

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

NOTES BY THE WAY.

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

I have come across a curious little pamphlet, called "Personal Recollections of the Little Tew Ghost." It is published by a Methodist preacher, named Edgar Hewlett, of Wigan. The events recorded took place in 1838-9, and are therefore antecedent to what is properly described as the epoch of modern Spiritualism. The writer speaks of Spiritualism with the utmost contempt and aversion, and warns his readers "to avoid it as they would a pestilence." He considers it a Satanic delusion, fatal alike to worldly prosperity and to spiritual health. It must indeed be destructive if the writer's statements are to be accepted. For he says, "I had in my hand a few days since a list of the names of about twenty persons who had indulged in this sin, and I am sorry to say that the whole number are now either in madhouses or in premature graves." The dose must have taken most rapid and disastrous effect.

The narrative is a striking one, and, making all allowance for exaggeration and want of familiarity with the subject, it contains nothing that transcends belief. It seems that at Little Tew, a village in Oxfordshire, there resided in 1838, a young woman about twenty, named Hannah, highly respectable and respected among her neighbours. An old fortune-teller came one day and wanted to tell her fortune, but she rebuked the woman and sent her away angry; not, however, before she had predicted that Hannah would marry a man, whom she described, within three months. When the old hag was gone Hannah saw, or fancied she saw, "an eft or asker" on her gown; and from that moment we are to gather that she was possessed. She did marry as had been predicted, and, when Mr. Hewlett first saw her, was the mother of an infant child. She seemed to be suffering both in mind and body, and was persecuted by "unearthly sounds proceeding from various parts of the house, which greatly terrified her and threw her into violent fits."

The sounds varied: scratchings, moanings, shrill whistlings were among the earliest. Then objects were thrown about and broken. Her dress was pulled; glasses and cups were dashed from her hand, and her wedding ring was repeatedly removed and hidden. The fame of all this got abroad, and the neighbours had their own explanation. It was believed "to be some trick of Hannah's," and, among

others, "a strong, hearty widow woman, who kept a public-house," went to find it out. She examined the house, and "went upstairs alone for that purpose: but how great was her surprise (!) when she was lifted from the floor to the ceiling and again replaced upon her feet." It must be admitted that investigation becomes difficult as well as dangerous under such conditions, and the hearty widow seems to have "instantly returned home, and was confined to her bed for several days." Mr. Hewlett quaintly adds, "She went no more to the cottage, so that I presume she was fully satisfied." The familiar spirit now added to its annoyances a power of speech. It became most abusive and even foul in its utterances, so that poor Hannah's life was a veritable burden to her. On one occasion Mr. Hewlett went to the cottage just after "the thing," as she called it, "had tried to kill her by throwing a saucepan at her."

He describes his own experience of the voice thus: "I sat down and endeavoured to direct her to the Strong for strength; assuring her if she put her trust in the Lord no power of darkness could harm her. . . . Presently a faint murmuring sound was heard. A death-like stillness prevailed for a few moments, and then the sound was heard again, as though it proceeded from the breast of the chimney over the fire-place. Again all was silent . . . and again the indescribable sound was heard. 'There it is again, did you not hear it, sir?' I said, 'Yes, it sounds strangely.' Instantly a loud sepulchral voice (which in depth of tone resembled the deepest notes of an organ) shouted, 'You're a fool. You're a fool!' The unearthly voice was exactly in front of me . . . I could have placed my finger on the very spot whence the voice issued; it was so awfully distinct."

How the good minister exorcised the foul fiend (as he thought it to be), and how it got itself out and away, I need not tell. He speaks throughout with the firmness of assured conviction of the truth of what he is saying. He has "many witnesses living in Little Tew and its neighbourhood, who are fully acquainted with the particulars, and who would readily confirm the narrative." He says of himself: "Those who know me best do not consider me credulous or superstitious: and it was not till irresistible evidence was afforded, and testimony of persons given whose characters could not be impeached, that I came to the conclusion that beyond a doubt there was an evil spirit in the cottage at Little Tew." If he had known more of the subject which was being illustrated before his eyes he might have varied his conclusion into, "Beyond a doubt there is a powerful physical medium in the cottage at Little Tew." The case is a clear one, and probably has been a little embellished to fit it into the popular idea that the poor girl was bewitched by the gipsy, and relieved by the exorcism of the minister.

I am indebted to Mr. A. J. Smart, who writes from 84, Russell-street, Melbourne, for some striking testimony confirmatory of Mr. Rees Lewis' evidence respecting materialisation phenomena. I have more than once remarked on the value of the evidence obtained at the Cardiff circle: and Mr. Smart fully corroborates what I have heard from other sources. When I come, in due course, to deal with the evidence for the materialisation of the full form I shall avail myself of this testimony, for which, in the meantime,

I return my thanks. The results obtained seem to have been largely attributable to the care exercised in preserving the circle from undue change, in keeping perfect harmony, and in strict attention to the physical health of all its members as well as of the medium. Plain living, purity and cleanliness of body, mind, and spirit too, seem to have opened an adit to the very sanctum into which none can intrude unbidden: and into which, apparently, the most consuming zeal, and the strongest desire for knowledge, are not of themselves a passport. How often is it found that simplicity of faith and sincerity of purpose, a prayerful spirit, and a pure life do avail where more conspicuous fitness, as we should deem it, is for a long time or even perpetually unsuccessful. "Wisdom is justified of her children," but it is in a quite different way.

In the current number of the *Spiritual Record* are contained some extracts from the *Plaindealer*, a monthly periodical published in America by Dr. Nichols thirty years ago. The account of the manifestations then witnessed, and the testimony to their reality, are well worth republishing. Some of the records of the phenomena witnessed at Koon's circle in Athens County, U.S.A., are very remarkable, and belong to an order of things now almost extinct. It was at that circle, I believe, that "John King" first appeared, with a tribe of 168 alleged pre-Adamite spirits. First he was "King" or Chief of this band. The "John" seems to have been an afterthought. The name once given has never died out, and now we have John Kings everywhere. I remember once trying hard to find out whether an American John King who had sent me a message—I think it was through Madame Blavatsky—was identical with the John King who then appeared at Mr. Williams' circle. I satisfied myself that he was not, and did not possess knowledge of what his namesake had told me; neither was he able to gather the information from my mind. It is pretty certain, among much that is by no means sure, that King at first was a descriptive name, and that the Christian name was an afterthought.

The same number contains further instalments of "Testimony from the Earls of Dunraven." The little volume, printed for private circulation by the present Earl when he was Lord Adare, is so scarce that it would be a real benefit if his lordship would consent to its publication either in its present form or with annotations.

A very remarkable account of direct spirit drawings by Dr. Nichols, with some illustrations that imperfectly reproduce the originals, is to be found in the same number; together with a number of Editorial Notes that are very readable. The *Spiritual Record* will do a service to Spiritualism if its editor will continue to put before the present-day public the inaccessible facts of those early days with which he is acquainted.

M. A. (OXON.)

SOCIETY FOR PSYCHICAL RESEARCH.—An "Occasional Meeting" will be held at 4 p.m. on Wednesday, October the 31st, in the rooms at 14, Dean's-yard, Westminster, S.W., for the purpose of informal discussion and conversation on any matters connected with the Society's Researches. The Meeting is open to members and associates, who are at liberty to introduce one friend each. A considerable portion of the evidence collected by the Literary Committee has now been placed in the rooms, for inspection and comment.

S. DE FRIES.—A letter bearing this signature was recently received by the Central Association of Spiritualists. A reply which was sent to the address given by the writer, has failed to find him, and has been returned by the Post Office. Will he kindly communicate with the C. A. S. again?

Whatever change may come (and I believe a vast and most solemn change is at our doors), it cannot be in the shape of a severance from the spirit of the past.—Frances Power Cobbe. *Dawning Light.*

THE PHANTOM DANCERS IN A HAUNTED HOUSE IN HATTON GARDEN.

Extracts from Mrs. Hardinge Britten's forthcoming work
"NINETEENTH CENTURY MIRACLES."

As a final example of hauntings, especially of that kind which subsequently connected itself with the intelligence manifested at spirit circles, we shall cite a history furnished to the author some years ago by a party of her personal friends, amongst whom was a gentleman of probity and scientific acumen, well remembered amongst dramatic writers and musicians, as Mr. Lenox Horne. This gentleman, being in somewhat embarrassed circumstances about the year 1829, took up his abode temporarily in apartments offered to him at a very moderate rent in an old house near Hatton Garden, long since pulled down. At the period of which we write the house was large, the rooms spacious, especially one, supposed to have been a banquetting chamber, which Mr. Horne used as a music-room. As all the lower chambers were either appropriated to the storing of goods, or rented to legal gentlemen as offices, there were no persons sleeping in the house except Mr. Horne, and a porter who occupied a small room on the ground floor. The building had long borne the reputation of being haunted; it was fast falling to decay, and the former occupants of Mr. Horne's chambers were seldom known to remain long within the gloomy precincts. Report alleged that the place had once been the residence of Sir Christopher Hatton, and the weird reputation that attached to the antique domicile, connected itself with the magical practices attributed to his unfortunate lady.

Mr. Horne had tenanted these apartments some months before he was aware of the phenomena occurring within his own premises. At length he was apprised by Mr. March, a police officer with whom he was acquainted, that for several consecutive nights he and a number of persons invited to share his watch, had remarked that long after the hour when Mr. Horne was accustomed to retire to rest, the great banquetting room, which he had no means of lighting up, and therefore never entered except in daylight, could be seen from the court below *brilliantly illuminated*. Whilst acknowledging that he had often been disturbed by strange noises, odd music, loud laughter, and footsteps, for which he could not account, Mr. Horne—at once the most fearless and least superstitious of beings—strenuously combated the idea of the lights, and it was only when, after watching several nights with March and his associates, he himself beheld every window of his own apartment, one that he had left closed, locked, and in total darkness, lit up as if by a multitude of gas jets, that he could be brought to believe in the story his friends narrated to him. On several succeeding occasions the same party beheld this spectacle repeated, and whilst some of their number remained below to watch that no intruder passed out from the one entrance of the house, the others would hasten to examine the apartment, to find it enveloped in thick darkness. One of the curious features of this appearance was the invariability with which the lights disappeared from the eyes of the watchers below at the moment when the apartment was opened by the searchers above. Only on one occasion was this rule reversed, and that was on a certain night in February, when a larger number of persons than usual had assembled in the court below to watch for the phantom lights.

They blazed out suddenly and in full radiance about one o'clock in the morning, when, after observing them for some five minutes, Mr. Horne, Mr. March, and a nobleman whose name we are not at liberty to mention, determined to ascend the stairs and open the door of the haunted room; and as they did so they agreed to give the signal of a whistle to those in the court below. At the moment when Mr. Horne threw open the large door of the room in question, he and his companions were thunderstruck to perceive that it was full of company.

One of the three observers had given the signal agreed upon of the whistle which he held in his hand, as he gazed upon the extraordinary scene that met the eye. The vast company seemed to be in the act of dancing. They represented ladies and gentlemen, arrayed not in the Elizabethan style attributed to the Hatton period of the mansion, but in the costume of the reign of Charles the Second, and the whole air seemed to be full of waving plumes, fluttering ribbons, and sparkling jewels. The three witnesses, who subsequently compared notes with each other, and found their own observations fully corroborated by

those of the others, affirmed that the particulars of the whole scene as above related were plainly, clearly defined, in addition to which, all three declared that every one of these splendidly attired revellers wore, or appeared to wear, a mask, resembling some disgusting animal.

Before the astounded witnesses could sufficiently collect their senses to take any action on what they saw, the lights began to pale and shimmer, the whole scene quivered, melted out slowly and gradually, as in a dissolving view, and at length, that is, in the space of a few minutes, the apartment was seemingly empty and in total darkness. The watchers below reported to those above, when at last they had sufficiently collected themselves to descend, that the lights were stationary for about five minutes after the whistle sounded, and disappeared more gradually than usual.

Immediately after this vision, the house became wholly uninhabitable even to Mr. Horne, and the two friends who volunteered to share his quarters with him.

Heavy poundings were often heard during the day, for which no account could be given. But these were nothing to the Saturnalia which ensued as soon as darkness had set in. Tramping of feet, clashing of arms, the clinking of glasses, the crash of broken china; all the sounds attending drunken revels, rude brawls, and even murderous fights, were heard, at times with horrible distinctness. Low moans, wails, and bitter sobs, were still more frequent, and the rushing as of blasts of winds, from unknown sources, was a frequent feature of these frightful disturbances.

The witnesses, and they were many, represented their experiences to their friends only to encounter the usual sneer of incredulity and scornful derision. Two or three clergymen volunteered to offer prayers, and one zealous Catholic went through the formule of exorcism in the possessed mansion; but always to encounter such a storm of blows, laughter and hideously derisive sounds, as drove them in horror from the place, a retreat in which they were shortly imitated by the tenants, who never after recurred to their painful experiences without a feeling of deep awe, solemnity, and an earnest entreaty that their narration should not be met with the ordinary methods of rude denial, and insulting jest.

Despite what he had already witnessed, Mr. Horne had no knowledge of, or belief in, the reputed modern Spiritual manifestations, the spread of which, since the year 1848, he had noticed but never investigated.

About the year 1853, being invited to spend the evening with some musical friends residing in Holloway, London, Mr. Horne was there introduced to Madame Albert, a French lady, who was accompanied by her little daughter, a child of some eleven years of age. During the evening the hostess proposed that they should try the experiment of "table turning," which was at that time, the technical expression used for evoking Spiritual manifestations. Madame Albert had, it seemed, developed or mediumistic powers, whilst little "Josephine" was reported to be a fine somnambulist or trance medium. When the séance was first proposed, Mr. Horne laughingly alleged his entire ignorance of the subject, but at once placed himself in position at the table under the direction of the attendant Sybils, "to see what would come of it." No sooner were the party seated, than Mlle. Josephine, seizing the pencil and paper which had been placed on the table, wrote in an incredibly short space of time, in a large bold hand, the following communication, addressed "To M. Lenox Horne," a name which the child up to that moment had never heard. The writing was given in English, a language, it must be remembered, of which the little medium was entirely ignorant.

"You say you know nothing of spiritual existence or the soul's power to return to earth. Oh, my friend! Why will you reject the light that has already dawned upon you? In your own house, you have heard the sounds, and seen the sights, which bore witness to the presence of human spirits. Have you forgotten the phantom dancers, whom you and your companions thought were animal masks? Those dancers were my companions in vice and wickedness. They and I lived amidst scenes of revelry too shameful to be detailed. We were associates of the frivolous *roué* that occupied the throne of England,—Charles the Second,—and in the house where you found shelter, we often used to hold such revels as demons alone could take pleasure in. When we became spirits, the base passions with which our lives on earth were animated, became so engraved upon our spirits, that all who looked upon us from a higher plane, beheld us transfigured into the semblance of the animals whose natures

we partook of. Shocking as this disclosure of our true natures may be, it haply may help future generations to account for the idea of the doctrine of the transmigration of souls. Unhappily, that doctrine is not true. We might be happier as the animals whose limited instincts we represent, but oh, unhappy that we are! we are at once the human beings we ever were, with the additional humiliation of knowing that we take to others the semblance of the lower creatures, whose passions we have imitated. Friend Horne! Our hell is, *not to pass into other states*, but to live in *our own*, and by the knowledge of what we have made ourselves, to grow into higher conditions. You thought we wore masks. Alas! We had only dropped them, and exchanged the mask of seeming for the face of reality. In the spirit world, all its inhabitants are known for what they are, and the soul's loves take the shape of angelic beauty, or brutish ugliness, according to the tendencies of the life within. On the night when you beheld our revels, we were obliged, by the law of our being, to go through the earthly scenes which we had taken too much delight in. On earth such revels were our heaven; in the spheres they are our hell. Their enforced enactment was part of our penance; but thank God! I have seen the errors of the past, and henceforward I am atoning for it, and living my wasted life over again. I am on the road of progress, and even this humiliating confession will help me forward, and aid me to become stronger to save others and myself from the vices, the memories of which still cling to me like a garment. Farewell! My earthly mission is done; there will be no more haunting spirits in the old house in Hatton Garden."

The signature to this singular communication was, "One who was known in the day and time of Charles Stuart as the finest woman of her age—Lady Castlemaine."

Appended to Mr. Horne's manuscript, entrusted to the author some years ago with a view of publication, were the following words:—

"Great Heaven! If this be indeed a true picture of the life hereafter, should it not make us afraid of doing wrong? But, above all, what a wicked and soul-destroying delusion has been the clerical farce of salvation by a vicarious atonement!—L. H."

In closing this curious narrative it may not be amiss to give a few extracts from the records of a spirit circle which was held not long since, in which some parties present were commenting severely on the "unmeaning character of such manifestations as bell-ringing and knocking." At this juncture one of the communicating spirits interrupted the conversation with the following pertinent questions:—

"*Spirit*—Pray, sir, what do you do when you want to enter a house and find the door closed?

"*Mortal*—Well! If we really want to get in we knock and ring.

"*Spirit*—Then don't you suppose it probable that those who have been knocking and ringing in your houses for the past half century are trying to get in too?

"*Mortal*—Why, what can spirits want to get into our houses for? Having left the earth, it seems strange that they should want to get back to it again.

"*Spirit*—Most of those who knock and ring in your houses have never left the earth, and would far rather get away from it than remain in it. But higher and wiser spirits wish to call the world's attention to the actual facts of spiritual existence, and the real conditions under which life beyond the grave is continued. Spirits of a very ethereal nature cannot affect material substances, and yet, in order to call the world's attention, and waken humanity up to what they have to say, they use the methods so familiar to yourselves—they *knock and ring*: and those who cannot do this for themselves influence the earth-bound spirits, who are magnetically chained to the scenes of their earthly misdeeds, to do this for them.

"*Mortal*—May we regard these hauntings, then, as transpiring under the direction of superintending spiritual wisdom?

"*Spirit*—Everything in the universe outworks the conditions of the being that belong to its state, and providential wisdom avails itself of different states to convert evil into good, and evolve uses out of the worst of abuses. Ten thousand preachers on the human plane of existence could not demonstrate the fact of spiritual existence so conclusively as a spirit who rings a bell in response to a human voice, or answers a question by knocks, when no mortal is near to produce the sounds heard." *Verbum sap.*

CENTRAL ASSOCIATION OF SPIRITUALISTS.

38, GREAT RUSSELL STREET, W.C.

(Entrance in Woburn Street.)

Members of the Council (or, in their absence, the Honorary Secretary), are in attendance in the Reading Room every Monday, Wednesday, and Friday Evening, from 7 to 9, to receive visitors. Inquirers are cordially welcomed even though they are not members of the Association.

A PHANTASM OF THE LIVING KNOCKS AT THE DOOR.

Towards the end of September, I was visiting a mediumistic friend, Mrs. T., whose husband goes daily to his business in Birmingham, twenty miles off. One Saturday, a fortnight previous to my visit, and a minute or two before her husband was due from the station, Mrs. T. was standing at her bedroom window, which looks out upon the road, when she saw her husband open the garden gate and come up the path. She noticed several parcels that he was carrying and wondered what they were. She was running down stairs to open the door when her brother-in-law called to her and she turned back to speak to him. She told him that she had just seen her husband coming in at the garden gate with some parcels. While they were talking together she heard her husband knock at the front door, and it sounded so plain she concluded that her brother-in-law must have heard it also, but he did not. The maid, however, in the kitchen adjoining the hall heard the knock, which she thought was her master's, and was crossing the hall, when she was anticipated by Mrs. T., who reached the door before her. She opened the door, and finding no one there, ran round to see whether her husband had gone to the dining-room window on the other side of the house. She also sent the maid to the side door in the yard. As she was returning from her fruitless search, the maid called to her saying that Mr. T. was just coming in through the front gate. She went to meet him and asked him at once why he had come in and gone out again. He said he had done nothing of the kind, but had that moment come straight from the station. She said, "Why I heard you knock at the door, and saw you coming in with two parcels in your arms." He was much startled, as she said it exactly as if she were quite certain he had been playing her a trick. He was in fact carrying the parcels just as she had seen them in the vision. The brother-in-law was looking on out of his window, and heard the maid say, that at the same time that Mrs. T. had seen her husband, she herself heard his usual knock. I have also her positive assertion to the same effect, and it is confirmed by the fact of her coming out to open the door. Thus it is certain that the knock was so far objective as to be heard by two people in different parts of the house, who were not at the moment in communication with each other.

I had the foregoing account from the persons concerned, only a fortnight after the occurrence, and have a written memorandum of their recollections from them all.

It would seem that on a previous occasion also, Mr. T.'s spiritual form had anticipated his actual arrival, and given sensible proof of his presence in the house, though he was not actually seen by anyone. There are two trains by which Mr. T. could return to dinner, coming in at 5.30 and 6.30 respectively. On July 12th, he told Mrs. T. he felt sure he could only come by the later train. Accordingly about 5.30 she was in her room putting on her things to go and meet him at the station, when she heard in the room below two or three chords struck on the piano, then the quick run of an octave or two, and then a tune picked out in single notes as if played with one finger. Mr. T. not unfrequently does this, so Mrs. T. concluded at once that he had come in, having got away by the early train after all; and throwing down her hat on the bed, she ran down immediately, to find the drawing room empty, the piano closed, and no one in the house but herself, the maid being occupied in the washhouse on the other side of the yard. When her husband came in they consulted Planchette, which told them that the notes were physically sounded, and were not merely heard by her in a clairaudient way.

The power of the transcorporeal spirit on certain occasions to produce physical action may be further illustrated by a story I have repeatedly heard from Mrs. De Morgan. She had at one time a clairvoyant little girl under mesmeric

treatment, and she would occasionally test her clairvoyant power by directing her to go in the spirit to different places, and observe what was being done there. On one such occasion she desired the little girl to go to the house where she was lodging. "Well," said the girl, "I am come there,—and I have given a rousing knock at the door." The next day when Mrs. De Morgan went to inquire what they had been doing at such an hour, she was told how they had been engaged; "and," said the woman, "some mischievous children came and made a loud knocking at the door, and ran away."

H. WEDGWOOD.

MESMERISM AS A CURATIVE AGENT.

The two following cases of treatment by mesmerism were written at my request by the mesmerist, Henry Stafford Thompson, Esq., of Moorlands, York. He was the intimate friend of Elliottson and Ashburner. The cases have not been published before.

Mr. Henry Stafford Thompson's cures have been so numerous and his benevolence so great, that he is well known in Yorkshire.

19, Cambridge-street,

Hyde Park-square,

October, 1883.

C. FITZGERALD.

Moorlands, York,

March 4th, 1876.

I have been so much engaged that I have not been able before this, to comply with your request, and I hope that you will excuse the delay, and now I can only give you a sketch of two or three of the interesting cases that I have met with.

First. The first case is that of a lad named J. Bradley, aged eight or nine years. He was suffering from a diseased knee which for a year had been gradually getting worse. It was enormously swollen, ulcerated, and the leg much contracted. He suffered acute and constant pain, had hectic fever, and cough, and was much emaciated. He had been treated during this time by Dr. Hopps and another surgeon, whose name I forget (both of York). Being interested in the boy, who was the son of one of my labourers, I asked Dr. Simpson, of York, who was then head physician at the York Hospital, to see the boy, and to have a consultation whether it would be advisable to remove the limb, which had been suggested as the only means of relieving him of his suffering. A consultation took place. An operation was decided against as useless, that in his state he could not bear an operation, and constitutionally he seemed so completely diseased. The only thing to be done was to endeavour by opiates to soothe his sufferings, and by nutritious diet and tonics to improve his strength. I was present at the examination, and when the medical man had gone, as the boy was groaning and in great pain, I thought I would try the effect of mesmerising him, as I had frequently in less serious cases been able to relieve from pain. I placed one hand upon his head, and with the other made slow passes down the diseased limb. In a few minutes the boy seemed easy, smiled, said it was very warm, and that he did not feel any pain. I continued this process for more than an hour, as the boy did not go into the mesmeric sleep, but seemed drowsy. I left him. The next morning I saw the boy; his mother thanked me, saying he had slept well all night, and that it was the first night for many weeks that she had been able to get much rest herself, so constantly had she to attend to him; that the boy had never complained of any pain until a short time before I arrived. I mesmerised him, as before, with the same effects (no mesmeric sleep). In a few days the knee was greatly reduced in size, the ulcers healed at the end of a fortnight, the knee, though still enlarged, had become firm,

and the boy could bear its being rubbed and pressed upon. I then determined to straighten the limb, and found that after making passes down and over the leg I could use considerable force, pressing on the knee without causing pain. At the end of another week I had got the leg tolerably straight, and the boy could bear his weight upon it. At the end of a month, by moving the leg gently backwards and forwards, he had obtained the power of bending it in some degree. His health had wonderfully improved, all fever and cough had gone, and he could walk about without either crutches or stick, though there was still a rather hard enlarged substance round the knee joints. The boy continued, without any further mesmerising, to improve, grew up to be a strong healthy man, but never acquired the entire free action of the knee joint, though he was able to plough and perform all ordinary farm work. I think that had I persevered longer in moving and pressing on the knee he would have entirely recovered, and the knee been as supple as the other. This I think, judging from other similar cases that I have met with. However, no one who sees him would observe that he is at all lame, and I met him only yesterday riding a young and rather riotous horse. Many years after my first mesmeric experiment upon this lad, he had an attack of typhoid fever, with congestion of the lungs. He was then married, and his wife came to me and requested me to come and see him, as the doctor gave very little hope of his recovery. I went, found him delirious, and his breathing very much oppressed. I placed my hand on his head, making the passes downwards, and particularly over his chest. In an hour he had broken out into a profuse perspiration, his breathing was easy, and the pulse was considerably slower and improved, and he was quite sensible. He went into a deep sleep, slept five hours, and took some nourishment, slept well all night, had no return of any bad symptoms, and was out and at work ten days afterwards. He took no medicine in either of the above cases after I commenced to treat him.

Second case. A great friend of mine, the Rev. E. Wyvile, asked me to go and see his sister—she had been bedridden for three years, having been thrown from a carriage, and being a heavy woman and above fifty years of age, she was much shaken, and gradually lost the power of walking or even standing, and at length was unable to sit up for five minutes without being completely exhausted, and in a state of syncope, from which she was with difficulty recovered by the strongest stimulants. She suffered constant and great pain down the spine, particularly at the back of the neck, and this had gradually increased in severity. Her brother informed me that it was the opinion of the medical men who attended her, that she had had concussion of the spine, and that the pain and great prostration were from inflammation or probably ulceration of the spinal cord. He said, of course, he could not expect that mesmerism could be of any real benefit, but as his sister had heard so much of pain being frequently removed by mesmerism, she was anxious to try it. I promised to pay her a visit. As they lived forty miles from my house, I said that I would stay a few days with them, that I might be able to judge whether mesmerism would have any beneficial effect.

I went. On the first day I found Miss Wyvile suffering great pain at the back of her neck. In a few minutes, she said that she felt a pleasant warm current of heat going down the spine, and that the pain was leaving her. At the end of a quarter of an hour the pain was gone. I made her sit up, and continued the passes down the spine. She expressed great surprise at not feeling faint or exhausted at the end of ten minutes. She slept well that night, and had little or no return of pain. The next day she sat up for half-an-hour, whilst I made passes with the same good effect, and she appeared to go into a deep sleep. The third

day, being free from pain and having had a good night, after being mesmerised, she got up, and found that she could stand up and walk. I left her that day, recommending her to be cautious, and not to attempt too much, and if any pain returned, to let me know. I returned about a week afterwards, found the patient much improved in health and strength, and that she had had a very little pain at short intervals. I continued to pay her weekly visits for some months. She always expressed herself as much invigorated, after being mesmerised. Not having had the power of even standing, for three years, and being a stout and rather heavy person, it was some time before she could walk much, without fatigue, but she gradually got that power, and at the end of six or seven months was quite well, and able to take a good deal of exercise. She never had any return of these very serious symptoms, and is alive at this day. I give you these two cases, because I have often heard it asserted that relief from mesmerism is only temporary, whereas in my experience I have generally found that the relief has not only been permanent, but that the constitutions of naturally weak and unhealthy subjects, and particularly the scrofulous, have frequently appeared completely changed, becoming strong and healthy. I could give numerous instances similar to the foregoing.

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

Mrs. Howitt-Watts' New Book.
To the Editor of "LIGHT."

SIR,—I have just finished reading the work of Mrs. Howitt-Watts containing the memorial sketches of Justinus Kerner, and of William Howitt. Such a treasury of facts and of matters of deepest interest I have seldom seen. The memorial of Kerner is enriched with a very full notice of the Seeress of Prevorst, and also of Mesmer. No fairy story ever absorbed me more. The story of Mesmer's canary bird is worth the price of the book. The sketch of William Howitt, though far from being exhaustive, is of greatest interest. I remember calling on Mr. Howitt, I think in 1866; he shewed me one of his automatic drawings recently done. He said they had been anxious about a son in Australia, and this drawing was given him to shew him that the son was prospering. A tea tree was in full flower, and one of the richest and most beautiful floral creations I ever saw. Not long after the drawing came a letter from the son with the pleasing information that he was prospering like an Australian tea tree in blossom. Some time afterwards (the date will be found in this book), Mr. Howitt wrote me that he had been to Hudson's and had got the photograph of a son in the spirit world that he so much desired, and of whom no likeness existed. This letter is one of my most prized autographs. Mr. Howitt was to me always like warm sunshine. I said once that he was like soft fur, and one who knew his fierce mood, added "with a claw in it." But I never saw any of his stone throwings; they were not needed in my case. Mrs. Howitt-Watts has made a wonderful contribution to the literature of Spiritualism, interesting, valuable for facts and truths, and full of life, that falls like a God-spell over the reader. Praise and thanks to Mrs. Howitt-Watts.

MARY S. G. NICHOLS.

32, Fopstone-road, Earl's Court,
London, S.W.

"Astrology, by C. C. M."
To the Editor of "LIGHT."

SIR,—About a fortnight ago an article with the above heading appeared in your paper.

After giving much interesting information, the author stated that he was anxious to obtain statistics from your readers to aid his calculations. He appended, however, no address to which such communications could be sent.

I waited a week or two, thinking the omission would be noticed by some other of your readers, but this has not been the case. Perhaps if you will insert this he will repair the omission.—I am, sir,

ONE OF YOUR SUBSCRIBERS AND ASSOCIATE, S. P. R.

[Communications for "C. C. M." may be addressed, care of the Editor of "LIGHT."]

TEMPORARY OFFICES OF "LIGHT."

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TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their sésances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return postage.

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Light :

SATURDAY, OCTOBER 20TH, 1883.

NOTICE TO CORRESPONDENTS.

The Editor of "LIGHT" will esteem it a favour if readers and subscribers will make a point of introducing this journal to the notice of those who are interested in the subjects discussed herein from week to week.

MESMERISM BY E. GURNEY AND FRED. W. H. MYERS.

(In the *Nineteenth Century* FOR OCTOBER, 1883.)

II. (See page 450.)

Messrs. Gurney and Myers are fully aware of the interdependence of many of the phenomena roughly classed under the generic name of psychical; e.g., the community of sensation observed in mesmeric *rapport* between the operator and the "subject" clearly has a bearing on the phenomena of thought-transference between persons in a normal condition. They consider the results in this direction are of special interest, not that they by any means consider the two sorts of phenomena as being identical, but because they hope that the two inquiries will throw light on one another. At any rate *a priori* objections of impossibility to which the facts are exposed is the same in either, and is satisfactorily disposed of by proof of the reality of either.

This *Community of Sensation* is one of the most widely attested facts of previous observers, and the experiments made by the writers fully confirm the views of the older mesmerists. This was only to be expected, for as they themselves admit, the evidence already on record in support of the facts of mesmerism is overwhelming, and this testimony, moreover, has been collected and tabulated by men of no mean attainments in the walks of science. We do not say that the Psychical Research Society are doing wrong in commencing *de novo* and to a certain extent ignoring the results arrived at by previous investigators. On the contrary, we think such action was almost a necessity, arising out of the peculiar apathy with which such research was generally regarded by the scientific world. At any rate, our stock of knowledge, unscientific though many may be pleased to regard it, does not render their task more arduous, and in the long run they will have done us good service in return.

Besides the *Community of Sensation*, another sort of example of the mesmeric *rapport* may be found in the extraordinarily exalted susceptibility of the "subject" to

sensory impressions received from the operator. They remark on this point.

As long as this merely takes the form of exalted susceptibility to the operator's voice, combined as a rule with deafness to other voices, it no doubt may be and frequently has been explained in the old way, as due to the dominance of a single idea—the possession of the "subject's" mind by the idea of his operator's control making him abnormally wakeful and responsive to any sensible signs that can be recognised as issuing from him, and correspondingly inattentive to all others. Even so, the experiment may be so arranged as to bring out very clearly the abnormal *physical* state on which it was Mr. Braid's great merit to insist; for if the operator's voice and words be distinguished among a perfect Babel of other voices, the sensorium of the percipient must be at any rate in a most remarkable state, analogous, e.g., to that of a person who should distinguish the flame of a candle held against the sun. But it seems impossible to carry on the "hypnotic" explanation in any way to cases where the sensory impression is not a spoken sentence, but the faintest whisper of a monosyllable. The individuality of voices (at any rate where there is no exceptional peculiarity in the pronunciation of consonants, such as a lisp) depends entirely on *timbre* and inflexion, which are produced by the vocal chords and by changes in the shape of the pharynx, and which have no place at all in a low whisper. It is easy for anyone to assure himself of this by shutting his eyes and getting a dozen of his acquaintances in turn faintly to whisper such a monosyllable as "Fred" in his hearing; he will find himself totally unable to identify the author of the sound.

They then pass to a stranger phenomenon still, and one which takes us altogether out of the region of exalted sensibility, in the effect produced on the power of response by the unexpressed will of the operator. Their experiments in this direction were very successful. These cases, it will be observed, however conclusive they may appear as to mental influences acting otherwise than through recognised sensory channels, still do not drive us to suppose any special *effluence* or force as passing from the operator to the "subject."

But, say they:—

Such an *effluence* is indeed strongly suggested, as we have already seen, by the mode of producing or of putting a stop to the mesmeric state, taken in connection with the exceptional powers in that direction which certain individuals possess; but as far as the resulting phenomena go, it would be a conceivable hypothesis that the trance condition is produced hypnotically, and not as any special effect of one organism on the other, but that, when once produced, a special mental influence can be brought to bear, analogous to ordinary thought-transference, but differing therefrom in the striking fact that only one person is able to exercise it. Even so, the heart of the mystery, the mental *rapport*, the problem why the one influential person should always be the operator, remains wholly unravelled; since no amount of supposed hypnotic submission to the operator's will could afford a solution to cases (like those just described) where there was nothing to suggest to the "subject" what that will at the particular moment was. But (the italics are our own. *Ed. L.*) *further experiments make it almost impossible to doubt the reality of some sort of special force or virtue, passing from one organism to the other, in the process of mesmerisation; and however vague at present may be our conceptions of the nature of this physical rapport, there is at any rate a satisfaction in being able to point to it as the basis or condition of the mental.*

These further experiments are very interesting, but we must refer our readers to the article for full details. Unmistakable evidence, however, of the reality of the physical *effluence* is afforded by the fact that though only emitted from living bodies it can be made to produce effects which inhere for some minutes to inorganic ones. With this single illustration of the experiments in question we must content ourselves.

An object which has been handled, or over which passes have been made, by a mesmerist, will be recognised and picked out of a number of similar objects by a person who is sensitive to that mesmerist's influence. This phenomenon is no doubt rare, but fortunately it is one which it is particularly easy to test. In the following case, for example, the "subject"—a gentleman with whom we have frequently experimented, and whose anxiety for complete tests has always been fully equal to our own—was

engaged in conversation by one of our committee in a room on another floor during the time that the process of mesmerising the chosen object was going on. That process consisted merely of passes and occasional light touches, and was most carefully scrutinised throughout. When it was concluded the mesmerist was taken into a third room by another member of the committee, and the "subject" was then introduced into the room where the mesmerised object lay among a number of others. This object had of course been selected by one of ourselves, and its position in relation to the others was generally changed after the mesmerist had left the room and before the subject entered it; but this was a superfluity of precaution, as the two were never for an instant within sight or hearing of one another. In the first experiment a cardboard box, in the second a pocket-book, selected from a group of ten small objects (including, e.g., a lump of wax, a pen-wiper, a paper-knife, &c.), was mesmerised and was successfully picked out by the "subject" after he had held each of the objects for a moment in his hand. We have found it best to avoid using coins and metallic substances, as our results with them, though sometimes startlingly successful, have been uncertain, and also they are so easily warmed, even by very slight contact with the hand, that it is necessary in their case to take special measures for insuring equality of temperature between the object operated on and the others. After the second trial we eliminated the uncertainty as to results which might arise from the use of a variety of substances, and employed ten small volumes, resembling each other as closely as two peas. Any one of those that we selected having been operated on, the "subject" identified the particular volume four times in succession the instant that he touched it, and again on a fifth occasion after taking up each of the ten in turn. The sense of *smell* was in no case resorted to; and to avoid all chance of unconscious indications, we were careful that the particular member or members of the committee who had selected the volume, and knew which of the ten it was, should avoid watching this part of the proceedings. In the last trial (as well as in other successful experiments of the same kind) no contact whatever had taken place between the hands of the mesmerist and the book. That the very slight contact which was permitted in the preceding trials could produce such a change of temperature in a cardboard box or the binding of a book as would be sensible to human hands a minute afterwards, seems a violent assumption; but we took the precaution, during the mesmerising process, of ourselves giving a similar amount of handling to some of the nine objects which were not being operated on. The chances against succeeding *by accident* in seven consecutive trials of this kind are nearly 5,000,000 to one; and the experiment may therefore, we think, be considered a tolerably crucial one. The "subject" described his sensation on taking up the right object as "a kind of mild tingling;" and, according to abundant testimony, water over which mesmeric passes have been made, has been similarly betrayed to the nerves of the tongue. Our own experiments on this latter point have been successful to the extent of giving results against which, on the hypothesis of accidental occurrence, the chances were hundreds to one; but in these matters it is perhaps a justifiable demand that the adverse chances should be reckoned by millions.

Many other points of interest occur—indeed we feel that even in attempting to summarise at all we do the authors injustice. One fact is of such special interest that we cannot afford to ignore it, and with this extract we must conclude.

It is a fact on which Dr. Elliotson, one of the acutest minds that ever applied itself to these subjects, frequently insisted, but which both mesmerists and anti-mesmerists, though for different reasons, have often been tempted to ignore. Briefly it is this: that (with certain exceptions to be hereafter explained) the more startling effects of hypnotism and mesmerism may be matched with occurrences, either closely parallel or absolutely identical, which have occurred spontaneously; while at the same time, the rarity and the pathological character of their spontaneous occurrence are entirely in accordance with that theory of exceptional nervous affection which has been discussed in this article.

What, then, are the main modifications of ordinary waking consciousness, which spontaneous *sleep-wakers* (to use a term of convenient vagueness) have been observed to present? The

rough analysis, which is all that we shall here attempt, shews us that these modifications extend irregularly over one or more of five regions.

Confining ourselves to broad distinctions of external manifestation, we find obvious changes occurring in (1) sensibility to pain; (2) sensory and supersensuous perception; (3) the current of consciousness; (4) memory; and (5) emotional disposition or character. In each of these particulars we are familiar with certain changes induced by states of nutrition, by expectant attention, by narcotics, by disease. But in each case the spontaneous sleep-waking state will be found to carry us on by an unbroken series from changes which are familiar, and in a certain sense explicable, to changes which are altogether baffling and apparently at conflict with recognised law.

THREE CASES OF SPONTANEOUS CLAIRVOYANCE,

TOGETHER WITH
PROLONGED ABSTINENCE FROM SOLID FOOD.

(Continued from page 448.)

Mrs. Croad.

"And yet she saw what others
Have never sought or seen,
A splendour more than spring-light
On fair trees waving green,
And more than summer's sunshine
On ocean's silver sheen.

"Her pencil, tracing feebly
Words that shall echo still,
Perchance some unknown mission
May joyously fulfil:

"I think I just begin to see
The splendour of God's will."*

Let us now turn to the narrative which Mr. Westlake regards as "unparalleled;" highly suggestive and curious it will be found unquestionably to be, and a very affecting history as descriptive of a much-enduring and marvellously disciplined spirit; but the facts of a psychological nature recorded will be recognised by the readers of "LIGHT" as not unfamiliar, and can readily be classified.

Mr. Westlake made the acquaintance of Mrs. Croad in the following manner:—He says: "Hearing soon after her arrival in London, that a wonderful person had been brought into the town, who was deaf, dumb, blind and paralysed, yet could tell who came to see her, and what was going on, like many others I thought it incredible; but one day my wife, being asked to go and see her, called, taking one of the children with her. She was induced to repeat the visit, and to her surprise, found that she had barely entered the room when there was a smile of recognition. Very soon all my children went, and there was no room for doubt as to what we had heard respecting her. Still it was several weeks before I could make up my mind to visit her." What Mr. Westlake ultimately witnessed interested him so deeply that he received her under his roof and became the compiler of the little book from which the following curious facts are gleaned.

Her Early History and the Causes of her Physical Sufferings.

We learn from some pages of an autobiographical sketch that Mrs. Croad was born at Plymouth, November, 1840. The greater portion of her childhood was spent with her grandparents, her father being absent from England on long voyages. At the age of thirteen she had a very serious attack of illness, which would appear to have sown in her constitution the seeds of future ill-health. When not yet nineteen she was married. Of her marriage she says:—"Though but of short duration, and full of suffering and sorrow . . . yet if ever *two* were in *one* we were. Together we drank in the words of Holy Writ; together we sang God's praises, and knelt in prayer. . . . My husband's duties took him away from me the greater part of his time, but I went with him some of his shorter voyages."

* From "*The Splendour of God's Will*," a poem by the late Frances Ridley Havergal, suggested by words written for Miss Havergal by Mrs. Croad on her slate.

Three children were born to this attached couple. Her health was seriously affected. In August, 1864, she had a fall down a flight of steps which injured her back. In the following October, carrying in one arm her baby and leading with the other hand an elder child, again she fell down nine steps. After this she could scarcely move and was seized with epileptic and cataleptic fits which lasted four months, and would even occur as often as forty times in one day. After this misfortune others, still more frightful, supervened. Her little boy died from the effects of falling backwards into a pan of scalding water, and in the following year, 1865, her husband, who was first mate in a vessel sailing from St. John's, Newfoundland, on which a mutiny broke out, in the excitement of putting in irons one of the mutinous crew, burst a blood-vessel near the heart, and dropped down dead. The news of this frightful calamity brought on in the young widow a stroke of paralysis, which lasted three days. "From this time," she says, "I gradually got worse in body, but more resigned in spirit, and more submissive to my Heavenly Father's will." After this first attack of paralysis, her sufferings continued to increase and it was followed, at intervals, by two other strokes. Three months before the death of her husband she had become bed-ridden, and she continued in this condition until the time when the memoir, from which we quote, was written. "Being left in a helpless and somewhat destitute condition, a number of friends, in the end of the year 1867, succeeded in getting her admitted as an out-patient of the British Home for Incurables," from which institution she is still receiving a small pension, £20 a year, which is all she has to depend upon. Whilst her sight continued she managed, whilst sitting in bed, to do fancy work of various kinds; but in 1870 she became totally blind. In the following year she lost her hearing, and in the year 1874 her speech. She retained the partial use of both hands and arms until April, 1879; and whilst she had this use of hands and arms she communicated with her friends, and expressed her thoughts and wishes by writing on slate or paper. Though her hand was too weak to hold the pencil without some support, she would put the end of it in her mouth and guide it. . . . In January, 1880, she lost the use of both her hands and arms. It was feared she would be unable to communicate in any way with her friends; but she signed for slate and pencil, and they being brought, she put the pencil in her mouth, and using her right hand as a pivot, she wrote a few syllables. Since then she has written in this manner with much greater facility.

Her Communication with Spirits of the Dead and the Living.

"She is," says the writer (Mr. J. G. Westlake), "a decided believer in the communion of spirit with spirit, and that physical separation is no bar to kindred spirits holding occasional communications with each other. Mrs. Croad has frequently told me that she has had communications from departed friends, and also from others still living, at times when they have been in peculiar peril. She tells me that at the time she was residing with her grandparents, while her father was at sea, his life was once in great jeopardy from shipwreck, but on each occasion, although hundreds of miles away, she saw what was transpiring, and informed his father and mother; and that when they next heard from him, they found that what she had described to them was circumstantially true. She also says, that soon after they were married she and her husband agreed with each other that the one that died first should communicate the fact, in some intelligible way, to the other; and at the moment when he fell senseless on the deck of the vessel, he appeared in the most unmistakable manner to her, and said, 'Good-bye, Carrie! I am going.' She was so certain that he was dead, that she told her friends what she had seen, and although they did not place much confidence in her statement, they took note of

the exact time, and in a few weeks after, when the letter conveying the intelligence of his death arrived, they found that, making allowance for difference of longitude, the time of his death coincided exactly with his appearance to her. She would frequently, when living with us, ask that her room should be put in order, as she expected visitors shortly, and this, possibly, when she had not had any one to see her for some days, nor had any apparent reason to expect that anyone was coming. We found her uniformly correct in her impressions."

Other curious instances are given of her almost continuous condition of the clear-seeing of events; but we must pass on to other manifestations of abnormal phenomena, chiefly, however, ranging themselves under the heads of "Clairvoyance" and "Clair-audience."

Mr. Westlake epitomises them, viz. :—

1. Knowledge of persons and their handwritings.
2. Recognition of pictures and photographs.
3. Description of colours.
4. Recognition of tunes, and the number of persons singing.
5. Detection of family resemblances.
6. Telling the age of persons.
7. Delineation of character.
8. Knowledge of what is taking place beyond her own room.

The mode by which visitors communicate with her is to write upon her face.

"When her letters come by post they are taken up to her; she merely passes them across her cheek and at once knows from whom they come. I remember," writes Mr. Westlake, "taking a letter that I thought she would wish to be read at once, so I waited, thinking she would hand it back to me to open and read. As I did so, I offered my services, but, replied she, 'It's only a printed circular about J——'s holidays.' "We all know, or think we know, that *cartes de visite* are quite smooth. There are no raised or depressed parts, as there are on a painting, or even on a pencil or pen and ink sketch, yet she can detect the likeness of her friends in an incredibly short time. About two years since, my wife and a lady friend went to see her; this friend had recently had the likeness of her children taken in a group, and also in separate portraits; these children as well as mine were well known to her. She was first shewn the group. She passed it over her face, and then pointing to one, said, 'That is A.' to another, 'That is E.' to another, 'H.' and of another, whose name she could not remember as she had not seen him so frequently, wrote 'boy.' In every instance she was correct. The friend was then going to hand her the separate portraits, but before she did so my wife slipped a portrait of one of our children among them; she felt the cards as before, in each case giving the correct name, until she came to ours, and then she lifted her hand and shook it in a menacing manner at my wife, which we perfectly understood to mean, 'No tricks on me, if you please; you thought that I should not know, but I do.'

"The day after she was brought into our home, where she stayed, she pointed round the walls, imitated the twitter of birds, and wrote on her slate the colours in the paper—with birds nestling among leaves and flowers. Her description was quite correct." She says: "Colours are known by their degree of heat, smoothness or roughness—white being cold; black, hot or raised; red, very hot and smooth; blue, hot and grating, edging my teeth; brown, very grating; and so on."

This description of her sensations leads to the inference that the clairvoyant perception of Mrs. Croad may probably be a mingling of physical sensation transmitted to the brain by contact with the nervous system, with the occult power and perception usually understood by the psychologist and

mesmerist as "Clear-seeing." Numerous other still more extraordinary instances of this abnormally developed faculty are given by Mr. Westlake. Their length, however, prevents their being extracted.

The amount of her consciousness of sound is also very curious, and would appear to be rather a sublimated physical sensation than the clair-audience of the ordinary psychic. She thus expresses herself: "If a drum is being played, the moment it is struck at a distance it affects me, and then others, who suspect what is the matter, *go out to listen and cannot hear it*; but I have *felt it*. It is as if I have received a blow on my spine, about half-way up my back, which instantly runs to my brain, finger-ends, and toes, causing a sharp pricking sensation. The nearer it comes, the more painful it is, and the harder and quicker the body beats and quivers. It is not hysterical, as some say, who have seen me, but intense pain and action of the nerves and heart." Music, however, of a more gentle and sweet harmony, especially vocal, has extreme charms for her. In reading the account of this deaf, dumb, and blind lover of music, one is reminded of the line of Keats in his "Ode on a Grecian Urn," when he says, "Heard melodies are sweet but those unheard are sweeter!"

Possibly, in the person of this greatly afflicted being, we have a case in which the sublimated sensations and perceptions of the physical have as yet but partially passed over into the sensations and perceptions of the more purely spiritual body or "nerve-spirit of the German writers: or indeed, perhaps, where the two separate degrees of perception meet and mingle upon a "border-land." Herein, possibly, may lie for the Psychologist, the true interest of the experiences of Mrs. Croad.

As in the case of the "Seeress of Prevorst," of Elizabeth Squirrell, and other "Psychic" of this peculiar nature, verse-making has developed in Mrs. Croad simultaneously with other unfoldings of the occult nature.

Clear-seeing, prophetic gifts, and verse-making, in the days of the Greek Oracles, dwelt together; possibly will ever be discovered, in all ages and nations, linked together in a mystical triune life.

An instance, therefore, of this last-mentioned gift, will not inaptly conclude the sketch of this very remarkable "sensitive."

A lady residing at Swindon, we are told, who is confined to the house the greater part of the year, sent to Mrs. Croad the following lines written by Madame Guyon during her imprisonment:—

"ONE CAGED BIRD TO ANOTHER.

"A little bird am I, shut in from fields and air;
But all day long I sit and sing to Him who placed me there."

To which Mrs. Croad replied the next day with:—

"THE CAGED BIRD'S STRAIN TO ITS MATE.

"Caged are we, and walled about
From every conflict, fear and doubt;
Securely sheltered from the blast,
Held by God's hand so firm and fast.
No bitter winds can on us light,
No scorching sun our lives can blight;
For grace and peace, and love Divine
Here fill our souls and round us shine;
Though thus deprived of free access
To mountain, rill, and vale's recess,
Faith bears the soul on eagle's wing
To pierce the mansion of our King."

It should be mentioned that occasionally she appears to live without taking solid nourishment. During "three weeks," at one time, "she did not take nourishment equal to half-a-pint of milk." Notwithstanding all this suffering "she is exceedingly cheerful, and except when enduring extreme attacks of pain, never utters a complaint."

(To be continued.)

WHAT OUR CONTEMPORARIES SAY.

The Ohio Tax upon Mediums.

Criticising the so-called Russell Law passed by the Ohio Legislature at its last session, and of which one clause provides that "astrologers, fortune-tellers, clairvoyants, mediums, seers, &c., shall pay a licence of 300dols. per annum," the *Religio-Philosophical Journal* says: This section has given rise to hasty denunciation and ill-considered criticism in some Spiritualist quarters. . . . The *Journal* in accordance with its invariable custom refrained from taking a sectarian or partisan view of the action of the Ohio Legislature; but proposed before discussing the matter to have the official text of the law, and to know also the object aimed at by those who instigated it. . . . We wrote for a copy of the law and also addressed a letter of inquiry to Hon. E. O. Eshelby, Comptroller of Cincinnati, who we had been informed was the instigator of the Russell Bill. We are assured by some of his fellow citizens, who are Spiritualists, that Mr. Eshelby is a gentleman of broad, liberal views, with nothing of the religious bigot in his nature, and this is indicated by his reply which we give, as follows:—

CINCINNATI, May 29th, 1883.

DEAR SIR,—Your letter of inquiry under date of May 24th, is at hand, and in reply I would say, that there are a number of parties in the city, who have (from the best information obtainable) under the name of mediums, clairvoyants, &c., been engaged in disreputable and immoral practices.

The Russell law is, and was so intended by its framers, to apply to the above parties and to them only, and not to those legitimately engaged in disseminating the doctrine of Spiritualism, or in pursuit of knowledge concerning continuity of life beyond the grave.

To an unprejudiced and impartial observer, it would seem that no person or set of persons are more interested than the true and honest believers in Spiritualism, in suppressing impostors; by so doing they deprive sceptics and unbelievers of potent arguments furnished daily by so-called mediums, &c. . . .

By referring to the title of the law it will be seen to apply only to cities of "the first grade of the first class;" Cincinnati is the only city in Ohio of over 200,000 inhabitants—the number requisite to make a city of the "first grade of the first class" in that State; and the law was thus worded to avoid special legislation, but intended for Cincinnati alone. The *Journal's* readers have before them the text of the law, Mr. Eshelby's statement of its purpose, and the statements of a trustworthy citizen personally interested in whatever affects mediums, (1) as to the cause of the enactment of the law, and (2) an opinion upon the law and its workings after five months' trial. [Quoted by the R. P., in its issue for September 29th.]

Now, continues the *Journal*, let our readers, laying aside all bias and prejudice, join us in an attempt to take a comprehensive view of the several questions involved. It is a painful, deplorable fact that under the guise of mediumship, individuals of both sexes in all the large cities of the country and in many smaller places, are engaged in most reprehensible practices, preying upon the frailties of human nature, debauching the weak, robbing the confiding, sowing seeds of domestic dissension, and preying upon all who can be lured into their clutches. Every well informed Spiritualist knows this. Some of these vampires have more or less medial power, and they are far more dangerous than others who have none, for thereby they are the more easily able to gain psychological control of their victims. The advertisements of these wretches afford no small revenue to daily papers, and their practices are frequently aired in police courts, and accounts thereof spread out with startling headlines in the very newspapers that help on the fraud by publishing the advertisements. Honest mediums have under the existing state of affairs no way of separating themselves in public opinion from the quacks and tricksters. The *Religio-Philosophical Journal* has for years been striving to aid reputable mediums and to render the public exercise of mediumship respectable, by an uncompromising warfare upon all fraudulent mediums, and by endeavouring to teach investigators how to eliminate the multitudinous sources of error. . . . We have for years asserted that unless Spiritualists took the matter in hand and regulated it themselves, it would be attempted by the State Legislatures, composed of members ignorant of Spiritualism and thereby disqualified to act wisely and fairly. Whenever we have hinted at this in the *Journal* the whole horde of mountebanks, their defenders and dupes, have defiantly cried: "Where and how are you going to draw the lines?" Many good people, while deploring the condition of affairs, have stood helplessly, and in despairing tones, asked: "How is one to discriminate, and how can the line be drawn?" And thus matters have gone along until the very thing we predicted has taken place in Ohio; which will be

followed by laws in other States having the same object in view, unless Spiritualists at once take up the matter and regulate it themselves. The subject is, we frankly admit, surrounded with some seemingly perplexing problems, but they are to a great degree more apparent than real.

A Cincinnati man, a representative of the partisan Spiritualists, without making any distinctions between mediums and mediums, exclaims to the *Commercial Gazette* reporter: "Those mediums are the ministers of our religion. They are what the priest is to the Catholic, and what the Protestant minister is to his brethren." How many intelligent Spiritualists will agree with that assertion? Not one that we know! Here is a sample advertisement taken from a large number, shewing the kind of spiritual adviser Spiritualists are declared to hold in reverence, whose business is too sacred to be interfered with, who is a religious teacher:

MME. ——— CLAIRVOYANT AND TRANCE MEDIUM. astonishes all by her wonderful power, revealing every important event that has occurred in the past, or will occur in your future life; has the celebrated Persian charms, guaranteed infallible; brings the separated together; causes love, marriage and success in every undertaking; consultation personally and by letter.

Here is another:

MME. ——— TRANCE MEDIUM AND MAGNETIC PHYSICIAN. guarantees to her visitors complete satisfaction, revealing their most profound secrets and giving an entire life reading; has the renowned Persian charm for love, business, health, &c.; gives full information in regard to lost or stolen property, describing articles with person having them, with name. Remember, ——— asks no questions, but tells you all the important events in your life, from cradle to grave. Consultations personally or by letter.

Where is the Spiritualist so rabid or debased as to have the boldness to declare these advertisers are religious teachers; that they shall not pay a tax; that the strong arm of the law shall not aid and detect them in their nefarious vocation? Where is the respectable Spiritualist who will not join hands with Mr. Eshelby and all officers of the law in suppressing such business, to the end that mediums following their legitimate calling may be freed from such company, and the weak and unwary protected?

Here is another specimen of the dignity and high religious character of the class Spiritualists as a body are called upon by outcries from Cincinnati, Boston and Philadelphia, to indiscriminately fight for and protect from paying a licence to ply their vocation, on the grounds that they are "religious teachers" or mediums. In the one case their "religious" privileges must not be abridged and in the other their civil "rites" must not be "outraged" by asking them to divide their spoils with the city which furnishes police force to protect them in their practices:

SPIRITUALISM.—EXTRAORDINARY MATERIALISING. Séances in the light, Sunday, Tuesday and Thursday evenings. Business and medical sittings daily. A positive cure for nervous debility and all chronic diseases.

The individual who prepared the above advertisement and pays hundreds of dollars yearly for its publication, fully agrees with the assertion of the Cincinnati man. Indeed, he has said so under oath, and that settles it. Once upon a time, in an evil hour, and under another name, he was practising his arts on the Pacific Coast, and being arrested for not paying a licence, he swore that he regarded mediums as preachers, priests, clergymen, and that he pursued his calling as a religion. Unfortunately for this deeply religious soul, one of the witnesses for the prosecution swore he had caught the reverend gentleman, the devout clergyman, with a white band tied around his forehead, a white cloth thrown about his neck and shoulders, a sheet hanging from the waistband of his trousers, and crouching in the corner of the cabinet, at the aperture of which there had just before been exhibited a female spirit with a moustache. His lawyer was equal to the occasion, however, and argued that whether his client was a fraud or not, it didn't affect the "religious" phase of the defence. Yet, in spite of all the swearing of the defendant and pleading of his lawyer, this religious teacher was found guilty of violating the ordinance.

Supposing a Methodist minister should publish in a daily paper such an advertisement, for instance, as the following:—

METHODISM.—EXTRAORDINARY EXHIBITIONS of the power of the Holy Ghost and the gates of heaven set ajar. Sunday, Tuesday and Thursday evenings. Business and medical consultations daily. A positive cure for nervous debility, and all chronic diseases. Clarence Shea, D. D., M. D.

About how long would it be before the notice would be copied and commented upon by the Press of the country regardless of politics or religion, and about how long would that minister remain in good standing with his church or evade payment of a licence for the "business" end of his religion, provided a city ordinance covered such cases? Not long. And Spiritualists would be among the first to point out the charlatan and laugh at his discomfiture.

The Ohio legislators agreed with the framers of the Bill, that some Act was needed to draw the lines and establish a standard, a work which Spiritualists should have done, and in their want of knowledge of the subject they, with those presenting the Bill, blundered in framing it. The letter of the law is, therefore, likely to work hardship to honest mediums, and should be changed to meet the spirit in which it was framed, as set forth by Comptroller Eshelby. This can readily be done at the next session of the legislature, and we feel certain that those who instigated its passage will be glad to co-operate with intelligent, fair-minded Spiritualists in framing a suitable amendment. In the meantime no reputable medium in Cincinnati will suffer.

If Spiritualists prefer to remain as at present, a vast, unorganised body, with no platform and no standard; if any person claiming to be a medium must continue to be, regardless of character or reputation, placed on the same level with well-tried and honest mediums, then it must be expected the outside world will step in and take a hand in abating evils which of necessity accompany such a condition of affairs. Let Spiritualists organise upon the platform of the American Spiritualist Association, and all the needed reforms will come about easily, quietly, naturally, with no undue hardship and no injustice to anybody.

METROPOLITAN SPIRITUAL LYCEUM,

CAVENDISH ROOMS, 51 AND 53, MORTIMER STREET, REGENT STREET, LONDON.

We are pleased to be able to shew our sympathy with the work being carried on by this Association by giving publicity to the following circular. There is room for not only one or two, but for half-a-dozen such agencies in the various districts of the Metropolis.

THE METROPOLITAN SPIRITUAL LYCEUM.

The Council of this Society have the satisfaction of informing the Members, and the Public generally, that they have secured a suite of rooms at the address quoted at foot,—the business premises and residence of their permanent Lecturer, Mr. J. J. Morse,—and that their effects, including a Library of 300 volumes, will be located there on and after Monday, the 15th inst.

From the same date to the end of the month, two or more of the Members of Council will be in attendance every evening to receive their friends, to enrol Members and Associates, and generally to explain to all inquirers the work and purposes of the Society.

Members pay 20s. annually in advance, in one sum or by instalments of not less than 5s., and the resulting privileges are:

Free use of Library and Reading Room.

Right to receive, free of charge, one copy of every publication of the Society, if in paper covers.

Gratuitous admission to elementary circles of inquiry, if individually approved.

Preferential admission to all public meetings and services.

Participation in the management generally, and by election to special offices; with

One vote at all meetings of Members.

Associates are received exclusively for the preliminary investigation of the fact of Spirit Communion, and pay a fee of 5s. for any period not exceeding three months. If then they become Members that sum is applied as on account of the subscription due from them as such; our wish being that, in all cases, elementary circles of inquiry shall be free.

The Council reserve notification of further arrangements, and of special departmental details, until they are themselves assured that every thing is in order in their new home.

In the meantime the undersigned will reply promptly to all written communications, and cordially welcome all visitors.

MRS. WILLIAMS, Hon. Sec.

103, Great Portland-street, Oxford-street, W.
October 10th, 1883.

PROGRAMME OF LECTURES AT THE CAVENDISH ROOMS, 51, MORTIMER-STREET, W., FOR THE AUTUMN TERM, 1883:—

Oct. 7, "Is Man a Failure?" Oct. 14, "Work in Spirit Life." Oct. 21, "Wealth in Spirit Life." Oct. 28, "Place in Spirit Life."

Nov. 4, Questions and Answers. Nov. 11, "Sectional Development." Nov. 18, "Woman: Her Place and Power." Nov. 25, "The Religion of Health."

Dec. 2, "The Modern Crucifixion." Dec. 9, "Bibles or Bread." Dec. 16, "The Making of Man." Dec. 23, "Crime: a Study in Psychology." Dec. 30, "The Death of the Old, the Birth of the New." Permanent Lecturer, Mr. J. J. Morse. Service commences at 7 p.m. All seats free.

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner, *Mr. Rutter, *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zollner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butleroff, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Friese, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning, Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Curson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstülpe, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

Is it Conjuring?

It is sometimes confidently alleged that mediums are only clever conjurers, who easily deceive the simple-minded and unwary. But how, then, about the conjurers themselves, some of the most accomplished of whom have declared that the "manifestations" are utterly beyond the resources of their art?—

ROBERT HOUDIN, the great French conjurer, investigated the subject of clairvoyance with the sensitive, Alexis Didier. In the result he unreservedly admitted that what he had observed was wholly beyond the resources of his art to explain. See "Psychische Studien" for January, 1878, p. 43.

PROFESSOR JACOBS, writing to the editor of *Licht, Mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—"As a Prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianimic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect. Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. . . . Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also 'the individuality of the spirit' in Spiritual manifestation."

SAMUEL BELLACHINI, COURT CONJURER AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butleroff, in St. Petersburg; to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a Notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877.

ADVICE TO INQUIRERS.

The Conduct of Circles.—By M.A. (Oxon.)

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct sêances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex; the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential; and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful sêance.

The first indications of success usually are a cool breeze passing over the hands, with involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous, and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form-manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly—Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning Spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your Reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

CENTRAL ASSOCIATION OF SPIRITUALISTS,

(With which is Incorporated the British National Association of Spiritualists. Established 1873.)

38, GREAT RUSSELL STREET, BLOOMSBURY, LONDON, W.C.
(Entrance in WOBURN STREET.)

THIS ASSOCIATION was formed for the purpose of uniting Spiritualists of every variety of opinion in an organised body, with a view of promoting the investigation of the facts of Spiritualism, and of aiding students and inquirers in their researches by providing them with the best means of investigation. The Association is governed by a President, Vice-Presidents, and a Council elected annually. The Reference and Lending Libraries contain a large collection of the best works on Spiritualism and occult subjects. Spiritualist and other newspapers and periodicals from all parts of the world are regularly supplied for the Reading Room, to which Members have access daily.

The Reading Room and Library is open daily from 10 a.m. to 5 p.m., on Saturdays from 10 a.m. to 1 p.m., during which hours books can be exchanged, and enquiries answered. The Rooms are also open on Monday, Wednesday, and Friday Evenings from 7 to 9 o'clock, when a Member of Council or the Hon. Sec. *pro tem.* will be in attendance to receive visitors and attend to any requirements of members and friends of the Association.

Spiritualists and others visiting the Metropolis are cordially invited to visit the Association and inspect the various objects of interest on view in the Reading Room and Library. Information is cheerfully afforded to inquirers on all questions affecting Spiritualism.

Discussion Meetings are held fortnightly during the winter months. Admission free to Members and Subscribers, who can introduce one or more friends to each meeting. Programmes can be obtained on application during the winter season.

Soirées, at which all friends are welcome are held at intervals during the season. An admission fee is charged, including refreshments:

TERMS OF MEMBERSHIP.

Per annum. £ s. d.	Per annum. £ s. d.
Country members, with privilege of voting at all General Meetings, and the right of using the Libraries when visiting London	Town members, with privilege of voting at all General Meetings, the use of Reading Room and Reference Library, and the right of taking out one volume from the Lending Library
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Town members to be understood as those residing within the Metropolitan postal district.

Prospectuses of the Association and forms of application for Membership can also be procured from the several allied Societies at home and abroad. All communications and inquiries should be addressed to the Hon. Secretary, *pro tem.*, Mr. THOS. BLYTON, 6, Truro-villas, Station-road, Church End Finchley, N., and Post Office Orders made payable to him at the Great Russell-street Post Office. Cheques to be crossed "London and General Bank, Limited."

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E. Dawson Rogers, Esq.

VICE-PRESIDENTS.

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Morell Theobald, Esq., F.C.A.

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Rd. Pearce, Esq. Sandys Britton, Esq.

HON. TREASURER.

Morell Theobald, Esq., F.C.A.

HON. SECRETARY, *pro tem.*

Mr. Thos. Blyton, 6, Truro-villas, Station-road, Church End, Finchley, N.

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*Wortley, Rd. (of Central London Spiritual Evidence Society), Summerland Villa, Parking-road, Plaistow, E.
*Representatives of Allied Societies who are also *ex officio* members of the Council.

HONORARY OR CORRESPONDING MEMBERS.

Continued.

The Baron Von Vay, President of the Spiritual Society at Pesth.
The Baroness Adelm von Vay, Gonobitz, bei Pötschach, Steyer, via Graz, Austria.
The Baroness Goldenstübbe, 29, Rue de Trévise, Paris.
Colonel Don Santiago Basols y Folguera, Madrid.
El Visconde de Torres-Solano, Madrid.
The Hon. Alexander Aksakof, Russian Imperial Councillor, Nevsky Prospect, 6, St. Petersburg.
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Herr O. F. Dohnel, President of the Vienna Spiritualists Association, 3, Reichrathstrasse, Vienna.
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