

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

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### SPECIAL NOTICE.

We shall be obliged if our friends will kindly note that all communications intended for 'LIGHT' or for the London Spiritualist Alliance should henceforth be addressed to 110, St. Martin's-lane, London, W.C.

### NOTES BY THE WAY.

We have received several important papers concerning the movement in India for giving natives fuller opportunities for serving their country, and stopping the terribly exhausting drain upon it in consequence of the importation and pensioning of English servants of the Government. The subject concerns us here only on the humanitarian side, but our principles do assuredly interest us in the plea for justice, especially where injustice is based upon conquest and colour. On the ethical side, Spiritualism teaches, as a vital law of life, that no man should oppress his brother because he is in subjection or because he is of a different race. The law of the spirit is the law of unity, and the soul of unity is justice. On this score, we, as a nation, have done wrong, and are doing wrong, in India.

In one of the papers before us, a native of India, Ram Sharma, puts his appeal in sonnet form:—

Britons! to your professions now be true!  
If selflessly ye seek my lasting good,  
Stand fast to me! For, rightly understood,  
My cause and yours in sooth are same, though few  
Seem willing yet to realise this view  
In deeds, bespeaking that calm mental mood,  
Which sees in mine and England's Sister-hood  
My right to claim from her a Sister's due.  
Blest heirs of Freedom! act as freemen should!  
Some of her blessings on my sons bestow,  
And thus secure my endless gratitude,  
And one more wreath of glory for your brow!  
O spread those blessings through this Empire wide,  
And let my sons march onward by your side!

Last week we pointed out the inconsistency between Mr. Greenwood's old version of a certain Home and Browning story and Mrs. Lathropp's new account of it. But, beyond the inconsistency, lies something deeper,—a very important inference. Describing Mrs. Browning as 'the most delicate sheaf for a soul I ever saw,' we are introduced to Mr. Browning as 'opposing and protesting (against her Spiritualism) with all his might.' Mrs. Browning tried 'to stem' the torrent, but 'like an arrowy river, he rushed and foamed and leaped over her slight tones, and she could not succeed in explaining how she knew they were spirit hands.'

That has always been our view of it. What could gentle Mr. Home and Mrs. Browning's 'slender voice' do against the big man who 'opposes and protests with all his might,' and who 'like an arrowy river rushed and foamed and leaped' over her and her explanation? In plain English, the great Robert behaved like a bully.

A Sermon on The Resurrection, by Mr. Charles Voysey, just published, is noticeable chiefly as an instance of how a keen and experienced man can fall into grave mistakes for want of a little of the knowledge he despises. Mr. Voysey all the way through assumes that 'the resurrection' means the uprising and reanimation of the body, and that the only alternative to that is 'delusion,' 'mistake,' or 'a lie.' The alternative—that the murdered Jesus may have been able to show himself (the true spirit-self) to those who were *en rapport* with him—does not seem to occur to him. And yet he is so near to the light when he says, 'The appearance of Jesus to himself, St. Paul speaks of as precisely similar to all the other recorded appearances in kind': that is to say, the sight of the spirit-Jesus by Paul was the same in kind as the sight of him by Mary and the disciples. And yet all Mr. Voysey can say is,—'But he knew that his interview with Jesus was only a vision.' 'Only a vision'! And so, for want of a little elementary spiritual knowledge, this able man muddles about from 'vision' to 'lie,' and does not see the glorious alternative at all!

A few weeks ago we referred to a Paper on *Immortality*, to be read by Professor Estlin Carpenter at a forthcoming Unitarian and Free Church Conference, and said we hoped to draw attention to it when it appeared. But we regret to say it does not call for particular notice. It is, of course, in the best possible taste, and, on the whole, it strongly but tenderly pleads for faith and hope, but it lacks the fervour of full conviction and the glow of ardent confidence. We note, as a curious sign, that it was expressly arranged that this Paper should be an exception, in that no discussion was invited.

At a late meeting of The Spiritualist Alliance, the words 'discord' and 'disunion' were heard, not with relation to The Alliance or to its meetings, but as descriptive of the tone and policy of some Spiritualists. We do not comprehend it. There ought to be no possibility of anything of the kind; and there would not be if, in addition to holding spiritual ideas, spiritual ideas held us. Besides, we all mean the same thing, though we tell it and try to work it out in different ways. Here is a parable. 'He that hath ears to hear, let him hear';—

Four travellers—a Turk, an Arab, a Persian, and a Greek—having met together, decided to take their meal in common; and as each had but ten paras, they consulted together as to what should be purchased with the money. The first said 'Uzum,' the second 'Ineb,' the third decided in favour of 'Inghur,' and the fourth insisted upon 'Stafilion.' On this, a dispute arose between them, and they were about to come to blows, when a traveller, passing by, happened to know all four



of their tongues, and brought them a basket of grapes. They now found out, greatly to their astonishment, that each one had what he desired.

In a very high sense of the word, Wagner was a Spiritualist; that is to say, he lived intellectually and emotionally in the sphere of spiritual causes. He was essentially a poet, and every true poet lives and moves and has his being in the spirit-sphere. His realities are, not weights and measures and money-bags, but loves and longings and ideals. Wagner's operas, every one of them, can be interpreted only from this point of view. But he had interests, sympathies and aspirations in other directions than music, as the world is beginning to understand.

Very helpful in this direction is a little book just published by Mr. Arrowsmith of Bristol (London: Simpkin, Marshall & Co.), entitled, 'Richard Wagner's Letters to August Roeckel,' translated (and well translated) by Eleanor C. Sellar, with a rich Introductory Essay by H. S. Chamberlain. It is in every way admirable.

We always think that there is something spiritual about the nice use of words,—not only literary taste and a fine ear for music, but spiritual touch. This is borne out by a very noticeable reference to the essentially spiritual Emerson, in 'The life and letters of Oliver Wendell Holmes,' in which occurs this passage:—

I went to the club last night, and met some of the friends you always like to hear of. I sat by the side of Emerson, who always charms me with his delicious voice, his fine sense and wit, and the delicate way he steps about among the words of his vocabulary,—if you have seen a cat picking her footsteps in wet weather, you have seen the picture of Emerson's exquisite intelligence, feeling for its phrase or epithet. Sometimes I think of an ant-eater singling out his insects, as I see him looking about and at last seizing his noun or adjective,—the best, the only one that would serve the need of his thought.

The following extract from a letter, bearing upon the suggestion that we should be more ready to communicate experiences and interchange ideas, may help to indicate at least the spirit in which this should be done:—

It has occurred to me that it would not be an unwise speculation for those who are investigating spiritual truths to occasionally make a brief summary or review of their researches, and compare them with those who may have had a wider knowledge or more years of experience to aid them. By these means one may not only afford a stimulus to those already on the path, but may also encourage others to push forward to the light, instead of standing inert in the shadow of doubt. I think of our minds sometimes in the way of a sieve. Give it a shake, and let the thoughts run through to somebody else.

Concerning persecution and bitterness, 'Freedom' shrewdly says:—

If you knew your neighbour was labouring under some mistaken opinion, would you prescribe a porous plaster and a dose of calomel in order to change it? Would you not rather expect that the best course would be to reason with him until you had convinced him that he was in an error?

We publish on another page a communication from Dr. J. E. Purdon, of Cullman, Ala., U.S.A. The Doctor's name was a few years ago very familiar to our readers, and we are glad to hear once again from so able a correspondent. His letter is accompanied by the following appreciative reference to 'LIGHT,' for which he has our cordial thanks:—

It does my heart and soul good to get 'LIGHT' every week. The polished sarcasm with which it handles stupid and ignorant and self-sufficient critics is still one of its specialties, and I do not think any of your readers appreciate it more than myself and my wife. The Leaders are also very fine and wholesome reading.

## EXPERIENCES IN A PRIVATE CIRCLE.

Two years ago last autumn my wife and I were staying at a well-known hydro. in North Wales. A few days prior to our departure a young lady—a perfect stranger—was introduced to our table. In the social intercourse that naturally ensued we were impressed with the thought that she possessed psychic gifts, and I asked her if she knew anything of Spiritualism.

She pleaded ignorance of the ordinary phraseology of the science, and knew nothing whatever of its teachings. I thereupon led her out in thought and contemplation of the subject, relating my own personal experience as an investigator, much to her amusement. My immediate reward was her outspoken expression of incredulity and contempt, declaring (in private) to a lady friend of hers 'that I was evidently qualifying for a speedy admission to an asylum'—the usual verdict. We left without any expectation of ever meeting the lady again. A few weeks afterwards, however, I received a letter from her in which, adverting to the conversation above mentioned, she asked for certain information, as she had 'had an experience which convinced her of the reality of spirit return.'

To make brief the story, correspondence was opened leading to a visit by her and her husband to our home. It transpired that her 'experience' was a sudden development of clairvoyance and other spiritual endowments of which for years she had been in unconscious possession. And as soon as she was led, through my instrumentality, into the higher psychical plane, her eyes were opened and the various forces of her singularly sensitive organism sprang into activity. She is now known to your numerous readers, through the interesting accounts recently furnished by Mr. Thurstan, M.A., as 'Mrs. T.,' and gives promise of becoming one of the choicest instruments now enlisted into the service of the spirit world for demonstrating to humanity the blessed truth of a future life.

While visiting at her house in London this Easter, my wife and I had unexpectedly afforded us such startling manifestations of her quickly developing powers that I desire to place them on record through the medium of your valuable paper, in the hope that it will tend to strengthen the faith of, and act as an incentive to, others who, like ourselves, are patiently plodding on in the pursuit of knowledge. Many will, I have no doubt, in this materialistic age, be pleased to have further evidence of the repeatedly demonstrated verity of the continuity of life beyond the grave, such as Professor Crookes, Dr. Alfred R. Wallace, and numerous other scientists have from time to time endeavoured to put before the world.

In giving you this narrative, I know that I subject myself to much misconception and uncharitable criticism; but such reflections do not deter me from discharging what I deem an important duty. My object is, sincerely and honestly, to take my share in the great struggle going on for increased light and liberty, and to assist in the elucidation of the fact that beyond the ordinary ken of average humanity there lies, but partly-explored, a vast expanse of sublime realities, more or less accessible to those who earnestly seek. A knowledge of this fact will tend, I believe, to correct the crude ideas and narrow conceptions prevailing in regard to the great problems of life, and so, by extending the mental and spiritual horizon, afford a wider range of vision of the infinite wisdom and boundless love of the all-wise Creator.

We arrived at our friend's residence on *Thursday* evening (April 15th), and evidence was soon forthcoming of the presence of other friends invisible to the physical eye. The uplifting of a heavy dining-table without human contact, and distinct knocks of varying peculiarities and power, from gentle tappings to loud strokes, as with a carpenter's hammer, in intelligent response to our questions, assured us of a hearty welcome. *Friday* evening was productive of greater results, the power manifestly being gradually increased, as we settled down, in the spirit of sympathy and love, to obtain whatever was presented for our acceptance in the way of phenomena. 'Nellie' (whose acquaintance, I believe, you have made) controlled her mother, and gave general instructions and information. At her request we placed a sheet of writing paper, four pencils, and an orange, upon the dining-table and covered them with a wood sewing-machine box, drawing the heavy chenille table cloth over all.

Mrs. T. then sat at the end of the table, with her hands resting upon the box, her husband and my wife at her left, and myself at her right hand—in a good light. In a little while one of the pencils was thrown across the table, followed by



another shortly afterwards. Eventually the orange was observed taking a similar course, although we had not moved and the box had remained perfectly stationary. Examining the orange, we found that a good-sized piece of the peel had been removed and was lying on the table. 'Nellie' said 'Peter' had bitten it off!

My wife and our host testified to being repeatedly touched, and I expressed a wish for similar treatment, whereupon 'Peter,' controlling Mrs. T., said: 'There, I'll give you something to go on with,' and immediately one of the medium's shoes gently struck me on the head; he had taken it off her foot without unbuttoning and thrown it at me.

He then informed us that the next effort would close the sitting. We closely watched the medium—in deep trance. She slowly rose from the floor, remained suspended in mid-air for a short time, and then was carried right on to the table, standing erect in graceful attitude! She was then borne back to her seat and to consciousness.

On *Saturday* afternoon our host brought home a small black doll purchased at the request of 'Nellie.' In accordance with her wish, we placed it in the cupboard of a writing-table, the keys being retained in my possession after seeing the door securely locked. 'Nellie' pressed us to affix a seal, but we declined, having perfect confidence in each other—a most essential requisite for spirit phenomena. Her intention was to take the doll out of the cupboard, if possible, but we were not to be disappointed if she failed, and to dismiss the matter from our minds and await her convenience. We were then—to our astonishment—asked to improvise a cabinet in a corner of the room. We did so, by placing a clothes-horse across and hanging a shawl round; the top being left open. The medium, then under control, took a low seat behind the shawl while we took our position in front. A very little time elapsed before we beheld a luminous hand held up, followed by others, and soft spirit lights slowly sailing in space above the cabinet. 'Nellie' then told us that a certain friend of my wife would speak, and another voice addressed my wife by name, holding a short conversation and affording satisfactory proof of identity. The friend could not materialise more than her hand, but we were informed that they would do much better the following night, as Mr. Thurstan would join us.

On *Sunday* morning, as I was about leaving my bedroom, we heard Mrs. T. in loud exclamations of astonishment, and going downstairs I at once discovered the cause of her excitement. She had preceded me but by a few minutes when, entering the dining-room, she found her little three-year-old boy playing with the doll! I at once took the keys from my pocket and unlocked the cupboard, but certainly the doll was not there; but in its place was my tobacco-pouch, which I had left on the mantelpiece on retiring the night before. The servant assured me that she had seen it earlier in the morning, and while dusting had removed it on to the writing-table.

Later in the day Mr. Thurstan—in whom I know you have every confidence as a keen and critical observer of long experience—joined us, and in the evening we again formed our circle under the same conditions as on the previous night. No 'rushing mighty wind,' but a distinct cold breeze, soon gave indications of an unseen power—no 'cloven tongues of fire' were seen, but beautiful soft spirit lights moving about in various directions presented forcible testimony to the operations of other intelligences than ourselves. 'Nellie' said two lady friends, whom we will call 'C.' and 'P.', would materialise together. Presently we observed a luminous ball forming in the centre over the cabinet, which, dividing in two, travelled to either side, one towards Mr. Thurstan and the other towards my wife. Out of these there appeared to be built up two human forms, but as darkness was increasing it was difficult to recognise them. However, from the one purporting to be 'C.' a voice called Mr. Thurstan by his Christian name, asking if he would like her to touch him. Then reaching out her hand, the fingers tipped with small spirit-lights, she placed it firmly and solidly upon his head, her drapery falling over his face. She asked us to sing, and in strong, full notes she struck up 'For ever with the Lord,' &c. As the hymn proceeded, a decidedly masculine voice joined in.

The form purporting to be 'P.' could only materialise her bust and arms, and floated over the front of the cabinet. 'Nellie' said that 'C.'s' form was complete. 'P.' put forth her hand—all luminous—and placed it on my wife's head, taking a comb out of her hair, and afterwards placing it in Mr. T.'s hair. Several

questions were asked and satisfactorily answered, and altogether we had a delightful experience, such remarkable phenomena being a new phase of Mrs. T.'s development. A masculine voice asked us to say the Doxology and then pronounced a benediction.

Our medium at once came out of the trance quite fresh and vigorous, but with absolutely no idea of what had been taking place.

In conclusion, I apologise for trespassing to such an extent on your limited space, and desire to assure your readers that although I am painfully conscious of failure to convey anything like an adequate conception of our experience, with all the joy and satisfaction it brought, there has been no deviation from positive fact and faithful record of a sacred privilege.

WALTER APPELYARD.

## OUR TEACHERS.

BY AN OLD INVESTIGATOR.

If Spiritualists do not know how to investigate so-called Spiritualism and its attendant phenomena, it will not be because no one comes forward and kindly consents to teach them.

'Scientific authorities' assure us that we have never investigated on scientific principles; that we form an hypothesis on very imperfect evidence; that we accept as true statements of eye-witnesses without adopting a verifying process (whatever this may be); that we are not sufficiently on the look-out for impostors, &c.

The Society for Psychical Research tells us that our system of investigation is entirely wrong; that we do not take precautions against trickery, delusion, or imagination; or the 'Subliminal Self.'

The dogmatic so-called 'scientist' tells us that we are wasting our time in investigating that which he, from his complete knowledge of all the laws of Nature, is convinced is impossible.

The man in the street tells us that he knows the whole affair is humbug, and that if he saw what we state has occurred in our presence, he should simply doubt the accuracy of his senses, and would not believe his own eyes.

The priest tells us that he is convinced that the phenomena occur, but that they are merely an artful proceeding of the Devil to lead us astray.

Those who, having been witnesses of a few trifling phenomena, are so overcome with the vastness of their knowledge that they at once feel that they are the special agents called upon to teach everybody, would have us believe that previous to their conversion all other persons examined the phenomena in a most childish and unscientific manner, but now that they have been enlightened they will soon set everybody right.

With such a host of teachers, it seems surprising that the most experienced Spiritualists keep on the even tenor of their way—still carefully investigating and collecting facts, still firm in their convictions, and even going so far as to smile at the advice and teaching so liberally given them by teachers who belong to various schools. Why are Spiritualists thus firm in their convictions, and uninfluenced by all this teaching? The reason is curious.

About forty-five years ago there were but three or four mediums known in England. One of these was a young lady, the other was Mr. D. D. Home. Both were known to a few friends only, who esteemed them for other qualities besides that of the wonderful gifts which they possessed. These friends felt convinced that if the powers which these two persons seemed to possess were real, one of the grandest revelations that the human race had ever been favoured with was then before them. In order to make sure that they were dealing with facts, these friends asked one or other of these mediums to stay as a guest in their house. During a visit of some weeks, and without going through the formal ceremony of what is now called 'a séance,' the hosts had each day an opportunity of witnessing phenomena of every description. A closed piano, belonging to the host, has played any air asked for, though no material human being was within ten feet of it. When a party of four or five were at dinner the dining-table has been raised about two feet vertically, and a chair at the far end of the room has come up to the table, apparently by itself. Human-looking hands have



come in the centre of the table, forcing themselves, as it were, through the table-cloth, and have disappeared after a few minutes. After the medium had left the room the table at which the party had been sitting, but from which they had withdrawn, was raised and glided up to three gentlemen, not one of whom before it moved was within ten feet of it. (On looking over my notes made at the time I find this fact occurred on May 7th, 1857.) Messages spelt out by raps were frequently given, these very often giving the full names of relatives or friends long since dead; and on further questions being asked, incidents known only to the dead person and oneself were related to prove identity. On one occasion a name was spelt out which I did not recognise, and said so, asking for particulars.

'I was at school with you at —, and we sat next each other,' was the reply.

'When and where did you die?' I inquired.

'I am more alive than you are,' was the answer; 'but I was killed in the trenches before Sebastopol by a cannon ball.' Inquiries made afterwards proved these facts to be correct.

'What caused you to come?' I asked.

'I heard that you had awoke, and remembering you, I came to give you proof of a continued existence, which I doubted whilst in my earthly body.'

Friends who have died in distant countries, such as India, China, &c., have, before the telegraph was laid to those localities, within a few hours announced, through a medium, to me their death, and the locality where they died, and other details. When these and hundreds of similar facts have occurred in one's experience, in one's own house, not once or twice only, but every day during a month or six weeks, and during several years, the marvellousness of the facts gradually is lost sight of and we become familiar with them, just as average people are now familiar with reading telegrams from India and America.

It is not likely that any sensible man, having such opportunities, would neglect to inquire, and endeavour to learn, some of the laws and the best conditions for these manifestations. To give an account of the information thus obtained would occupy pages of 'LIGHT.'

At length it was considered wrong that those who had been given the opportunity of witnessing these great facts should hide their light under a bushel, and Faraday was asked to come as a visitor and see the phenomena. He persistently refused to come, stating that he had formed an opinion, and was not likely to alter it. Professor Tyndall, however, came, and at once announced that his thorough knowledge of all the laws of Nature enabled him to speak with authority that what we stated had occurred could not occur; so his investigations would be confined to an endeavour to find out how we had been deceived, or how we deceived others.

It has often been said that Faraday's attitude as regards this subject retarded the advance of a knowledge of spiritual facts. This is a mistake; in reality he aided in a knowledge of these facts becoming greater. Those investigators who had seen and carefully tested such phenomena as I have described, and *knew* they were facts, on finding the unscientific, self-satisfied, mental condition of the admitted greatest scientific men at that date, at once freed themselves from the baneful influence of dogmatic scientific authority, and pursued their investigations uninfluenced by the *opinions* of the most prominent professors. They realised what ought to be the real attributes of a man of science, and they perceived how different these were to those exhibited by the acknowledged leaders of scientific thought.

It seemed to these early inquirers that the laws necessary to be observed in order to enable spiritual phenomena to be produced were of too delicate and too sensitive a nature to be comprehended by the powerful and ponderous minds of the then scientific authorities. Just as the previous training of a blacksmith would cause him to be unfitted to repair a chronometer, and the construction of an elephant's foot renders it unsuitable for playing a sonata on a piano, so the mental condition of the 'authority' seemed, in most cases, to render him the most unfitted person to fairly investigate spiritual phenomena. It devolved, therefore, on these investigators to work by themselves, to remain uninfluenced by the preconceived theories of science, and to accumulate fact after fact; and before long they reached the curious conviction that though, according to scientific theories, what took place hundreds of times was impossible, nevertheless it occurred!

When the earlier Spiritualists investigated the phenomena, impostors had not been evolved; they came only *after* the facts of Spiritualism had been proved. It would be ridiculous for a forger to forge a fifteen pound Bank of England note, because no such real note exists. Hence, in the early days no such precautions were necessary to prevent unobservant persons from being tricked, as seems to be considered necessary in the present day, when scientific researchers undertake to test a medium.

It must be borne in mind, however, that in the present day there are not only impostors in connection with Spiritualism but many in connection with Science. When men with a mere superficial knowledge of a subject put forward as absolute facts their own opinions, they are misleading the ignorant, and are even more dangerous than a man who imitates what he knows is true.

It may now be comprehended why experienced investigators of spiritual phenomena are not much influenced by the attempts of 'scientific authorities,' 'large societies,' 'men in the street,' or priests to teach them. They regard all these as well-meaning, and perhaps a little puffed up with a sense of their own infallibility, but, unfortunately, but little acquainted with the subject which they attempt to teach.

In the early days every theory that was started by outsiders was fully tested. When, however, fact after fact occurred which could not possibly occur if the theory were true, then this theory was relegated to the rubbish room. The 'unconscious muscular action' theory, for example, was disposed of in five minutes when it was found that a table would rise in the air when the hands of the medium were held fully six inches above it.

The early Spiritualists fully realised the importance of the investigations they were making and the responsibility that rested on them. Fortunately they had nearly always with them one of the two most powerful mediums that have appeared during the present century, both of whom were not only willing but eager that every test should be tried. The great object of these investigators was to arrive at truth. They had found that scientific authorities refused to look at the facts, or, if they condescended to glance at them, they behaved like spoilt children. They did not, therefore, investigate for the purpose of gaining the approval or patronage of 'authorities,' for to tell the truth, after what they had experienced of their proceedings, they cared but little what these authorities thought or said. This frame of mind will probably seem to some modern follow-my-leaders-student of science as downright heresy; for example, Professor Lodge in his address on March 29th, after commending what he regards as the perfect system of investigation followed by the Society for Psychical Research, states: 'If it perseveres in this course, it will ultimately gain the ear of the orthodox scientific world.'

Think of this, you ignorant mediums and unscientific investigators; how could you endure such an honour as to have gained the ear of such mighty men? It would be almost too much to bear. When we try to realise how we should feel if we had reached this pinnacle of fame, it is absolutely shocking to find a medium like Mrs. B. Russell Davies saying: 'After working as a medium and an enthusiastic Spiritualist for more than thirty years, I would like to ask how much the genuine Spiritualists of to-day care whether the scientists investigate at all, or what attitude they may have towards us.'

We must admit that having, during more than forty years, examined the phenomena of Spiritualism, and become acquainted with the facts and laws connected with it, we have become indifferent as to what any scientific authority ventures to think on this matter; and we can afford to smile when we find that what he does venture to think is in direct opposition to the facts with which we are acquainted, and that when he endeavours to teach us how we ought to investigate this subject, he is unconsciously showing us that he is unacquainted with even the elementary laws which govern it.

Those who had the good fortune to investigate when such mediums as Home, Foster, Squire, Miss Nichol, Mrs. Marshall, Katie Fox and others were in full power, were like astronomers who could look through the large telescope at the Lick Observatory and see for themselves. These astronomers would be considerably amused if, on their return to England, a scientist, armed with a small pair of opera glasses, were to offer to teach them how to observe the heavens, and to tell them how unscientific they were in hastily framing an hypothesis that Mars



possessed two satellites and Jupiter five, for though he had looked through his opera glasses during some years, he had never seen these satellites and did not believe they existed.

At the seaside we may often see children paddling in six inches of water, but rushing away affrighted when the swell caused by a steamer sends a large wave on the shore. We may also see a strong swimmer take a header from a bathing stage into twenty feet of water, swim out and meet the waves, and return safely on shore. If the children who were paddling were to advise the swimmer to follow their safe and sound proceedings he might thank them for their suggestion, but would probably prefer to keep to his own method.

If we look back during the past forty years we can see what spiritual investigators have done. They have demonstrated that under certain conditions phenomena occurred hitherto unknown to science. By the most careful testing, they have proved that disembodied spirits were the chief agents in producing these phenomena. What has orthodox science done as regards this subject? It has ignored facts. Without the slightest evidence, it has accused mediums of being impostors, and those who had carefully investigated the phenomena of being liars, cheats, or incompetent to trust their own senses.

What are we now told, since the accumulation of evidence has been so great that only the most stupid or bigoted men refuse to believe a word of it? We are told that our system of investigation is all wrong, that it is not in accordance with the opinions of scientists, but if we will follow another course we may hope eventually to gain the ear of orthodox science. Considering what Spiritualists have already done, in spite of every form of opposition from so-called orthodox science, I believe every real Spiritualist will say: 'Many thanks for your kind desire to teach us how to investigate this matter, and also for your, no doubt, well-meant advice, but we feel disposed to pursue our investigations very much on the same lines as heretofore; when by your system of investigation you become eye-witnesses of such phenomena as we have seen, we will congratulate you; till then——!'

#### EVIDENCE OF A FUTURE LIFE

The following, from 'The Christian World,' is interesting altogether apart from Mr. Page Hopps's Essay. It is an excellent little summary of the evidences for a Future Life discernible along the lines of true Science:—

'A SCIENTIFIC BASIS OF BELIEF IN A FUTURE LIFE,' by JOHN PAGE HOPPS—an extremely able and suggestive presentation of a subject vital to the modern world—has, in the present issue, reached a third and revised edition. Mr. Hopps writes in the conviction that science, which to many has been regarded as the foe of faith, will ultimately be the surest support of man's spiritual aspirations and beliefs. He marshals with much skill the positions reached through modern research—that we know more of mind than of matter; that consciousness is scientifically conceivable apart from a material brain; that matter grades upwards from the gross and tangible to the invisible; that the Unseen Universe is the source, receptacle and laboratory of an energy and vitality immeasurably beyond human experience, and that analogy and observation point to the suggestion that the life-principle, in itself intensely subtle, may, after the dissolution of the body, be united to matter of so subtle a kind that we with our present senses would be unable to come in contact with it, and that this exquisite living substance might be the organised body of a conscious being. To the support of these conclusions the testimonies of Huxley, Tyndall and Mill, of Isaac Taylor, Ulrici, and the authors of 'The Unseen Universe,' are brought in with excellent effect. The total result is a cumulative argument for a future life which should prove a very welcome reinforcement to faith, especially amongst those who feel an increasing inability to rest in the assertions of ecclesiastical dogma. (Williams & Norgate. Price 6d.)

#### 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.

#### HISTORICAL VALUE OF THE BEATTIE PHOTOGRAPHS.

In face of the wonderful claims advanced by Colonel de Rochas and Dr. Baraduc, in France, to the 'exteriorisation of sensibility' and the 'exteriorisation of motive energy' being brought into direct evidence by their experiments, and more particularly with reference to the remark of Professor Lodge that we must assume that 'spirits' generally require some kind of material agency to achieve material results, I take the liberty of reminding English Spiritualists that the 'Beattie Photographs' of a quarter of a century ago supplied to thinking men the objective data for just such generalisations.

I take it as quite beside the question whether it is an incarnate or discarnate 'spirit' who 'acts at a distance' or who 'operates outside the physiological range.' We are 'spirits,' and so far we know what we are talking about; so that it is axiomatic in Spiritualism that discarnate 'spirits' cannot be utterly unlike ourselves, however much our forms of intuition and operation may vary.

I claim that the photographs taken by the late Mr. John Beattie, of Bristol, were the most important piece of scientific work done for Spiritualism, before the present race of physical and psychical researchers got their hand in. The only question is, Were these photographs genuine? Or is there a shadow of doubt that can be cast upon their value? Personally I believe that there is not the intrinsic internal evidence offered by the pictures affording proof of their genuineness. I received a set from Mr. Beattie, which I valued very highly and made the basis of an extended research with the sphygmograph, through which I was able to satisfy myself, by the similarity of their hæmograms, that in certain numerous instances the nerve centres of different individuals were functioning identically, thereby being obliged to infer, in the words of Professor Lodge, 'some material or ethereal contact between them' to effect their forced relationship.

I wish, sir, that you would have the goodness to invite the attention of your readers to the importance of a definite acknowledgment of the truth and beauty of that work of Mr. Beattie. If any are now living who took part in it, they ought to give such an account of the matter as will help to disarm criticism when that essentially English research may put forward its claim to recognition as the first serious and systematic attempt to prove the genuineness of 'spirit' photography and the manner of it.

I remember at that time expressing my confidence in the possibility of such mixed physical and psychical operations to the late Mr. Traill Taylor as those of the existence of which Mr. Beattie undertook to prove the possibility; but he did not seem to see it then. There was so much uncertainty in both America and England as to the reality of 'spirit' photography that Mr. Beattie's discovery was a positive boon to those who were anxious to proceed with their speculative inferences regarding man's relation to his enlarged environment, deduced from the spiritualistic data to which they had access and in which they could have confidence.

For the purpose of obtaining some information that would supplement Mr. Beattie's published account I made a futile attempt to open up communications with the gentleman in Bristol in whose studio the work was done, and who materially assisted Mr. Beattie, himself a retired photographer, but, though that was as long as eight years ago, my letter was returned through the Dead Letter Office, no trace being discoverable at Bristol of his existence. If Dr. Thompson, of Bristol, or Mr. Enmore Jones be still on this side, perhaps one or both would favour us with a contribution to 'LIGHT' on this subject, which to me at least appears to be of such importance. I have a selfish interest in this question, but, apart from my own work, suggested from the analogy of electric and neuric induction, I should wish to see a good man remembered and the old school of Spiritualists estimated at its proper worth.

It has always been a matter of wonder to me that no critical examination of those several series of photos was ever published in 'LIGHT' or other similar journal. One series shows the different sides of a large mass of stuff as the man to whom it was attached stood right-handed or left-handed to the observer, and another series gives almost definite data from measurements of a spheroidal man to calculate the law according to which it is attracted by another.

Cullman, Ala.

April 20th, 1897.

JOHN E. PURDON, M.D.

Surgeon-Major (retired).



OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
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## Light,

A Journal of Psychical, Occult, and Mystical Research.  
PRICE TWOPENCE WEEKLY.

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### SPECIAL NOTICE.

We shall be obliged if our friends will kindly note that all communications intended for 'LIGHT' or for the London Spiritualist Alliance should henceforth be addressed to 110, St. Martin's-lane, London, W.C.

### MEDIUMSHIP AND DEMONIC CONTROL.

Professor James' communication, printed by us last week, is an admirable example of how the interchange of ideas and the threshing out of misapprehensions may contribute both to knowledge and good-will. When we cited the report of his lecture that came to hand we did so half suspecting some mistake: hence our invitation to Professor James to send us some explanation. The result is a useful warning and an excellent lesson—a warning not to accept a printed report as necessarily accurate, but to give the poor speaker the benefit of every possible doubt; and a lesson in the fine art of distinguishing between things that differ.

In this case, the distinction is important, and we think it may be useful to follow it up, especially in the light of Professor James' instructive explanation, behind which there is a profoundly impressive truth.

The subject discussed was not Spiritualism and mediumship in general, but Demonic Possession; and the object of the lecture was confined to vindicating that as an historical fact. For our own part, we are glad to have that vindicated. Modern rationalists, on their wonderful *a priori* road, are a great deal too apt to include Demonic Possession (with so-called miracles and other 'impossibilities') as preliminary notes or marks of unreliability. And, on the other hand, Spiritualists are usually regarded as anxious to shake off the suggestion that such Possession is a fact. But we have always frankly welcomed it. The more spirit-possession of any kind is proved, the better we are pleased; and we are particularly gratified when, in any direction, the old charges of 'superstition,' 'imposture,' 'delusion,' and the like, are refuted; and when such truth-loving and competent men as Professor James give back to Orthodoxy its beloved demons. All that works for us; because it is surely manifest that if evil beings can reveal their presence, even to the extent of foretelling events, speaking foreign languages and prescribing for diseases (a queer thing for 'demons' to do, by the way), good ones, whether lowly human or loftily angelic, might surely do so, too.

Moreover, it is perfectly evident, and we gather that Professor James thinks so, that if we can establish the historic fact of Demon Possession so far as the Bible is concerned, we cannot keep it there, or say, 'Thus far and no further.' The fire or smoke is all along the line of

human history, and we must make the best of it. Another fact is inseparable from this—that Demon Possession has never entirely held the field. If men were possessed with demons in New Testament times, it is also true, according to the story, that angels sang, in the ears of shepherds, the first Christmas carol; and, in the hour of the Master's need, 'came and ministered unto him.' And again; if the apostles had to expel, or to warn their hearers against, the evil powers, it is also true that the powers of good came and broke their fetters and opened the prison doors. And, in like manner, all along the line of march, the good and the bad seem to have been with us; and that is what no unprejudiced observer can deny.

We entirely agree with Professor James, however, that Demon Possession and Mediumship belong to the same region of phenomena and experiences. Both are instances of spirit-manifestation. 'If one is genuine, the other is,' says Professor James; and most certainly *we* are not going to deny that. We are also perfectly content with the further statement, 'and they must be tested by the same rules.' All this is excellent, and brings us up to date in the most satisfactory way.

But, having said this, we are surprised to find Professor James distinguishing between lower and higher manifestations as objects of interest and examination on the part of 'psychical research.' He says that 'in their higher manifestations, of which supernormal manifestations of intelligence are reported so frequently, and in my opinion certainly exist, they form an object for the most careful "psychical research." That shuts out so-called 'Demonic Possession' and much else which, though not dignified and pleasant, would be singularly helpful as test evidence. We are inclined to think that the Psychical Research Societies have lost much more than they have gained by this very kind of thing. Of course, if the object is safety or personal edification, it may be as well to avoid the lower forms of mediumship, but, if the object is 'psychical research,' these lower forms may be in the highest degree useful. In like manner, we think it is wasteful to taboo what is more or less properly designated as 'tainted evidence.' We have known cases where the 'taint' has been particularly instructive. As Professor James seems to suggest, Mediumship may be regarded as grading off into Demon Possession by very fine stages indeed: and the lower we go, of course, the greater the risk of 'tainted evidence,' but not necessarily because of fraud. But that is a large question, and we cannot enter upon it now. It is a fruitful topic. We commend it to 'psychical research.'

### PREMATURE BURIAL.

As evidence that the danger of being buried alive is not so remote as is generally assumed, Mrs. E. L. Boucher sends us the following statement published in 'Le Petit Journal' for April 22nd, from its correspondent at Cahors, South of France:—

M. Anziers, aged sixty, agriculturist at Rouffilhac, while in a café at Gourdon, was suddenly taken ill, and, by the advice of a physician, was removed to his home in the same town. The next day M. Anziers died, and arrangements were at once made for his interment, according to the ordinary regulations, that is, twenty-four hours after death. The ceremony had only just been concluded, when the sexton, on turning away from the place, thought he heard a sound proceeding from the grave which he had just filled in. The cries becoming more distinct, he at once obtained assistance. The grave was emptied and the coffin opened, but *too late*; its unfortunate tenant had been *buried alive*! In proof of this it was found that his arms were not in the same position as they had been when the supposed corpse was placed in the coffin, while the clenched hands and convulsed face gave fearful evidence of the sufferings he had undergone. The excitement in the environs has been intense.



## WORK THAT SPIRITUALISTS CAN EASILY DO.

At a meeting of the Members, Associates, and friends of the London Spiritualist Alliance, Limited, held in the French Drawing Room, St. James's Hall, on Friday, 23rd ult., the Rev. J. Page Hopps delivered an address on the above subject, Mr. E. Dawson Rogers, the President of the Alliance, being in the chair.

MR. HOPPS said : I told Mr. Rogers that I would undertake to introduce a subject, not for discussion, for I hate it, but for conversation, which I like, because I think conversation will be useful. I did not at all promise to give a lecture or deliver an address, but to offer some remarks which might lead to useful, profitable, practical conversation. Before I attempt that, I should like to do a rather unusual thing, and that is to read a short passage in order to create, if necessary, the right atmosphere. I am one of those people who believe in atmospheres—that is why I believe in singing, in prayer, in reading good poetry, and, indeed, in reading anything that is of an elevating character, at our meetings ; for in that way we may reach the right plane of spiritual thought and feeling.

MR. HOPPS then read the following extracts from an essay by an American writer :—

Eternal conflict and war are the destiny of selfishness, as eternal peace and prosperity come from brotherhood. The false religions of human ignorance, human speculation and human arrogance in priestcraft have kept the world in a condition which may be called 'the martyrdom of man,' and they will prolong that martyrdom until they are all abolished.

In the heavenly world alone are the highest ideals of love and purity realised, and from that world must all exalted religion come.

That life and joy and heroic love came to earth near nineteen centuries ago through the most perfect medium of divine love that the world has ever seen.

In Jesus Christ appeared a noble human soul, living in closer communion with the higher world than with earth life. He was not an expression of Jewish nationality, nor of any other type of earth life. To him the superstitions, the ceremonies, the intolerance, the wars, and the selfish ambitions of the Jewish nation were intolerable, and he cast them aside, knowing the peril he encountered, nor did the superstitions and the doctrines of Egypt, India, and Persia, with which he was well acquainted, have any influence upon him.

I hope there may be some to-day equally faithful and devoted, for the world needs the unflinching little army of heaven as much to-day as it did in the days of the Cæsars, and the times that 'try men's souls' will come, even to this generation. Our spiritual religion does not amount to much if we are not willing to make some sacrifice for it.

Resuming his address, Mr. Hopps said that they had heard during the session just closing a series of very varied addresses ; they had had philosophy, and speculation, and subtle discriminations, and various descriptions of spiritualistic inquiry and opinion. It would be as well, before they closed for the summer, for them to have a very homely, simple sort of meeting (such as he hoped the present meeting would be) for nothing but the practical consideration of things that might be done. He would like occasionally to see, instead of a lecture or a trance address (though he valued both), a simple experience meeting. The objection had been made that people would not tell their experiences. He thought the reason of that was that people were not encouraged to do so. If they trained the people to tell their experiences, thoughts and feelings, they would in time succeed as well as the Methodists with their love-feasts and the like. It was simply a matter of training ; people could be trained to do anything. He did not think Spiritualists were so peculiar that they could not be trained to take an active part in such experience meetings, just as other bodies of people learnt to bow at the name of Jesus, or make a cross upon their breasts. It would ill become him as a talker to disparage talking ; but he did feel that they had too much talking and too little action, too much philosophising and too little setting forth of what they ought to do. There was too much preaching, and too little translation of preaching into deeds. (Hear, hear.) Well, now, he wanted to consider what Spiritualists could easily do. The word 'easily' depended, of course, on the doers : a thing might be easy to a Greek warrior that would not be at all easy to a woman or a little child. So they must consider who was to be the doer before they could realise what was meant by

easily doing a thing. He was thinking of the *real* Spiritualists, not the people who were playing at Spiritualism—not the people who were making a pastime of sitting round tables ; but the people who thoroughly believed in the wonderful insight Spiritualism gave into what life is, and especially those who gained through Spiritualism some insight into the wonderful life that lay beyond. There were many things that ought to be easy to such people. They did not need to be rich or influential in society to do these important things, for many of the most important things in life did not turn upon money. Even if money were necessary, it was wonderful what two or three hundred people could do if each did his part. They knew what working men's trade unions could do, and how the school teachers at their Convention found their funds were so enormous that they could afford to give £150 to the Penrhyn quarrymen.

One important matter was to realise the difference between Spiritism and Spiritualism. Spiritism related only to experiments with spirit powers and agencies. It was a mere science, and was included in Spiritualism. But Spiritualism had vital relations with the spiritual life, the affections and emotions. It explained what human life was, both in relation to this world and to the great Unseen. His first suggestion, then, was that they should make a clear and practical distinction—a working distinction—between Spiritism and Spiritualism. But, at the same time, they ought to keep very close to experiment and research ; they ought to be Spiritists as well as Spiritualists. As to this, he would like to read them some words of his which had appeared in 'LIGHT' some years before. They were as follows :—

Many suggestions of a practically useful character could be made by any outspoken onlooker of ordinary intelligence ; but there is one that would go to the root of the whole matter. Speaking to Spiritualists generally, we can imagine such an onlooker saying : 'If you are right at all about your facts, you have in hand the most amazing piece of work now being done on the whole face of the earth—nay, if the very simplest of your phenomena are genuine, you have in these more than enough to absorb the interest, the enthusiasm, and the hope of millions instead of hundreds. And yet what are you doing ? Not content with establishing the reality of these elementary phenomena and getting something like absolute control over them by means of a clear comprehension of the conditions and laws by which they are produced, you are hungry for new things ; you are liable to feverish competitions in new and bigger wonders ; you rush into philosophical and theological system building. And all this the product of over-haste, of not sticking to the one thing needful in making the elementary facts certain, indisputable, familiar.'

Proceeding, Mr. Hopps said some people might think him a very elementary student, a mere gross Spiritist, in thus pleading for experiment and practical research. But he was a vulgar table-rapper (he only wished he had somebody in his house who could procure the raps) ; he believed in the experiments. Of course, he wanted to get a great deal beyond that ; but nevertheless in Spiritualism they must have a solid basis of fact and experiment. They should go on with these experiments, stick to them, and make them indisputable, so that nobody could doubt them. The more they kept their eyes on the given object, and worked at it, the more they would increase the possibility and certainty of being able to demonstrate it whenever they liked. (Hear, hear.) He would like to see the Spiritualists of London busy in some such practical direction. He thought there ought to be a committee appointed to hunt up every conceivable medium and get to know if that medium were genuine or not. In this connection Mr. Hopps read a paragraph from the 'Two Worlds,' in which reference was made to some successful test manifestations through a London medium, whose name was unfamiliar to him. He thought that as soon as a medium of that description, who could give any sort of a test, was known to anybody, the fact ought to be made known to everybody. At any rate, the Alliance ought to know all about it. So far as he was concerned, he would be glad, if he were not such a busy man, to be on such a committee. But there were plenty of people who were not so busy. There ought to be people whose duty it should be to get at all the mediums in London, to find out what kind of mediumship they possessed, and whether they were willing to exercise it for the benefit of humanity.

There was another practical matter which he had often mentioned at these meetings. Every Spiritualist in London ought to be willing to do at least this—to say, 'I put down my



name as one who is willing, under regulations, to answer questions or to correspond with inquirers.' The Alliance was simply being deluged with the most touching letters from all kinds of people, and some of them had said they would do anything if they could be put on the track of this great truth. When he began to receive such letters he thought how distressing it was that he could give no proper answer to them. He would have been thankful if he had known anybody to whom he could have gone and said: 'Take these poor creatures in hand.' They would be astonished if he told them of the many touching cases that had come under his notice in connection with 'Our Father's Church,' where the most pleasing results had come from the fraternal interest excited in various members of that Church when put into communication with those in need of spiritual help and consolation. Busy people like himself had a great deal of letter-writing to do and a vast number of letters to read. But there were many people in the world who did not get many letters, and to whom a letter came as a pleasant surprise. Now, would every Spiritualist present say to the President or the Secretary of the Alliance: 'You may put my name down to do one of these things, or both of them. I will leave it to your discretion which it shall be; but I am willing to correspond with any inquirers and tell them all I know, or I will be willing to see and converse with them'? As an old hand, he (Mr. Hopps) could tell them that it was in this way some of the most blessed and beautiful work was being done.

There was another thing they could do that was very practical. He would recommend them very strongly—all of them—to open their eyes and watch carefully everything in their séances and their life's experiences, and let nothing go by them. Then they should send records of these experiences to 'LIGHT,' to let other people know of matters that might prove of interest and value to them. Those beautiful coincidences, those simple, touching little experiences one had, ought not to be kept to one's self. They should be regarded as a kind of revelation to be communicated for the good of other people. Would it not be better to encourage people to do this than write letters containing personal attacks upon one another? He believed very much in the correspondence column of all newspapers. He believed the correspondence column of a newspaper might be its most precious part; but they must pursue the right methods, get the best people, not the worst, and encourage them to put their thoughts and experiences before their brothers and sisters. He thought that was a practical suggestion. If people would not express their ideas and give their experiences at the meetings, they might be got to put them in writing.

Another practical matter. He regarded it as a scandal that London Spiritualists had not premises of their own—so that they could have their own séance rooms and test and developing rooms. He felt sure it could be done if everybody who believed in it came forward to assist.

A few minutes ago he had said that they ought to hunt up everybody in London who was a medium. They ought to have special observers for this purpose, and the medium, when found, ought to be talked to kindly and affectionately until he or she was in the right state of mind for willing service. Such mediums should not be made to feel as though they were mice being watched by cats, or as though they were under the observation of disagreeable people who were anxious for an opportunity to bowl them out in the commission of fraud. They should be induced to come into the séance-room just when they felt inclined, when they felt happy and comfortable; and, if necessary, they should be paid for their services.

Regarding this question of paid mediums, Mr. Hopps said he had never been able to understand the attitude of those people who denounced paid mediumship. They were all paid for honest work, and for the time they gave up to any cause. They paid a minister, and if he were a true minister he was a medium. It was difficult, therefore, to understand the outcry against paid mediumship. They had been told that by paying mediums they encouraged impostors to come in and cheat. But might it not be also objected that by paying ministers of religion people would be encouraged to make a pretence of religion in order to enter the ministry? He had met many wonderful mediums who were very poor; they were too simple and unsophisticated to compete successfully with the smart and educated people, and as a result were crowded to the wall. But he had a great respect for them and thought they ought to be encouraged and paid.

Another question he would like to refer to was the want of 'religious and teaching meetings' for Spiritualists. Let them think of the thousands of churches, chapels and religious meeting-places in London and of the extraordinary things said and done in them under the name of worship, aspiration, prayer and praise. Here were the Spiritualists, so rational, so human, with such a splendid truth at their command—the most wonderful truth the human mind had ever discovered,—and yet they had scarcely any religious meetings. He would tell them what he thought about such meetings as were held, as far as he knew them. It was not entirely a good thing to attempt to give exhibitions of spirit-intercourse before a mixed audience, although it might occasionally be done under certain good conditions. It was, he thought, a bad thing to create an appetite for the excitement of spiritualistic demonstrations. It produced a state of mind which was not favourable to an attitude of calm devotion and aspiration for communion with the unseen Spirit. It led to a state of excitement and expectation which was not helpful to spiritual worship. Without going so far as to say that meetings for spiritualistic demonstrations should not be held, he did think that Spiritualists should hold purely religious meetings, at which they should have poetry, either read or spoken, simple earnest prayer, good music, and teaching from the best people they could get. He believed a great deal of spirit-intercourse could be got in this indirect way. Then, at least once a year, he thought there should be held in London a meeting of all the Spiritualists. They might hold such a meeting on each Easter Sunday; that would be an appropriate day as being the great day of the Christian year which was kept by all the Churches and all Christian people to commemorate the Resurrection. Who could better celebrate this than the Spiritualists, who knew what the Resurrection meant?

But, perhaps, the best suggestion of all he could offer would be that all Spiritualists should join the London Spiritualist Alliance. That was the organised power, but a power that was only one hundredth part of what it might be even with its present constituency. If all the people who believed in it and sympathised with it would join it they might do an enormously larger work. It was merely a question of influence and money, and both these things could be gained if the Alliance were sufficiently well supported. There was the instrument, and he would say, 'Come and make that instrument as strong and powerful as you can.' If they believed in it and saw what it was trying to do, they ought to help it by associating themselves with it, and endeavouring in every way to further its work.

Well, now, in conclusion, said Mr. Hopps, they had at previous meetings had strong meats and fruit for men, and even pleasant milk for babes. It might be a good thing that evening that he should give them dry bread. He hoped that the thought in each of their minds as they went away would be, 'I will at least try and live upon this bread of grateful service; I will do what I can.' Let each do what bit of practical service he or she could, sharing with others the joy and love and faith that came with a knowledge of the truth of Spiritualism. If they did not do this let them remember that their bitterest remembrance in the unseen world would be that they neglected to do their part in the present life. (Applause.)

(To be concluded next week.)

#### NEW PUBLICATIONS.

'L'Évolution Animique: Essais de Psychologie Physiologique suivant le Spiritisme.' Par GABRIEL DELANNE. Paris: Chamuel, 5, Rue de Savoie.

'The Man the Seer, Adept, Avatar; or, T. L. Harris, the Inspired Messenger of the Cycle.' By RESPIRO. Second edition; revised and enlarged. London: E. W. Allen, 4, Ave Maria-lane, E.C. Price 1s.

'Ancient Heathenism and Modern Spiritualism' and 'Primitive Christianity and Modern Spiritualism.' By H. L. HARRINGS. London: Marshall Bros., 10, Paternoster-row, E.C. Price 3d. each.

We have also received 'L'Initiation,' 'La Stampa,' 'The Grail,' 'The English Mechanic,' 'Ourselves,' and 'The Photogram.'

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



THE  
HIGHER AND LOWER SELF IN DUAL-UNITARY BEING.

IN REPLY TO QUESTIONERS.

BY QUESTOR VITÆ.

As the Universal is a dual unity, every differentiated integer thereof contains a duality within itself. The primal differentiation of relative selves from the Universal (in their relation to this solar system) is effected by dual angels (Elohim) in the central state of this universe, who receive the life process from yet inner, precedential states, and give it out differentiated as germic selves. Physical generation is a subordinated representation thereof, and could not exist but for its antecedent, transcendent, analogical cause. These germic selves remain unitary or united while in those planes of dual being, but when impelled outwards, in their circuit of becoming, their inherent duality becomes then developed into masculine and feminine forms (symbolised in the extraction of Eve from Adam). It is the division of the two poles, implicit in unitary selves (self-consciousness), that entails and constitutes the states of 'opposition in relation,' *i.e.*, the personal states and planes in the universe, with all the consequent opposites of good and evil, spirit and substance, sun and earths, &c., in the not-self.

It is the fact that the unitary-dual selves are divided (discreted) in state and space that constitutes personal planes of being. This division or distinction in self or consciousness is reflected in the not-self exteriorised through the respective halves or poles of the selves, constituting feminine being or differentiated substance, and masculine being or particularised thoughts. Consequently, also, negative planets, with their feminine substantial world-souls and their positive or masculine, *i.e.*, mental, spiritual spheres, are constituted.

The law of dual-unity is illustrated in consciousness primarily, which implies relation in distinction, between self and not-self. It is also illustrated in the fact that perception implies both subject and object, and that 'things' consist of noumenon\* and phenomenon, or reality and appearance. The same law applies sub-ordinately in the not-self, with regard to planes of being, in which there are always an outer and an inner plane (normal and intra-normal). It is illustrated in biology, in which we find that the generation of material cells occurs by the polarisation of the original cell and its division into two cells; also by the fact that they are constituted by etherial, invisible vitality, communicated into matter (even as man is). It is illustrated in magnetism, in which Ampère has shown that a current carrying dual polarity circulates round every molecule; and in electricity, in which positive and negative polarity are implicit; but some day it will be found that electricity is the positive, masculine, outreaching element, of which magnetism is the negative, feminine, receptive, substantial element, and that it is the interaction of positive electricity flowing from the sun, with the negative magnetism of the world-soul, that makes nature forms possible.† Keely has now shown experimentally that similar laws apply to the ether of our universe (the mercury of the alchemists), and entail differentiation by polaric circulation within unity.

It is the apparent separation, or distinction of the two poles or aspects or significations in the dual-selves into an inner and an outer self that develops their respective self-consciousness of masculinity and femininity. While these appear to be separated phenomenally, in reality, noumenally they remain a unity (united by a vital-circuit). Similarly, in the not-self the

\* It is true, as has been taught, that the 'thing-in-itself' is unknowable, but that its quality, appearance, relation, and meaning may be knowable to man. Yet we may know that its noumenon is life: reality, the universal element, 'Isis,' and that the appearance varies according to its state of becoming, and also according to the mode of perception functioning in the observer. Equally is it true that all perception or knowledge implies the presence of reality within the appearance or phenomenon and within the observer. The eastern doctrine of 'Maya,' *i.e.*, the illusion of all relative experience, is therefore itself fallacious. All experience is actual, and is true in its relation to the state.

† The same law applies in man with regard to the generation of magical thought-forms or mediumistic phenomena and doubles, which are produced by the reaction of the positive, masculine, spiritual, electric, voluntary cerebro-spinal currents, in the negative, feminine, magnetic, psychical, vital, involuntary, sympathetic-ganglionic currents in man. The united action of the vitality pertaining to these two discreted spiritual and psychic poles, entails the uniting of the efflux which otherwise is exteriorised separately, into living thoughts, or thoughts enformed in astral vitality. The reaction of the sympathetic currents through the cerebral sensor-motor system entails sense relations on an inner, astral level; lucidity, &c.

'pairs of opposites' or opposing principles, are really manifestations of a unity, both in good and evil; spirit and matter; sun and earths, &c. They are but opposing poles in unity.

The law in the physical universe (not-self) by which the external planets are dependent for their life, light, and orbit on their parental, central sun, is but an external presentation of the law which obtains precedentially in the domain of consciousness with regard to selves. All relative selves remain connected with their central, angelic parents, and dependent on them for the mediation of the life-process of the Universal-Self. The sun rays in the physical world are the external representation of this spiritual mediation in the domain of self; from the solar-synthetic-self to its relative selves in external states. This spiritual-psychic mediation determines the relative selves, even as it determines the orbits of the planets, in orderly becoming, in the not-self.

These relative selves are dual, and it is this vital mediation (from our angelic parents) that constitutes the circuit which flows between their two poles, in influx and reflux, uniting them noumenally, though phenomenally they are divided in space and state (as if the two poles of a battery were separated in space, remaining connected by the circuit flowing between them).

The law in the physical universe, or not-self, by which planets are connected as negative feminine recipients with their positive, masculine, outreaching sun, is a representation of the law which applies antecedently with regard to conscious selves. When the dual selves are divided in personal planes one pole is projected outwards into external physical states, while the other remains 'within' in inner states and planes. The outer ever remains dependent on the inner, who acts as mediate relay transmitter in the transference of the life-process from the angel parents in central states.

This triune law is again represented in the organism, in which the heart stands as central receiver and transmitter, or sun, and is in itself dual, while the head represents the moon or reflector of the intelligence (spirit) implicit in the life-circuit, while the vital organs represent the earth or physical generation. The 'processus' is also dually represented, and these organs are inter-connected primarily by the blood, or feminine, negative, vital processus, and secondarily by the reflected nervous circulation. The exteriorising generative organs are also dual; the brain exteriorising thoughts, and the vital organs life.

The dual unity of the Universal is necessarily reflected in every personality or partial being, as well as in its complete dual-units, and it has been taught by some schools that the dual polarity represented in man and woman by the masculine cerebro-spinal system and the feminine sympathetic-ganglionic system constitutes in itself man's ultimate duality. But that is not so; that is only a personal, fractional polarity. There is a higher dual-unity, as here presented, the knowledge of which only comes in the transcending of personal limitations and entails real identification, *i.e.*, at-one-ment in a synthetic mode of consciousness. This difference in being may be faintly compared with, or poorly illustrated by, that existing between an insulated molecular circuit in static magnetism, as compared with the participation in corporate unity which ensues when the molecular magnetic circuits are polarised.

The two poles of the dual-unitary self each successively proceed into external states. But the one who first takes the plunge into this dark external hell, develops full self-consciousness first, and indraws first on the return circuit of becoming. The other pole of the dual self, who had first remained in internal planes, then proceeds outwards, into this external world. So the two poles of the dual-unitary self each successively occupy the relative position of inner and outer self, or higher and lower self, to each other. The rôle becomes reversed. The one who originally occupied the position of transmitting relay from the inner plane becomes the recipient on the outer plane, and the one who first was recipient on the outer plane becomes transmitter from the inner to the other, who has followed on to the outer subsequently.

But there is an enormous difference in the relative position entailed with regard to the one who comes first as pioneer, or forerunner, on to this external world, and that of the one who follows subsequently. Not only a great interval of time usually intervenes between their appearance in this domain of physical evolution, but it must be noted that the forerunner on the outer plane receives his or her internal life-current mediated through the half of itself who still remains in inner states, and



whose self-consciousness has consequently not yet been unfolded by experience in the outer world. The mediation is effected through an embryonic-self consequently. The thought content implicit in the life-circuit transmitted from the angelic parents (through relay selves in the intermediary planes) becomes consequently obscured by mediation through a relay who is only somnolently conscious, if one may say so.

But when the forerunner indraws with developed self-consciousness into the inner planes, and comes to act as transmitter to his or her other pole, who has followed as second in birth into this outer life, then the life-circuit flows to the latter through a *self-conscious* relay transmitter. This is one of the factors which causes such a tremendous difference between the spiritual-perception of people as we see them here. Some of us are pioneers, breaking the way, laying tracks for our other-self to follow on. Others of us are the vanguard, who get the easy rôle; whose path has been facilitated by the 'announcer' who went before and bore the heavy share of the burthen.

(To be continued.)

### 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.]

#### 'I.O.M.A.'s' Inquiry.

SIR,—The weird verses of your correspondent's dream point direct to Atma, the seventh principle, which comprehends all things. But there is an inner meaning, and doubtless more than one.

The word *but* in the line, 'Are all *but* one in me,' has also, I think, a numerical signification. Is not the mystery name a number rather than a name?

Take the letters *I H W Y S T*, the first and last letters. *I* and *T*, being used twice—*I* in respect of *I* and *H*, and *T* for *Thou* and *They*. Then, in the order in which the words occur in the verses, make the summation:—

$$I \quad thou \quad he \quad she \quad it \quad we \quad ye \quad they \\ 1 \times 6 \times 2 \times 5 \times 1 \times 3 \times 4 \times 6 = 4320$$

$$\text{And note (1):—} \quad 4 + 3 + 2 + 0 = 9$$

And (2)—ten being always the complete number—

$$400 \times 10 = 4000$$

$$30 \times 10 = 300$$

$$2 \times 10 = 20$$

$$4320 = 4320 = 480 \times 9 \text{ and } 4 + 8 + 0 = 12$$

$$\text{Take the 12 to be groups of 9's} = 108 = 1 + 0 + 8 = 9$$

Not at all pretending that I have discovered the real number, still I ask students of Theosophy and the Kabbala to consider if 4320 and 9 are key numbers, and what then?

Note that *I H W Y*=Jah—Havey=Jehovah. The Javeh which Max Müller places at the root of all religious mysteries. Also, that the Kali Yuga, the period, according to Hindoo chronology, through which the world is now passing=432,000 years, the Maha Yuga being equal to 4,320,000 years.

Then, at p. 621 of Vol. II. of 'The Secret Doctrine': 'The circle is not the "One" but the All. In the higher (Heaven), the Rajah, (see 'Atharva Veda,' x. 105) it (the circle) becomes one; because it is the indivisible, and there can be no Tau in it. In the 2nd (of the 3 Rajamsi) (Tritye, the three worlds), the one becomes the 2 (male and female) and three (add the Son or Logos) and the sacred four (The Tetractis or Tetragrammaton). In the third (the lower world of our earth) the number becomes 4 and 3 and 2. Take the first two, and thou wilt obtain seven, the sacred number of life. Blend the latter with the middle Rajah and thou wilt have *nine*, the second number of Being and Becoming.'

It is surely remarkable that an inscription on a stone of an old English church connotes with Hebrew and Indian mystic lore!

Tednambury Stud Farm, GILBERT ELLIOT, F.T.S.

By Bishop's Stortford, Herts.

#### 'Is it an English Mystery Name?'

SIR,—Under the above heading, 'I.O.M.A.' writes in your issue of May 1st regarding the meaning of the letters 'I.H.W.Y.S.T.', deeply cut in a stone about twenty-seven inches from the level of the altar slab, surrounded by an aureole of twenty-four rays, seen in a very old and quaint church in Warwick.

In reply, all I can make out is that the twenty-four rays have reference to the twenty-four hours of the day, and are consequently connected with the sun, and of course astronomy. Without exception all Jewish, Druidic, Masonic, Christian (cathedrals), and other so-called Pagan temples are, if I may call it so, allotropic forms of the same thing, *i.e.*, astronomical science. Only yesterday I again visited Romsey Abbey, which contains many relics of so-called sun-worship, but in reality is only an esoteric way of symbolising scientific facts bearing on astronomy, which in the early days of Christianity was part and parcel of the ceremonial worship of the Greek, Latin, and Anglican Churches. Of course this theory would be rejected by many pious Christians. For my own part I am a Christo-Theosophist by scientific conviction, Freemasonry being the true key to all religious systems. Ordinary Master-Masons would not know it; but *Trinitarian* or Christian Masons must see that they have the scientific, and the Episcopal Churches the sentimental, aspect of the same thing, or the hidden truths of the Old and New Testament. BERKS T. HUTCHINSON.

#### The Misty Mountain Top.

SIR,—I think Dr. Lodge has described our position very happily. Mists are usually met with at great altitudes, and we have been carried to a height which makes it difficult for the dwellers on the plain to believe we actually stand on *terra firma*. It is true that in our ascent we have had to take some long strides and wide jumps, leaving the precise nature of the ground unexplored in our anxiety to embrace the summit, and we are extremely glad that a body of scientific sappers follows in our rear, making a good and safe road up which the less venturesome may safely walk.

We shall all meet by-and-bye upon the misty mountain top  
'BIDSTON.'

SIR,—It appears to me that Professor Lodge's letter in your impression of the 1st inst. teems with verbal puzzles and obscurities.

He says that we Spiritualists occupy a mountain top, which seem to him misty and like cloudland, and that we expect him to make the ascent by flying up to it.

In the same paragraph he admits that this mountain top, so like cloudland, rests upon a very substantial foundation, as he describes the space intervening between our aerial abode and the level spot where he is groping, to be a rocky and interesting stretch of ground. If his topography is correct, where is the necessity for making an airy flight to our Pisgah? Why not ascend patiently by the same substantial path which we trod? We did not fly to our mountain home; and he may safely dispense with wings in making the same journey. He need not undertake the labour of making a fresh road; the road is already made—this engineering feat is accomplished!

The fact is the Society for Psychical Research is on a wrong track altogether. They want to make a materialistic road to a spiritual Olympus. If they make their road twenty-four thousand miles long, they will not be an inch nearer their desired goal.

On this point I may appropriately quote from a sermon delivered during the Moody and Sankey visitation: 'Heaven is so far off that no mileage will reach it, and yet it is so near that Stephen could look into it.' NEWTON CROSLAND.

#### 'Matter Through Matter.'

SIR,—The short report in your paper signed 'Truth and Reason' is extremely interesting, but it is not an acceptance of Professor Lodge's challenge to people who possess such knowledge, not to hide their light under a bushel!

If your correspondent would sign his name, and better still the names of his circle, witnessing such a remarkable disregard of physical laws, it would give light, and probably contribute to conviction, to 'all that are in the house.'

For myself, having for many years seen and recorded similar phenomena, I can accept the facts narrated; but it is only by a repetition of such *personal* testimony that scientific researchers will be forced to admit that there are more things in heaven and earth than are dreamt of in their philosophy, and that their own modes of research are faulty. In his further promised report, let me beg 'Truth and Reason' to have the courage to authenticate it with his name.

MORELL THEOBALD.



## Spiritualism in France.

SIR,—Will you kindly give me an opportunity of suggesting to M. A. Laurent de Faget the advisability of again carefully perusing my article, 'Spiritualism in Paris,' with the view of comparing what I did state with what he says I stated, as the 'confusion' alluded to obviously exists in his mind only. In my article I distinctly say (p. 172, second paragraph on the right): " 'La Revue Spirite' is published fortnightly, whose editor is the well-known M. Leymarie." In M. A. Laurent de Faget's letter of to-day, May 1st, in the face of this he states, 'The article says that the "Revue Spirite" and the "Revue Scientifique et Morale du Spiritisme" are two journals published by the Fédération.' This is altogether fallacious on his part, and in no way justified by facts, as can be readily proved. If he will kindly read the first right-hand paragraph of the same page, commencing: 'The Fédération publishes a fortnightly paper called "Le Progrès Spirite" (twenty centimes),' he may observe that a stop is placed after 'twenty centimes'; and my specially calling attention to the fact that the 'Revue Scientifique et Morale du Spiritisme' is edited by M. Gabriel Delanne, proves indisputably my intention and anxiety to avoid its being confounded with 'Le Progrès Spirite.'

I should think that any careful observer could read both paragraphs as I wrote them without finding the slightest difficulty in grasping what I intended to convey. It is impossible in enumerating a succession of names, &c., to have a separate paragraph for each statement; one is obliged to leave something to the intelligence of one's readers!

On the other hand, I regret that when in Paris I was not aware that during the past two months M. A. Laurent de Faget had ceased to be President of the Fédération. On this point, unfortunately, I myself was wrongly informed, and this inadvertent inaccuracy I now frankly acknowledge. At the same time I must repudiate 'the confusion' attributed to me by that gentleman as based upon the statements made in my article, although I am willing to take his letter in the spirit of friendliness in which it appears to be written, and I am sending him a copy of 'LIGHT' (April 10th), as possibly an error has arisen in the translation of the article into French, which I heard was in contemplation, but for which I am not personally responsible.

EFFIE BATHE.

## Thought Transference.

SIR,—I notice a letter in your issue of May 1st from Mr. Newton Crosland in which he denies that pictures, thoughts, and ideas can be transferred from one mind to another irrespective of distance. I beg to say that although my experience only extends back for thirty-five years I have repeatedly had evidence of such transference, and have experimentally tested it in the most careful way.

Let me give an instance. I lived for five years at Wellington, New Zealand, and was in the habit every two months of visiting the principal towns in New Zealand on business. On one of these commercial journeys I met in Dunedin, a town about three hundred miles from Wellington, a lady, a Mrs. B., who was one of the editorial staff of a Dunedin newspaper. Her mother lived in Christchurch, distant about one hundred miles. Knowing me as a Spiritualist because I had lectured there on the subject in the Lyceum to about two thousand people, and with the Prime Minister of New Zealand in the chair, she came and asked me to explain certain phenomena in connection with herself. She stated that whenever she liked she could see her mother in Christchurch while sitting in her room in Dunedin. She could not only see her mother, but also any of her mother's friends who were present, and hear what they said to one another. I found, after two or three experiments, that she was, perhaps, the most sensitive person I had ever met, and that, unconsciously to myself, my own influence was felt by her whenever I arrived on one of my trips at Dunedin. She repeatedly told people of my arrival whenever the steamer came into the port. I resolved to try whether I could send a message from my home at Wellington to Mrs. B. in Dunedin, and simply willed this message: 'I send my best wishes, and hope Mrs. B. is quite well.' I could not tell till about two months later whether she had got my message. When I saw her I endeavoured to draw her mind towards the matter by asking whether she had had any recent psychical experiences. She replied she had not, and that somehow she dreaded sitting *en séance* except when I was present. Nothing more was then said on the matter

until I was just taking my leave, when she suddenly exclaimed, 'Oh! I forgot to tell you how I heard *your voice* one night asking if I was quite well, and sending your best wishes.' 'What night was that?' I asked. She told me the time, and this was corroborated by two persons who were present. They said she separated from the rest of the company for a moment and sat down on the sofa apart, and then in a dreamy sort of tone said: 'Tell Mr. D. I am quite well.' The time she mentioned was the exact day and hour I sent the message, but the exact minute could not be ascertained.

After that I tried numerous experiments with her in thought-transference. I drew on a sheet of paper a picture of a person entirely imaginary and somewhat hideous and unusual in physical features and form, and willed that this person should proceed to Dunedin and bring Mrs. B. back with him to Wellington. She saw this imaginary person, and went with him over the sea, she being in a trance at the time. However, the experiment only led her as far as Nicholson Bay at Wellington, when she awoke, and, of course, found herself at home. The whole thing was evidently a voyage in fancy induced by the suggestion of my mind, as in hypnotism.

I may remark that if there is a continuation of life after death (as I believe I have proved), and if that condition is one that differs in its modes of expression from what we call the physical, it is perfectly obvious that without thought-transference there could be no communication from one mind to another in it. Thought-transference is just the speech of the spiritual world, and as we are spirits we can (some of us, at least) use this manner of speech, if there is a sensitive enough person, and a positive enough will to send the message.

If your correspondent would contend that when I drew the hideous portrait and conveyed it by will to the view of the sensitive it was really a spirit other than I who did the whole thing, I can only say that it is strongly advisable that Spiritualists, as scientific thinkers, should refuse to believe unproven inferences like this.

VIR.

## Alleged Exposure of Mr. F. Craddock.

SIR,—We have read the letter signed by Mr. H. Isherwood, which has led some persons to conclude that Mr. Craddock was a cheat and a fraud.

Mr. Craddock is an honoured member of the Birmingham Spiritual Evidence Society, and has stayed in Birmingham with our officers on more than one occasion. A special bond of sympathy arises from the fact that his 'guides,' more especially 'Dr. Graham,' is able to manifest his peculiar philosophy and style through our vice-president, Mr. J. C. Lawman, principal of the firm of Messrs. W. and T. Allender. We were therefore much concerned at the charge made, and instructed our hon. secretary to make a full investigation, regardless of cost. He at once visited Burslem, and found Mr. Craddock suffering severely from the shock. Mr. Craddock placed himself in his hands, and a visit to Manchester was at once arranged.

Mr. Hodgson examined twenty-two of the witnesses of the séances, individually and collectively, and reports to us in full detail a careful note of each examination. Plans of the séance, &c., have also been prepared; these will be at your disposal if you desire. He finds that there is no evidence whatever of fraud, and abundant evidence of the genuineness of the manifestation. Mr. Isherwood was not present at the séance of which he writes. The statement to the effect that all were satisfied that fraud had been perpetrated is incorrect. Mr. Johnson is devoid of the most elementary knowledge of psychical science, is, in fact, a rough artisan of the common-sense John Bull type, and, though honest in his convictions, they are supremely absurd to the student of the refinements of psychic states.

It appears that Mr. Craddock had entertained Mrs. Hulme at Burslem for the purpose of her seeing his manifestations. She returned the compliment, and invited him to Manchester, exacting the promise of a sitting. He made the promise as far as he was concerned, but 'Dr. Graham' warned him against it. However, he wanted a holiday, and took his wife with him to Manchester, where he was persuaded to sit. The room was 10ft. by 12ft. Mrs. Hulme invited all those she could find room for from the societies round. No fewer than twenty-four were crushed into the above space, raising the temperature to from 90deg. to 100deg. Consequently nothing very striking happened, and a cry of fraud was raised. Mr. Johnson promptly volun-



teered to conduct matters, and arranged with his sister to strike a light when he had grabbed the spirit. Just as it was re-entering the cabinet it was grabbed, and a desperate struggle ensued, in which Mr. Johnson says he felt robes and all sorts of things, pads, &c. The light being struck, Mr. Craddock was found in a comatose state, naked but for a shirt and stocking, his clothes being found in the cabinet. The 'spirit' said to be out was that of Abdullah, a tall Hindu. Mr. Johnson at once cleared off, triumphant; and Mr. Isherwood wrote without further information. Examination showed, however, that there were no robes whatever present, all having dematerialised, if existent, and all testify to this. Unfortunately, there was no one present with sufficient knowledge to make reliable observations; but I must ask you, in justice to Mr. Craddock, to publish this denial of the allegations of Mr. Isherwood, who is writing upon hearsay, and leading others to suppose he was present himself. For the Committee,

BRIAN HODGSON, Hon. Sec.

[We cannot see that Mr. Brian Hodgson has improved Mr. Craddock's case a bit. He finds fault with Mr. Isherwood's narrative of the seizure, and yet he himself admits the very thing which Mr. Isherwood stated: that when Mr. Craddock was seized he was found in a state of nudity, with the sole exception of his shirt and one stocking! But, strangely enough, notwithstanding this admission, Mr. Brian Hodgson declares, as the result of his investigations, that he 'found there was no evidence whatever of fraud, but abundant evidence of the genuineness of the manifestation.' No evidence of fraud! In what, then, does fraud consist? It will be said, and, indeed, it is said, that Mr. Craddock was in trance, and, therefore, unconscious—and, consequently, innocent. Possibly so, but what of that? If Mr. Craddock's 'spirits' are disposed to play pranks, he should in the future give them no opportunities of doing so. He should either discontinue his séances, or sit in every instance with a satisfactory amount of light, as the London Spiritualist Alliance would have had him do. To dark sittings in private families there can be no reasonable objection; but promiscuous circles held in absolute darkness have brought unspeakable discredit on our cause, and should be strongly and consistently discouraged.—ED. OF 'LIGHT.']

### SOCIETY WORK.

**FINSBURY PARK OPEN-AIR WORK.**—On Sunday last we recommenced our work. We thank friends for their kind support. Sunday next: Finsbury Park, 11 a.m.; 14, Stroud Green-road, 7 p.m.—A.W.J.

**DAWN OF DAY SPIRITUAL SOCIETY, 85, FORTRESS-ROAD, KENTISH TOWN, N.W.**—On Sunday last, to a good audience, Mrs. Spring gave some good tests of spirit return. Next Sunday, Mrs. Spring.—W. SMITH, Assis. Sec.

**BATTERSEA PARK OPEN-AIR WORK.**—A most satisfactory commencement of our outdoor season's work was made in the Park on Sunday. Messrs. Drake, Adams, Griffiths and Boddington, and Mrs. Boddington addressed a large and interested audience.

**STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, E.**—On Sunday last 'Evangel' answered questions from the audience, and gave a discourse, which was much appreciated by a good audience. On Sunday and Thursday next, Mr. Ronald Brailey.—THOS. MCCALLUM.

**STRATFORD SOCIETY OF SPIRITUALISTS, FOREST GATE BRANCH, LIBERAL HALL, OPPOSITE FOREST GATE STATION, E.**—On Sunday last, in the absence of Mr. Long, Mr. Veitch gave an address on the 'Religious Aspect of the Present Day,' which was highly appreciated. Next Sunday, Mr. Butcher.—J. HUMPHREYS, Sec.

**EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE-LANE.**—On Sunday last, in the absence of Mr. Dales, Mr. Edwards kindly gave us an account of his experience in Spiritualism, which was highly appreciated by the audience. Mr. Walker also gave some clear psychometric readings. Next Sunday, at 11 a.m., discussion; Mr. J. Dalley, at 7 p.m.—F. S. WALKER, Cor. Sec.

**SPIRITUAL ATHENÆUM, 113, EDGWARE-ROAD.**—Last Sunday evening Mr. Tindall's guide gave a trance address on 'Reincarnation and the Path of Initiation.' The room was full, and the discourse seemed to be much appreciated. Mr. Horatio Hunt followed with successful clairvoyant delineations. Next Sunday evening Mr. Tindall's guide will give the second lecture of the course, 'Occultism and Magic: White and Black in all Ages.' Mr. Hunt will give clairvoyant delineations, and Mrs.

Tindall will sing two solos. Silver collection.—A. F. TINDALL, A.T.C.L.

**CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.**—On Sunday morning last Mr. Harris occupied our platform. The evening meeting was conducted by Mr. Adams. The usual monthly experience meeting was held after the service, to which many strangers remained. We find these meetings are doing a great amount of good. On Monday, the 3rd inst., the usual quarterly meeting was held, when good progress was reported. On Sunday next, morning and evening, Mrs. Green.—G. S.

**SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.**—On Sunday morning last Mr. Beel opened upon the subject of 'Consciousness.' Animated discussion followed. In the evening the guides of Mr. W. E. Long gave an instructive address to a large audience upon 'Communion,' tracing from its inception the materialistic ordinance of the Church to-day, called 'Communion.' Jesus, a devout Jew, in the ordinary way was celebrating the Feast of the Passover, following which there was spiritual communion. At the circle sitting at the table His spiritual perception enabled Him to foretell certain events. There is great doubt as to the proper rendering of His words to His disciples on that occasion. On Sunday morning, at 11.15 a.m., Mr. R. Beel, 'Heaven and Hell'; afternoon, at 3 p.m., children's Lyceum; evening, at 6.30 p.m., Mr. W. E. Long, 'Spirits in Prison.'—R.B.

**CAVENDISH ROOMS, 51, MORTIMER-STREET, W.**—On Sunday evening last a large audience again manifested a high appreciation of the ability that is always shown by the inspirers of Mr. J. J. Morse in the addresses which they periodically deliver at these rooms. The subject chosen was 'The New Man,' and the discourse throughout was intensely interesting. Mr. John Lamont, whose welcome visits to London are always too short, again presided, at the invitation of Mr. T. Everitt, the President of the Marylebone Association, and a few remarks offered by him previous to the address were intently listened to. Miss Florence Morse sang 'The New Kingdom' (Berthold Tours) very sweetly, and the singing of 'O Lovely Night' (J. L. Roeckel) by the lady members of the choir, and the reading of a short poem by Mr. Morse, contributed much to a most enjoyable and edifying meeting. Next Sunday evening, at 7 p.m., Miss McCreadie will occupy the platform, and a short address, followed by clairvoyance, will be given. Early attendance is specially requested.—L. H.

**TEMPERANCE HALL, DODDINGTON-GROVE, BATTERSEA PARK-ROAD, S.W.**—Mr. Peters was as successful as usual last Thursday, nineteen descriptions out of twenty-four being immediately recognised and two more before the meeting closed. On Sunday evening Messrs. Adams and Boddington and Mrs. Boddington dealt with 'The Basis of Belief.' Opportunity was offered for questioning and criticism. Mr. Donaldson, who claimed to be a Spiritualist, endeavoured to prove that our deductions were illogical and that we could not assert that we received teachings from spirits, and ought to substitute 'nature' for the term 'spirit.' Mr. Wyndoe and others took part in the debate ensuing. At the conclusion, the chairman ventured the remark that probably a better appreciation of the value which each side placed upon terms would make the differences less apparent. Next Sunday, in the Park, at 3.30 p.m., near the band stand, the Battersea Society and friends; at the Hall, at 7 p.m. Questions upon the discourses in the Park will be answered. Violin and solos during the evening.—H.B.

**MORSE'S LIBRARY, FLORENCE HOUSE, 26, OSNABURGH-STREET, N.W.**—The third series of Winter Evening Lectures were brought to a successful close on Wednesday evening, the 21st ult., when 'Tien' delivered through Mr. J. J. Morse an excellent and well-sustained address upon 'Man: the Revelation of God.' The rooms were filled to the utmost capacity by a most attentive company. A pleasing feature was the presence of Mr. John Lamont, of Liverpool, whom Mr. Morse invited to preside over the gathering, which he did in his well-known genial manner. At the close of the meeting Mr. Morse announced that the entire collection would be devoted to the Order of Progressive Spiritualists' Sick, Benefit, and Pension Funds and it is a pleasure to announce that the sum of £1 10s. 3d. was contributed, and that amount has been sent to Mrs. Wallis, who is the hon. treasurer of the funds, at Manchester. The above meetings will be resumed in the autumn, of which due notice will be given.—A. B.

### TO CORRESPONDENTS.

WE beg to acknowledge the receipt of communications from Dr. Alfred R. Wallace, 'An Old Investigator,' Sir J. J. Coghill, Bart., R. Cooper, 'Akasa,' and others. All shall have attention in due course.

**FERDINAND FOX JENCKEN.**—In compliance with the suggestion by Mr. Bevan Harris, that subscriptions of one shilling each should be contributed for the assistance of Mr. Jencken, the following remittances have come to hand: 'E.T.B.,' 1s.; Dr. Ellen Colyer, 1s.; Mrs. Brearley, 1s.; Mr. and Mrs. Morce, 2s.