

# 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.

The Psychical Research Society meeting last week was attended by an audience far too large for the Hall. All the usual pillars and notabilities were present, with the welcome addition of Professor Oliver Lodge. The great attraction was, of course, the Presidential Address of Mr. Crookes, F.R.S. We propose, next week, to give our impressions of it. At present we can only say that it was a very subtle and very scientific attempt to bring home to us all the fact that we know next to nothing, and that what we seem to know is really only the result of 'accidental environments.' The tone of the whole was, perhaps, somewhat agnostic; but, as against the vehement or solid materialist, who is so *very* certain, this may be useful or, at all events, necessary.

Dr. Forbes Winslow's 'Westminster Gazette' Article on 'Duplex Individuality' has hopeful signs in it. It deals with a very grave form of mental infirmity, but there is actually in it no suggestion urging to confinement in a lunatic asylum. Moreover, there are strong indications of an enlarged acquaintance with abnormal mental action, falling short of lunacy. The Doctor not only recognises 'duplex individuality' but the 'hypnotic trance state,' as constant if comparatively infrequent factors in not actually insane life. We may yet find him admitting that one may have certain spiritualistic experiences without laying one's self open to the risk of imprisonment as a lunatic.

Dr. Winslow tells a good story of a certain merchant in America who was suddenly missed, and was not heard of for six months. He then turned up in a dazed state, utterly unable to account either for his disappearance or to state what he had been doing. Here is his own story:—

I was feeling very tired and thoroughly fatigued after a very busy day in the City, so I went to my state-room immediately upon going aboard the boat and changed my clothes. Up to that time I was thoroughly conscious, but after that I can recall nothing; all was oblivion, till six months later, when I came suddenly to myself in a distant city in the South, where I knew no one. I found myself driving a fruit waggon in the street. I was utterly astonished. Why I was there, how and when I got there, where I came from, and what I had been doing, were puzzling questions to me. Upon inquiry I learnt that I had been at work there for some time. My life since I was in that state had been an absolute blank to me. I can give no account of myself during that period of time. I started at once for Virginia, but on the way I again lost consciousness, though only for a day or two. When further on my way home, I felt so utterly worn out I stopped in a certain town, and went to the house of a very near relative. From there I was taken home.

I was in a half-dazed, confused condition, and remained so some days longer. I am now feeling well and all right.

'This,' says Dr. Winslow, 'is not an isolated case: for many are recorded of this "duplex individuality."' We hope the new knowledge will be of service to him.

'Ghostly Tales'; by the Countess of Munster (London: Hutchinson & Co.), is a horrible book. Its outside cover is bespattered with copper-coloured representations of tears or drops of blood, and the inside is made creepy with pictures of horrors. There are suggestions in the book that some at least of the stories are true. Perhaps it is so, but why not let such stories slide? We sadly want 'ghost' or psychical stories of quite another type. We suppose, however, we ought in fairness to say that the stories are 'thrilling.' We believe that is a recommendation. The pictures are infernal. Whether that is a recommendation yet we hardly know.

'The history of a soul,' by Kathleen Behenna (London: Digby, Long & Co.), is a poem written from a very high re-incarnationist plane. It recounts the spiritual significance of the lives of Philip Bourke Marston, or Heliobas, who was successively Rameses II., Homer, Mithradates VI., Omar I., Geoffrey L'Estrange—with 'A period spent in Hell' between, accounting somehow for incarnations four and five.

As a work of pure imagination it ought to take an honourable place, but it does not help us in the least to feel the historic truth of re-incarnation. On the contrary, by using up for Mr. Marston so many notable characters we are driven to suggest that the supply for others would fall short. We felt the same difficulty in following out Dr. Anna Kingsford's programme of previous lives. Besides, we do not see how any reliable data could be got; but we do see that, pushed to extremes, many dangers lurk in this queer road; though we admit there are in it strange and saving consolations.

Madame Ida Ellis ('Human Nature' office, Kent-road, Blackpool) has published a useful 'Directory of Character Readers, including Phrenologists, Physiognomists, Graphologists, Palmists, Astrologers, Psychometrists, Clairvoyants, Automatic Handwriters, Trance Mediums, Hypnotists,' &c. We hope to see this list made an annual. It would be well if the persons named in it would form a mutual protection society, a much-needed institution.

'The Metaphysical Magazine,' under the heading of 'Brains Unnecessary,' quotes the following from 'The Philadelphia Ledger.' It is certainly a little upsetting to some old notions if it is true:—

Dr. S. S. Koser, of Williamsport, Pa., has made a wonderful discovery, which will be a theme for discussion among medical men throughout the country. His knife has revealed a medical wonder, in which a man had unimpaired faculties without a brain.

At the request of a number of prominent physicians of Philadelphia, Dr. Koser held a post-mortem examination of the



remains of John Bly, of Watsonstown. Bly, who was twenty years of age, for a long time suffered with a tumour, which grew into the very base of the brain, and occasioned his death. The growth had a visible effect upon his brain, and the case became a curiosity to the medical profession. The tumour was imbedded too deeply into the brain tissue to admit of an operation. It was found that the tumour was nearly as large as a billiard ball. It was so located as to demoralise the nerves of the sight centre, and as a consequence young Bly was blind for over three years. The most singular fact developed was that the entire brain had been hollowed out by the action of the tumour. The cavity was at least five inches in length, and was filled with pus. All that was left of the brain was a thin shell, composed of the tougher tissues where the brain matter gathers into nerves, which were less susceptible to the process of decay. When an incision was made in the shell the whole mass collapsed.

The circumstance which made the case almost unprecedented in the annals of medical science was the manner in which the patient retained his rationality and faculties under the circumstances. He had the senses of touch, taste, hearing and smell, had very tolerable control of his locomotor muscles, could talk, and, in fact, was comparatively discommoded in no other way than by the loss of vision. His retention of memory was remarkable. He was able to memorise poems up to within two weeks of his death.

We do not often agree with Mr. Moody, the American revivalist, but, looking over a report of one of his late New York discourses, we came across a racy illustration which is just as good for London and for the Spiritualist Alliance as for New York and the revivalists. Here it is:—

It won't take long to light up New York if everybody should give out a little light. When I was a young man and preached out in the West—I was a commercial traveller then—I would go into a little town and hold a meeting in a log schoolhouse, and some old gentleman would say: 'This young brother from Chicago will speak here this evening at early candlelight,' and the first person that came would bring an old dingy lantern and stick it up on a bench—and even an old lantern with a little oil and a wick, you know, gives out considerable light after all on a dark night—and the next person that came, an old woman, perhaps, would bring along a sperm candle, and then would come an old farmer with another candle, and they would stick them up on the desks and they would sputter away there, yet all the time giving a good deal of light. And, do you know, by the time the people got gathered there in that old schoolhouse we had plenty of light. Now, it can be just so here in New York. There are Christians enough here to light up the whole city. Have you got your light lit? If you haven't, light it up right off. See to it that your lantern is lit. Get filled with the spirit of God, and then you can't help but shine. And if you do shine, you needn't go around telling anybody of it; you needn't go around saying: 'Look at my light.'

'London Society,' a monthly magazine, for February, is rather a lively number. 'Ghosts' and their kindred are very much to the fore—a little belated, perhaps, as they are of the genuinely Christmas kind, but still fresh and entertaining. There must be a great many people who like ghost stories, judging by the number of publishers who provide them, directly or indirectly. By this romantic route the public mind will, perhaps, be helped to find the truth, or to be in some measure prepared for it.

#### A FORM OF BEQUEST.

I give and bequeath unto the London Spiritualist Alliance, Limited, the sum of £ , to be applied to the purposes of that Society; and I direct that the said sum shall be paid free from Legacy Duty, out of such part of my personal estate as may legally be devoted by will to charitable purposes, and in preference to other legacies and bequests thereout.

MELBOURNE, AUSTRALIA.—'LIGHT' may be obtained from Mr. W. H. Terry, Austral Building, Collins-street East.

#### WHAT IS MATTER?

To answer the question, 'What is Matter?' would be, I suppose, to give a description of matter in terms of other objects of experience. As all objective experience has matter for its basis, this undertaking can hardly be a hopeful one. Nevertheless, it is not useless to attempt to assign limits to the employment of the term itself; in other words, to attempt a definition of the term 'matter.' Of all the definitions that I have met with, I have found the following the most serviceable: Any object of experience is a material object, and requires for its complete determination in thought the concept of matter, when assertions can be made respecting it under *all* these three headings or categories—Space, Time, and Causality.

It is to be noted that a 'material object' need not be material only, *e.g.*, a human being. This definition leaves the ordinary use of the term unchanged; but, at the same time, makes it applicable to the apparently material, or substantial, basis of spiritualistic experience; *e.g.*, to the material of the ground, of the scenery in general, of the so-called Summerland, and also to the substance of the bodies of the living beings met with there.

A geometrical diagram, in which the points and lines are taken to be capable of motion, would admit of assertions under the categories of Space and Time only. Such a diagram, realised in the external universe, and endowed with the property that effects produced at one or more points of it are necessarily accompanied or followed by effects produced at other points of it, would become an object of experience concerning which we could not avoid the use of the term matter. It would admit of assertions under the third category also—that of Causality.

Bournemouth.

J. W. SHARPE.

As you invite definitions of 'Matter,' I send you that of the late Countess of Caithness, which I came across some time since in one of her books—I think 'Through the Ages.' As far as memory will serve, it runs thus:—'Matter is the ultimation of the primordial fluid under the form of atoms into a phase of corporeality or manifestation.'

FAIRPLAY.

The *origin* of a first cause is absolutely unthinkable; but, granting a first intelligent and acting cause, as spirit, then all phenomena become objects of reason.

Granting a first and acting intelligence, then we can imagine how the subjective and objective thoughts and will of this living being, as spirit, might create the force of magnetism, as attractive and repulsive, or concentrative and irradiative, forces—as action and re-action, equal and opposite, being the centripetal and centrifugal forces of the astronomer—analogous to the inspirations and expirations of the lungs—the function of life.

There was a time when the suns and stars and planets had no physical existence, except in the atomic magnetic force of the luminiferous ether—an ocean, we may imagine, of centres of force, infinitely minute, and revolving in rings with infinite velocity, and hence possessing resistance. (Kelvin.) And we can conceive of these atoms aggregating towards definite centres, and constituting masses as suns and still revolving from their centres.

In this view these centres of magnetic force *are* matter, and their cause is the subjective and objective thought and will of God; and thus spirit is the substance of matter. In the appendix to Tait's 'Properties of Matter' the reader will find twenty-five definitions of matter, taken from the works of philosophers from Plato to Hegel.

Those Spiritualists who are absolutely certain of the power of spiritual beings instantaneously to dissolve and re-concrete material forms, will easily comprehend my definition; although these spirit beings draw their material, probably, not from the primary atomic, but from the secondary molecular condition of matter.

Wimbledon.

GEORGE WYLD, M.D. Edin.

A correspondent kindly sends us the following extracts from the writings of Professor Huxley:—

From the Essay on 'The Physical Basis of Life':—

For, after all, what do we know of this terrible 'matter' except as a name for the unknown and hypothetical *cause of states of our own consciousness?* And what do we know of that 'spirit' over whose threatened extinction by matter a great



lamentation is arising, like that which was heard at the death of Pan, except that it is also a name for an unknown and hypothetical cause, or condition, of states of consciousness? In other words, *matter* and *spirit* are but *names* for the *imaginary substrata* of groups of natural phenomena.

Matter may be regarded as a form of thought. Thought may be regarded as a property of matter.

Extract from the Essay on 'Animal Automatism':—

I am utterly incapable of conceiving the existence of matter, if there is no mind in which to picture that existence.

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### SPIRITUAL ALCHEMY.

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#### A REPLY TO 'AN OLD INQUIRER.'

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BY QUÆSTOR VITÆ.

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(Continued from p. 52.)

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The law by which the circuit of vitality flows from our Higher-Self or Spiritual-Sun to man occupying the antithetical state of material existence, or from transcendent to subordinate, is again re-presented and expressed in the organism, in which vitality flows between the opposite poles of our being, from intellection to generation, or from spirit to matter. But as in individual becoming there is a return circuit from man to his Higher-Self, so in the organism there is a return flow from generation to intellection, from coagulation to sublimation, by which vitality rises transmuted in microcosmic instead of macrocosmic planes.

Keeley says that in seeking to establish continuous and simultaneous action between molecular and atomic leads, inspiration came to him on reflecting on the scientific quotation, 'Nature works with dual force; at rest she is a unit.' He constructed his liberator of etheric energy 'in the image of man,' in parts corresponding to the human head, and which, by disturbing the equilibrium, produces multiplication of vibrations. 'The receptive concussion of two forces, positive and negative, coming together and seeking their coincidents, produce a rotating circle of etheric force.' This would lead us to infer that the dual positive and negative life circuit inflowing to man may become divided between the dual lobes of his brain (as the connascently dual self is divided in spiritual planes when one half or pole is projected into subordinate states as a person) and flow downwards to man's opposite, material, generative pole (all persons are born into material states through a similar process within the Solar-Self), and re-ascending thence, transmuted through microcosmic planes, become reunited in his head or spiritual plane (even as occurs macrocosmically in individual circuits of becoming within the Solar-Self), thus producing vibrations of spiritual multiplicity of number.

The reuniting of these separated positive and negative life-atoms to their coincidents produces a rotating circle of etheric force, says Keeley, which reminds one of the 'primum mobile' or wheel of life of the alchemists. Keeley's discoveries and action upon the atoms of the vital or etheric not-self appear, indeed, to run on similar lines to the process of alchemical action in selves.

As both selves and not-self are constituted of the One Universal Life, it is evident that the process occurring within selves must be applicable to the not-self, with similar results. Equally does it follow that, if a certain process induces given results in the not-self, we can conclude that a similar process in selves would be followed by a similar result.

The process by which the equilibrate Universal Life individuates itself by dividing the dual selfhood of its units into masculine and feminine disimparated persons, is repeated in the flux of its mediated process through them, thus constituting knowing and being in and through them, or producing generation through man, both in his spiritual and substantial planes. The whole process of the Universal consists in disimparating and re-equating equilibrate dual-unity, by which the dual coincidents evolve into individuated consciousness of self, identic yet ever distinct, united yet separable, giving change in permanency. And the vital process within each individual reflects or represents the process of individual circuits of becoming within the Solar-Self, *i.e.*, the processus of the Universal.

It will be seen from the above, that in addition to being determined from within by the involving solar-ray or stream of

vital-light, by which man is comprised and included in the Universal Self, man is also determined by influx from the not-self, which evolves through him. The descending, involving solar ray of the Universal Self determines reaction from within in man, exerting thereby a transmuting effect on the differenced atoms of the vital not-self, absorbed in the blood from the without. (It is well known in physiology that the capillaries are governed by the nerves. Perhaps it may be discerned in time that the blood corpuscles and cells are constituted by man's vitality incarnating in the serum of the blood accreted from the chyle or food.) Thus it is within man that the involving and evolving process of the Universal meet and react on each other; that the 'within' meets and controls the 'without.' It is in man that the Universal Self determines the not-self, both giving it away into differentiation and taking it back into integration. It is within man, spirits, Angels, Gods, *i.e.*, selves, that the Universal dual-Self or Deity interacts self-consciously (even as in man his nervous vitality reacts with the vital not-self, in the centre of his cells), bestowing thereby to such selves a conscious participation in its process.

And this communicated participation, some of these selves would usurp as engendered and coerced by themselves. The finited units would pretend to determine the Universal Deity who made them and who continuously and uninterruptedly makes them. Others would claim the power to coerce their higher-selves in transcendent states and effect identified at-onement. Others, not satisfied with these pretensions, would usurp the prerogatives of Deity, and enslave His-Her children by claiming to 'determine the progress of races' and 'guide the destiny of mankind,' and also to have initiated the ontological process by which spiritual representative forms are projected from higher planes to this, and our inner representative doubles are intromitted into inner planes, as heralds of the unifying process now unfolding in our universe, by which the octaves, or states, or planes, which till now have been discreted, are being brought into relation with man's intra-normal perception; of the process by which our universe is becoming 'All-Living Light' from within to without; in its unit-atoms or integers, precedentially and thus gradually, in the Whole.

These souls of darkness might as well claim to have made the solar system in which they have been ultimated as integral vital atoms. Such would-be 'saviours of mankind' represent in their plane what Nihilists and anarchists represent in sociology; what disease represents in our organisms.

It is because such selves ignore the *a priori* determination herein referred to, which includes them in the Universal Self and constitutes its transcendence; because they ignore its co-existent dual unity; its implicit love as well as intelligence; its inherent vitality as well as light; because they present man as 'becoming,' from negative existence, that is, from the not-self, or from Light, *i.e.*, the masculine aspect of the Universal only, and thereby ignoring 'Isis'; and because they omit to recognise the transcendence, while acknowledging the immanence of the Universal in man, that they fall into the fallacies referred to. They do not realise, apparently, that the not-self is impossible apart from Self, and that Self could not be, but for not-self in contrast and relation with it; that these two must be eternally co-existent; that, but for their interaction, self-consciousness could not exist. The word itself is dual and cannot be expressed but in a dual form, and is equivalent to soul-spirit, Isis-Osiris, or vital-intelligence or thinking-soul in unified interaction or process or triunity.

The recognition of unity as realised in thinking, the recognition that distinguishing implies relating and consequently the transcending of opposition; and the logical recognition of self-identification with the Universal, is an *a posteriori* unification unfolded by development, by becoming, in finited thinkers, as compared with the *a priori* unity constituted by the eternal life-circuit, which includes them *from within* and transcends them, even before self-conscious awareness has evolved within them and constituted their subsequent unifying by the relating of the without, by means of the radiated spiritual process of luminous intellection and the logical reflected apprehension of identification. Similarly in the macrocosm, the solar rays which illustrate this transcendent intellectual including or inclusion, and which are radiated by dual Solar-Angels, are also an *a posteriori* process, of which the inflowing vital stream from the sun's *prius* (and their *prius*) to them, is the precondition. Again, in man, the influx of the vital ray or stream or circuit from the infinite processus which transcends and includes man, is the precondition



of the auric radiation entailing relation, *i.e.*, mental perception of the without and reflection within. Equally is this transcendent vital mediation the precondition of thought presentation from within, or revelation. Life is thus the precondition of the Occultist's Light, in process. The masculine and feminine are co-existent in the Universal Self and connascent in finited selves. In process intelligence or light or vibration (quality) is reflected by life, in which it is implicit, while being necessarily precedential logically as idea, to process. So that the mediation of feminine vitality or soul is as much a precondition of intellection and will, as constituting a necessary element in both mental and generative conception, gestation, and explication or expression, as is the mediation of the spirit or idea, in which the accomplishment of the accomplishing is present.

The time is coming when men will demand realities instead of symbols; when the multitude will no longer 'be considered as unfit'; when the pretensions of a few to constitute a privileged and secret prerogative of knowledge for their own development will be condemned; and the retention of knowledge within a 'caste' to enable it to rule ignorant humanity will be scouted. The time is coming when the 'Spirit of Truth' will stand forth from within the allegories and poetic imageries of the past; when the fable of the fall of man will be seen to mean his evolution; his projection (banishment) in germic state from Paradise or angelic parentage to earth, *i.e.*, to conditions apart from which his self-conscious knowledge of good and evil (opposites) could not be evolved; when the abstraction of Eve from Adam will be seen to mean the division of the connascent dual-self; when the supposed curse on the (astral) serpent or matter will be found to veil the process by which the material universe is externalised; when 'Isis' will claim recognition and stand forth even from within the astral veil of the sphynx; when the regeneration of Horus or Orus, the immortal form of golden auric light from the separable self-hood, and its transcending into hypostatic and identic union with man's Higher-Self,\* will be unveiled from within symbols and parables, and recognised as a process pertaining to the becoming and fulfilment of man, or his return to Paradise (even while externalised on earth) determined in accord with universal law and order.

Man will then cease to turn to the past; to revelations related to the evolutionary periods and states in which they were made, and will turn within, to the same eternal and ever present source from which such revelations came, to the eternal *Now*, which may still reveal itself, but in manner related to our present evolutionary and progressed stage. Man will then cease to be subject to ecclesiastical rule or to occult hierarchies. Instead of seeking God without himself or in temples of stone, he will turn within, in that temple reared without hands, in which each will realise that he is nearer to God than through any external mediator or representative or initiate. Then shall the exaltation of personalities and hero worship cease, and the highest will acknowledge in humility that they are but representatives of others within, higher than themselves, and that all are revealings of the Universal Deity, which is Love as well as Wisdom; Mother as well as Father.

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DARE I say  
 No spirit ever brake the band  
 That stays him from the native land  
 Where first he walk'd when claspt in clay?  
 No visual shade of some one lost,  
 But he, the spirit himself, may come  
 Where all the nerve of sense is numb;  
 Spirit to spirit, ghost to ghost.  
 O, therefore from thy sightless range  
 With gods in unconjectured bliss,  
 O, from the distance of the abyss  
 Of tenfold-complicated change,  
 Descend, and touch, and enter; hear  
 The wish too strong for words to name;  
 That in this blindness of the frame  
 My ghost may feel that thine is near.

ALFRED TENNYSON.

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\* The logical apprehension of identification with the Universal is but a partial, incomplete, imperfect at-one-ment, and does not comprise substantial at-one-ment. It is a spiritual at-one-ment merely, without its complemental soular (and solar) at-one-ment. True identification has to be actualised in reality, in the units or integers first, by the complemental reunion of their coincidental parts, as the precondition of their identification with, and consociative participation in, the Solar-Self, or Perfect Whole, or proximate Universal. Metaphysical identification pertains to personal existence, and is consequently limited to and by personal consciousness. Solar being is not a personal state; it is a state of dual-being. Metaphysic can consequently give no conception of what real-identification is.

## ANCIENT SPIRITS ON THE WELSH HILLS.

Of a truth the air is filled with strange sights and sounds, and those who, on special occasions, see and hear more than is sensed by the ordinary matter-of-fact mind may be thankful for a strong body-guard of experienced and intelligent spirits, who protect them from exercising their mediumistic faculties too freely.

I have often wondered at the unreasonable views of people who expect a sensitive to pass into the clairvoyant state on any or every occasion. For my own part, there are many times when I cannot see through the veil, or behold anything but our own sphere and its inhabitants.

Feeling greatly in need of a holiday, I, in company with friends, journeyed to North Wales, where amid woods and hills, and partly surrounded by the refreshing sea, I found a restful calm and easeful mind.

Whilst quietly gazing upon the picturesque scenery, thoughts of the Sunday-school Heaven would steal upon me, and I pitied those who were always looking forward to its glories, utterly forgetful of the beautiful world around, which needs only an unfoldment of the harmony within us to render it a place of surpassing loveliness and joy.

One Sunday evening my friends and I prepared for a long ramble on the hills. The day had been unusually warm, but towards its close became delightfully cool and inviting.

After a long ramble, I felt much fatigued, but kept the matter to myself, fearing to become a hindrance to the others. A faintness then came over me, struggle as I would, and I was just about to make known the exhaustion I suffered, when suddenly I commenced to shiver, as if from strange influences. This lasted but a moment, and there at my side was my guide, 'Rupert,' and with him a spirit whom we call 'Ariel.' After this, walking became easy and pleasant. The change in my deportment was so marked that my companions at once concluded that help had been given me. We reached our hotel at last, and after a slight repast I retired to rest.

I must have slept a deep sleep of two or three hours' duration, when I was quickly and quietly awakened. It seemed as though a gentle hand had been placed upon my forehead to arouse me. I rubbed my eyes and looked about the room, and although I had put out my light upon retiring, yet the room was lit up with a strange, soft light, sufficient for me to see who was present. I must confess that my first feeling was one of fear, for the beings who were walking at the opposite side of my chamber were the strangest creatures I had ever beheld. It instantly flashed upon my mind that these midnight intruders were of the 'missing link' race, which had been so vainly sought by anthropologists. They appeared too large in stature for a species of ape, and yet they were covered with a skin that was brown and hairy.

When I perceived these wild and uncanny creatures in such close proximity, I own to a quake or two. But then I saw, standing on either side of me, 'Rupert' and 'Ariel,' and I heard a whisper that if I were not braver I should never be able to learn anything concerning the strange variety of the human family before me. I heard 'Rupert' assuring me that I was perfectly safe. A test of the truth of his words was immediately forthcoming. One of the forbidding-looking spirits approaching a little too close to me, 'Rupert' raised his hand, and the former bowed low and seemed to fully understand that he was not to stand so near to me. My guide then said, 'These creatures have followed you from the hills. They lived there hundreds of years ago, before the country reached an appreciable measure of the civilisation she at present enjoys, and, passing into the spirit state, have but little advanced, and are not much altered from the condition they were in while encased in a physical form.' 'Rupert,' continuing, remarked that 'Some of them inhabit the wilder part of the hills at this time. They do no harm to more enlightened beings, by whom ultimately they will be assisted to advance in spiritual things.'

He also told me that when I experienced the strange sensations whilst walking on the hills, it arose from the influence of these untutored children of Nature, who were attracted, and gathered around me. He said that they were curious to learn something concerning me. I was assured that they were kept at a distance simply to prevent their magnetism proving inconvenient to me. They were told, however, to follow us, as 'Ariel' said she would talk to them and endeavour to make them understand higher things. She apparently succeeded in making



them comprehend that she desired them to move about where I could see them when awakened.

I looked at them now without fear. In personal appearance they were fine and powerful beings. Their faces were brown and hairy, and their eyebrows shaggy. Their eyes had a bright and serious look about them. Their bodies were clothed with a hairy material which looked like the skin of animals, and fitted their forms so completely as to raise the doubt whether it was their own natural skin or an artificial covering. Their hair was arranged, or grew, in a kind of top-knot; it appeared to grow up instead of downwards, and was matted together.

I was wondering how this was, when 'Ariel,' reading my thoughts, said in her quaint and characteristic manner: 'They gets juice from nuts and mixes in their hands with clay; then they puts it in their hair, makes its stiff, and sticks it up so,' using her hands at the same time to show me how it was done. 'Ariel,' continuing, said: 'I see them years and years back, killing the animals for their food, eating nuts, and climbing from hill to hill and mountain to mountain, and using their toes better than their hands.'

By this time the uncouth spirits in my chamber were talking earnestly to each other. It sounded to me like jabbering; but 'Ariel' seemed to know what they said, and interpreted their language for me. They called 'Rupert' the great white spirit, and wished to serve him. The spirits now commenced to manifest uneasiness, as the first rays of the morning light stole into the apartment. I saw 'Rupert' raise his hand, and the children of the hills advanced towards him as if to ask his commands. They bent low while waiting his pleasure, and, after a moment, my guide smiled his adieu, and they, as if understanding that they were dismissed, gave a sort of whoop and happy laugh, and disappeared.

I was too surprised to sleep again for a long time, and as I pondered upon the singular occurrence of the night, it struck me as a point worthy of note, how little one's imagination has to do with clairvoyance. For the only forms I had in my thoughts in connection with the hills and woods were those of legendary fairies and spirits, who, of course, are in strong contrast to those I actually saw.

MARIE HAUGHTON.

THE CLOCK STRUCK ONE!

The account of the miner's clock, which appeared in a very recent issue of 'LIGHT,' however curious and striking, records an experience which is by no means unique, or indeed so rare as might perhaps be imagined by those who have not given much attention to this class of phenomena. I remember well being told many years ago by a respectable dressmaker in the country that on the night of her grandmother's death they were startled by hearing the rocking chair in the kitchen below being apparently whirled rapidly round. It was in that chair that the dying woman had often nursed and rocked her grandchildren, and what more natural than that with the increased capacity of freedom from the hampering body, she should have turned to the familiar spot and object? I find also in my common-place book a condensed account of a very remarkable phenomenon of the kind, given by the Rev. Samuel Watson in his work, 'The Clock Struck One.' He says: 'Five years since I was at my place with my family in Woodruff Co., near Augusta, Arkansas. My wife's health had been feeble for some time. The physicians said she might die in twenty-four hours. Her health, however, was partially restored. She was again taken with her old disease, and died after a few days' illness. On the mantel of her room was an old clock which had not struck for years, only once on the day she died. A little over a year after, my boy of four years was taken ill, lived a few days; the clock struck one, and the next day he died. The following summer my daughters visited their uncle, Dr. K. P. Watson, taking with them their youngest brother, Durell. He had always been a healthy child; he was taken ill and died in a few hours. The clock struck one on the munte at Arkansas, and in a few hours a despatch with news of his death arrived. The next autumn the clock struck again, and our babe Lillian, of six months, passed away to join those gone before.'

ELIZA LUTLEY BOUCHER.

PARIS.—'LIGHT' may be obtained from Mons. Leymarie, 12, Rue du Sommerard.

'LIGHT' SUSTENTATION FUND.

The following contributions are gratefully acknowledged. We shall be glad if other friends who contemplate subscribing will kindly forward their remittances, as early as possible, to the Treasurer, Mr. H. Withall, Gravel-lane, Southwark, London, S.E. Cheques may be crossed 'London Joint Stock Bank':—

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TO CORRESPONDENTS.

SEVERAL communications are necessarily left over for another week.

'TRUTHSEEKER.'—Too late for insertion this week.

W. H. EDWARDS.—Much too long, but we will do our best to find room for it in our next issue.

'O. O.'—We really cannot advise you in so delicate a matter. You must rely on your own judgment.

'DESPAIR.'—We suspect that you have yourself to blame for your present condition. Keep a cool head and proceed cautiously.

We beg to remind those Subscribers to 'Light,' and the London Spiritualist Alliance, Limited, who have not already renewed their Subscriptions for 1897, which are payable in advance, that they should forward remittances at once to Mr. B. D. Godfréy, 2, Duke-street Adelphi, W.C.



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EDITOR ... .. E. DAWSON ROGERS.  
Assisted by a Staff of able Contributors.

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## Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, 2, Duke Street, Adelphi, London, W.C. Business communications should in all cases be addressed to Mr. B. D. Godfrey, and not to the Editor. Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed '\_\_\_\_ & Co.'

'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria Lane, London, and all Booksellers.

### FRANCE DEEPLY INTERESTED.

The very sober-minded 'Standard' has an Article, by its 'own correspondent' at Paris, on certain phenomena and statements concerning phenomena that appear to be making a profound impression there. The 'Standard's' correspondent cites three centres of interest,—the disclosures of Colonel de Rochas, Administrator of the 'Ecole Polytechnique,' the rather rough demonstrations at Valence-en-Brie, and the extremely curious experiments in thought photography by Dr. Baraduc. But, beyond these cases, there appears to be a good deal of spiritualistic simmering in artistic and scientific circles in France.

The disclosures of Colonel de Rochas were made to an interviewer from the 'Temps,' in which important paper appears a very taking account of them: and this account, again, has furnished a text for many Articles in different papers. We are particularly glad to say that the testimony of Colonel de Rochas turns upon experiments with the Italian medium, Eusapia Paladino, who was so blunderingly used by her English entertainers. The Colonel is entirely convinced that 'materialisation of action on objects at a distance and transport without contact' are demonstrated. He also gives in to the reality of 'John King,' who, however, by the way, might just as well, we think, be called 'Mr. X.' This spirit, he says, undoubtedly manifests his presence when the medium is in a condition of trance. One day a novel experiment was made. While the medium was in trance, a pailful of clay was put upon the table, and, almost immediately, it received the imprint of 'John King's' face. The 'Standard's' correspondent says,—'The photograph of that imprint was shown to the representative of the "Temps," who says it is that of a head of a marked Anglo-Saxon type.' Another experience was rather a novel one. This Colonel de Rochas shall tell in his own words,—'I once indulged in a joke at the expense of "John King." The curtain immediately swelled out violently and touched my left cheek. I felt a thumb press hard under my chin, and four fingers on my cheek near the eye, with the object of closing my mouth. I cried out, "All right, John, I understand the lesson." Two friendly taps on the arm indicated that peace was made between us.' For the rest, the phenomena were of the usual kind;—the moving of tables and chairs without any apparent cause; the blowing about of curtains, without any window or door being open; the wafting of musical instruments, such as guitars and tambourines, in the air; the unexplained appearance of a little light in the air; the vision of hands in the air, which were sometimes touched, &c. But what seems to have made the greatest

impression on the Colonel was the sensation produced by blows he received on his back, and by the chair he was sitting on being violently shaken.

In the face of these repeated testimonies from abroad, will not our English Psychical Research Society accept the suggestion that has been made to it,—to shelve its pride or waive its chagrin, and fully inquire into the experiments that have been made since its own much-to-be-regretted failure and summary collapse?

The Valence-en-Brie 'hauntings' have naturally much helped to bring the subject thus prominently before the public. The inmates of the house in question, one an invalid lady, were greatly distressed at the disturbances. Furniture was thrown about, windows were broken, and a voice, indulging in odious language, was heard. All this lasted for some weeks. The doctors, the parish priest, and certain strong-minded neighbours tried in vain to solve the mystery, until one Abbé Schnebelin did something which seems to have put a stop to the demonstrations, though no one seems to be any the wiser as to the cause of the disturbances, or the means by which they were made to cease, if indeed they were *made* to cease at all.

The photographic experiments of Dr. Baraduc, if verifiable, are unspeakably important. His conclusion is that every person has a 'fluidic' existence,—what we should call a life-principle or spirit-self. This fluidic or spirit-self, he maintains, sends forth emanations corresponding to every thought or emotion (a notion familiar enough to our readers), and he asserts that he has proved it, by actually photographing these emanations. The photographic plate is placed under the hand or on the forehead, and the mental or emotional condition is made visible upon it. A photographic plate, placed on the forehead of a woman praying, showed something like a flame. Certain plates revealed swirls as of a snow storm; others showed only mist; on others there were forms. We have heard, from other directions, that the emotions of anger or affection produce strangely dissimilar and curiously symbolical pictures. In some cases, says The 'Standard's' correspondent, Dr. Baraduc discovered in the blurred cloudy photograph the forms of either the persons whose 'fluidic soul' had produced the impression, or of the persons or things which those persons were thinking of at the moment.

We observe that The 'Aberdeen Express' is hovering about this subject, evidently puzzled but trying hard to go on with the conventional journalistic quiz. It admits the impression these disclosures have made in France, and wonders that they should occur or be supposed to occur 'in the country that reared the Encyclopædists—in the land of Voltaire and Diderot': and then it asks,—'Is it that the human mind must of necessity have some shadow-world in its kosmos, and, having rejected nobler beliefs, must fall back on gross and pitiful delusions?' 'Gross and pitiful delusions'! 'Nobler beliefs'! What does the 'Aberdeen Express' mean? In Scotland, the 'nobler beliefs' are the beliefs based upon an infallible Bible; but the Bible is saturated with Spiritualism from beginning to end. In France, the 'nobler beliefs' would be the traditions of the Roman Catholic Church: but this Church is, in every bend of it, impregnated with Spiritualism, but for which its very priesthood and ritual, and the Mass itself, would be as dust and ashes. The 'Aberdeen Express' has the grace, however, to end with the following significant quotation:—'“Madam,” said Dr. Johnson, addressing a lady who had asked him his opinion on the subject, “Madam, after four thousand years the question has not been settled.”' Strange that 'gross and pitiful delusions' should have such long life—should be so difficult to slay!

The 'Standard,' too, has the conventional word of contempt for what it so interestingly sets forth. It ends



with the following—head high in the air!—‘Dr. Baraduc’s experiments constitute an additional example of the morbid state of mind prevailing among the French at the present time.’ So, then, it is all quite right and proper to poke into every pustule, and mess with every taint of foul disease in connection with the body; but it is ‘morbid’ to inquire into what lies behind the body, and what it is that passes from the living soul! Could the dulness of obscurantism or the force of folly further go?

#### LONDON SPIRITUALIST ALLIANCE, LIMITED.

A meeting of Members, Associates, and friends of the London Spiritualist Alliance, Limited, will be held in the French Drawing Room, St. James’s Hall (entrance from Piccadilly), on *Friday*, February 19th, at 7 p.m. for 7.30 p.m., when an address will be given by Mr. Percy W. Ames, F.S.A., F.R.G.S., on ‘Mesmerism and Hypnotism.’ The subjoined syllabus shows that a very interesting lecture may be confidently anticipated.

#### SYLLABUS OF LECTURE:

1. Miracles in Ancient History.
2. Modern Revival of Mesmeric Phenomena. Scientific Method. Psychical Aspect not Destroyed. Materialism. Physiological Considerations. Automatic Action of Brain.
3. Mesmeric and Hypnotic Theories, Methods, and Results. Clairvoyance and Dr. Luys. Importance of Right Theory.
4. Distinguished Hypnotists. Gregory, Braid, Liébeault, Charcot.
5. Natural Sleep, Dreams, and Somnambulism.
6. General Characters of Artificial Sleep.
7. Lethargy, Catalepsy, and Induced Somnambulism.
8. Suggestion and Imagination in the Normal State.
9. Hallucinations. Physiological and Psychical Considerations.
10. Clairvoyance.
11. Hypnotism in Relation to Therapeutics, Education, and Moral Responsibility.
12. General Suggestions.

#### THE SUPERNATURAL AT WINDSOR CASTLE.

I cannot quite understand why the English papers (as far as my very limited knowledge of them goes) have made no reference to the above subject. I am indebted for my knowledge of the report to a paragraph in the ‘Petit Journal’ for January 18th, which I translate. It is headed ‘The Windsor Ghost’:

At the present moment the one great subject of conversation at the English Court is that of the supernatural phenomena of which for some time Windsor Castle has been the theatre. This royal residence, it seems, is haunted, and it is even affirmed that every night Queen Elizabeth or her shade walks its corridors. All the inhabitants of the castle are in a state of terror, and the Princess Beatrice has been obliged to change her apartment on account of the strange and unaccountable noises which have disturbed it.

At all events, these apparently supernatural occurrences have made such an impression on the inhabitants of the castle that recruiting of the night guard has become a matter of great difficulty. The terrified English refuse the service, and the authorities are obliged to have recourse to the Irish, who show themselves less timid, and perhaps consider themselves, as Catholics, better armed for combat with the daughter of Henry VIII.

It is declared that the nightly promenade of the Windsor ghost is accompanied by the sound of groans, the burden of the complaint being, ‘You have destroyed my work.’

The English Catholics conclude (not without a certain amount of satisfaction) that the Queen, who was the nursing mother of the Reformation in England, watches the Catholic movement now at work in the United Kingdom with great bitterness of spirit.

Paris.

ELIZA LUTLEY BOUCHER.

NEW YORK, U.S.A.—‘LIGHT’ may be obtained from Messrs. Brentano, 31, Union-square.

#### EUSAPIA PALADINO.

#### THE CHOISY-YVRAC EXPERIMENTS.

The leading incidents presented in these experiments have already been described in ‘LIGHT.’ A report has now been drawn up, for *private circulation*, by the committee, but permission has been given to publish notes thereon in this journal, in conjunction with extracts from the official report which will appear in the ‘Annales des Sciences Psychiques.’

Detailed reference to the phenomena already described in the previous account will be unnecessary, but ground for conclusions of importance with regard to the operating forces at work in the production of these phenomena is presented in the additional evidence now supplied. The present criticism will deal, therefore, more particularly with the causes and conditions of the phenomena than with the phenomena themselves, which present no new features to the students of psychical questions.

The subject must not be considered in the light of a mere mechanism, says the official report, but as a human being imbued with sympathies and antipathies, and in order to induce her to lend herself to these exhausting experiments she should be made to feel entire confidence in the investigators, and even brought to the point of wishing to please them. Opportunity for an independent life, on her own social level, should be furnished, if complete functioning of her peculiar faculties during a sustained period of experiments is desired. The importance of these conditions has been understood and supplied in the course of the experiments at Naples, Roubaud, Varsovia, L’Agnelas, and Choisy. It is because these specially necessary conditions have been ignored by other experimenters that they have failed to obtain equally satisfactory results.

In the L’Agnelas experiments the committee found themselves thrust into the unenviable position of arbitrators, with the duty incumbent upon them of pronouncing between the Cambridge experimenters and their predecessors, with regard to the genuineness of the production of the movement of objects at a distance, without contact, in the presence of Eusapia.

On the present occasion, no such hampering obligation was involved. The experimenters met for their own instruction. They decided, therefore, to bring their observation to bear on all the aspects of these wonderful phenomena.

In previous investigations it had been noticed that a change of personality accompanied Eusapia’s entranced or secondary state. At L’Agnelas, this phenomenon had for purposes of simplification been systematically ignored. The former restrictions no longer applying, ‘John King’ was now questioned. In his replies he was found to be unreliable. He showed himself to be a Re-incarnationist, claiming that Eusapia had been an over-proud daughter of his when he lived as a man in ancient Egypt. He was not ‘cornered,’ unfortunately, as to why his daughter should have to re-incarnate here, while, under the same laws, he remained in the astral plane working as operating manager of séances for the manifestation of physical phenomena, for the instruction of embodied men; which fate has not even yet terminated apparently, as he speaks of his intention to use one of Eusapia’s children as his medium, after her death. He also claimed to be the brother of the ‘Katie King’ who appeared to Mr. W. Crookes, but did not show himself to be acquainted with the other ‘John Kings’ who have acted as the familiars of Madame Blavatsky, of the medium Husk, and others.

Other statements which he made appear to be equally open to criticism. He referred to his control of Eusapia as being incarnated in her, though he was seen by a clairvoyant to be standing behind her and to be acting upon her through her vital radiation (as will be shown further on). He affirmed that in that condition he understood all languages, but could only speak Italian through her because of her limited intelligence. Yet when Mr. Maxwell tried him in several different languages consecutively, ‘John’ did not show that he understood, and could only answer ‘Si,’ as again occurred when General Thomassin subsequently spoke to him in Arabic.

Questioned as to how he produced the phenomena, ‘John’ stated that he condensed the fluidic emanation thrown off by the assistants and medium in the objects he intended to move, thereby constituting a connecting link through which he could act. This fluid can be condensed behind a protecting curtain into a nebulous body, by means of which the curtain can be pushed out and the sensation conveyed to the investigators of



being touched by a solid but elastic body. This emanation can be further condensed, and hands, with distinct fingers, formed therewith, by means of which he can seize the objects he wished to act upon and impart the desired movements thereto.

An interesting description of 'John,' confirmatory of the above, was given by a clairvoyant who was invited to one of the séances and carried on a mental (*i.e.*, spiritual) conversation with him. This account is given as an appendix to the private report, and will not be published in France. It will, however, be appended to these notes.

The official report, in referring to these astral hands, states that their formation begins by an elastic but resisting ball being formed behind the curtain, pushing it out and thereby touching the sitters. This is followed by the making of an invisible hand, of which the fingers are felt by pinches, touches, &c., through the curtain. This hand begins in a small feminine shape, but grows into the form of a large masculine hand. This is then sufficiently materialised to be projected forward, appended to an arm, from behind the curtain to touch the sitters, move objects, or strike the table, &c. (while both the medium's hands were securely held). 'Such hands were seen between ourselves and the cabinet by all the committee, and felt by us repeatedly, thus enabling us to affirm their existence.' 'We, therefore, declare in the most definite manner' (says the official report), 'that this phenomenon, together with that of the movement of objects without contact, must be considered as definitively added to positive science.' 'General Thomassin, Baron Brincart, and Mr. Bechade, who assisted at the later séances, unreservedly add their testimony to ours.'

*(To be continued.)*

### 'MYSTERIOUS PHENOMENA.'

The following interesting letter appeared in the Liverpool 'Daily Post,' of January 27th :—

SIR,—Will you kindly allow me a space in your daily paper to insert, for the benefit of the public, the following authentic account of the mysterious phenomena which have lately taken place in my late house in the neighbourhood of Anfield? We occupied the said house for the space of nearly three years and a-half, and during that time nothing unusual occurred in the week except occasionally on a Saturday evening, when, certainly, at times, very mysterious events took place about the hour of midnight, but nothing unusual during the daytime. However, about a week ago my servant, on descending the stairs, distinctly saw the form of a man standing near the bathroom, with his back towards the door. She was not alarmed at first, thinking he was my husband, Mr. James Baron, but on speaking to the form before her the figure remained motionless, only waving his hand twice, and then departing, as it appeared to her, through the wall. Of course the girl then nearly fainted away, and had only strength to reach my husband's room, where she found him, as she expected. He then brought her round with a little stimulant. Since that time, Mr. Editor, we have had no peace in the house, such mysterious things kept taking place. My little son placed an apple upon his knee, and it instantly vanished. When we all made a diligent search, it was found on the top of a brass bracket over our kitchen fireplace. My daughter placed an orange upon the mantelpiece; this was found sticking to the ceiling, and had to be knocked off with a broom. I placed various articles in certain places, and found them instantly removed to various parts of the house. My dining-room was turned upside down in less than a second, and furniture removed and thrown down. Even the bedrooms shared the same fate—linen thrown out of closed chests of drawers, and crockery in the bathroom broken and thrown downstairs. Even water was poured upon me as I stood in the hall last Sunday morning week. All Bibles in the house were treated in a violent manner and partly destroyed; one in particular was thrown off the table with great violence against the door whilst we were all sitting round the fire in the same room. Other articles, too, disappeared from the room while we were there, and were afterwards thrown downstairs. Mr. Baron's hats were completely smashed in, and his pouch and tobacco missing. The former was found in a tin box, and the latter was thrown at him with great force by an unseen hand. A dear friend of mine who was staying with me—Miss Jones by name—had her bedroom and clothing almost destroyed, and her toothbrush was found one morning standing up on end

inside a glass chimney, the lamp of which was put out during the night. Many other things took place, Mr. Editor, but space will not allow me to tell you all.—Yours, &c.,

E. G. BARON.

### AN OCCULT EXPERIENCE.

Miss L. M. Erricsson, writing in 'The Metaphysical Magazine,' tells the following circumstantial story :—

From his youth, my father had followed the sea, as had his ancestors for several generations. He was of Danish descent, and, like many sailors, a student of occultism. Our home was in a small seaport town of Massachusetts. I inherited a love for the ocean and for occult studies.

As a child, I can remember sitting on my father's knee, or lying in our little boat while he lazily plied the oars and talked to me of far-off Denmark. Then he would tell me of the starry heavens; of the beauty of the study of astronomy; of strange visions that came in the solemn night-watches upon the deep; of far-off Eastern climes, where 'occult philosophy extended over an unbroken period of twenty thousand years, the work of the very cream of humanity.'

Later, at the earnest desire of my mother, an American lady, my father retired from foreign voyages, and became interested in fishing at the seaport town of G—. He built a beautiful and commodious vessel, and upon the particular voyage of which I am writing had taken with him my brother Morton, a lad of about fourteen years. My own age, at that time, was sixteen, and there was an intense sympathy between my brother and myself.

I had wished very much to sail with the 'Laura' on her first voyage, but was debarred by my sex.

For the first few days after the vessel's departure, the weather was calm and beautiful, but on the night of the fifth day the sea grew troubled, and a swift and sudden storm arose. Darkness closed in wet and gloomy, and the wind blew a gale. Trees were uprooted, and, all along the coast, much damage was done.

Standing in the shadow of the curtain near the window, I listened to the roar of the winds and the booming of the surf along the distant beaches. My mother knelt beside her couch, seeking comfort from her Bible; but not from printed page of biblical history could my own restless heart find consolation. My mind, like an imprisoned bird longing for freedom, sought to trace the course of the vessel that held our loved ones.

Suddenly I seemed to leave the room, and was soon out upon the ocean. Straight before me rose the 'Laura,' gallantly breasting the billows that seemed mountains high. The fearful grandeur and beauty of the scene I shall never forget. I gained the deck and entered the cabin, where I found my father and brother. Morton stood beside a shelf, with one arm above his head. His fair, blonde face was very pale. Beside him was father, drenched with the salt sea-spray.

'Father,' Morton seemed to say, 'shall we ever reach home?'

'Yes, my boy,' was the reply, 'if she rides out this terrible storm.'

I then followed my father to the deck, saw his hand upon the wheel, looked out upon the stormy sea, and awoke—to find myself at home!

The wind seemed dying away in the distance. My mother had fallen asleep. I looked at my watch, marking the hour, and made a note of all that had occurred.

One week later my father returned, and together we compared the singular events of that stormy night. Exactly at the hour of my experience, the thoughts of my father and brother, under stress of anxiety for their own safety, turned homeward, and they had uttered the very words I heard them speak.

There have been many strange experiences in my life, but this one has left a pictured memory that I can never forget.

MADAME BLAVATSKY.—We recently reviewed a book published by Mr. Jos. M. Wade, of Boston, Mass., entitled 'Blavatsky's Posthumous Memoirs, dictated by Herself from the Spirit World,' and Mr. Wade has sent us the following terse comment on our criticisms: 'Folly condemns hastily what it does not understand, while wisdom seeks understanding with patience in silence.' This is witty, but is no reply.



## NOTES OF A SEANCE—MR. CRADDOCK'S CONTROL.

BY EDINA.

Your recent editorial note regarding Mr. Craddock impels me to send you a short notice of a séance on January 24th last, at which his control, 'Dr. Graham,' appeared. I premise that our clairvoyant is quite familiar with this control, as she, along with myself and others of our circle, had four most successful séances, in Edinburgh, with this remarkable medium in November last, and 'Dr. Graham' was much *en evidence* throughout.

The séance in question was quite unpremeditated. Our friend (whom I designate as Mr. G.) called to inquire if we had had any reply from my daughter's control, 'Professor Sandringham,' to a letter he had addressed to him as to spirit-photography, and which Mr. G. had requested to be put in the note-book in which his (the Professor's) messages are recorded. As this matter had been forgotten during our clairvoyant's absence in England, and the letter had only been handed to her the day preceding our séance, I informed Mr. G. that I did not expect it had yet been read by the Professor. After some talk on matters psychical, at my suggestion the small table we always use at séances was brought into the room, and Mr. G., my wife, daughter, and self seated ourselves round it. We are so much *en rapport* and the room is so often used for these 'friendly sittings,' that hardly an instant elapsed before the table, with our hands lightly resting on it, began to move in a most vigorous manner; gentle raps were felt by two of the sitters all through the séance, while the remaining two (Mr. G. and myself) only heard them intermittently. Shortly afterwards we inquired by the usual process if the person controlling the table was known to us. The reply was in the affirmative; but no name could or would be spelt out. Very soon our clairvoyant said she saw the name 'Graham' on the table, though nothing was visible to us. She next told us that 'Professor Sandringham' and 'Dr. Graham' were both in the room conversing together, and that 'Graham' had possession of the table, which now replied most intelligently to several questions put by us; and promised that Mr. Craddock would repeat his visit to Edinburgh in May next if desired. We had indicated October as being more suitable; but the reply came that May was to be the month. 'Dr. Sandringham' then informed the medium that he had a message for Mr. G. as to the photographic inquiries contained in his letter. Writing materials were got, and a most coherent and satisfactory message was written (in the usual caligraphy), giving Mr. G. certain instructions, which he will carefully follow. The clairvoyant next said, 'The Professor will answer any more questions, if put.' Two more queries as to photography were put and answered in succession most satisfactorily, and then I put this query: 'At a séance which a friend of mine had recently at Mrs. Titford's, in London, I was informed that you (Professor) brought a lady to him, who he thought was a relative, though he could not quite recognise a face in the dim light of the luminous card. Can you tell me the lady's name as a test?' The following reply was then written in the same caligraphy as before: 'I happened to be present at one of the séances, and Mr. D. was favoured with a visit from his father and one of his sisters, and as far as I can remember that was all I saw at the time I materialised. I went to speak to Mr. S. (another gentleman who was present), but, as he was very much interested in another form approaching, he did not hear; my voice was not very powerful that evening.—P.S.' On receiving that message I went and looked up Mr. D.'s letter to me describing this séance, and found that 'Professor Sandringham' was stated by Mrs. Titford to have been present and materialised. Immediately thereafter a letter of one page of note-paper, in totally different caligraphy, was written and signed 'B.D.,' and which, from internal evidence, appears to be from a daughter of Mr. D. above referred to, but the Christian name B. is so peculiar, I hardly know what to think of it; and as Mr. D. is at present somewhere on his voyage to the Antipodes, I have forwarded it to his address in Melbourne, and your readers will be duly informed of his reply.

During the course of the table movements stated to be made by 'Dr. Graham,' I put the question *audibly*, 'Will you write?' The reply (three tilts) came in the affirmative. The clairvoyant, of course, heard nothing of this, so I next (audibly) said, 'Professor, will you ask "Dr. Graham" if he will write, and when?' The following reply was immediately written, 'I

will do all I can to persuade "Dr. Graham" to write as you wish him, and hope he will get the power to write a good note.'—PROFESSOR SANDRINGHAM. 'I hope he may write this week, say Friday.'

I made another inquiry of the Professor as to whether he would be able to be at a sitting we are to have with a sorely bereaved mother two days hence (an earnest Spiritualist), and if he could bring her lost one back to her, and the reply was distinctly in the affirmative. This came by the table, and I shall be much surprised (assuming it was the Professor) if the promise is not fulfilled. As regards 'Dr. Graham,' your readers will be duly informed of the nature of any message purporting to come from him.

The séance then closed; and I trust to gather up the threads of it all later on, after several matters *in dubio* have been cleared up and I hear from Australia.

My purpose meanwhile is twofold: (1) To point out that 'Dr. Graham' is 'a personage' who has been seen and recognised at Craddock's séances in Edinburgh, and who again appears to our clairvoyant two months later; (2) that four long questions, audibly put and not heard by the medium (because of her loss of hearing), were responded to in writing by the control almost as soon as they were spoken, and in caligraphy which has never varied for seven years.

As the question of light at Craddock's séances has been raised in your editorial note, permit me to say that on each of the four occasions we used a violet lamp, but at the request of 'Dr. Graham' it was extinguished shortly before 'Rosetta' came out. All the same, the phenomena were quite genuine, as was proved by certain infallible tests which it would take too long to describe in the present article.

I enclose for editorial inspection 'Professor Sandringham's' last letter as to 'Graham' writing on Friday, January 29th.

January 24th, 1897.

P.S.—Since the preceding article was written I note two events:—(1) 'Dr. Sandringham' came to the medium in the tramcar on Friday, January 29th, and told her that 'Dr. Graham' would write on the evening of Saturday, 30th; and as he ('Dr. Graham') had never written before, she was to set apart one hour for the effort. She complied with this request, and a letter of two pages was written, addressed to me, signed 'Ronald Graham, M.B., C.M.' The handwriting is entirely new to me; but the message contains nothing distinctive beyond this, that his power is not strong; that 'Dr. Sandringham' and he are quite *en rapport*, and he will expect, next time I ask him to write, that I will put some questions which he can answer (a matter I had quite forgotten). The message otherwise is quite coherent, but wanting in internal evidence proving identity.

The second fact I wish to chronicle is that 'Professor Sandringham' nobly fulfilled his promise to the bereaved mother, and will continue to do so at future meetings. More I cannot say, as the subject is too sacred for publication.

## NEARLY BURIED ALIVE.

A telegram from Toulon states that an old woman of seventy, named Brun, has just had a narrow escape from being buried alive. On Tuesday evening, January 26th, she had an attack of illness and appeared to die. The doctor who was called in gave a certificate of death, and the body was accordingly laid out for burial on the following day. Just as they were preparing for the last rites, the relatives were not only astonished, but frightened, when the old lady suddenly sat up in her coffin, looked round in a dazed sort of way, said she was very thirsty, and asked for a drink. Restoratives were given and she quickly recovered from her state of lethargy. Next day at noon she was quite herself again and so much in the enjoyment of her faculties that she went to the police to request that an inquiry should be made into the manner in which her death certificate had been granted.

HUMANE SCIENCE LECTURES.—These lectures are arranged conjointly by the Leigh Browne Trust and the Humanitarian League. An address on 'Suggestion: Its Place in Medicine and Scientific Research,' will be given at St. Martin's Town Hall, W.C., on Tuesday, February 9th, at 8 p.m., by Dr. J. Milne Bramwell. Mr. F. H. Myers in the chair. Admission free.



## MR. THOMAS WILD AT CAMBERWELL.

Some time ago we published some facts relating to Thomas Wild, of Rochdale, whose alleged powers as a clairvoyant and psychometrist have won for him some degree of celebrity. For the benefit of those who did not see the description alluded to, we may briefly recapitulate the peculiar circumstances of Mr. Wild's birth and mediumship.

He was one of twin brothers born in 1842, the two infants being connected by a ligature, somewhat after the manner of the Siamese twins. They were separated by a surgical operation soon after birth, but Edmund Wild, the twin-brother of Thomas, died three weeks afterwards. It is claimed that the controlling intelligence in the case of Mr. Wild's mediumship is this brother Edmund, the peculiar conditions of their birth affording exceptional facilities for complete and effective control.

On the afternoon and evening of Sunday last, at the Surrey Masonic Hall, Camberwell New-road, the headquarters of the South London Spiritualists' Mission, Mr. Wild gave some demonstrations of his clairvoyant faculty, Mr. W. E. Long, the Leader of the Mission, whose name will be known to most of our readers, occupying the chair.

THE CHAIRMAN, in the course of some preliminary remarks, adverted to the fact that the day was the tenth anniversary of the work of the South London Spiritualists' Mission. In welcoming Mr. Wild and his companion, Mr. France, he might say that they esteemed it a great privilege that Mr. Wild's first public appearance on this his first visit to London should be on their platform.

MR. W. FRANCE, in response, said, speaking for the medium and himself, they felt it a great honour to be invited to London at all. That day completed a period of twelve months' public work of Mr. Wild and himself; and down in the North they regarded a visit to London as almost like a person finishing his education. He might say that during the whole twelve months of the public work in which Mr. Wild had been engaged there had not been a single failure. Either the identity of the spirits described had been established on the spot, or subsequent investigation had verified the statements of the clairvoyant. The descriptions given by the medium were in some respects of a unique character. He did not so much describe the personal appearance of the spirits seen, as convey to the audience the statements made by them as to their identity; that is to say, he invariably gave the name and residence of the spirit while in earth life. This was done by the medium while in a state of absolute trance, and under the control of his twin-brother.

The medium, having apparently passed into the trance state, then addressed the audience, intoning his words in a solemn way throughout. The effect was odd, but it had a certain impressiveness, in spite of occasional lapses in the matter of grammar and pronunciation.

The speaker prefaced his delineations with the remark that he was always glad of the opportunity of 'controlling the organism' of his brother. His brother did not know one word of what he was about to say. The drain upon the vitality of the medium, however, was very great. It was 'like pouring water from a jug,' the strength was drained away so quickly.

He then gave some twelve descriptions of spirit persons stated to be present, adding in every case (with one exception) the full name and address of the particular person described.

In order to convey an idea of the manner in which the descriptions were given, we subjoin some examples taken from shorthand notes made at the time. We suppress the names and addresses for obvious reasons:—

'There is the spirit of an aged lady here. This lady, as she shows herself when she passed through the change called death, would be near the age of sixty years. We hear her speak, and she speaketh to say that she in earth life has been a real Christian. . . . This lady gives her name as B. M. L. Her home when she passed through the change called death was at E. vicarage, C. She wishes you to tell her beloved husband, the Rev. E. L., that he must turn to the spiritual pathway.'

It may be observed, in passing, that this description did not appear to have direct reference to any individual present. A gentleman present, however, affirmed that he knew the vicarage mentioned, that the name was correct, and that the transition indicated by the appearance of the spirit was also a fact.

Another description was given as follows:—

'There is the weak spirit of a gentleman here.' (Here the audience were asked to sing a stanza from a hymn in order to

enable the spirit to manifest itself more distinctly.) 'As the spirit shows itself now, having passed through the change called death, we should say that he would be near the age of sixty-nine years. The gentleman speaketh to say, "Tell them it is old Dr. W. H." His home when he passed through the change called death was No. 16, D— Hill.'

At this point a member of the audience remarked, 'They have the shutters up there now for his death.'

'No,' said the clairvoyant, 'he is not "dead," for his spirit is here now. But he speaketh to say that his mortal garment is now lying at his home; it has not yet been interred.'

It appeared that the spirit wished the fact of his continued existence in a new stage of being to be made known at his home; he also gave a message which he wished delivered to his son. At the present stage of public thought and education on psychical matters, we are afraid such requests are a little embarrassing to the recipients.

Curiously enough, not a single description given at this meeting related to any individual member of the audience. Such of the delineations as received any response referred to persons who appeared to be generally known in the locality, either personally or by repute.

Somewhat different conditions prevailed at the evening meeting. The hall, which at the first meeting had been only two-thirds filled, was now packed to overflowing, and a very capable orchestra was in evidence to assist in the musical portion of the service.

MR. W. E. LONG again presided, and in an able and amusing speech made reference to the progress of the mission, which, it was understood, had been of a gratifying character.

MRS. BLISS expressed the pleasure with which she heard of the progress of the society, but deplored the lack of mediums in connection with the public work of the movement.

MR. CHALLIS referred to the fact that he had met Mr. Wild in his own surroundings in the North. The conditions for the exercise of the medium's gifts were there of a more generally favourable character. In the large towns of the North, where there was less personal isolation than in London, and where, so to speak, everybody knew everybody else, the person described by the medium was nearly always known to at least some member of the audience.

MR. BUTCHER having offered an invocation,

MR. WILD submitted himself to the process of control, and a series of descriptions were given similar in character to those we have quoted, the name and address being stated in each case. From the point of view of personal applicability these descriptions were scarcely more successful than the preceding ones, but the Chairman promised that strict investigation should be made, and the results reported to the audience on the following Sunday.

## NEW PUBLICATIONS.

- 'The Happy Home.' London: 172, Strand, W.C. Price 1d.
- 'The Mill Hill Pulpit—The Unseen World.' A Sermon. By CHARLES HARGROVE, M.A. Leeds: Charles Stainer, 82, Ravenswood-terrace, Hyde Park. Price 1d.
- 'A Psychic Vigil: in Three Watches.' By 'X RAYS.' With an introduction by the REV. H. R. HAWES. London: W. H. Allen & Co., Limited, 13, Waterloo-place, S.W. Price 3s. 6d.
- 'The Guiding Hand, or Providential Direction.' Illustrated by authentic instances. Recorded and collected by H. L. HASTINGS. London: Marshall Brothers, 5A, Paternoster-row, E.C. Price 1s. 6d.
- 'Everybody's English Song Book, with Melodies.' First Series. By 'BASSO.' A collection of one hundred and nine old English songs. London: Saxon and Co., 23, Bouverie-street, Fleet-street, E.C. Price 6d.
- 'Everybody's Guide to Photography.' Giving up-to-date information and practical instruction in all branches of this popular art and pastime. By 'OPERATOR.' This guide is simply written and is readily understood; is, in fact, such as any amateur may easily comprehend. Written by a practical man, it will be found extremely useful to all who are interested in photography. London: Saxon and Co., 23, Bouverie-street, Fleet-street, E.C. Price 6d.

M. TISSOT is at present engaged on a new work of art which is fast approaching completion. His present work is in a very different style from the miniature pictures with which we are acquainted in a recent exhibition. The picture is a large canvas descriptive of Jerusalem, so large that the artist is obliged to use his brush from steps. M. Tissot enjoys his work, and has never been in better health.



## 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.]

## Spiritual Alchemy.

SIR,—In 'LIGHT,' January 2nd, p. 3, your correspondent, 'Quæstor Vitæ,' has the sentence, 'The variable element is in man's judgment, not in the process.'

This truth, upon a little reflection, should become obvious to every reader; but it has occurred to me to add, in reference thereto, that—owing to the infinities involved—the true comprehension thereof can only be in part, and that corresponding to the extent of the specific degree of self-consciousness manifested by the physico-astral, or outer personal planes. I mention this because it would be safe to assert that the majority of the readers of 'LIGHT' are at present limited to that state of selfhood.

The extent value of a comprehension and conception of Life corresponds to the degree or state of being, in representative self-conscious operation, each specific degree manifesting ever-varying expressions of its invariable attributes (co-ordinate causation).

This truth embraces and subordinates an apparently large and significant activity of modern thought, that is finding outlets in voluminous personal metaphysics and psychological speculations, the greater portion of which, however, have but a more or less transitory existence, owing to the external monopoly therein.

It is for this specific and self-evident reason that I have taken the liberty of drawing particular attention to the course of articles by 'Quæstor Vitæ,' inasmuch as the knowledges he is the means of placing before your readers *are not dominated by the personal element*, and, therefore, are not a receptacle, so to speak, for the speculative conflicting limitations thereof; and this alone reveals their logical advantage over the normal output of spiritualistic and occult literature, as well as the kinds referred to in the previous paragraph. Those who spiritually cognise will give his contributions the necessary self-attention; albeit the truths presented may, to some readers, appear to be diverse, and apparently somewhat opposed to views preconceived and entertained.

I hope this letter will not be interpreted into a controversial factor, as it is not intended to be such, and I might add further that I have no personal knowledge of either 'Quæstor Vitæ' or 'An Old Inquirer.'

I must confess that a transitory surprise was my experience, when I discovered that 'An Old Inquirer' had given expression to the spiritually unscientific, illogical, and anthropomorphical assertion: 'Knowledge was once granted to man by revelation, but has since passed away for ever.' Such a regrettable dogmatism, having reference to the Infinite, could only emanate from the outer personal state already referred to, and which has been the dominant factor and element in past, and the passing away, social and religious dispensations.

Cardiff.

'SPHERUS.'

## 'Egyptian Magic.'

SIR,—In your reviewer's notice of my book on 'Egyptian Magic,' in the issue of January 16th, he frequently exhorts me to explain to the public what the Theosophists do or do not believe. Much as I should like to oblige him, I fear I am not in a position to do so; for although my book is printed by the Theosophical Publishers, I myself am in no way connected with the society.

Your reviewer accuses the Egyptian rulers of *cultivating* abject superstition, but I maintain that superstition is inherent in the human race. If it is stamped out in one form it will rise in another. The art of life to my mind consists in learning to make the greatest possible use of our superstitions instead of allowing them to degrade and terrify us. It is only those who know how to perform this work of transmutation that can become either great adepts or great practical rulers. I fully admit that the kings and priests of Egypt did play upon the superstitions of the people, and made the best use they could of this inherent human folly.

I must apologise for raising the question whether Re-incarnation is possible during the period of time that a mummy is preserved; but as my book is principally intended for students of occultism, I thought it as well to hint at a subject full of

interest to the earnest inquirer, and one which can easily be personally investigated by trained workers. I regret that I did not state at the time that the destruction of the mummy probably nullified the operation of the magical ceremonies performed at the time of burial.

The suggestion made by your reviewer that modern litanies and prayers are comparable to ancient invocations can hardly be maintained. The only 'words of power' in any sense similar to the magical formulas of the ancients in modern use are the name of Jesus and the final Amen of our prayers. The truth is that modern religions are purely moral and apart from active life, while the ancient mysteries dealt with Nature in all its aspects.

Finally, I must thank your reviewer for his illuminating interpretation of the sign, O—K. I regret that my absence of humour had led me to suspect that the sigil was intended rather to symbolise the positive and negative ends of a magnetic current than to anticipate a term of modern slang.

S. S. D. D.

## Whom Must We Believe?—Clergymen Living or Clergymen Dead?

SIR,—When a 'living' clergyman (who can have no proved knowledge) tells us that Spiritualism is of the devil, and a 'dead' clergyman (who is certainly in a position to know) says it is a beneficent revelation, whom are we to believe—the one who has no palpable sources of information withheld from the man in the street: or the one who, having crossed the channel of death, signals back to us from the opposite shore the truths of man's immortal destiny?

Whatever opinions clergymen and ministers of all denominations may have of Spiritualism while their perceptions are obscured by the earthly tabernacle, they are amongst its most zealous converts and advocates when death frees them from the prison house. Spiritualism owes much to the beneficent revelations and guidance of dead clergymen.

My own spirit friends include a former clergyman. He is a lovable spirit and his influence is wholly for good. He died long before Crockford's Clergy List was first issued, and I have not had time yet to trace his career locally. But I have verified what he told me concerning his bishop, who died over fifty years ago. The full name of the diocesan (Robert James Carr, Bishop of Worcester) was spelt out to me. I had never heard of this Bishop Carr before, but I found on reference to the 'Dictionary of National Biography,' that my friend's recollection was accurate.

I mention this because I feel certain that if I were to consult the present incumbent of my dead friend's benefice on the subject of Spiritualism, he would probably say it was diabolical. Would I be justified in believing the living clergyman who does *not* know in preference to his dead predecessor who *does*?

The hostility of living clergymen to Spiritualism might be dissipated if they only realised that their dead brethren—who are certainly the great majority—deplore that hostility and oppose it. My estimable friend, for one, is most anxious to promulgate the beautiful and salutary truths of the Higher Spiritualism. He tells me that he has recently been trying, by means of knocks, to awaken curiosity on the subject in the old parish of which he still cherishes kindly recollections. I don't know whether he has succeeded yet—not to any appreciable extent, I fancy—but his efforts have suggested a vagrom thought to me. Would not the acme of absurdity be achieved if the present vicar were, full of zeal for the frustration of the devil, to 'exorcise' his ascended predecessor?

EVERARD.

## Mr. Newton Crosland's Criticism of 'Vir.'

SIR,—Mr. Crosland is no doubt convinced by this time, from your footnote, that my quotation from 'Vir' was perfectly accurate. By the way, this is another illustration of Mr. Crosland's hasty judgment. He has not 'Vir's' letter to refer to, and yet he is quite prepared to assume that I was inaccurate in my quotation. This is shown by the last sentence in his letter. Mr. Crosland seems to suffer from lapses of memory as well as of judgment. For in his reply to 'Vir' he quotes the very same phrase as to which he impugns my accuracy, namely, that Spiritualism means the 'study of spirit.' And therein lies the gravamen of my case against him, that, having opened his reply to 'Vir' by a quite accurate quotation, he proceeds to make an altogether false inference, namely, that Spiritualism being the 'study of



spirit,' 'the student of Spiritualism' must be a 'Spiritualist, and then fastens the responsibility for his illogical inference on to the shoulders of 'Vir,' when, as a matter of fact, the latter was quite innocent of any such implication. There is real ground for amusement in the fact that in spite of this correspondence Mr. Crosland's definition of Spiritualism is practically identical with 'Vir's.' Mr. Crosland's definition of a Spiritualist is 'one who is convinced of the reality of the fact of communication between departed spirits, angels, and human beings living in the flesh.' Well, now, while you are acquiring your 'fact of communication,' and deducing inferences therefrom, are not you studying spirit? And is not Spiritualism constituted of the formulated results of that study? And is not that 'Vir's very contention? The results may be good, bad, or indifferent, but the common basis of all of them is the 'study of spirit.' In inviting the materialist to study our subject, who would ever think of using the phrase, 'study spirit,' but the phrase 'study *Spiritualism*' could be used by all without any sense of paradox.

I have read Mr. Crosland's remarks anent the 'study of spirit *qua* spirit' again and again, but I have utterly failed to see the ground for his amusement. Supposing it be true that the study of spirit *qua* spirit is laughable because of its impossibility—a proposition I do not grant—should we be justified in assuming that the use of the phrase, 'study of spirit,' necessarily implies the study of spirit *qua* spirit? If one should use the phrase, 'study of nature,' would it be intelligent criticism to interpret it as implying the 'study of nature' *qua* nature, and to profess profound ignorance as to how the 'business was managed,' at the same time oracularly remarking that the 'study of nature' *quoad* its manifestations was quite understood? But is Mr. Crosland right in his implication that the study of spirit *qua* spirit is an impossible absurdity? If the 'proper study of mankind be man,' and man be spirit, then the study of man is the study of spirit *qua* spirit. Q. E. D. I am inclined to think that 'Vir's' spiritual perspective is somewhat limited, for he seems to think that a philosophy, or even a religion generalised from undisputed facts of spirit communion and adapted to popular emotional and intellectual needs, cannot be regarded as coming under the heading of 'spirit study.' I should like to know how he makes it out. B. STEVENS.

#### Persecution of Character Readers.

SIR,—May I ask you to give publicity to the following facts relating to the persecution of Madame Leilia? I have them *first hand* :—

1. Madame Leilia, 28A, Bold-street, Liverpool, was arrested by two constables on a charge of fortune-telling on Wednesday, January 20th.

2. The charge was, 'unlawfully pretending to tell fortunes, to deceive and impose on certain of her Majesty's subjects.'

3. She was not allowed to say a word, but had at once to put her things on and go with them on foot to Dale-street police station, one policeman before, the other behind.

4. Her husband was refused permission even to speak to her.

5. She was placed—untried, unconvicted—in a prison cell the whole night, which swarmed with black beetles and had only a bare glimmer of light.

6. Madame Leilia (it was admitted by the two women *spies*, wives of policemen, sent for that purpose), *before commencing*, told them that she did not profess to tell fortunes or predict the future.

7. The magistrate, a Mr. Stewart, said, in face of this, that he must come to the conclusion that prisoner had foretold people's fate; but, as she did not mean to cheat and was evidently honest and sincere, he only bound her over to keep within the lines of character-reading.

8. This was done in a sum of £5, and prisoner released.

9. I have also had the privilege of knowing the clergyman who stays in the same house as Madame Leilia, and who, by his psychical gifts, added to his medical knowledge, has proved himself a true healer of body and soul.

I wish to ask what sort of country we are living in, that a respectable lady who exercises the gifts of clairvoyance, character-reading, &c., is to be put, untried and unconvicted, into a filthy prison cell swarming with beetles, for an entire night, and denied any communication with her husband or friends, and this on the information of two detestable spies, ignorant women, who simply put *their own meaning and construction on Madame Leilias words* and described it as fortune-telling, though admitting afterwards that she *distinctly told them she did not profess to do anything of the kind?*

I am glad to say there is to be a public meeting on the subject, and I trust all friends of Spiritualism will do every-

thing in their power to aid this unfortunate sufferer from ignorance and stupid laws. I have known Madame Leilia (Mrs. Martha Smith) for a period sufficiently long to testify to her honesty and sincerity and thorough truthfulness.

Brighton.

J. G. OUSELY.

#### SOCIETY WORK.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, ISLINGTON.—Next Sunday, Mr. Brenchley, 'Can our Immortality be Proved?' Wednesday next, at 8 p.m., open circle; medium, Mrs. Brenchley.—E. B.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—Next Sunday, at 11 a.m., Mr. R. Boddington, 'Prayer.' At 3 p.m., Children's Lyceum. At 6.30 p.m., results of the inquiries as to names and addresses, &c., given by Mr. Thomas Wild on Sunday last.—R. B.

DAWN OF DAY SPIRITUAL SOCIETY, 85, FORTRESS-ROAD, KENTISH TOWN, N.W.—On Sunday last Mr. A. J. Bradley gave a discourse; subject: 'He could do no good work because of their unbelief.' On Sunday next, at 7.30 p.m., Mr. Jackson will deliver an address; Mrs. Jackson, clairvoyance.—M. RORKE, Hon. Sec.

NORTH LONDON SPIRITUALISTS' SOCIETY.—On Sunday last the first meeting at the new hall, 14, Stroud Green-road, Finsbury Park, was well attended. Mr. Brooks conducted the service. After a reading on 'The Coming Religion,' various friends gave addresses. On Sunday next Mr. J. T. Dales will give an address on 'Dreams.' Spiritualists in the district are cordially invited to co-operate.—T. B.

SHEFFIELD PSYCHOLOGICAL INSTITUTE, MIDLAND CAFE.—On Saturday and Sunday last we had Mr. John Taylor, the well-known physical medium, with us, when some good phenomena occurred, the table being lifted off the ground several times without contact, and also with a person sitting in a chair placed on the table. Mr. and Mrs. Hardy were also on the table, and it was lifted off the floor more than once. Many other interesting experiments were given.—W. H.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last Mr. Veitch again occupied our platform, and gave an excellent discourse to a well-filled hall. On Thursday next, 11th inst., at our hall, Mr. Herbert Burrows will deliver a lecture, 'A New Heaven and a New Earth,' at 8 p.m. Next Sunday 'Evangel' will lecture on 'Spiritualism and Christianity.' At the Stratford Society of Spiritualists, Forest Gate Branch, Liberal Hall (just opposite Forest Gate Station), Mrs. Bliss will give a lecture, &c.; commence at 7 p.m. prompt. We earnestly hope all friends and sympathisers of our cause will join our society, as we yet hope to open many branches all round.—THOS. MCCALLUM.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last, in the greatly-regretted absence of Miss Rowan Vincent through illness, Mr. W. T. Cooper spoke on 'The Present Aspect of Spiritualism,' dealing in an interesting manner with the growing tendency of religious, scientific, and social thought towards the much-needed spiritual aspect, and earning the thanks of all for once again 'stepping into the breach.' A lady, the possessor of a voice of rare beauty and expression, admirably rendered 'O, that we two were Maying.' Next Sunday evening, Mr. J. J. Morse, trance address, 'The Bridge of Fact across the Gulf of Fancy.' Commence at 7 p.m.—L. H.

BATTERSEA SOCIETY OF SPIRITUALISTS, TEMPERANCE HALL, DODDINGTON-GROVE, BATTERSEA PARK-ROAD.—Sunday morning's discussion found Mr. Gathercole trying to explain mediumship upon the lines of hypnotic, *i.e.*, embodied, spirit control, in place of the spiritual hypothesis. In the evening Messrs. Adams and Boddington and Mrs. Boddington dealt with 'Practical Issues in Spiritualism.' The usual musical programme was ably sustained. Next Sunday, at 11 a.m., Mr. W. O. Drake, 'Experiences at a Meeting conducted by the late Mrs. Girling.' Discussion. At 7 p.m. usual workers and solos. Thursday, at 8 p.m., Mr. Peters. No admission after 8.30 p.m.—A. E. B.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—The annual meeting of this society took place on the 25th ult., when the following ladies and gentlemen were elected as officers of the society:—President, Mr. E. G. Sadler; vice-presidents, Mr. E. Adams and Mr. S. Longville; secretary, Mr. John Miles; treasurer, Miss E. Woodman; Lyceum conductor, Mr. F. Silby; committee: Mrs. E. G. Sadler, Captain Mark, Mr. F. Ward, Mr. Harris, and Mr. Howard. There was a good attendance of members, and the business of the meeting was carried through in a most harmonious manner. The outlook for the coming year is a bright one. On Sunday last the services were conducted by Mr. E. Adams; subject, 'The Use of Spiritualism.' Mr. Harris is organising a choir, and would be pleased to hear from anyone in the neighbourhood who would assist him in any way. The general meeting of the Lyceum will take place on Sunday next. Mr. Silby, the newly-appointed conductor, has bright hopes for the future of Lyceum work here. Next Sunday, Mr. S. Longville, at 6.30 p.m.—G. S.