to accept his master's authority provisionally, and verify his statements by subsequent study. If we want to learn mathematics we do not build up the science for ourselves step by step, but we accept the different rules on authority and verify them afterwards. So with Re-incarnation and the like; we merely avail ourselves of the labours of our predecessors in occult science and save time by so doing. All this is very different from accepting a dogma like that of the "vicarious atonement" which we are not asked to verify, but required to believe absolutely.

H. T. EDGE, F.T.S.

SIR,—It is rather amusing to find that Mr. R. Donaldson considers Mrs. Besant and Mr. Burrows to be in a pitiable mental condition. May I be permitted to assure him that those who have the best opportunities for knowing the facts have come to quite an opposite conclusion?

If your correspondent knew only the alphabet of Theosophy he would never have fallen into the error of imputing blind faith to any of us. "H.P.B." constantly re-iterated the teaching of Buddha that no one should believe anything till his or her reason was so convinced that it was impossible to disbelieve.

It is but in few cases that this rule is departed from; most certainly not in those instanced by Mr. Donaldson.

Theosophy teaches that man is essentially one with Deity, and consequently that he has an innate consciousness of truth; therefore, when there are no phenomenal obstructions, he can intuit what is true. These phenomenal obstructions are incident to earth-life and are necessary to obtain that experience by which spiritual evolution is promoted. They serve man as a smoked glass serves the astronomer when he would make a study of the sun; but in exceptional cases they can be, and are, transcended.

Every Theosophist is bound to work out his own salvation. By purifying thought, word, and deed, he must cleanse the medium through which he cognises Being. His motive must not be to obtain occult powers or any other personal advantage, but simply so to use all that he is or has that he may become a better servant of the Lord, and be more efficient in promoting the good of humanity.

One result of such endeavour is that the barriers which separate man from man are dissipated, like a Scotch mist, by the rising sun, and such a sympathy is established between co-workers that time and space are obliterated by it and they can hold thought-converse irrespective of distance.

Now a wise person is always anxious to profit by the experience and knowledge of the wisest. Those who are most versed in Theosophy happen to live in the East. Mrs. Besant having established spiritual relations with the "Brothers" gratefully avails herself of their instructions, ponders on what is imparted, and assimilates it so far as it agrees with her innate consciousness of truth. Pray what fatuity or subserviency is there in this?

Of course when you have found a teacher's facts to be reliable, and his deductions sound, you naturally have more confidence in his statements and will accept them, provisionally, with greater readiness, but Mr. Donaldson may rest well assured that no true Theosophist will ever forget Buddha's rule or uphold any kind of priestcraft; for him Truth is all, persons are nothing.

R. B. HOLT, F.T.S.

### A Doladima.

SIR,—We have been to a *Yakunnetima* (Devil-dance), also to a *Doladima* (thanksgiving after successful results of the *Yakunnetima*), but as the psychical elements enter more into the observances of the latter I will confine my description to it—the *Doladima*. The scene of action was the fisherman's quarter among the cocoanut-palms by the sea-shore, where, on our arrival at 9 p.m., we found a goodly number assembled, men and boys squatting on their heels, and women and girls standing looking on from a respectful distance. Seven altars made of bamboo, ornamented with ola leaves, and the areca flower tastefully arranged as fans and crowns, had been erected, on which were many primitive lamps, mere tapers burning away in oily half-cocoanuts, while additional light was given by lanterns fixed on the trunks of many of the surrounding palms. A huge clay bull stood in the centre of the central double altar (dedicated to *Kataragama Devigo* though it seemed the evil goddess *Pattini* got most of the attention), the explanation of this quadruped's presence being that it was the form the evil demon took when he "bewitched" ("madesolitary" is the Sinhalese term), not one individual but the whole family who, now "dis-possessed," occupied a three-sided tent with front partially screened opposite. The *Kattadiya* and company were already there, the former a brawny brown fellow, whose only apparel was the *Kambaya*; the dancers (*Nebus Karayo*), lithe limbed acrobats, were dressed in red and white embroidered jackets and accordion skirts with paniers, and wore coronets of ola leaves arranged in triple fans—a charming fancy ball costume; while the *Berawayo*, or tom-tom beaters, are evidently aware of being considered one of the handsomest caste, judging from the very slight attempt to hide their fine proportions. A chair as usual was forthcoming for the *Nona* (lady) instantly, and presently a second for my husband, and the performance commenced by the *Kattadiya*, with a couple of torches in hand, not muttering but thundering a lengthy incantation before the principal altar, all the while brandishing the torches (likewise made of ola leaves rolled up), which, on being repeatedly replenished with powdered resin, belched forth fire several yards distant and clouds of sparks, producing a terrible effect. At the end of each *mantra* only was breath taken, when another man gave a shrill shriek through a whistle.

The incantation ended, and the demons evoked, the dance began. Never in my life did I see such whirling, twirling, contortions, and distortions of the human frame; at the same time a pandemonium of jingling bells (about thirteen worn in rows up to

April 1, 1900.

## SOCIETY WORK.

the knee of each of the four dancers) and *becas* or *drums*, manipulated wonderfully by four pairs of supple wrists and fingers. Each executed his dance separately in the rhythmic measure of the *tom-toms*, while the torches—one in each hand and with the aid of resin emitting the same tongues of flames and showers of sparks—blazed forth a blinding glare. The *fiasco*, when all danced and sprang and made wheels, &c., together, can be better imagined than described, it was a *Saturnalia* and *Inferno* in one. Strong coffee was handed round after this and a brief interval occurred, when jokes and puns were made like our *Christy Minstrels*. Neither were the invisible visitors forgotten; boiled rice, then seven vegetable curries, then chews of *betel*, then (and this was preceded by the appearance and afterwards the cries of a fowl) one drop of blood drawn from a young white cock on a leaf were separately strawn on the central altar, followed by another incantation from the *Kattadiya* or rather invitation to the evil demons—notably *Pattani* to come and eat by way of propitiation. ("What waste," I remarked; when my husband said, "Not at all; the crows keep one eye open and get up an hour earlier and have a good feed; it's an ill wind," &c.) A little goat making its appearance as I thought to be sacrificed, we got up to go, but were advised to stay to see "a woman made mad," and as our horror was allayed by being assured that the kid was merely a present to the *Kattadiya* we remained. But previously I should have said that the screen had been removed from the tent and discovered the late bewitched family, the male members now serenely enjoying cigars, an attenuated female at the back gazing vacantly and somewhat strangely, I thought; this the sensitive, she who was first obsessed by the "demon" in form of a bull, she who was to be made mad, or as we should say hypnotised. First a *Jolly* (pot) containing encoldering embers sprinkled with incense and other narcotics was held under her nose, while the *Kattadiya* or "charmer" with a *darjee* (magic wand) stood in front and made slow passes which presently occasioned a twitch of the muscles of the neck, face, and then of the entire body, which swayed to and fro after a few minutes, to the motions of the *darjee*, and in time was raised and rivetted by the wand or will of the "charmer," in the same way as a *hypnotic sensitive*—exactly. By the aid of this *darjee*, the *Kattadiya* then drew the poor woman out into the open circle, when the "twitchings" developed into the wildest contortions, outwringing the "devil-dancers" until the slender form—always closely pursuing the *Kattadiya* and his *darjee*—was wrought up into the wildest agitation, throwing herself about as if she had no bones nor feeling, jerking her head backwards and forwards so that I feared certain dislocation, twisting her body, wriggling, whirling, twirling in such a quick, mad way that one could not see, much less describe, the different contortions, but always obedient to the *darjee*, and in unison with the measure of the *tom-toms*. Were it not so we should all have been made mad literally, I fancy; as it was there was something "catching" in the wild, weird scene at midnight in the dark coconut wood within sound of the mournful wailing omen, our own the only white faces present amongst that crowd of *Minhalan*, *Tamils*, *Moors*, *Kalivians*, &c. But that poor woman! After going on in this awful way, at this rate for about fifteen minutes, the *Kattadiya* drew her apart in the *condes* and commenced to "bring her round," effected by the usual *de-memorie* passes with the *darjee* and the fixed gaze of the "charmer." All of a sudden the woman, grown suddenly calm, sank in a heap on the sandy soil, was taken up by a couple of men and carried back into the tent where strong hot coffee was poured down her throat, and in a few minutes she sat up composedly but with the same vacant expression of countenance and that dreamy look peculiar to the *psychic*. She was better for being made mad, they told us; without it she was more easily "made solitary" (bewitched or obsessed); this imparted strength and with it power to resist. There was some argument in this, knowing what we do of the power of *hypnotism*, *benedict* and otherwise, but the whole ceremony was such a jumble, so incongruous that I am glad to hear that all such performances are discontinued by *Buddhism*. It was nearly one a.m. when we rose to depart, taking advantage of this second interval when coffee, "chews of *betel*," and cigars were being indulged in as a prelude to a third act, the play lasting until six o'clock next morning, by which time the audience must have become exceedingly somnolent. As we made our way out of the wood and along by the sea to our picturesque home.

Dohinda,

Ceylon.

CAROLINE CORNER OLIVER.

THE STRATFORD SOCIETY OF SPIRITUALISTS, WICKHAM HALL, WEST HAM LANE, STRATFORD, E. Services each Sunday at 7 p.m. Speaker for Sunday, April 2nd, Mr. C. Harding. Subject, "The Atonement."—J. RAINBOW, Hon. Sec., 1, Watford Road, Manor Park, Essex.

311, CAMBERWELL NEW-ROAD, S.E.—Sunday, April 1st, 11.30 a.m.; Lyceum at 3 p.m.; evening, at 7 p.m., address on the Resurrection; at 8.30 p.m., circle. On Good Friday, at 5.30 p.m. On Sunday, Mr. Long being unwell, Mr. Coleman gave a reading on "Do the Dead Return?"—J. PERKY, Asst. Sec.

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W. On Sunday last we had a large gathering to welcome Mrs. W. E. Kins, whose guides gave an interesting account of spirit life and also answered numerous questions, concluding with successful psychometrical readings. Sunday next, at 7 p.m., address on Treadwell. Tuesday, at 8 p.m., Mrs. Mason, address on Bourne Park, 58, Tavistock Crescent, on Saturday, at 4 p.m., address, Mrs. Mason.—J. H. B., Hon. Sec.

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—On Thursday, W. G. Coates gave some successful clairvoyant descriptions. On Sunday we had the pleasure of hearing Mr. F. Dever. He showed that Spiritualism was known long before the Christian era. We hope shortly to have the pleasure of hearing him again. Sunday next, Mr. Veitch, at 7 p.m. Thursday, April 6th, at 8 p.m., Mrs. Bliss, clairvoyance. Admission by ticket only to be obtained at the above address.—J. B.

THE SPIRITUAL ATHENÆUM, 22, FERGUSON-ROAD, WESTBURY PARK, W. Last Friday evening a large company were present who appeared to be well satisfied with the proceedings. On Sunday we had a very interesting discussion on the mediumship of Mr. Stead. Many theories were propounded by way of explanation thereof; but a solution appears, as yet, beyond our grasp. But many valuable hints were given; and, on the whole, we spent a very interesting evening. HORATIO HUNT.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—America, Mrs. M. R. Palmer, 3101, North Broad street, Philadelphia; Australia, Mr. J. Webster, 5, Peckville-street, North, Melbourne; France, P. G. Leymarie, 1, Rue Chaligny, Paris; Germany, E. Schlossaur, 65, Konigsgratzer Strasse, Berlin S.W.; Holland, F. W. H. Van Straaten, Apeldoorn, Middelland, 682; India, Mr. T. Hatton, Ahmedabad, New Zealand, Mr. Graham, Huntley, Waikato; Sweden, B. Fortenson, Adels, Christiania; England, J. Allen, Hon. Sec., 14, Berkley-terrace, White Post-lane, Manor Park, Essex; W. C. Robson, French correspondent, 102, Rye Hill, Newcastle-on-Tyne; or, Robert Cooper, 2, Manchester-street, Brighton.

## NOTICE TO CORRESPONDENTS.

We go to press this week a day earlier than usual. One or two communications which otherwise would have appeared are, therefore, unavoidably held over.

EVIL WORK AT DULWICH.—The "Evening News and Post" asserts that the following is to be found in the "Norwood Review." "College-road, Dulwich.—There is evidence of diabolical habits of this road having been submitted during the past few years to telepathic obsession. Certain people are suspected who have used this form of injury, and more evidence is required against them for their conviction. More than twenty cases of lunacy have occurred in this road, extending from the fire brigade of the Crystal Palace to North Dulwich. Of these cases seven have been self-murders. Any information relating to these practices will be gladly received at the office of the 'Norwood Review' addressed L."

The idea of an Internal Force is a conception which we cannot escape if we would adhere to the teachings of Nature. If, in order to escape it, we were to consent to regard the instincts of animals as exclusively due to the conjoint action of their environment and their physical needs, to what would we attribute the origin of their physical needs—their desire for food and safety, and their sexual instincts? If, for argument's sake, we were to grant that these needs were the mere result of the active powers of the cells which compose their tissues, the question but returns, Whence had these cells their active powers, their aptitudes, and needs? And if, by a still more absurd concession, we should grant that these needs and aptitudes are the mere outcome of the physical properties of their ultimate material constituents, the question still returns, and with redoubled force, That the actual world we see about us should ever have been possible, essential natural elements must have possessed those definite, essential nature and have had implanted in them those internal laws and powers which reason declares to be necessary to account for the subsequent outcome. We must then, after all, concede at least as much as we need have conceded at the outset of the inquiry.—MR. GEORGE MIVART.