

Light:

A Journal of Psychical, Occult, and Mystical Research

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

An exceedingly alive book is 'A Psychic Vigil,' by 'X Rays' (London: W. H. Allen & Co.). It has a brief Preface by Mr. H. R. Haweis, M.A., who presents to us a little mystery or mystification about the author of it, which, nevertheless, does not deprive us of the impression that he has had a great deal to do with it. It has in it the true Haweis discursiveness, swiftness, subtilty, brilliance, knowledge. The whole is put into the form of a Triologue 'or, rather, interrupted Monologue.' The facts of Spiritualism are assumed ('evidence enough exists on that point to hang a nation'). The leading speaker, starting from the facts, discusses spirit-life, talking round about it and into it in an extremely thoughtful way, with every indication of wide knowledge and first-hand experience. The speaker glances from subject to subject, covering an immense deal of ground, fully discussing and lingering over nothing, but dropping beautiful, profound, pregnant thoughts at every turn. It is a delightful book to read, and they who are prepared for it will find in it mines and mines of precious thoughts, or thoughts that throw light on difficult points. We are, however, rather sorry that the book urges too strongly the possibly dangerous side of cultivating mediumship and attending experiments.

The publisher, by defacing the title-page, does not deserve any notice, still less any favour, but our interest in the book overcomes any repugnance to this vulgarity: and we will even go out of our way to say that the price of the book is 3s. 6d.

An extremely sensible and consoling little book, in most respects, is Rev. A. Chambers' work on 'Ought we to pray for the departed?—an affirmative answer suggested by the Bible, our creed, and common sense.' (London: C. Taylor.) He clearly sees and strongly grasps the truth that those whom we call 'the departed' are 'not intangible, shapeless essences,' but 'men and women . . . only of finer and more ethereal substance.' They 'have only changed their locality': 'their environment in the Unseen World is guided and dominated by the same Divine rule and working' as here;—they are still subject to 'the law of growth and development under discipline and experience, so that the work begun will be continued, until perfection is reached.' In various ways, too, 'the departed' are linked with us who remain on these lower planes, through the agency of angels, through the action of mind upon mind, and by personal visitation.

But here we part company. Mr. Chambers repudiates Spiritualism, and, we are sorry to say, in the old raw way;

—'I do not believe that the departed come back to earth to knock chairs and tables about, and play fantastic tricks.' Then, most illogically (and where there is prejudice there is always want of logic) he suggests that these 'fantastic tricks' may be played by evil spirits. But he had just said, 'I do not believe that the Departed come back,' &c. But are not evil spirits 'the Departed'? And why should we think it beneath a good spirit to do whatever is necessary to convince us that he is present? If moving a table can best convince us, why not move a table? We do not relish this vulgar dread of vulgarity.

But Mr. Chambers can himself be 'fantastic.' He tells us that no one has reached Heaven except Jesus Christ. 'Not one of the saints is in Heaven.' They are all in 'the Intermediate-Life,' preparing for Heaven. That is a speculation which will probably do no one any harm: but we cannot help wishing that Mr. Chambers had kept his pleasant and enlightening book free from these quite unnecessary points of 'doubtful disputation.'

'The New York Herald's' prominent endorsement of Spiritualism is a sign of the times. We have already referred to the really lovely little editorials which are among the best sermons of our day. 'The Light of Truth' quotes one we have not seen. It is on the subject of the significance of the esoteric meaning of the life of Christ. 'The Light of Truth' says:—

This brother is preaching a very consoling Spiritualism in the columns of a great daily newspaper. Himself an ardent advocate and disciple of the Spiritual Renaissance, his position enables him to reach by his leaders in the 'Herald' thousands of people who otherwise might not be aware of the strides which the new gospel is making. Further along in the article under review he says: 'There is one other matter in this connection which is as remarkable as it is comforting—namely, that Christ and the angels were in constant relations with each other. Heaven was always close at hand. How much their sympathy was worth to Him, to what degree He was supported by their presence, we may never know; but that the hosts of another world were never far away is an important factor of His life for us to consider, because the fact reveals our own possibilities. I know that God is our father, and therefore believe that in the great company which sang the overture of peace and goodwill were some who may have come to earth many and many a time since those old days to bring joy to sorrowing households. Do not we also need their helpful presence, and, though our eyes are blinded that we cannot see them as He did, may they not still be here? Our falling tears and our struggles with hardship call for them, and they cannot fail to heed our yearning.'

'Crystal-gazing and the wonders of Clairvoyance'; by John Melville (Nichols & Co., Oxford-street), has most of the characteristics of sound knowledge and seriousness in a field that easily lends itself to fantasticalities (of which, indeed, there are strong traces even here). The little book professes to give practical instructions in the art, history, and philosophy of this ancient science, and includes an abridgment of Jacob Dixon's 'Hygienic Clairvoyance,' with various extracts, original notes, Glossary, Biblio-

graphy, and Index : and all in about ninety pages. The discriminating reader might pick up a good deal of information here, or find useful guidance in a somewhat risky road.

Mr. J. Page Hopps sends us an admirable little pamphlet which he has just issued, entitled 'A Chain of Seven.' It sets forth in orderly sequence a series of seven great primary truths, from the existence of God to the duty of man, and from the appearance of human beings upon the earth to their reaching home in Heaven. Coming from Mr. Hopps's pen, it is almost needless to say that it is very much alive and up-to-date—a sort of essence, in fact, of nineteenth century divinity. Though chiefly intended to aid the intellectual and spiritual progress of young persons, those of maturer age may certainly read it with both pleasure and profit.

'The Central Christian Advocate' (U.S.) asks whether cranks are ever justifiable, and answers *No*; and the very liberal 'Christian Register' says *Amen*. We are surprised at 'The Christian Register.' Surely the so-called 'crank' is, as a rule, only an unripe or exaggerated reformer, or a discoverer arrived too soon. The 'crank' is usually hard to live with, but he is generally better worth watching than the eminently respectable echo.

'A constant reader' of 'The Daily Mail' describes 'a mild form of Spiritualism' which seems to have impressed him in a way anything but mild. He says:—

The stock-in-trade required consisted of a small, round mahogany table, a custard glass, and the twenty-six letters of the alphabet ranged, in their natural sequence, in a circle round the table. Three or four members of my family then each placed a finger lightly on the upturned foot of the custard glass and a question was asked of the spirit. Some agency then guided the glass from letter to letter until an answer was spelled out. We have several times tried this, always with remarkable results.

One evening a very sceptical relative came in and tried the 'mild-form' with them. The results were really impressive, but our new friend must beware of being startled by predictions of coming crashes in Europe. The conclusion of his letter is worth quoting, as showing how interested and anxious a non-Spiritualist can be:—

I can give my most solemn assurance that the glass was not moved by anyone present, and that the answers took us all by surprise. I am no Spiritualist, and have not studied Spiritualism, or moved in spiritualistic circles, if such there be. I can in no possible way account for the phenomenon of which I was witness. I can only pledge my word, as a gentleman, that what I have described actually occurred, and that the influence over the glass was, in some form or another, an occult influence to which none of us had any clue.

'The Progressive Thinker' gives the following account of one of Eusapia Paladino's séances in Paris. It may be a trifle high-coloured, but there are strong reasons for taking it as a genuine and honest report:—

There were a number of scientific men present, and they adopted many precautions against the exercise of fraud or the introduction of any outside agency. The wife of one of the scientists had dressed the peasant woman in a tight-fitting gymnasium suit to guard against the possibility of her using any concealed mechanism in performing her wonders.

In the drawing-room where the tests were made Eusapia was seated in a light bamboo chair, entirely devoid of anything which would conceal the smallest thing. The peasant woman always falls into a trance when giving her exhibitions (?), and when she had reached this stage one of the scientists got down on his knees on the floor and held her legs firmly in his hands. Another caught hold of her hands and held them in a tight grip, while another stood immediately at the back of the chair to watch for any suspicious movement. A fourth stood right in front of her for the same purpose, and others were grouped around, eager to catch her in any deception.

Then the excitement began. The trance-like sleep deepened. The first thing to feel the force of the woman was a heavy armchair, placed in a recess of the window. It began to move about in spasmodic jumps, and then a toy piano, standing near, began to play. The heavy window curtain swelled out into the middle of the room, and twined itself about the head of one of the watchers. The leg of a distant table pounded three times on the floor, and the heavy armchair moved up and down. One of the watchers felt something like a sharp blow in the small of his back, and another, a bald-headed man, cried out that something had hit him on the top of the head like the five fingers of a hand. Another was pinched on the right arm.

All this time the toy piano was clattering away, the table leg was pounding on the floor and the armchair was moving up and down. The sleep of the woman seemed to grow deeper and the noise greater. Then came the strangest part of the test. The window curtains broke loose from the pole and came on a table near Eusapia. Then the toy piano sailed through the air, striking one of the watchers on the head and landing near the curtains. While the piano was still in the air Eusapia got up from the chair and it started on a flight through the air, first backward and upward, and eventually landing in the lap of a man who had been sitting right in front of her.

This is regarded as the most remarkable of the many examples which the woman has given of her powers.

'The Globe' is also 'among the prophets.' Under the heading of 'Progress of Spiritualism: A remarkable discovery,' it gives more than a column of reflections from its Correspondent in Paris. We need not dwell upon these further than to quote his testimony to the new and ardent interest in the subject developed in France. He says:—

Spiritualism is becoming more and more the rage in Paris. Not content with invading the rich quarters of the West, it has now spread throughout the working districts of the East, where the mediums nightly mount their tripods, and initiate the credulous into the secrets of another world. There are groups of spirits everywhere. On Thursdays and Saturdays they 'materialise' themselves in the Rue Saint-Antoine. On Fridays they gather in the Rue Saint Martin to correspond with the departed. Mondays are devoted, in the Rue des Lions-Saint-Paul, to ordinary sittings. In the Rue de Sévigné we are treated on Thursdays to the incarnation of vagabond souls. The Faubourg Saint Denis is privileged: three times a week, in different parts, the disciples of Allan Kardec meet there to place themselves in communication with the 'au-delà.' Similar assemblies are to be found in the Rue Saint Denis, the Rue de Figuier, and the Rue Dondeauville. From all sides, the Passage Choiseul, the Rue Saint Honoré, the Rue de Vaugirard, the Rue des Dames, and half-a-dozen more—in the centre of Paris as in the outlying districts—tables are seen flying in the air, the geniuses of the past are invoked, and the dead are made to speak.

These spirit meetings are not particularly amusing, but one comes across adepts so convinced and evidently of such good faith that many credulous persons allow themselves to be led astray, and finish by believing that there is no charlatanism in the strange phenomena the spectacle of which has been prepared for them.

It does not seem to occur to 'The Globe' man that perhaps, after all, he does not know everything.

The tiny monthly, 'Spirit!' published by the Stratford Society of Spiritualists, is a rousing record of notions and work, with side-lights upon experiments in the South of London, at Battersea and elsewhere. It is written in a lively manner, and deserves better paper and more of it. But what would one expect for a halfpenny!

MRS. SPRING'S FUND.—Mrs. Hengher, £1.

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

THE GHOST AT WINDSOR CASTLE.

We gave in last week's 'LIGHT' a statement translated from the 'Petit Journal,' of Paris, regarding certain alleged supernatural appearances at Windsor Castle. This statement has been widely copied by the English Press, and has in most instances been acknowledged as taken from our pages. A special representative of the 'Daily Mail' has gone so far as to interview some of the Castle authorities, and endeavoured to ascertain the facts from Lieutenant A. St. Leger Glyn, who had been mentioned as prepared to vouch for the strange occurrence. The Lieutenant, however, was not to be found at the moment, but the 'Mail' representative saw his mother, the Hon. Mrs. Carr Glyn, who said :—

It is perfectly true that my son has witnessed something abnormal. He was, he tells me, sitting in the library of Windsor Castle reading a book, the 'History of Dorsetshire,' to be exact. As he read, he became aware of somebody passing in the inner library. He looked up and saw a female figure in black, with black lace on the head, falling on to the shoulders. The figure passed across the library towards a corner which was out of view as my son sat, and he did not take much notice, thinking it was somebody reading in the inner room. This was just upon four in the afternoon, and an attendant soon afterwards came up to close the place. My son asked who the lady was who was at work in the inner room, and the attendant replied that no one else was in the library. My son assured the attendant that a lady had just before walked across the inner room. 'Then where could she be?' asked the attendant, having ascertained that nobody was in the inner room. 'She must have gone out of a door in the corner,' said my son, indicating the corner to which the figure had passed. 'But there is no door,' said the attendant. My son said nothing about this incident, and did not think very much about it, I understand, until Mr. Holmes, the librarian, asked him about it, the attendant having mentioned the matter to Mr. Holmes. Asked by Mr. Holmes to describe the figure he had seen, my son did so, and Mr. Holmes replied that my son had seen the apparition of Queen Elizabeth. Mr. Holmes added that there were records that this apparition haunted these rooms, but Lieutenant Glyn was the first man in our time who had seen it. The Dean of Windsor also asked my son about it, and several members of the Royal Family have interviewed him on the subject.

The representative of the 'Daily Mail' next saw Mr. R. R. Holmes, F.S.A., the librarian of the Castle, and writes :—

Mr. Holmes conducted me to the scene of the alleged apparition. He pointed out the chair occupied by Mr. Glyn, which stands on the east side of the first room, and I seated myself in it. Immediately before me was a large globe, looking past which a few steps lead up into a gallery, the sides of which are lined with books, there being windows on the left hand, and a series of bays on the right, various windows of which look down upon the Terrace and out over the broad expanse of water, in the midst of which, at the present moment, Windsor town lies like an island attached to the mainland by lines of trees, and telegraph-posts marking the sites of submerged roads. At the far end of the gallery is a turret, two windows of which, looking on the west, make a broadish space of light, against which any figure traversing the gallery would be sharply silhouetted. On the south side of the gallery—which was built by Queen Elizabeth, and used by her as a picture gallery in which she was accustomed to walk, and wherein she devised, or reflected upon, those masterpieces of statecraft which have made her reputation what it is—stands a fine chimney-piece, over which a bust of the 'Virgin Queen' looks down somewhat severely upon the spot where her shade has been so recently seen. It is here that Mr. Glyn says he saw the apparition which, passing from him along the gallery, turned sharply to the right, and disappeared into the bay from whence in former times a staircase led down to the Terrace, on which also Queen Elizabeth was wont to promenade.

Mr. Holmes says that this gallery has had the reputation of being haunted by the ghost of Queen Elizabeth from time out of memory. His own recollection of the story dates from twenty-seven years ago, and he has been in the habit of spending Hallowe'en in the gallery for several years in the hope of encountering her deceased Majesty. He had heard some rumour to the effect that the Empress Frederick had, when a child, seen an apparition in the gallery, and on her visiting Windsor next week hopes to secure some corroboration or denial of the rumour.

EUSAPIA PALADINO.

THE CHOISY-YVRAC EXPERIMENTS.

(Continued from p. 68.)

It was suggested in the previous criticism on these phenomena that the hands were probably materialised thought-forms. This conclusion appears to be confirmed by the following curious circumstance. While M. de Gramont was standing behind the medium, between her and the curtain of the cabinet, which was constituted by the shuttered window recess (the medium's hands being held by other controllers), a dark hand approached him from above the medium's head bearing an object which at first he could not clearly distinguish. On the phenomenon being repeated with greater distinctness he recognised the object carried to be a bellows. There was no bellows in the room; but it was observed by her right-hand controller that Eusapia was at that moment *blowing with her mouth*. The thing appears, therefore, to have been an objectified idea, or rather an idea of the operator's, *i.e.*, a 'suggestion' projected through Eusapia, and substantiated in her vital emanation. If this was so with regard to the bellows, then most probably the same process applies with regard to the production of the astral hands exteriorised through her, and materialised by a supplementary process.

That these astral hands, bellows, nebulous lights, and the energy by which a table was lifted and pushed without contact, are constituted by ideas or 'suggestions' substantiated and dynamised in the subject's exteriorised vitality, supplemented by that of an operator, acting through her, is shown by the following :—

M. de Rochas decided to discover the effects of mesmeric influence on Eusapia. He found that very slight influence sufficed to induce auditive and visual hallucinations (so-called), and to render her subject to suggestion; that state being accompanied, as usual, by cutaneous insensibility. A few passes made over her hands produced the exteriorisation of her vital sensibility, at a distance of about an inch from the skin, accompanied by a second layer of sensibility at a distance of about four inches from the skin. Unless her hand was forcibly held, it was attracted by and followed the operator's hand, showing that in this subject the exteriorised vitality tends to be transformed into movement.

M. de Rochas then induced the mesmeric sleep in the subject, and proceeded to produce the exteriorisation of her vital double in the same manner as he has previously effected with other subjects.

After making passes over her head and body for a few minutes, inducing lucidity of vision, Eusapia declared that a species of phantom was forming itself at her right side. She felt pain when this place was touched or pinched, but not so when her skin was pinched. Asked if this phantom was 'John King,' she replied in the negative, but that it was '*what John used.*'

M. de Rochas hoped to be able to develop this exteriorisation till it became visible to normal perception, but the subject would not permit the experiment to be continued, saying that a cabinet in which the fluidic emanation could be condensed, while protected from the light and from the disturbing influence of the assistant's visual rays (which have a similar effect to the vibration of light), would be necessary for that to occur.

Inasmuch as the exteriorisation of the subject's vital sensibility implies the supplementation of her normal vitality by that of an operator, which interiorises in the subject and replaces her exteriorisation, thereby connecting and most effectually controlling her, it is evident that a similar process must obtain when a medium is controlled by an invisible operator. In deep mesmeric states the subject is so effectually controlled and connected that she feels the sensations in the operator's organism. If the latter is hurt the sensation repercatates to the subject. Indeed, the subject becomes almost an extension or continuation of the operator (as her exteriorised double is to the subject). Consequently, her exteriorised vitality is a connected extension of himself, carrying energy and sensibility. It is evident, therefore, that the phenomena are produced and governed, not only by the medium's vitality but by the controlling operator's. It is easy to understand how this command of the subject by the operator's transferred vitality entails a change in the subject's voice, facial expression, attitude, &c., &c., indeed,

how 'personation' is induced by the reflection through the subject of the qualities implicit in the operator's vitality.

That the force used is projected *through* the medium was also shown by the following:—Eusapia, while standing up, closed her hands, and with fingers and nails turned upwards, and at a distance of about six inches from the table, mimicked an effort as if to push the table, but without touching it. The table receded over the floor before her advance. M. de Rochas suddenly stepped forward and pinched the space in front of her. Eusapia, angrily uttering a cry of pain, struck M. de Rochas, telling him not to hurt her again. This fact showed that an invisible circuit was flowing from her to the table, carrying dynamic energy and the repercussion of sensibility to her organism.

Lights were produced above the medium's head several times. On one occasion, not obtaining them when requested, the medium asked for the electric machine, of which she took hold of the two chains in her hands. After a few turns of the disc a luminous ball, the size of a walnut, appeared above her head, distinctly showing that it was generated by the current flowing through her. Another incident occurred which showed that this force is connected with the organs of generation.

A further evidence that these phenomena are exteriorised through the medium consists in the fact, repeatedly mentioned in these reports, that a muscular contraction occurs in the medium's organism, coincidently with the movements of objects at a distance. Some previous investigators have quoted this fact as evidence of fraud on the part of the medium. Instead of such being the case, it will be seen that it brings an important explanatory elucidation as to the process of the explication or externalising of these phenomena.

On two occasions when M. de Gramont stood behind the medium, between her and the cabinet, with his left hand resting on her shoulder (her hands being held by other controllers), a stand was violently moved in the cabinet. He observed that a muscular contraction occurred in her shoulder synchronously with each movement of the stand, conveying the impression that a third, invisible arm projected from her shoulder. Again, he felt a strong contraction in her neck when the face of M. de Rochas was pinched (her hands being held). M. de Rochas was requested by 'John' another time to put his left hand on the medium's neck with outspread fingers, and then to contract his fingers. Every time he did this, Mr. Maxwell, at the other side of the medium and holding her other hand, was touched on his shoulder. 'John' said that he did this by using Eusapia's and M. de Rochas' vital emanation. Another time raps were produced in the body of the table, imitating the beat of a drum. M. de Rochas, who was holding the medium's hand, noticed that these raps coincided with contractions in her hand as he held it. Other similar incidents are mentioned, but these suffice as illustrations.

These observations evidently imply that a 'suggestion' or determining idea, carrying dynamic energy, is transferred from the operator through the medium, entailing a subjective representation in her mind by its reaction in the process of transference, and thereby producing an involuntary muscular contraction, as would accompany a mental conception of effort, such as occurs in dreams.

In normal conditions any idea of moving an object can only be realised by the physical organism being determined to carry it into effect—that is, by the nervous fluid acting through an arm as a physical lever. But the astral operator appears to be able to determine his ideas, or 'suggestions,' into realisation through the externalised and projected vitality of the subject.

M. de Rochas has shown in his work on the 'Exteriorisation of Motive Power,' that this exteriorisation carries dynamic energy. He can exteriorise this vital emanation in layers around the body, and even condense it into the human double, which may go to a distance from the body, remaining connected by an invisible vital circuit, through which sensation and will reperate between the organism and its double. It is probable that the astral operator, acting through the same process, may be able to condense or coagulate this vital emanation in a manner which we cannot yet imitate, and materialise his suggestions or determining ideas by the use of this vitality. Also may it be possible that this nervous or vital fluid which, when acting in our organisms, may be made to lift heavy weights, may be made to do the same service at a distance by means of a vital projection from the subject's organism.

Occultists claim to be able to project thought-forms; they even claim to be able to make such 'thoughts' perform volitional service. They can, consequently, not contest that an operator acting from an inner plane may, perhaps, not only be able to perform similar feats, but even surpass them.

That such operators may be unreliable and unprogressed beings such as 'John King' shows himself to be, is only consequent with the clownish class of work they are delegated to execute. When people can only be convinced with regard to spiritual existence by means of physical phenomena, they cannot expect spiritually-developed beings to descend to the level of that plane for their satisfaction. To unprogressed beings such work is not repulsive. It is only rational, therefore, that they should be delegated to such functions. There is necessarily a link of affinity, or consonance, between the medium and the operator. Consequently the class, or quality, of the operator may always be gauged by that of the medium. While the astral operator is able to do a good deal more than either the human mesmeriser or occultist can effect, yet his faculties constitute a limiting condition to the production of phenomena, as is shown by the limited range of phenomena, and the continual repetition thereof, presented through individual mediums.

The medium stands to such an operator as his subject does to the mesmeriser. The appearance and symptoms presented by a subject in profound states of mesmeric control are indistinguishable from those of a medium. The identity of process is demonstrated by the fact that when in deep states of mesmeric control subjects have often been taken control of by discarnate operators. But control by an invisible operator no more implies his incarnating in the medium, than does control by an embodied operator. Obsession and possession are consequently constituted by control, *i.e.*, the transference of a determining vital circuit, and not by incarnation of a foreign spirit in the subject's body. The visions described by trance mediums are subjective representations, entailed by the 'suggestions' of the invisible operator, as are the visual and auditive hallucinations of the mesmerised subject. But if the idea of a thing, its presence in self-consciousness, is its reality, as we are told by metaphysicians, then how can these ideas be hallucinations? The psychologists and the metaphysicians will have to reconcile this contradiction between them. The supposed presence of the communicating departed friend in the trance medium is an illusion, caused by the controlling action of a vital telepathic current, switched through the departed friend and the medium, and causing a personation or personification in the medium.

(To be continued.)

THINKING WITHOUT BRAIN.

The interesting case mentioned in the last 'LIGHT,' of a man who preserved his faculties when the substance of the brain was disordered or disintegrated by a tumour, is not by any means a solitary one; nor are medical men so innocent about that startling phenomenon as some people think. Medical psychology is founded on a materialistic basis, and all such facts completely stultify it. One such fact, if well authenticated, would be sufficient to do so; but anyone who will take the trouble to search in appropriate places will find numbers of instances recorded. The doctors, very naturally, do not parade these cases; they come to light chiefly in medico-legal inquiries. In corroboration of what I say, I may cite an article in the 'Medico-Legal Journal,' of New York, for March, 1885, by Dr. Simeon Tucker Clark, of Lockport, N.Y., on 'Organic Diseases of the Brain not a Constant Factor in Insanity.' In the course of his article the writer makes use of these striking words—striking, at least, for anyone who thinks that 'the brain secretes thought':—

We have read of well authenticated cases where all these powers (the intellectual powers) existed unimpaired when the two hemispheres of the brain had become two puddles of pus.

In this article Dr. Clark is at pains to prove that brain disease does *not* always exist in cases of marked *insanity*, and only alludes incidentally to the equally numerous cases in which *sanity* exists *with* brain disease. Both classes of cases seem to bear equally upon the psychological problem.

RICHARD HARTE.

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

UNUSUAL PHENOMENA.

BY MR. J. M. WADE.

Mr. J. M. Wade, of Dorchester, Mass., who recently published the 'Blavatsky Posthumous Memoirs,' sends us the following. There is no reason whatever to doubt Mr. Wade's *bona fides*, but it is questionable whether his narrative will have much weight with those who seek for conclusive evidence:—

On January 9th, 1897, I was in company with the Campbell Brothers, the successful mediums, 1,309, Washington-street, Boston, Mass., persuading them to visit my occult room in Dorchester, about four miles out of town. The younger Campbell decided to go, but the elder, not feeling well, said he would come in spirit after we reached my home. Just as we were about to leave town, the elder Campbell went under control. Among other things the control said, 'I, too, am going out there, and I will bring something away with me from your room, and give it to you afterwards, so you will know that I was there.' When the younger Campbell and myself reached my room, I struck a large Japanese gong, which stands on an ancient frame. It is shaped like a bowl and stands as a bowl would stand. I believe it had been in Japanese temples for hundreds of years. The reason why I mention this will be seen later on. Mr. Campbell, jun., went into the cabinet in my occult room, and passed under control, but only for a few minutes. One full figure appeared, dressed in white, and I heard the elder Campbell in the cabinet, whom we had left in town, but I did not see him. I will not detail every little occurrence, but when the younger Campbell returned to town the same evening, and reached his brother, and asked him if he had gone out there, and what he saw, he replied that he did go, and he asked, 'What was that fearful crash that I heard?' &c. The 'crash' was the gong which I had struck, and which can be made to sound as loud as a church bell. Mr. Campbell is unusually sensitive. He also described other things, showing that he was present. On January 15th, six days later, we were sitting and getting rapid typewriting, without human contact with paper or machine, when I felt in the dark some fingers, as it were, rubbing against my left ear. Mr. Campbell said: 'Take hold of the hand.' I put my right hand up, and in my fingers was put a sandal-wood box, about four inches across and one inch thick. Inside of one cover was exquisitely carved 'The God of Fire,' and in the other 'The God of Wealth.' The box is as hard as metal, and is hundreds of years old. It is beautifully inlaid on the outside. Thus did the little spirit control keep her promise, and took the box from my occult room and returned it to me in Boston. During the winter of 1895-6, when I was receiving the Blavatsky memoirs—the medium sitting, perhaps, six feet from the cabinet, and myself about twelve feet—not feeling well I asked what I should take, when the medium got up and came over to me, and the control put into my right hand, from her right hand, some white tablets, and told me how to take them. In my matter-of-fact way, I asked many questions, among them, 'Where did you get them?' They said they took them from an apothecary's shop. But, said I, 'Is that not stealing?' They answered, 'No; we will influence business enough for the party that will more than pay him for this loss.' The medium knew nothing of this when she came out of her trance.

On another occasion, during the same series of sittings, the little control materialised and came over to me, and knelt like an Oriental at my feet, and seemed to be picking something out of the carpet, which I could see plainly, though, as usual, the room was darkened. After watching her a little while I said, 'What are you doing?' She raised herself up, having picked out of the floor a Jacquemenot rose, full blown, with stem six or seven inches long.

At another of the same sittings, when there was no typewriting, very many of the great men of ancient times materialised, and each held a long conversation with me; as I am a good and fearless questioner, I gained much from them. They come to me as natural as living men, and tell me anything I want to know. They can do this because I have never doubted them, and that trait gives me great concentration of power. I seek the grain, and leave the chaff behind, and do not quarrel with it because it is chaff (fraud). I will revert back a few years to make clearer what I am about to write. Some years

ago I published a magazine for one year only. It was called 'Truths of Nature.' 'M.A. (Oxon.)' understood it, and said: 'There should be more of Mr. Wade.' Later on, the new editor condemned the truth I wrote, as I think, in my magazine 'Occultism.' He did not understand it, being too much of a sceptic. Soon afterwards this gentleman died. During one of my sittings last winter the dead editor came out of the cabinet as natural as life, and referred to his criticism of what I had written, and apologised, saying that he did not understand what I wrote. I asked him if I should write a letter to the editor of 'LIGHT' and explain. He answered, 'No; I will give you an article to send to him,' and he disappeared in the cabinet, and I have not seen him since. When I get to this point the question arises, Why am I writing this? I feel this is the paper he intended to give when conditions were right. I would say to 'Theosophists' that Blavatsky is not dead but is very much in evidence, and there can be no successor to that remarkable woman. The contention and inharmony that have been forced into the Theosophical organisation through vain desire for position and power are anything but theosophical. Should a really unselfish person arise, one who is worthy, Blavatsky has promised that the act of A'ves'a, or spirit transference, will take place and she will return and act in a duality in that person. Let the world understand that occult power is greatest in the person who covets not, is not vain, and desires nothing but the spiritual uplifting of mankind. Such an instrument will be given in various ways all the power it can receive.

Dorchester, Mass.

JOS. M. WADE.

January 18th, 1897.

MRS. GRADDON.

A correspondent sends us the following:—

I am not a Spiritualist, and until recently have not read 'LIGHT,' but I am very much interested—particularly in a letter written by 'J.M.'—and if you will kindly insert the following particulars I shall be glad, as of the two I think my experiences to be the most striking: A few months ago (August, 1896, I think), I met Mrs. Graddon in company with other persons. I know her well, but had no sympathy with her as a medium. I had lately removed from a distant part of the country, and many things were still unpacked. I required, for a very important purpose, two photographs, and had for weeks been looking for them. I said to Mrs. Graddon, I am afraid in rather a sarcastic tone, 'If your clairvoyance is any good you should tell me where they are.' She immediately described a small box enclosed in another, and said, 'They are in it,' also giving the exact size and colour of box. I recognised it, but had no idea that it contained the photographs. I soon, however, made it a matter of duty to unpack the box, and to my astonishment, in the small one (as described) I found the missing pictures. I myself and doubtless others will feel pleased to hear some opinions and explanation of the above wonderful power. I enclose my name and address for your satisfaction, but not for publication.

M.T.T.

A FORM OF BEQUEST.

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

'SPIRITISME.'—M. Victorien Sardou's long-expected play dealing with Spiritualism was produced at the Renaissance Theatre, Paris, on Monday night. The critics speak in the highest terms of the play as a work of art, but are evidently disappointed that it was not more realistic so far as spiritualistic phenomena were concerned. With the exception of some knocks, or rappings, mechanically produced, all the Spiritualism was dealt out in speeches and conversations. An unbelieving medical man is pitted against a clever medium, Dr. Davidson, of Edinburgh, who talks rapidly about Crookes, Barkas, Russel Wallace, Cromwell Varley, De Rochas, and Lombroso, and we note that the critic of the 'Daily Telegraph' admits that he brings forward some excellent theoretical proofs in support of his cause.

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

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Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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

A LESSON IN HUMILITY.

Pondering Professor Crookes' late Address before the Psychical Research Society, for the purpose of finding its centre, we come to the conclusion that 'A lesson in humility' best expresses it. The quaint excursions into novel regions, as curiously fanciful as they were novel; the subtle lines of thought and equally subtle working out of each point; the bold hypotheses or suggestions blended with such naïve confessions of ignorance, all seemed intended as a refined rebuke laid at the doors of the smart people who think they know Nature's programme, and who dare to talk about the 'impossible.' Poor little people! Will you not understand that the knowledge of one's enormous ignorance is the beginning of wisdom?

After confessing his profound interest in Psychical Science, and putting on record his opinion that it is at least 'as important as any other science whatever,' and that it may even, in time, 'dominate the whole world of thought,' he made the fruitful remark that the most helpful quality which has aided him, both in psychical and physical research, is the knowledge of his ignorance. When such a veteran in patient and fruitful research says that, some of the rather over-sure and boisterous new-comers might profitably pause.

The keen explanation of the uses of a knowledge of one's ignorance was as entertaining as it was wise. Mr. Crookes reminded us that, as life goes on, one has to write off a large percentage of one's supposed capital of knowledge, as a merely illusionary asset. In his case, he has gone very far in this process; but he appears to be proportionately open to consider anything and to expect everything—(a blessed state of mind!) He told us that it was his attitude of 'a mind to let' (a lovely phrase) that brought him across Mr. D. D. Home, and led him 'to catch a glimpse of some important laws of matter and energy' of which many of his fellow physicists 'still prefer to be incognisant': and he further told us that it is this same accessible temper of mind which leads him to follow the problems of the Society for Psychical Research 'with an interest which, if somewhat calmed by advancing years, and by a perception of the inevitable slowness of discovery, is still as deep a feeling as any which life has left' him.

We find it difficult to choose from the many curious topics and illustrations that abounded in this most original Address, but, in listening to it, we felt the cumulative value of the repeated references to the relativity of all knowledge, or what we call 'knowledge.' For practical life, it is best to be very certain, as a rule, and to swear by what, in a rough and ready way, we call 'facts' and

certainties': but, in science, and, especially in scientific research, the 'mind to let' is not only best but necessary: and, if this looks a good deal like agnosticism (and we must confess there seemed a great deal of agnosticism in Mr. Crookes' Paper), all we can say is, that a wise and very open-minded agnosticism is immensely useful when it is a question of being hospitable to new and especially to upsetting and revolutionary ideas.

Mr. Crookes took us a series of small excursions along the margins of some exceedingly curious hypotheses; and showed us every time how 'things are not what they seem'; the world and every object in it, and every experience connected with it, being what they are entirely with reference to the life-conditions of the creature affected by them: and then came the strong inference:—If a possible, nay, reasonable variation in only one of the forms of energy conditioning the human race—that of gravitation—could so modify our outward form, appearance, and proportions as to make us, to all intents and purposes, a different race of beings; if mere differences of size can cause some of the most simple facts in chemistry and physics to take so widely different a guise, is it not possible that we, though occupying, as it seems to us, the golden mean, may also, by the mere virtue of our size and weight, fall into misinterpretations of phenomena from which we should escape were we or the globe we inhabit either larger or smaller, heavier or lighter? May not our boasted knowledge be simply conditioned by accidental environments, and thus be liable to a large element of subjectivity hitherto unsuspected, and scarcely possible to eliminate?

This keen inference, so broadly stated by Mr. Crookes, needs full consideration and ample application. It may not *prove* much for the Spiritualist, but it tends to a very effectual disarming of the Materialist; for it tells the Materialist—we had almost written *demonstrates* to him—that his boasted knowledge is purely tentative, local, personal, passing. The things he is sure of, he is only sure of with reference to his present extremely limited groove. What he sees and thinks he knows is only that which is true for him with his particular environment: and that blessed word 'impossible' is only the measure of his ignorance.

Mr. Crookes applied these thoughts to the subject of Telepathy, which, in spite of accumulated evidence, is still largely ignored by multitudes. But, said he, 'our evidence is not confronted or refuted; it is shirked and evaded, as though there were some great *a priori* improbability, which absolved the world of science from considering it.' But Mr. Crookes holds that there is no such *a priori* improbability whatever. It is all a question of vibrations of rays. He cited the Röntgen rays, and said that in these we may have a possible mode of transmitting intelligence. We have only to assume that these or similar rays may proceed from a powerful brain-centre, and impinge on the receiving ganglion of another brain. In that way, some of the phenomena of Telepathy seem to come into the domain of law, and can be grasped. And if it be objected that brain waves, like any other waves, must obey physical laws, and decrease in potency as distance is increased, we are reminded that 'we are dealing with conditions outside our existing material conceptions of time, space, matter, form.' 'Is it inconceivable that our mundane ideas of space and distance may be superseded in these subtle regions of unsubstantial thought where "near" and "far" may lose their usual meaning?'

Here we must leave this remarkable Address. In hearing it, we could hardly help regretting that it was so technically subtle, and longing for a testimony less oblique and less redolent of 'the midnight oil'; but we are strongly of opinion that it may influence some whom we, at present, could not hope to reach.

THE EXPOSURE AT CAMBERWELL.

Elsewhere in this issue we give an account of the proceedings at the Surrey Masonic Hall, Camberwell, on Sunday last, in connection with the recent visit of Mr. Thomas Wild, of Rochdale, the so-called 'clairvoyant and psychometrist.' If the facts disclosed by Mr. Long's investigations are to be relied upon, and of this there seems no reasonable doubt, there is only one conclusion to be drawn, and that is one not flattering to the person principally concerned. The affair has naturally given intense pain and annoyance to Mr. Long and his associates; and every credit is due to them for the time and pains they have spent in thoroughly sifting and exposing a detestable business.

That they should, in the engagement of Mr. Wild, have been so grossly imposed upon in no way reflects upon their intelligence and acumen, since they naturally relied upon the glowing accounts of Mr. Wild's 'mediumship' received from various parts of the country. We may add that Mr. Long has furnished us with a written statement, signed by himself and the secretary of the South London Mission, setting forth the facts, and giving, side by side, the particulars announced by Mr. Wild at the two meetings, and the obituary notice with which each one compares, also the names and dates of the three London daily papers in which the notices appeared. The coincidences between the 'descriptions' and the newspaper announcements are open to only one construction; of these the 'Pontypool' case is a particularly flagrant example. The affair will, however, have done good if it results, as it no doubt will, in greater care being exercised by societies in the selection of their mediums, and in a more rigid scrutiny of the results obtained.

But for such scrutiny in the present instance Mr. Wild would have, doubtless, continued his career of deception for a time longer. Detection must, however, in such flagrant cases of imposture, come sooner or later. It is matter of satisfaction that in this case it has come 'sooner,' and that it has been made by the friends of Spiritualism, and not by its enemies.

LONDON SPIRITUALIST ALLIANCE, LIMITED.

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

SYLLABUS OF LECTURE :

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

MR. J. J. MORSE gave an eloquent address on the evening of the 5th inst. to the London Spiritualist Alliance on 'Before Life and After Death.' We have a report in type, but are reluctantly obliged to defer its insertion till next week.

THE MAGIC OF THE NINETEENTH CENTURY.*

We have in this volume of one hundred and eighty-three semi-quarto pages a product of the characteristic German thoroughness, compressed to the limits required by a book intended for popular information. Original handling of the problems suggested is not undertaken, and even as regards a general judgment on the whole matter the author's affirmative position is only to be inferred. But there is not much room for mistake in classing 'Uriarte' with the increasing number who are emerging from the dense fog of modern 'enlightenment' in relation to what may be called transcendental Nature.

Magic is defined as 'the art of educing marvellous phenomena by means of supernatural forces, or rather of natural forces not commonly known,' in fact, as the (practical) 'study of higher natural sciences.' A better expression would refer to the forces in question as 'called supernatural while not commonly known,' for (as Du Prel has pointed out) the transcendental or 'supernatural' is a term entirely relative in the evolution of knowledge and faculty. The introductory glance at the ancient history of occult science, the connection of magic with religion, the Oracles, &c., serves chiefly to remind the reader of the continuity and compass of the subject. 'The whole magical apparatus of Paganism passed over into early Christendom.' The treatment broadens as we proceed through the Middle Ages to the eighteenth century, and in reference to witchcraft we have the statements—for which, however, the authority is not given—that in four hundred years over eleven million people were destroyed on this account, and that in the single year 1586 the principality of Treves was so 'cleansed' by the Inquisition that in two districts only two women were left alive. If we take into account also the extensive persecution of 'witches' by the English Puritans at a much later period in America, we shall appreciate the acute suggestion of the late Mr. Epes Sargent, that the long subsequent suspense of transcendental experience was due by no means to a superior education and enlightenment, but rather to the almost total extirpation of the germinal type, which only in recent generations has propagated its remnant to a noticeable extent in the production of the modern 'medium,' or 'sensitive.' The chief mediæval exponents and practitioners of Occultism in its numerous provinces are briefly mentioned. In relation to astrology we notice a strange mistake into which the author seems to have fallen in speaking of Nostradamus, who failed, it is said, to predict the death of his patron, Henry II. of France. In fact, the exact indication of that event (in the thirty-fifth stanza of the 1st 'Century' of the Predictions) is among the most famous of the prophetic successes of Nostradamus. Possibly there has been a slip of the pen, Henry's successor, Francis II., being meant.

Quitting the eighteenth century with a glance at the charlatan—but was he all a charlatan?—Cagliostro, the transition is appropriate to the imitative art of the professional conjurer, or 'natural' magic. The claims made for this art, not only by its professors, who would persuade others, but by many who persuade themselves, that the 'medium' is simply a trickster and illusionist, justify its inclusion as a branch of the subject, and the prominence here given to it. Indeed, the author is far from dismissing the pretensions of the conjurers with contempt, and is apparently himself an expert. Nevertheless, he is careful to point out the essential difference between the cases of the conjurer and the medium in the facility enjoyed by the former of imposing his own conditions. And the explicit, though usually ignored, admissions of such eminent practitioners as Houdin, Bellachini, and Jacobs are duly set forth in this part of the work. Nor does the author omit to refer to the psychological elucidations—notably those of Hellenbach and Du Prel—by which much of the apparent trickery of mediums assumes a very different character.

But if it is necessary to consider the art of the conjurer on account of his false pretension to reclaim genuine phenomena from Borderland, in its highest attainments it is not without an interest of its own, which might almost tempt us to enlarge the conception of Borderland to include it. We may dismiss as unintelligible the strange avowal by Mr. John Nevil Maskelyne, in a published correspondence, that he was so far from denying the existence of genuine occult phenomena that they actually occurred at his own exhibitions. There remains the fact that

*Die Magie des XIX. Jahrhunderts als Kunst und als Geheimwissenschaft. Unter Mitwirkung von DR. F. MAIER, Professor a. D. in Tübingen. Von Uriarte, Berlin, Leipzig, &c.

beyond a certain point we are unable to follow proficiency even in imagination. Just as Goethe affirmed the presence of a 'demonic' element in the extraordinary accidents of life, so may the same—in the classical sense—be attributed to all surpassing skill. The fact is that to our normal forces, physical and psychical, belongs an unsuspected reserve which endows the few of us who can draw upon it with a power really more than individual. The old Scandinavian Berserkir rage (still witnessed in maniacal paroxysms) is a case in point. And there is a genius, or, so to speak, an ecstasy of skill, in which the personal faculty receives a transcendental reinforcement. But the temptation to follow this runlet of thought into the open sea of philosophy must just now be resisted.

Perhaps the most instructive part of the book is that dealing with the subject of hypnotism and vital magnetism. No one any longer denies the genuine character of induced somnambulism or of its ordinary incidents. Its extraordinary incidents—clairvoyance, transcorporeal action, &c.—are still disputed by those of whom Schopenhauer said: 'They are not to be called sceptical, but ignorant.' But the point of controversy is at present between the advocates of suggestion, as the sole and sufficient explanation, and the true occultists, who maintain the existence of an emanative force, nay, of a real individual 'sphere' (microcosmic atmosphere) mediating influence. And on this issue really hangs the eventual recognition or non-recognition of the physical phenomena of 'Spiritualism,' because the external medium of such phenomena is nothing else than this more or less dense and expansive sphere. In the order of knowledge the scientific recognition of this transcorporeal sphere should have preceded attention to the transcorporeal phenomena mediated by it. So, also, a prior acquaintance with transcendental psychology, as now studied, would have prevented much uncritical credulity which formerly discredited Spiritualism. In both cases the knowledge was offered to the scientific class and rejected a century ago. Among the many profound apprehensions of occult verities in the religious philosophy of Franz Baader, is a striking remark on the non-coincidence of spiritually-appointed times and seasons of truth-manifestation or development with the moments of our intelligent recognition or appropriation of the same. According to this view, the successive revelations which theology teaches are not altogether unique in the education of mankind. All knowledge is imparted from a superior to an inferior region or principle in orderly or logical sequence, to which temporal succession corresponds. The evolution of supernatural (divine), of transcendental, and of mundane revelation has the same law; only the superiors or regions from which the several manifestations proceed are to be distinguished. Epochal physical science belongs as much to the idea of 'revelation' as does Christianity. Now, in reality, the failure of intellectual conditions to correspond with the maturity of the 'time' (the moment of new manifestations) can no more retard a new order of discovery or ideas than diligence can anticipate it. But as in place of such impossible anticipations of the not yet actual, we have the vague presentiments, aspirations, and imaginings of the scientific mind (as of the religious); so in place of the impossible retardation of the actual in consciousness, we have the confusion of knowledge till the manifestation is overtaken by the mind. Meanwhile it is merely an affair of sense, and of the undisciplined or misinterpreting understanding of the multitude. For every stage or epoch of human development has its 'chosen people,' or class—be it a nation, a priesthood or caste, an Order, or a Faculty—which holds its position or authority in trust for the race. If the guardian corporation is conservative only of the form, detaching itself from the evolutionary spirit within the form, the evolution does not therefore wait, but 'the kingdom departs.' The result, however, is an apparent breach in the continuity of progress, with consequent strife and confusion, because the seizure of the manifestation by the people, unmediated by the established culture, inevitably shows as a revolt against the latter. In the view of 'Uriarte,' the transcendental domain should not be exposed to untrained popular exploration. All occultists hold this in principle. But still less desirable, or indeed possible, is the stagnant arrest of our knowledge. And when the Pharisees of science opposed their limited preconception of Nature to a new epochal manifestation in experience, the fair reception and investigation of which was imperatively demanded by the Baconian principles they professed, they not only forfeited their own position as interpreters of experience, but caused a link, or rather two links, to be missed in its development. For, whereas the Spiritualism of the public,

knowing nothing of transcendental psychology, became necessarily mixed with delusion, the representatives of science, on the other hand, had lost the clue, offered by mesmerism, of a transcorporeal emanation, or fluid, which mediates the conception of transcorporeal action. Hence the great interest attaching now to the accumulating proofs of the reality of the mesmeric 'fluid,' or the 'Od' of Reichenbach.

The apparently good recent evidence, given in this book, of the 'magnetisation' of animals, as also of the abnormal growth of plants exposed to the action of the analogous 'living force' of the ether, by Professor Oscar Kerschalt's experiments, are of particular value as excluding the explanation of 'suggestion.' Other experiments, as with 'magnetised' water, have been contrived with every precaution against suggestion, and with the most conclusive results. The expert evidence of Professor Dr. V. Nussbaum in the course of the prosecution of a 'magnetic healer' at Munich, was explicitly in favour of animal magnetism as a true force. The testimony of earlier experts, however distinguished, cannot be of much avail now, because the efficacy of suggestion, and its manifold forms and possibilities, were not generally recognised till recently.

The final part of the book is concerned with modern Spiritism and Occultism, the sixty pages thus occupied showing a judicious selection of the most interesting features and incidents in the recent history of the subject. The Theosophical Society is not neglected, though the author seems to suppose that Madame Blavatsky is still living in the terrestrial sense. We have a long account of the investigations with Eusapia Paladino, some excellent portraits of representative persons, besides an enumeration omitting few conspicuous figures. On controverted points this narrative is often colourless, and to partisans may, therefore, seem insipid. In the brief 'After-Word,' however, the sympathy and disposition of the author are left in no doubt. But he emphasises the opinion that the future of Spiritualism belongs, not to the people at large, but to trained students. And evidently, in proportion as the difficulties of the subject become known, while the scientific interest in it is growing, the popular interest in it may suffer some diminution. For beyond the sphere of their material and social pre-occupations the people care for nothing which is difficult, or which requires thought. It is no compromise of the essential truth of Spiritualism to admit that the weighty question of the soul has not received an empirical solution so easy that the 'plain man' can 'run and read' it—on his way to the Stock Exchange.

We are probably safe in supposing the author to be one of the founders of the lately established 'Sphinx' Association at Berlin, or of the 'Union of German Occultists,' of which a detailed account is given. The aim of these bodies is far-reaching and comprehensive, and they comprise the names best known in Germany in connection with the whole subject—the 'theosophical' element being also well represented. The extensive information and scientific tone of the book here noticed can hardly fail to produce a favourable impression on the public.

C. C. M.

NEW PUBLICATIONS.

'The Mysteries of Magic.' A Digest of the Writings of Eliphas Lévi, with Biographical and Critical Essay. By ARTHUR EDWARD WAITE. Second edition. Revised and enlarged. London: Kegan Paul, Trench, Trübner & Co. Price 10s. 6d.

'Demon Possession and Allied Themes. Being an Inductive Study of Phenomena of Our Own Times.' By REV. JOHN L. NEVIUS, D.D., with an introduction by REV. F. F. ELLINWOOD, D.D. With an Index, Bibliographical, Biblical, Pathological, and General. London: George Redway. Price 7s. 6d. net.

We have also received 'The Lyceum Banner,' 'The Literary Digest,' &c.

WHEN the explorer of Nature sees that, quiescent as they appear, solid bodies are sensitive to forces which are infinitesimal in their amounts—when the spectroscope proves to him that molecules on the earth pulsate in harmony with molecules in the stars—when there is forced on him the inference that every point in space thrills with an infinity of vibrations passing through it in all directions, the conception to which he tends is much less that of a Universe of dead matter than that of a Universe everywhere alive.—HERBERT SPENCER.

MR. THOMAS WILD AT CAMBERWELL.

AN EXPOSURE.

In our last issue we published a guarded account of the meetings held in the afternoon and evening of Sunday, the 30th ult., at the Surrey Masonic Hall, Camberwell New-road, when Mr. Thomas Wild, of Rochdale, gave what purported to be some examples of his alleged powers as a clairvoyant medium. We had our reasons for being cautious as to what we said of the proceedings, and our caution has unfortunately been justified by subsequent events. It will be remembered that at these meetings the great majority of the so-called descriptions, which consisted of little more than the full names and addresses of the persons supposed to be seen by the 'clairvoyant,' were not known to any members of the audience; but in view of the fact that the particulars supplied afforded means of verifying Mr. Wild's statements, the chairman, Mr. W. E. Long, promised that during the following week strict investigation should be made, and the results reported at the meeting on the following Sunday. Accordingly, on Sunday evening last, a representative of 'LIGHT' attended a service at the Masonic Hall to learn the outcome of Mr. Long's researches.

It was apparent from Mr. Long's opening remarks that the report he had to make would be of an unsatisfactory, not to say painful, character. He commenced by referring to the circumstances under which he and his associates of the South London Spiritualists' Mission had decided to invite Mr. Wild to occupy their platform at Camberwell, they being induced to do so by the remarkable accounts they had read of his 'marvellous clairvoyance.' The audience would remember that a peculiar feature of Mr. Wild's proceedings lay in the fact that he gave no personal descriptions whatever; on any view of the case, therefore, the term 'clairvoyance,' as applied to his statements, was a misnomer. But this absence of personal description had a significant bearing on the question, as would be seen by the report he was about to make.

As a result of very laborious investigation, Mr. Long said it was his duty to announce that he had discovered all the names and addresses given by the 'clairvoyant' amongst the obituary notices in three of the leading London daily papers, viz., the 'Standard,' the 'Daily News,' and the 'Daily Telegraph,' published between December 14th, 1896, and January 30th, 1897. (Sensation.) He drew particular attention to these dates. They were significant in view of the fact that on December 14th Mr. Wild (who was then in correspondence with the executive of the South London Mission) knew he would be coming to London, while January 30th was the date of his arrival.

Mr. Long then produced a written statement, on one side of which had been tabulated the names and addresses, as given by the 'clairvoyant,' and on the other, for comparison, a similar list, copied from the obituary notices in the papers mentioned.

An analysis of this statement, Mr. Long showed, revealed some very curious and suggestive results. Thus, in two cases in which the 'clairvoyant' failed to give the full addresses of the persons dealt with, it was a startling coincidence that the obituary notices were similarly deficient. A like result was observable in a case where the 'clairvoyant' found himself unable to give the age of the deceased; i.e., the obituary notice was also silent on that point. In another case where Mr. Wild delivered himself of the name and address of a certain 'Dr.' W. H., who, he added, wished a message delivered to his son (alluded to in our report last week), the inquiries had resulted in showing that the deceased had no son! But undoubtedly the most remarkable case dealt with was that in which the 'medium,' having given the names of two persons (husband and wife), added the intelligence that they had resided during life at No. —, Caledonian-road, Pontypool. The number given was such a high one that it was at once seen that a comparatively small place like Pontypool could not possibly contain a street of such a length, apart from which at least two members of the audience knew that there was no such road in Pontypool. It was, therefore, suggested to the 'clairvoyant' that 'Pentonville' was probably the place he meant, as that was in the vicinity of 'Caledonian-road'; but after going through a pantomimic representation of consulting an unseen informant, he announced that Pontypool was quite correct. It is a depressing circumstance (as illustrative of the dangers of a defective memory) that the obituary notice contains the word 'Pontypool,' but the manner in which it is introduced will be

seen by the following quotation from the notice discovered in the 'Telegraph' by Mr. Long:—

DEATHS.

At [here the number is given, and agrees with that given by Mr. Wild], Caledonian-road, N., A., widow of D. D., Pontypool.

Good taste forbids our citing the advertisement in closer detail; but the inference to be drawn from a comparison of it with the statement made by the medium is unpleasantly suggestive.

One by one, with painful precision, Mr. Long went through the twenty-two cases dealt with by the 'medium,' comparing them with the list taken from the daily papers, noting the similarities or discrepancies in each, and calling attention to the suggestive points of comparison. The coincidences, in each case, were susceptible of only one interpretation. Not the smallest of the suspicious features disclosed, for example, was the fact that in every case where the 'medium' gave the names of two persons together (husband and wife, for instance), the obituary notice also contains two names!

Altogether Mr. Long's report amounted to what it is not too much to describe as a crushing exposure of the character of the 'clairvoyance' given. It was, indeed, a terrible thing to deal with, said Mr. Long, and it had occasioned him the deepest grief and disappointment. He and his friends had been woe-fully deceived, but heavy as the blow was, they could bear it with some degree of cheerfulness if it resulted in putting an end to certain doubtful practices. He had been told that he should be careful in what he said, as the affair might prove very damaging to Spiritualism. He did not believe it. (Applause.) As Spiritualists they desired to follow the truth wherever it might lead them, and they wanted nothing that would not bear the strictest investigation. The proceedings on the previous Sunday had cost them a substantial sum, but he wished to say, in this connection, that the executive would, on application, return all the money paid by those who had taken reserved seat tickets. This experience should, however, teach them all a lesson, viz., to rely upon their own resources for teaching and mediumship, and not to 'go farther and fare worse.' (Applause.)

There was one case, Mr. Long stated, that did not come into the category of the cases already dealt with by him that evening. Amongst the 'descriptions' given by Mr. Wild had been one relating to his (Mr. Long's) departed son, Willie. In regard to this, Mr. Long explained that Mr. Wild had resided at his house during the time he was in London, and the description given of Mr. Long's child contained only facts which the 'medium' had already learned in conversation with his host and hostess, Mr. and Mrs. Long.

In conclusion, Mr. Long remarked that he wished to make no accusations nor to utter any condemnation. He merely wished to lay the facts before them in fulfilment of his pledge that the fullest investigation should be made into Mr. Wild's statements. He was content to let the facts speak for themselves. He believed that on the preceding Sunday Mr. Wild's companion had stated that they came to London to complete their education. Personally, he was glad to think that it was completed. (Laughter.)

A member of the audience inquired whether one of the descriptions given by Mr. Wild had not been recognised by a lady in the audience.

In reply, MR. LONG stated that all that the lady had said was that she believed the name given was known at the address mentioned.

MR. BODDINGTON (the hon. secretary of the Mission) then addressed the audience. He thought he might call attention to a letter which he had received from Mr. France (the friend and agent of Mr. Wild) in reply to an inquiry as to what conditions Mr. Wild would require for the exercise of his mediumship. There were some curious facts in connection with Mr. France's reply. They knew that the best of mediums required certain conditions for the proper exercise of their mediumship. The reply alluded to contained these words: 'You can crowd your platform; it will make no difference to Mr. Wild.' He had thought it curious, to say the least, that such a remarkable, and presumably delicate, kind of mediumship as that with which Mr. Wild was credited should be so independent of conditions. But the letter contained another curious statement: 'One thing Mr. Wild desires wherever he goes is that he should have one hour's rest before the service in a room quiet to

himself. Recent developments enabled one to understand the meaning of the passage. Mr. France had stated that the 'medium' had so far 'never had a failure.' That also was intelligible in the light of Mr. Long's researches.

MR. BUTCHER offered some remarks expressive of the sorrow he felt on learning the facts placed before them that evening. He referred to the pain and distress which the episode had inflicted upon Mr. Long as the leader and mainspring of the movement in Camberwell. He rejoiced, however, that the unfortunate occurrence in no way discredited the cause of Spiritualism. They stood firm in their faith, and would be renegades if, having once unfolded the banner of Truth, they should ever furl it again. (Applause.)

A hymn having then been sung, the proceedings terminated.

AN UNIQUE FUNERAL.

ABRIDGED FROM THE 'DAILY TELEGRAPH.'

In memory of Mrs. Massingberd, of Gunby, Lincolnshire, who recently died of exhaustion consequent upon a severe operation, a service of unique character was conducted on the afternoon of February 3rd in St. John's Church, Smith-square, Westminster. The deceased lady was possessed of considerable wealth, and was heiress in her own right to some landed estate in the county, on which she sought to promote temperance in many ways. Although connected with various social movements in London, her name here was more particularly associated with the Pioneer Club for Ladies. This was founded by her, fully registered as a proprietary club, and was intended by her to meet the wants of women engaged in progressive and other work, and in its spacious rooms in one of the finest old houses of Bruton-street ladies representative of all modern vocations and views were to be met. By her own wish her remains were cremated, and the ashes were enclosed in an urn and brought to the church, where they remained under a beautiful pall of white silk, worked with gold, before the altar.

The sons and daughters of the late lady, as well as other relatives, were present in the church, but the service was primarily arranged by the club as a token of respect, and the members were officially requested to meet outside the church at a quarter to four. Ideas differ among the sisterhood as to the obligation of wearing black, and several, therefore, had made no difference in their usual attire; but all wore the device of membership, which is a small silver axe, and a little badge of ribbon striped in white, grey, and black. As the first notes of 'O for the wings of a dove' softly rolled out as a voluntary the procession began to move towards the chancel, and was led by Viscountess Harberton (who had bright pink roses in her hat) and Miss Whitehead. Behind these was borne, shoulder-high, by eight ladies representative of the library, debates, dramatic, and anti-vivisection sub-committees, a huge trophy, measuring 6ft. by 4ft., and entirely composed of flowers. Then followed Lady Hamilton (honorary secretary), Mrs. Chester (who carried a lovely heart of lilies of the valley), and Lady Elizabeth Cust. From the British Women's Temperance Association came a splendid cross of lilies and arums. Other bodies which sent wreaths were the Central National Society for Women's Suffrage, the Good Templars, the Humanitarian League, the Shakespeare Society, and the Victoria-street Anti-Vivisection Society.

Canon Wilberforce conducted the office, and the processional sentences and the anthem 'I heard a Voice,' as well as the responses, were sung to Goss's setting. Only a few verses of the lesson taken from 1 Corinthians xv. were read, and the hymns sung were 'I was a wandering sheep' and 'Gracious Spirit, Holy Ghost.' At the conclusion Canon Wilberforce gave a short address, saying that he was always thankful when any prominent persons lent their support to cremation, and thus helped to deal a blow to the materialism which could grasp no more than a reconstructed earthly body. With their departed friend they could but think that the scabbard was destroyed, but the bright, keen blade of her intellect and her vigorous mind existed all the same, and he was convinced that in spirit she was amongst them, and knowing all that was being said.

Then followed a little surprise. Speaking slowly and emphatically, Canon Wilberforce said he intended to offer a prayer for the dead. Those who did not approve need not join, and two or three left the church; while the congregation

listened with some wonder to an appeal for 'light and rest, peace and refreshment in the companionship of saints, and sweet employment in the spacious fields of eternity.'

LETTERS TO THE EDITOR.

'£100 for a Genuine Spirit Photograph.'

SIR,—The letter signed J. H. Evans, in your issue of January 30th, is such a remarkable production, containing misrepresentations of motives, contortion of facts, and ambiguous and erroneous statements, that I am obliged to conclude that it has been composed under some malignant 'spirit guidance' and not by a man with the control of his own faculties. This is, I think, the most charitable view to adopt, and when the facts are placed before your readers they may possibly endorse this opinion. I feel compelled to answer this insulting letter, in justice to myself and the cause of truth, so please grant me space to go over the whole of the facts.

It is implied that this gentleman procured my name and address by 'spirit guidance,' when as a matter of fact I went to Mr. Hunt's rooms in Edgware-road with a friend (who can verify this assertion), and there Mr. Evans was introduced to me, got my address, and a day or two thereafter sent me a couple of photographs without any accompanying letter, simply with J. H. Evans' compliments, and certainly no intimation that he expected £100; and now for the first time I learn that he had prepared himself to receive that sum for these two pictures. I sent him a courteous note, part of which he has transcribed, but for some reason leaves out the important clause. It ought to be, 'Can you not induce your photographic friend to submit to fair test conditions, as formulated in my letters to "LIGHT"?'

One of the pictures sent was of two boys who were said to be sons of Mr. J. H. Evans, who, according to the statement on the back of the mount, had passed away in infancy, one sixteen years and the other seventeen years before. I asked—and I am sure every reasonable person must admit it to be a fair question: 'How are you satisfied that they are the photographs of your little sons?' Instead of stating his reasons, I got a most indignant reply, containing a mass of misstatements regarding myself; among them is the following: 'That you told the world over and over again that you are not satisfied that a genuine spirit photo exists; you are a self-constituted umpire, and condemn publicly these beautiful and genuine spirit photos, wantonly obstructing the spread of knowledge,' &c., and further, 'You prate about test conditions to convince the world. Why, a large part of the world has been to B.'s and obtained beautiful spirit photos under strict test conditions while you were writing letters to "LIGHT" to slander him and injure me.' Now, this is a serious charge. After a series of other libellous statements he concludes, 'You are heartily welcome to doubt the miraculous nature of my boys' photo; please understand *I am not a candidate for the £100.*' The italics are mine.

I received this letter just on the eve of departure for my usual autumnal holiday, and in reply drew his attention to the serious imputations made, without any foundation, against me. To this letter there was no reply till October 25th, when I received a letter signed 'J. O. Starling,' in the same handwriting as the previous communications of J. H. Evans, but in a postscript any doubt of identity was dispelled, as the writer adds, 'I wrote you a strong letter once, which I regret.' I accepted this apparent apology, and would not have again referred to the matter, except for the appearance of his letter in 'LIGHT.' Enclosed were two photos, which I was very pleased to add to my collection, but as there was no address given I could not acknowledge their receipt. The tone of this letter was very different as regards myself, so that I considered the individual with the two names had in his new cognomen returned to a more normal frame of mind; but you, sir, were rather unmercifully attacked.

In October I had a conversation with a gentleman whom I have learned to honour and respect, who is well known for his indefatigable pursuit of truth in regard to 'spirit' photography, and who knew the photographer. He advised me to call on that gentleman, not as 'Truth-Seeker' and custodian of £100, but *in propria personâ*. In Mr. J. H. Evans' letter there is a garbled and quite untrue statement made in reference to my following this gentleman's advice. I called on the photographer on or about November 14th, giving him my name, and also

indicating that I was 'Truth-Seeker.' I had a most interesting conversation with him, finding him to be a seemingly honest and straightforward man, and displaying all the characteristics of a sensitive. I told him that there was a friend of mine, also a sensitive, who had been anxious to get, if possible, the photograph of a deceased friend, and an arrangement was made to bring this lady. Mr. J. H. Evans' narrative 'from a most reliable source' is absolutely wrong, for I never requested 'a photo of a spirit alongside one' of myself on that or any occasion; and therefore the photographer had no need to decline. On November 21st my sensitive friend and I went to the studio by appointment, and she sat for her photograph, but there were no test conditions adopted, as we submitted to the photographer's wishes in everything. True, I took with me my own plates, which I marked, and I also took a small hand detective camera, which I had hoped to use quite independently of the photographer's while he was making the exposure, for if I got on the plate in my camera anything corresponding to what might appear in the other, then there was proof that the something, if it did appear on both, was an objective reality, or at least both had a common cause, cognisable by the two photographic plates, though not apparent to ordinary vision. The photographer thought that if I did so I would most likely break the conditions, and therefore I did not make any such attempt. The exposure was made and the plate developed and fixed by the photographer *alone* in the dark room without any test conditions. On the plate there was a figure beside the sitter, but not the one clairvoyantly seen by her. The photographer asked me during a second exposure to stand behind the sitter, and to join hands. There was another figure on the developed plate, and on a third plate exposed a cloudy whiteness appeared, the development of these being also effected by the photographer in the dark room *alone*. I do not pass any opinion on these results, and by thus suspending my judgment I do not mean to throw the slightest doubt on the photographer's *bona fides*. On leaving the studio we asked the photographer's fee, and the exact sum demanded was paid, and it is not true, as represented by Mr. J. H. Evans, that double the amount was proffered to express my pleasure. The photographer kindly said that he would be very willing, subsequently, to make some experiments on the lines indicated, as he found that I had some mediumistic qualities and was a sympathetic investigator; but, unfortunately, owing to pressure of work, I have not been able to do so.

I must apologise for occupying so much of your space, but the charges brought against me warrant the length of my communication, and, moreover, I feel genuinely distressed that a subject deserving the fullest and most unprejudiced investigation should be injured by such an indiscreet champion as Mr. J. H. Evans.

TRUTH-SEEKER.

The Study of Spiritualism.

SIR,—My reply to Mr. Stevens must be very brief as I wish to limit myself as much as possible to facts.

In a letter which appeared in your issue of December 12th, 'Vir' defined 'real Spiritualists' to be 'students of spirit.' I demurred to this definition and contended that the student of any subject did not necessarily become a believer; that he might be decidedly hostile to the teaching to which he had given his careful scrutiny.

This objection on my part seemed reasonable enough, and 'Vir' himself, who may be credited with knowing his own meaning, silently acquiesced in the justice of my criticism; but Mr. Stevens was not satisfied, and he actually accuses me of misrepresenting 'Vir's' definition. Why he should intervene between me and 'Vir,' who evidently does not consider himself misunderstood, I am at a loss to imagine.

Mr. Stevens thinks that if I treat the phrase 'student of spirit' as indefinite, I ought also to object to the phrase 'student of Nature.' The analogy is utterly valueless. Nature I regard as a phenomenon, and phenomena are precisely the proper objects of study. If Mr. Stevens were to invite me to study the Origin of Nature I should at once decline the subject as too vague, too abstract, too impracticable, too unintelligible to occupy the human mind.

Mr. Stevens, in his first letter, ridiculed my study of Darwinism. When he has made himself acquainted with what I have published on that subject he will be at liberty, like anyone else, to criticise my arguments. I now retire from this controversy.

NEWTON CROSLAND.

Hypnotism v. Mesmerism.

SIR,—I had hoped to find on reading Mr. Laundry's letter that there would be some justification of his previous statements, by the relating of actual facts within his own experience, and outside the usual text-books of reference which are open to all members of the Alliance. I am, however, greatly disappointed. As it would do much mischief to allow Mr. Laundry's ingeniously-worded statement to pass unchallenged, I propose to go through the paragraphs, with a view to showing quite another side to the case to that which appeared in a recent issue of 'LIGHT' under his signature.

In the second paragraph he states: 'I unhesitatingly assert that neither he nor anyone else of his opinion will be able to produce one authentic case of a subject being forced to act against his absolute desires,' &c. In reply to that it is a fact familiar to scores of people that a well-known medium is now the inmate of a madhouse through constant hypnosis. He was able to earn a good deal of money by being in constant demand as a good subject and entirely under the dominion of his hypnotism, till he eventually lost his individuality and fancied himself a cat—one of the conditions he was ordered to assume. Does Mr. Laundry mean to say that he willingly did this, as he states must be the case in such instances?

In the next paragraph he agrees as to the danger of suggestion, and seems to think his view is supported by instancing that Mr. Lovell and myself demonstrate the dangers of suggestion also. Just so, that is exactly the point: hypnosis cannot be induced without suggestion, by individuals; and consequently, in view of these great dangers, I object to hypnotism in every way; for what is hypnotism without suggestion?

In paragraph four the astonishing statement is made that the 'majority of hypnotic subjects remember all that has been said to them in the hypnotic states, after they are released.' To the practical mesmeriser this means that such subjects have only been partially hypnotised, and merely endorses what I have previously written, viz., that the degree of power is largely in evidence, and what one operator fails in may be successfully accomplished by another.

In the same paragraph Mr. Laundry asks a question which requires an answer, but which he surely must be aware of. The question is as follows: 'If suggestion were so powerful an evil as he would have us believe, how is it we do not find cases continually brought before the public?' As a hypnotist, Mr. Laundry must surely know that suggestion is often effected silently, and consequently extremely difficult to prove; notwithstanding which, however, a goodly crop of cases come before the law courts under the head of 'Undue Influence, particularly in will cases.

Mr. Lovell is quoted in the following paragraph as stating 'that all the good of hypnotism can be obtained without hypnosis.' In this I do not agree with Mr. Lovell because, as hypnosis is simply the process of putting to sleep (from the Greek, *Hypnos*, meaning sleep) and acting on the mentality of the patient by suggestion, it is obvious that in cases of insomnia and dipsomania hypnosis must be used; but I expect Mr. Lovell had overlooked these phases of disorder in dealing with an immense subject in a small article. Mr. Laundry leaves a good deal to the imagination when he defines hypnosis as 'any of the many degrees of susceptibility to suggestive treatment into which the nervous system passes.' It would be as well to know what limitations are to be affixed to such a definition, which, so far as I am aware of at present, belongs entirely to Mr. Laundry, but would be more correctly applied to mesmerism.

In the succeeding paragraph Mr. Laundry says, 'In answer to Mr. W. H. Edwards, I begin by helping him out of his difficulty in regard to my mesmerism by stating that I apply the term "mesmerist" to myself as a believer in the action of a vital nervous influence between operator and patient. Also to distinguish one mode of treatment from another—not with any desire to adopt Mesmer's theories. To the word magnetist I object.'

But, unfortunately, the explanation still further increases my difficulty to discover his mesmerism, when I compare this explanation with his definition of hypnosis as a hypnotist. Where does he draw the line between 'any of the many degrees of susceptibility into which the nervous system passes'—the definition of hypnosis—and 'a believer in the action of a vital nervous influence between operator and patient'? I should like to know how he operates without adopting at least some of

Mesmer's methods and theories. At any rate, I defy him to do any mesmerising without magnetism, which Mesmer stated was the all-powerful force, and which was consequently his theory. As stated in my previous letter, mesmerism includes hypnotism and has for its primary agent animal or human magnetism, while hypnotism is a very small part of mesmerism with the powerful factor magnetism left out. The attempt to crib from mesmerism its discoveries and marvels, and classify them under the term hypnotism so as to keep up the disgraceful fraud of stigmatising Mesmer as a charlatan, is so thoroughly dishonest that while I am able to discountenance by voicing or writing the perpetuation of his long-standing wrong I ever intend to do so; and is what I mean, in a measure, when writing of the 'hollow pretensions of hypnotists.'

Mr. Laundry calls himself a mesmerist because *he believes* in an influence between operator and patient. This certainly does not qualify him as a mesmerist. Believing is by no means sufficient, he must go further than that—he must have the certain knowledge based on the ability to transmit the vital life fluid, called magnetism, from himself to his patient with such force as to be unmistakable both to himself and his patient. If he cannot do this he is not a mesmerist, and believing will not make him one.

In the next paragraph Mr. Laundry refers me to his answer to Mr. Lovell, and accuses us both of erroneous contentions, but does not specify the errors. Until now the only errors that have been committed, as I have already shown, can be clearly placed to the credit of Mr. Laundry, and to no one else. His denial that the medical faculty in the study of hypnotism are students of Dr. Braid is really curious, when he goes on to state: 'They have adopted the terminology and apply it indiscriminately to all the classes of phenomena under discussion, that is all.' I can only say that I do not require a stronger case to prove my statement that they are students of Dr. Braid, and can only wonder still at the denial; and when, further, he goes on to state that they are not hypnotists when they uphold the 'will' over the 'will,' it will, I am sure, be interesting to know where the authority is derived from outside Mr. Laundry's personal assertion.

Mr. Laundry's great difficulty appears to be propriety of conduct under hypnosis, and he quotes Dr. Gregory to support his view that a patient cannot be induced to commit a bad action, and is even more fastidious in propriety of conduct, &c. Once more, I repeat, Mr. Laundry is incorrect, for I know of such cases proved up to the hilt; and that being the fact, both Dr. Gregory's, other old writers', and Mr. Laundry's contentions fall to the ground. Mr. Lovell is quite right when he writes of the dangers of hypnotism, which should be discouraged as far as possible. I quite agree with Mr. Laundry that some mesmerisers should study old authors on the subject with closer attention, and if he has not already read them, would suggest that he will find a store of information of great value in 'Isis Revelata,' by Colquhoun, and 'Animal Magnetism and Spiritualism,' by Dr. Ashburner. He asks where I obtain my percentages of failures of hypnotists from, and I reply from doctors practising hypnotism, and once more let me refer Mr. Laundry to the records of the International Hypnotic Committee.

The next paragraph leaves me a little unsettled as to what is really meant when he states 'That a good hypnotist will not attempt to control a patient's will, but to help the patient to control himself. This can only be done by strengthening his will.' If this is the case, what would such an operator do in such cases as a confirmed dipsomaniac, a person of overwhelming suicidal tendency, and one suffering from the distress of insomnia?

In all these cases hypnotism, of the kind of the 'will' governing the 'will' with all the force that can be employed, is the only means I am aware of; but I am willing to learn the better system of the 'good operator' who does not use these means, if there is such.

The final paragraph attempts to beg the question of Mr. Laundry's unjustifiable statement of his first letter, by putting the same statement in another form. He states now, 'This theory of the power of the operator's will over an unwilling subject's "will" (why only unwilling?) 'has always been the bugbear to mesmeric advancement, and it is too late in the day to shirk the fact and plant it upon the back of hypnotism also. It is neither true, straightforward, nor scientific.' Again I accuse Mr. Laundry of being incorrect. *It is true* that the power of the 'will' over the 'will' is the most powerful agent in hypnotism, as I have shown in this paper. *It is straightforward*

to state so, for it is a matter of common practice amongst those medical men who practise hypnotism, and *it is scientific*, because it is a demonstrable fact.

I am aware that I have already trespassed too far on the columns of your paper, but the importance of the subject must be my excuse. My great difficulty has been to curtail the subject and yet do it justice, which I have, however, failed to do because of lack of space. In taking up the cudgels on behalf of mesmerism and magnetism, I do so from a profound sense of duty due from me because of a practical experience in all its varied phenomena. There are many persons possessed of the wonderful gift of healing by magnetism who are unacquainted with the fact, and it is with a full sense of the responsibility born of knowledge that I write in its defence, and so help to spread the knowledge for the benefit of the human family. That magnetism is the great factor I am satisfied, not only from personal experience, but also from superior intelligences other than embodied spirits who emphasise the fact while operating. I have seen it come in varied coloured clouds; each colour indicating a special type for the purpose of the cure. I have seen it leave my own hands in a golden shower, and felt the cold numbness after the operation, the result of the virtue having gone out of me. By its means I have put persons into a trance like death, and a room full of people have been unable to rouse the subject. By saturating the overdone brain with the magnetic fluid insomnia has been dispelled, and in restoring paralysed limbs to life and sight to the blind I know that I have to thank the vital fluid operating on the depleted organs for the success. In many ways have I tested the force, with the inevitable deduction that magnetism is the vital force which moves our bodies and governs all function. I write of that which I am able to prove, because it is necessary that the truth should be told in no uncertain manner, and that every attempt to stultify its power by pedantic and sinister terms, and usage, should be met and exposed. I know there is a great spiritual movement in operation, whose mission is to force this factor of magnetism before the medical faculty, and compel them to adopt it as the real agent in therapeutics of the future, and I do not wish it recorded of me that I did not try to help to the best of my ability.

W. H. EDWARDS.

Is Secrecy Necessary to Occultism?

SIR,—The question whether secrecy is advisable in occultism depends first, of course, on whether there is any occultism worth being secret about. The attitude of your correspondent, Mr. Tindall, would lead most intelligent people to think that there was not, or at any rate, to discredit his and his friends' exclusive possession of any. For why in the world, if what he says is true, should he vex himself to descend to the sublunary conditions of a newspaper correspondence? I have always understood that a supreme indifference to worldly opinion preceded initiation; but perhaps I do our friend injustice; he may be still only on the threshold, where we often mistake what we wish to be for what is.

I, too, believe in occultism, but of a somewhat different type. I, too, have faith in many mysteries whose contemplation is my greatest happiness; but they do not impel me to regulate my conduct by orders from outside, nor to control my tongue from fear of competition. What miserable mysteries they must be which require their votaries to guard them jealously from the rapacious curiosity of the mere man in the street!

The only secrets worth knowing are found by earnest and devoted seekers after them. 'Seek and ye shall find, knock and it shall be opened to you' is an improvement on Mr. Tindall's gospel of 'Wait till it falls in your lap, and then hug it.' When the seeker has found his treasure, it seems to me his first wish to share it with others, and his greatest difficulty to make himself understood. Jealousy, let me advise Mr. Tindall, is a divine and not a human attribute.

A fig for the priestcraft that would deceive itself and others into the pretence of super-ordinary powers! But, if *hocus pocus* can still breed superstition and make dupes, publicity is not only advisable but eminently necessary, if only to bring ridicule on it. The person who makes a monopoly of magic is only another form of the medium who refuses test conditions. Honest people should beware of him.

But, dear heart! what a bag of nonsense all this magic is. We are going to plant our peas in the dark soil, and to-morrow they will sprout and bud, and the next day we shall be praising God by sacrificially eating their seed which no man can number for multitude. The world is replete with infinite magic, and who that loves its mysteries and wonders at them would wish to understand their why and wherefore. The charm of all life is its mystery. To rob the fact of its inscrutableness is to rob life and death of their value and interest. Let us have light by all means, and as much of it as possible, Röntgen rays, clairvoyance, and all the rest of it. They will only reveal more mysteries, they will never be able to explain them. Would to God that all men were prophets! But the last way to help them is to bottle up the little knowledge we have.

Haslemere,

GODFREY BLOUNT,