

# Light:

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

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

"LIGHT! MORE LIGHT!"—Goethe.

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## NOTES BY THE WAY.

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

I was not far wrong in my belief that I had seen the *Blackwood* story of the priest before. I learn that the narrative has been investigated and traced to a well-known society raconteur, who is not indisposed to make the best of his stories and to "localise" them for effect. There is no special harm in that, but I happen to have some recollection of the framework on which he built a very taking article. The bones of the story are, I believe, true. The embellishment is its own best excuse. It makes a very pretty body as it stands. The moral! Well, to take with many grains of salt what is thrown into the shape of a magazine article. I could make such stories by the yard. They are usually embellished narratives of fact, to which the imagination (*bien entendu*) of the writer supplies the *lacune* which in these records are so awkward. What the article gains in picturesqueness it loses in accuracy.

There is something to be said, from this point of view, for the persistent refusal of the Society for Psychical Research to entertain stories that—may be stories. Their demand for conclusive evidence, abundantly testified to, may be, as it is, irritating to those who know how conclusive a particular piece of evidence is, but it raises the value of what they accept as proven. I am so constantly saying that their method throws into the waste-basket much good evidence that I am glad to recognise the value—*valeat quantum*—of what they accept. It seems to me that the careful methods used by them might well be imitated at a respectful distance by us. For example, we believe that spirits manifest their presence to those who are sensitive to it in various ways. Is that a soul-faculty? We think so. Then what about the cases in which the more highly organised animals, such as dogs and horses, manifest their consciousness of an unseen presence which the clairvoyant faculty in man recognises and describes? Are animals also, as we know them on this plane of matter, only the externalisation of an inner spiritual principle? Are they destined, as we are, to survive physical death? These are problems, all of which have been approached too rudely and crudely. We can afford in the intervals of this life, with its Stock Exchange gambling and horse races, not without a spice of the same excitement, and its tedious pleasures and its ever present cares, to ask, perhaps, that question.

Is there any reason to believe that the concentrated animus of a curse can work ill to those against whom it is directed? The narrative which follows comes to the *Journal* from Springfield, Mass., U.S.A., and is dated

December 15th, 1888. Personally I have little doubt that both blessing and cursing are operative when the positive and negative elements, i.e., the strong will and the sensitive nature, are brought in contact:—

The death of ex-Mayor and City Physician O'Connor, of Holyoke, from apoplexy, yesterday, is regarded by the superstitious Catholics of Springfield as the sequel to a priest's curse uttered twenty years ago. A Catholic priest in Springfield named Dougherty was accused of the betrayal of a highly connected young lady. The excitement was great and the scandal was brought into the courts. Dougherty was finally forced to leave the city. On Sunday before his departure an angry crowd of parishioners assembled at the church doors, and when he tried to enter the church to say Mass he was thrown down the steps. Picking himself up the priest faced the angry mob and bitterly cursed those who had turned their hands against him. It is a remarkable fact that nearly all of those cursed met horrible deaths, and what is more remarkable still, their children have met the same fate as their parents. Only three of the original forty accursed men are alive to-day. One of these is Owen O'Connor, of this city. About two years ago Mr. O'Connor's youngest son, Dr. J. O'Connor, of this city, blew out his brains in Worcester; to-day another of his sons, ex-Mayor and City Physician O'Connor, of Holyoke, died suddenly of apoplexy.

These unnatural deaths set all the superstitious tongues in Springfield wagging, and when the news of the ex-Mayor's death was brought to this city to-day it was mentioned as the natural result of the priest's curse.

One of the witnesses against Dougherty was a Dr. Swazey. He was "cursed" with the rest of the fated forty, and he met his death a few years ago by falling through a dry bridge near North Hampton.

John Cardiff, who was one of the foremost prosecutors of the priest, fell down a flight of stairs, breaking his neck.

John Topping, another of the priest's prosecutors, ended his life by a fall of forty feet in an ice-house several years ago.

John Madden, who was worth 100,000dol. a dozen years ago, was under the priestly ban, lost all his wealth, and died practically a pauper in a country town last fall.

Michael Barns, of Park-street, never recovered from the effects of the "curse." He became a bitter atheist and died with the name of Dougherty on his lips.

Edward Riley, an armourer, became a raving maniac while at work at his bench in the United States Armoury only last week, and in his delirium to-day he was heard to say: "I am accursed—I am accursed by Dougherty." Other persons, whose names cannot be mentioned for good reasons, have died of unnatural causes, and the superstitious are now gossiping about the probable fate of those who remain.—*Religio-Philosophical Journal*.

And here is another curse with its result. It is taken from Mrs. Murray-Aynsley's *Our Tour in India*:—

About half a mile from the principal or twin-temples at Hallabeed are some mounds, which—as we were told afterwards, for we had not time to go there—are supposed to cover the remains of the old palace; but without extensive excavations they cannot be brought to light.

The natives say that a curse rests on Hallabeed, which was laid upon it by a widow, the sister of King Narasimha, whose two sons were falsely accused of a crime by one of the King's wives and immediately executed. On which their mother said that, on this account, the whole city should disappear from the face of the earth; only the temples, which were sacred ground,

should remain, and also the Potter's-street, because one of that trade had given her a draught of water when she was driven forth from the palace, and all had been forbidden to befriend her. It is a fact that only the temples and one street of miserable houses, called Potter's-street, are left of its former grandeur. The natives have a deep-seated dread of a curse; the following story will illustrate its effects not only on one individual, but on all the male members of a family, even to the second or third generation:—

I have already spoken of a native named Purnia, who was Regent and Prime Minister during the minority of the late Rajah, whom the English Government placed on the throne of Mysore in 1799. A lineal descendant of Purnia, named Krishna Murti—Purnia's grandson or great grandson—is now about twenty-seven years of age. Being a young man of education and possessed of considerable talent, he has been raised by degrees to the post of Deputy Commissioner of a district in Mysore. Owing to a curse which was laid upon his family it is his fixed idea that he will not survive his thirty-second year. Purnia is said to have been an excellent administrator; but for some reason he caused one of his sons-in-law to be falsely accused of a crime and afterwards executed. This man, before his death, declared that no son or descendant of his father-in-law would ever live to reach more than his then age, thirty-one; and we were informed, as a positive fact, that since that time it has invariably been the case that the male members of this family have died before attaining that age. Probably the feeling that their doom was fixed has worked upon the minds of these persons, and contributed to the fulfilment of this prophecy.

As I am on the subject of curses, warnings, and psychological interferences with the ordinary flow of normal life, I may as well add this story from the *Memoirs of General W. T. Sherman* (Vol. I., p. 185). It was in the summer of 1857. The *George Law*, with about 600 passengers and about 1,600,000dol. of treasure, coming from Aspinwall, foundered off the coast of Georgia. About sixty of the passengers were providentially picked up by a Swedish barque and brought into Savannah. This is the story:—

I heard in New York the Swedish captain telling the story of the rescue, a few days afterwards. He was a short, sailor-like looking man, with a strong Swedish accent. He said that he was sailing from Honduras for Sweden, running down the gulf stream off Savannah. The weather had been heavy for some days, and about night-fall, as he paced his deck, he observed a man-of-war hawk circle about his vessel, gradually lowering, until the bird was, as it were, aiming at him. He jerked out a belaying-pin, struck at the bird, missed it, when the hawk rose high in the air, and a second time began to descend, contract his circle, and make at him again. The second time he hit the bird and felled it to the deck.

This strange fact made him uneasy, and he thought it betokened danger; he went to the binnacle, saw the course he was steering, and without any particular reason he ordered the steersmen to alter the course one point to the east.

After this it became quite dark, and he continued to promenade the deck and had settled into a drowsy state, when as in a dream he thought he heard voices all round his ship. Waking up he ran to the side of the ship, saw something struggling in the water, and heard clearly cries for help. Instantly heaving his ship to, and lowering all his boats, he managed to pick up sixty or more persons who were floating on sky-lights, doors, spars, and whatever fragments remained of the sunken steamer.

Had he not changed the course of his vessel by reason of the mysterious conduct of the man-of-war hawk not a soul would probably have survived the night.

The *Religio-Philosophical Journal*, to which I am indebted for many excellent cases of coincidence, dream, vision, presentiment, and the like, furnishes the following:—

During the early part of the month of November, 1860, I was lodging on the third floor of the St. Charles Hotel, New Orleans. Shortly after midnight of the 11th, I was aroused by the cry of "fire," jumping out of bed, and looking into the hall, I inquired of the passing hotel watch, where the fire was. He replied, there was none at all. Within two hours, I was again awakened by the same cry, and calling the watch to inquire,

he said I must have been dreaming, as there was neither fire, nor any alarm. The third time, just before day, I heard the cry repeated. Ashamed to inquire further, and thinking it was a subjective warning, and, unable to sleep, I dressed, and busied myself in arranging and placing in envelopes some 80,000dol. worth of vouchers that were in my valise. I was to start that morning for Baton Rouge on important business connected with these papers, yet so convinced was I that fire or danger awaited me, and as their presence was not indispensable on this trip, I resolved to leave them behind, and addressing the package to my agent, M. Clark, 48, Union-street, I deposited them in the hotel safe, dropping him a note, saying [that, as I apprehended danger, and feared I might lose them, he would find them at the hotel, if accident happened to me.

Finishing my business at Baton Rouge, I at eleven o'clock of the evening of the 13th took the packet to return to New Orleans. The steamer was the *Von Phil*, an old boat literally covered with bales of cotton. Climbing over these, I was shown to a room in the rear cabin. Scores of times had I travelled on such cotton boats, but never before thought of a life preserver; but the warning had admonished me. After much search I found half of one, made of cork with strings to fasten it around the body, and hung it up near my head. Two hours later I was aroused by the heat and smoke. Partially dressing myself, and fastening the piece of life preserver around my left arm, I made my way through and over cotton bales, followed by the flames, to the edge of the boat. Dropping into the river, with body submerged I hung to the wheelhouse until the boilers burst throwing me up with the wheelhouse. Coming down I alighted in the water where with the aid of the life preserver I swam and floated till rescued far below, a pitiable, scalded, and maimed object. As I was the only passenger rescued from the water I feel justified in believing that my life was preserved by the warning received in my dream.

JOHN McDUGALL.

New Orleans, Louisiana.

To the same source I am indebted for this narrative of what I should call a vision. A dream to my mind is always associated with the absurd or improbable, which is accepted unquestioningly by the dreamer; a vision is coherent and purposeful throughout:—

During a recent conversation, a gentleman from Vermont, who was spending a few weeks in Chicago, remarked that he knew of a singular dream or vision that occurred in their village some years ago. All the parties were well known to him; that he knew of it at the time, and the facts were corroborated by all the members of the family.

He said that in the fall of 1874 a man residing in Northern Vermont left his home under circumstances that caused his family to hope that he would never return; he was away for over a year, during which time his family had no communication with him. His brother received two or three letters, mailed from different parts of the country, but giving no address to which a reply could be sent.

One morning a sister of the man's wife startled the family by remarking, "B. is coming home." When asked, "How do you know? Have you heard from him?" she replied, "No, but I saw him last night on the cars," and then described the clothes he wore. The next day, to the surprise and consternation of the family, he returned dressed as described.

On writing to the lady for further particulars, and also as to whether it was a vision or a dream, she replied as follows:—

The circumstance occurred some ten or twelve years ago—the exact date I have forgotten, but the vision I distinctly remember. The man had been away a year or more, had been heard from a few times by letters posted at different places, but had not been heard from for some time before he came, and I knew nothing of his whereabouts. I had, at the time the incident or vision occurred, been acquainted with the man thirty years or more. I do not remember whether I had been conversing with anyone about him that day or at any particular time prior, but presume I had, as we often spoke of him. I had been in bed a short time, but was not asleep, when I seemed to see a mass of rolling darkness, as it looked to me, and in a short time out of it appeared a train of cars. There was nothing peculiar about the cars. I saw the people in them, and in a little time I saw a familiar face. Looking a second time, the man appeared as plainly and distinctly as I ever saw him. He was dressed in light clothes, light felt hat, with gray mohair ulster—not the

kind of clothes I had ever seen him wear. I said in the morning to my sister, "B. is coming home." She replied, "How do you know?" I said, "I saw him last night coming on the cars," and described his clothes to her. The next day he arrived dressed precisely as I saw him, and my sister remarked, "Those are the clothes you described." I would not like you to publish any names, as the man has a family.

Lastly, I preserve a good case of spirit identification, quoted from the same source. When a sufficient number of these records have appeared, I propose to found on them some argument, endeavouring to show to what conclusions they ultimately point. The contributor in this case is Dr. J. S. A. who had seen a case of spirit identification in Northfield, Minn. dated November 21st, 1888:—

Let me tell you of one thing that happened when we lived in Lone Rock. We had for some time an old couple by the name of Worden. The old woman was poor. The old man used to go over and ask Uncle Jim, as I remember him, to come over and eat a warm dinner with us. The old man used to go and chop wood on island. One day he started in his boat to get a load of wood. It was getting very cold, and it was the last load he intended to get before the river froze over. He told his wife he would be back by two o'clock, and as it was so late, I was in our yard when he started. He would bring me some bitter-sweet berries. At that time he had often stayed away longer, but I could not keep him out of my yard. I could not stand it any longer,—it seemed as if he was in danger. I went over and told him now I felt. We wrapped ourselves up warmly, and went to the shore half a mile, looking and hallooing, until it became so dark we could not see, and then we went home. When my husband came home at supper time, he went into the yard to split some kindling. I followed him to tell him about our search for Mr. Worden. Mrs. Worden was in her yard, when I suddenly heard someone walking in the path on the other side of our fence, and heard a cough that was peculiar, and I recognised it at once as Mr. Worden's. My husband and Mrs. Worden also heard and recognised it. I was so glad that I ran and jumped over the fence, not waiting to open the gate. His wife also came to meet him, but there was no one there. He was the only person who used that path, and when we saw he was not there, we were too thunderstruck to move. My husband called out, and asked what Uncle Jim said, and why he was so late. We replied he was not there. My husband would not believe us, but came and looked for himself. My uneasy feelings left me. I told my husband to go up in town, and get men, a boat and lanterns, and look for him, but felt sure they would find him dead. My husband with J. R. and John A. searched for him that night without success. The next morning my husband found the body on the shore opposite the island. We learned afterward that some men loading wood on the river bank saw him on the island. He shouted to them that his boat had got away from him, and asked them to tell someone to come after him. Although they drove past Mrs. Worden's they did not tell anyone; said they forgot it. Mr. Worden swam from the island to the shore, but in doing so he became so chilled and exhausted that he was able to crawl only a very short distance, where he died from the cold and exposure.

In reply to inquiries as to further particulars in regard to the case, she states:—

She is not sure as to the date of the occurrence, but thinks it was in 1880. The man's name was James Worden, and his wife's name was Jane. The island had no special name, but was in a branch of the Wisconsin River, at Lone Rock, Wis. One of the men who went with her husband to search for Mr. W. is dead; the other one she believes is still living at Lone Rock. It has always been a wonder to her that all three of them should hear the footsteps and recognise the cough.

GRATITUDE has never been made half enough of by the moralist; it is indispensable to a complete character, man or woman's—the disposition to be appreciative, thankful.—WALT WHITMAN.

### CONCLUSIVE EVIDENCE.

The latest number of that ably-conducted magazine, the *Arena*, contains an article entitled, "Is there a To-morrow for the Human Race?" in which Mr. Richmond continues his elucidation and defence of the manifest truths of Spiritualism by narrating the results of experiences had by him since the date of his previous ones, and which, he says, more than verified the truth of all his former conclusions.

On August 28th of last year, on his third visit to Cassadaga. While there he purchased at a store four new slates, taking them from a case of 100 or more just received. As a precaution against all possibility of duplication, he selected slates that had defects in their frames and grain-marks in the wood, and to make assurance doubly sure, placed his initials upon them before he resumed his investigations. The room in which he met the medium contained no furniture other than a common table and four chairs. The full light of a clear sun shining through two windows and two open doors. On six slips of paper he wrote the same number of questions known by him to have passed to that boy from which popular theology declares none return. One of these slips was addressed to an intimate friend of Mr. Richmond, a member with himself of the legal profession, and known, socially, by a peculiar and uncommon name, which, for convenience, the writer in his narration calls "Mark," though the slip of paper was addressed to the spirit's full name, and nothing was spoken or written by Mr. Richmond that could suggest the appellation, or that the spirit addressed was ever known by any other than his full proper name.

These slips of paper did not pass from Mr. Richmond's sight or possession; they lay, rolled compactly in pellets, on the table close to him. He then placed one slate on the table, and on the slate the medium dropped a crumb of pencil. Mr. Richmond placed the other slate upon it, then bound the two together with his own handkerchief. What followed we give in Mr. Richmond's own words:—

"When my slates were thus prepared, the medium, who was at the opposite side of the table, reached out his hand as if about to take hold of the slates, but before he had touched them he jerked back his arm with a spasmodic action, and exclaimed in an excited tone, 'Mark is here! Mark is here! and is very glad to see you.' Then, pausing a moment in an attitude as if listening intently to some distant sound, he said:—

"'Mark wants you to untie the slates, take out the pencil, tie them up again, with nothing between them, and he will show you something wonderful—that will astonish you.'

"I obeyed this direction—untied, opened the slates, removed the pencil, re-tied them, and laid them by my side, out of the reach of the medium, when he continued in the same excited tone:—

"'Mark wants you to lay the pellet containing the interrogatory to him on the slates.'

"I replied that I did not know which one it was. The medium answered:—

"'He says, pick up any one—you cannot make a mistake—it will be the right one, even if you shut your eyes when you pick it up.'

"I remembered that the leaf on which I had written the question to 'Mark' had a corner torn off, as it adhered to the binding. I examined the pellets closely, and seeing one that I thought was thus torn on its edge, I concluded that was the one written to 'Mark,' so I selected another that I was confident was not the one and placed it on the slates. The reader will bear in mind that at this time the slates were placed out of the reach of the medium; he could not have touched them without passing round to my side of the table, which I knew he did not do.

"I next laid my other two slates on the table. The medium placed a small fragment of pencil between them as before. I laid my hand on one end of the slates, the medium placing his fingers on the other end. We sat for some moments conversing on the ordinary topics of the day; soon I distinctly heard the pencil writing between the slates—as certain am I of this as I am that I am writing this sentence, and I am equally certain that it was not done by the medium, nor by any force known to science.

"While the pencil was writing I quoted a line from one of Tom Moore's poems, making an application to a person of whom we were conversing. In doing so, I misquoted one word in the line, believing at the time that I was repeating it correctly; as



many things in nature, both in the atmospheric and in the animal kingdom."\*

We have the sanction of Professor G. J. Romanes for believing the difference of mind in man and in beasts, *one of degree, not of kind*. In the nineteenth chapter of his book on *Mental Evolution in Animals*, where the subject is carefully examined, he admits of the conclusion "that there is no difference in kind between the act of reason performed by the crab and any act of reason performed by a man." (P. 337.)

If, therefore, as Spiritualists, we believe that our minds receive influx consciously or unconsciously from a higher class of spirits than our own, why should we think it incredible that animals' spirits should also receive it from equally imperceptible prompters, when they display singular powers of mind. Heredity will not account for differences as to these, for all the dogs of one family have not, I think, the same amount of intelligence. Even Boehme, just after he had written to a friend, "the deepest ground of the beasts is not by many degrees like unto man's," added in his next paragraph, "*in every beast there is a power which is incorruptible*."† By virtue of that power, when elicited to a certain pitch, man's spiritual efflux can surely reach the spirit of a beast; and by careful physical culture of breed, no doubt the recipient planes of animal nature are enlarged and fortified; for "*use creates the form*"‡ and "*quality can only be derived from form*."§ When once people become as willing to have their questions answered as they are to ask them, I think Swedenborg's great doctrine of influx from the Originator of all life, descending from one sphere to another, *by mediating spirits*, to lowest ultimates, must be studied at last in his wonderfully instructive works. More than half the inquiries which spirit-life phenomena have caused during the last thirty years—wondered, and guessed, and theorised about—have been *fully* answered in those books for more than a century, particularly in the seventh and eighth volumes of the *Arcana Cælestia*; and if together with his teaching about influx, being the life in *all*, the complementary truth is accepted that the forms which receive it in any world produce all *modifications* of Divine life and light which exist—even to the most fearful perversions of evil—I am confident that immense strides of advance would be made where now neither theology nor philosophy, still less science, affords us any leading. It seems presumptuous to say so, but I believe it is just by the light of these two cardinal doctrines of Swedenborg's that the profoundest mysteries of spiritual involution and physical evolution will be approached. Not, of course, by Savans, they know too much to learn thus, nor by Ecclesiastics, for they will not deem it *expedient* to search into what was not revealed to the Early Church. My growing astonishment at the prevailing neglect of his revelations has made me puzzle over its cause, and try many keys to open that lock. His prolixity will not account for it, though that is so usually a symptom of emptiness of mind stuffed with verbiage, for his leisurely extensions of wording are full of suggestive ideas, and such ideas as need iteration to secure adequate understanding! I think it more like the case of *Hans Andersen's* ugly duckling: being questioned by the cat whether he could purr, by the hen whether he could lay eggs, and found deficient in both arts, he was severely reprobated for his ignorance and turned out of doors. Swedenborg studied neither the Early Fathers of the Church, nor the Schoolmen, but mineral "ultimates" in our own world, and of human nature in the world of spirits. The men of science cannot brook his spiritual knowledge, and the "divines" can still less forgive him the objective realities which he reports of in the unseen life, even of blessed spirits, and for metaphysicians he is far too lucid and distinct in every utterance.¶ It is, therefore, more convenient for them all to assure themselves and the world that he was demented. But this vulgar old trick cannot mislead much longer. It is played out.

\* I do not at all think of the human sphere as the sole source of influx that tells upon animal natures; for, like our own, I suppose them to be open to many kinds, all bearing upon one planetary sphere. I think as media between the world-soul and the living creatures we see there may very probably be those which Mr. Bancroft says the Aborigines east of the Mississippi believe in; "of each kind of animal they say there exists one the source and origin of all, of a vast size, the type and original of the whole class. . . . Of the meanest quadruped of the forest, of the smallest insect that buzzes in the air, there lives this invisible vast type or elder brother."—BANCROFT'S *History of the United States*, Vol. II., p. 912.

† BOEHME'S *Epistles* VIII., pars. 29 and 30.

‡ T. C. Religion, 53. § *Spiritual Diary*, 3472.

¶ To these last also Swedenborg must be especially obnoxious from his spiritual realism. The last truth they are inclined to accept is this of Etinger's: *Man Konne nicht metaphysischen ohne ein sensorium supersensuale*. (Without a supersensuous sensorium one cannot be a metaphysician.)

¶ The life of the Lord passes through Heaven and is varied according to forms.—*Spiritual Diary*, 3254.

Even passions and cupidities in man are all from a Heavenly principle; from love itself, and have thus flowed in from Heaven; but

## CURES BY MR. MILNER STEPHEN.

We are requested to give publicity to the following:—

### STIFF KNEE AND PARALYSIS.

I am sixteen years old, and when I was three years old I fell down stairs, from the top to the bottom, and injured my left leg so much that I was taken to St. George's Hospital, London; where I remained eighteen months. My leg had become half an inch shorter, and my knee, through wearing splints for thirteen years, was perfectly stiff; and the muscles of the leg, foot, and ankle were immovable; so that I walked quite lame, and only by lifting my leg every step.

On June 10th, I went to Mr. Milner Stephen, by the advice of Mrs. Sadler; and he has treated me seven times. He has lengthened my leg the half-inch, and given motion to my foot and ankle. I can move freely the muscles of the leg; and it has already grown three inches larger; and power of movement is coming in the knee, and my friends see that I walk very much better, and stronger. I have paid no fees.

2, Hubert-road, Wimbledon, (Signed) A. DANCE.

July 17th, 1890.

Witness: E. SADLER, 64, Hubert's-road.

### INCIPIENT CONSUMPTION.

Having suffered, more or less, for four years with my chest and back, I was advised to come and see Mr. Milner Stephen. After the first treatment, the pain disappeared. I had been to doctors, and—consumption running in the family—they told me it was *that* (disease). I came four times to see him; and, I am thankful to say, I am completely well now; and feeling better than I have done for months.

(Signed) MATILDA SADLER.

I am pleased to be able to testify to the correctness of the above statement.

Ivydene, Wimbledon. (Signed) (MRS.) C. DE LISLE.

June 25th, 1890.

### CONFIRMATION (AFTER TWO YEARS) OF THE CURE OF CANCER IN THE WOMB.\*

SIR,—Just a few lines to know how you are getting on; and if you are still well in health; as I am strong, and better than I have been for years. Everybody is surprised to see me. It has been a blessing for me, that ever I came to see you!

I have thought about you many times, how you are getting on in your noble work, and hope you will live many years, to be a blessing to hundreds more.

67, Andrew-street, Leicester.

(MRS.) M. KING.

January 21st, 1890.

### COLOUR-BLINDNESS.

DEAR MR. STEPHEN,—I have the greatest pleasure in testifying to your marvellous powers. The improvement in my sight, since I have been under your treatment, is such as to excite the surprise and wonder of all my friends.

After wearing spectacles for thirty-five years I am now able to discontinue the use of them entirely! And I find my power of vision steadily increasing—especially for colours; many of which I was totally incapable of distinguishing previously.

66, Acacia-road, St. John's Wood.

(Miss) E. J. BALL.

June 26th, 1890.

### WEAK AND PAINFUL SIGHT.

DEAR MR. STEPHEN,—I must take the pleasure of recording my grateful thanks for the benefit I have received from your treatment.

The strained, painful feeling in my eyes has entirely disappeared, and the sight is become clearer and stronger. A month ago the simplest effort to look at things was a painful weariness; now I can enjoy a picture gallery for hours together, and can read or work for a long time without the need of rest.

Selwood House,

(Miss) SARAH FULFORD CAUNTER.

Barnard's Cross, Salisbury.

June 13th, 1890.

on the way out of Heaven they are turned into the contrary by spirits; and also in every man, as an object into which they flow, they are changed according to his essential form and according to the varieties of that form, and also according to the changes of state in these variations.—*Spiritual Diary*, 331.

See on this very significant doctrine, *Arcana Cælestia*, 5118 and 7343.

\* See p. 32 of pamphlet, 3rd edition.

OFFICE OF "LIGHT,"  
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## Light:

EDITED BY "M. A. (OXON.)"

SATURDAY, AUGUST 9th, 1890.

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

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

### CAMP MEETINGS AND ORGANISATION.

We have arrived once more at the time when, in the course of the revolving year, the cry goes up, "To your tents, O Israel," among Transatlantic Spiritualists. It is difficult for one who has not witnessed these vast gatherings to form any conception of the fortuitous concourse that assembles in these camps. There are the best speakers, a host of mediums, a crowd of onlookers. We have nothing like it in England. We could not do it in such a climate. Anyone who went into "camp" *sub Jove frigido* here would be likely to have twinges of reminiscence for some time to come, rheumatic, neuralgic, and of kindred character. Even a very powerful "guide" would not suffice to protect the rash one who so tempted the elements or the elementals or the elementaries, whichever term is fittest. He would inevitably come away a sadder if not a wiser man. But in the States they manage these things (as in France) so much better. They order their weather and have it up to date. People arrive from the uttermost parts of the earth, and dwell in a sort of Arcadia, and talk the livelong day and most of the night. It must be confessed that the talk is more curious than instructive; but then it is a priggish fallacy to suppose that all talk must be instructive in order to be good. We are of opinion that there is a deal too much talk of the order falsely called instructive, and that we could get on very well with a tenth part of it: if for no other reason, at least for this, that we should be spared the pains of showing that it is not instructive at all. It is not, we opine, at all sufficiently estimated how very much of the twaddle of the world hangs itself upon some idle utterance of a person who has spoken unadvisedly with his lips. Twaddle has a tendency to perpetuate itself. And so it chances that at camp meetings there is what here and in this place we might call by an uncomplimentary name.

Do we then gird at camps and eschew them? Not so: we are rather of opinion that a good hearty camp among us would be desirable, if only the hot water pipes were in working order and the "camp" was understood allegorically. For, though we are bound to admit that these gatherings are not productive of much that we admire, we also affirm that we miss much that may be productive of good by our tendency to isolation in this country. It is

an old story with us, this cry for sympathy and brotherhood. We want touch of our fellows. Many of us—most of us—have given up much in obedience to a call that has made itself heard and obeyed in the inner centre of our being. There may be points on which we should differ, but all of us have heard the voice that has cried to us, "Come out from among them, and be ye separate." It almost seems as if we had interpreted the command too literally, for we are disposed to be separate, not only from the world, but from each other. We have no cohesiveness: no power of holding together.

What is it—that *esprit de corps*—which permeates a little Bethel and welds its incoherent atoms into one coherent whole? Faith? Yes, we suppose so. What is it that is wanting to the Spiritualist who has added to his faith knowledge? We are disposed to think that on the answer to that question the future of Spiritualism as an organisation largely depends. For—attribute it to what cause you please—Spiritualism is lacking in that which has cemented and held together all bodies of believers with whom the world has yet made acquaintance. The more insane the belief, the more self-sacrificing has been the believer. There has been no form of faith too silly to claim its martyrs. There is nothing from a Mormon to a Muggletonian revelation that has not enlisted in its defence men who have proved their faith by their works. And yet—there must be a reason for it—and yet we have here in our grasp, within the hollow of our hands, the very knowledge that is the buttress and prop of that faith which is conterminous with humanity—the belief in a future life—and we cannot agree to band ourselves together in its defence. We look on while it is besmirched with fraud. We let it be made the happy hunting-ground of the frolicsome adventurer who pursues the open-mouthed *gobe-mouche*. We put the *gobe-mouche* on record, and allow him to testify to obvious absurdities. We treat the very most important matter that can engage human attention as if it were the passing pastime of an idle hour. And then when we are asked to treat it seriously, to apply to it methods which the experience of the human race avouches as good and necessary, we shrink back and murmur that we cannot organise. The "angel-world" is against it. So much the worse, then, for the angel-world. Whatever they may make of the place where angels dwell, they will not make much of this world on those principles.

It is, perhaps, to be expected that a—what shall we call it?—some call it a Cause, some a Movement, some other more or less objectionable terms: we will content ourselves by calling it a new form of knowledge—a knowledge of this kind must be, since it is presented as it has been, a source of perplexity. It will not be less perplexing till we learn to deal with it on principles that have been tried and approved in the common experience of mankind. And, as it seems to us, the egotism, vanity, and selfishness which Spiritualism denounces and condemns, must be eliminated before much progress is made in the direction which we all profess to aim at.

We have all a tendency, according to our several constitutions, and the circumstances of our peculiar position in life, to adopt partial views of Christian truth; to insulate certain doctrines from their natural accompaniments, and to call our favourite fragment the Gospel. We hold a few texts so near our eyes that they hide all the rest of the book. Whatever we cannot at once refer to our chosen centre seems insignificant; whatever we can, seems important only in that connection. Nor does it always mend the matter that it should really be a very cardinal tenet we thus exclusively espouse. It may indeed be better to lose the exterior limbs than the inner and vital organs of the frame. But we know of how little practical use or comfort, nay how impossible to preserve, would be these vital organs without limbs to animate, and by which in turn, they might be supplied with tributary nourishment and support.—W. ARCHER BUTLER.

### THE ATTITUDE OF A NATURALIST TOWARDS SPIRITUALISM.

[After six years of personal experience and much reading about the subject.]

1. The mediumistic phenomena are as real and demonstrable facts as any other natural phenomenon, and must not be confounded with illusions and hallucinations. In the present state of things, further denial of medial phenomena assumes already the character of obstinate obscurantism, which can find an excuse only in the circumstance that long habituation to certain convictions has made itself a second nature. Nobody, without personal acquaintance with the subject, ought to allow himself dogmatic abnegation; *a priori* reasoning, however logical and learned it may appear, has no value whatever in presence of facts.

2. It seems highly probable that the origin of a great number of mediumistic phenomena is due to the manifold manifestations of *telergy* emanating (unconsciously) from the medium and from other persons engaged in the circle of investigators, and occasionally even, as experience shows, from absent and remote people.

3. *Telergy* (with its particular phases of *telepathy*, *telepathic vision*, &c.) is an undoubtedly existing force connected with the organic world; unrecognised till lately, its reality is now demonstrated with full evidence.

4. We must admit that *telergy* is the manifestation in the outer world of the vital process of an organism, because a dead medium is powerless. Force (or motion) can be generated only by another force (or another mode of motion) we must come, therefore, to the conclusion that the source of *telergy*—the vital process itself (or *life*, for brevity) is nothing but a kind of energy, or a phenomenon which belongs to the group of the so-called Forces.

The phenomenon of *telepathy* (as well as other forms of *telergy*), acting at a distance and emanating from a living organism, shows with undeniable evidence that (1) we have to do with a certain kind of force (because the faculty of acting at a distance appertains only to forces), and (2) that that force has its origin in the life-process of the organism; hence, this last must be recognised as a special kind of energy.

The reference of life to the group of Forces does not necessarily lead us to the resuscitation of the old and reasonably abandoned conception of a *vis vitalis*, as a peculiar, organising principle, allied to the *akasa* of Oriental Mystics. On the contrary, we can consider that that force is the outcome of all the intricate physical and chemical processes in the organism. Such a view will not interfere with the generally accepted mechanical conception of the universe; but it is questionable if the biologists of to-day would be inclined to see in the phenomenon of life anything more than a mere process. Recognising life as a kind of energy, we do not introduce in our conceptions any new and unknown force; we only classify a well-known phenomenon.

If we accept the fundamental law of the evolution of the universe, it seems to be only reasonable to infer that the progressive evolution of matter was accompanied—*pari passu*—with a corresponding evolution of energy; the higher forms of matter—representatives of the organic world—having their corresponding higher forms of energy. We do not know if there are limits to the grand process of evolution, but we must feel sure that the continuity of evolution depends upon the continuity of the constituent agents—matter, force, and the products of their interaction. If one link drops out, however minute it may be, it causes a gap which cannot be filled. Hence, nothing can be lost in nature if evolution penetrates into eternity, although all may change forms and conditions of being.

5. The organisms can be considered as highly complicated apparatus, generating the higher kind of energy (life with its attributes: consciousness, sensation, and the like).

6. It seems that consciousness may constitute the peculiarity of the life-force; it may be its fundamental property, which has passed through innumerable stages of evolution. The idea of a force endowed with consciousness may sound strange to some ear; but is it more strange than the idea of conscious matter? And we have to choose between the two.

7. A particular group of mediumistic facts—so far as one can see—cannot be explained by unconscious *telergic* or *telepathic* assistance of present or absent persons; these facts appear to confirm the central claim of Spiritualism, that the

human conscious existence does not end with the corporeal death of the individual. At any rate, the facts alluded to in this paragraph cannot have at present any other kind of explanation; it is therefore needful to consider whether the very idea of the possibility of an independent existence of consciousness outside of an organism is in itself reasonable and worth consideration.

8. In the cases alluded to only two alternative are possible: either the things are really such as they appear to be, or beneath the whole affair there hides a fundamental misunderstanding, which mystifies us, deceiving our senses and darkening the faculty of correctly appreciating observed phenomena. But whatever it may be, illusory or real, such phenomena have their place in nature, and their study is therefore obligatory.

9. If all turns out to be a delusion, illusion, or hallucination, and it be found possible to reduce reasonably all to an unconscious and complicated activity of living organisms, then would present itself an interesting problem to be solved by psychologists, viz.: Why does not the "sub-conscious self" introduce himself in his actual state, but assumes the name, habit, and countenance of another, and deceased personality? What are the causes and sources of such an astonishing and deplorable falsity of the "sub-conscious self"?

10. The other alternative, that the things are such as they appear to be, cannot be dismissed with *a priori* reasoning, because the conception of the possibility of the continued existence of an individual consciousness after the death of the corporeal organism does not involve any intrinsic and obvious absurdity, nor can it be considered as absolutely incompatible with scientific reasoning from the following considerations.

11. For the sake of brevity, let us draw a rough analogy between a dynamo-machine and an organism, as between two apparatuses producing certain kinds of energy. The force originated by the dynamo-machine can be collected in accumulators; we can stop the machine at will, or destroy it altogether; the collected force would be, nevertheless, capable of independent activity for a certain lapse of time, more or less prolonged. Now there is nothing to prevent the acceptance of a parallel case, and it is not unthinkable that life is a particular kind of energy, generated by special machines, i.e., organisms. It is a force of a higher order, and consciousness is one of its inherent properties. We do not know, but, if we are allowed to speculate, we may think, that one other of its properties is possibly a faculty for a kind of self-conservation so to say (on account of its self-consciousness) which would lead to the possibility of a (perhaps) indefinite permanence, or unlimited existence.

12. It can be objected that we do not find any kind of corresponding "accumulator" for the preservation of the "conscious force," which must survive corporeal demolition, as the spiritual theory demands. Yes, we do not know it; but our ignorance is certainly not a valid proof of its non-existence. When we lack positive knowledge a reasonable inference is not to be rejected. We have no means to demonstrate the reality of the luminiferous ether, for instance, but this inability does not hinder us from postulating the existence of such an intangible substance, and Sir William Thompson affirms even that "one thing we are sure of, and that is the reality and substantiality of the luminiferous ether," and that we "may regard the existence of the luminiferous ether as a reality of science."\*

But I am far from the assurance of Sir William Thompson in the case of the problematic "accumulator"; before admitting such a hazardous conjecture, we must ask ourselves whether we have any reason to expect that an impalpable form of substance can be the outcome of the activity of any living organism?

In a brilliant speech Dr. Tyndall asserted that the organic world produces neither peculiar force nor peculiar matter.† But it was long ago, and it would be interesting to know if Dr. Tyndall would not feel himself inclined to modify somewhat his opinion concerning the peculiar force, in view of the discovery of the telepathic process. In the case of a peculiar form of matter our knowledge is unfortunately not advanced, and we do not find anything of the kind. But we are now aware of a peculiar phenomenon which may turn out to be suggestive—I mean the cure of morbid processes, or, inversely, the production of ulcers, paralysis, &c., by hypnotic suggestion. We have an empirical knowledge of these facts, but we wait for an adequate explanation of them. Meanwhile we can understand so much,

\* "The Wave Theory of Light," a lecture delivered at the Academy of Music, Philadelphia, September 29th, 1884, by Sir W. Thompson, F.R.S., LL.D.

† *Presidential Address* (Meeting of the British Association, Belfast, 1874).

as that every morbid process, every pathological condition, is the result of an alteration of the functions or a disturbance in the regularity of the metabolism of the cells which constitute the tissue or organ that is involved; in the last analysis the whole thing can be reduced to the molecular processes, on which depends the cellular metabolism itself. This leads us to the conclusion—and the postulate appears to me to be unavoidable—that if suggestion can produce modifications in the metabolism of the cells in the desired direction, both of restoration of the normal functions or of their depression, it is clear that the organism is in possession of a certain mechanism which enables it to dispose at pleasure (consciously, although without our knowledge) of the molecular processes within its histological elements. If this conclusion does not contain in itself some misunderstanding which I am unable to detect, a new question presents itself. If the organism is endowed with the faculty of conscious regulation of the movements of atoms and molecules (within the isolated mechanical system, represented by the organism) are there not, *eo ipso*, given the conditions necessary for grouping these atoms in some new and peculiar kind of substance?

We do not know; but it seems to be not altogether unreasonable to suspend our final judgment for a time, because we can by no means feel sure that, under the conditions, the living organism is incapable of creating some sort of impalpable substance.

The question about the existence or non-existence of intangible or supersensuous kinds of matter (apart from the luminiferous ether) is a debateable one, and probably it cannot be settled till we know more of the real nature of what is called matter in general, of whose "properties" we speak with such authority and out of which we build worlds. It is singular, indeed, looking almost like mockery, that all the so-called "properties of matter" are but reactions of natural bodies on our organs of sense, and, therefore, representations only of different modes of manifestation of Force. We have no sensible demonstration whatever of the existence of such a thing as the "inert matter" in nature. We are obliged to confess that we have no direct evidence of the reality of matter as such; yet it is only a problematical and wholly metaphysical conception of a substratum of the universe. Resting on strictly scientific ground we must frankly admit that we have no right to maintain that we know about matter anything more than that it is a certain "mode of motion."

Advancing the possibility of these views, I affirm nothing, neither do I advocate any theory, nor do I make any claim to have understood the truth. It may be so; it may be otherwise. The subject is too obscure, and nothing can be dogmatically insisted upon. My aim has been simply to show that the consistency of the central claim of Spiritualism with the natural order of things in nature is not altogether unthinkable even from a purely physical and mechanical point of view. But I seem to hear the objection: With the aid of speculations? By raising a superstructure of hypotheses?

Yes, but these are not needless hypotheses and they are forced on us by circumstances. In our present state of knowledge we stand helpless before the mediumistic phenomena, and any leaning to dogmatic assertion leads to scepticism as to the very possibility of these phenomena. But *facts* appeal to us! We are then forcibly driven to venture hypothesis in order to procure some rest to the perplexed mind. It would be unjust not to allow hypotheses (if they are reasonable) where science is silent.

Tashkend, Central Asia.

A. WILKINS.

July, 1890.

In literature, success is merely encouragement to express our genuine and best selves; it is not to be splendidly rewarded for producing work adapted for the market.—P. HAMERTON.

If we give up the exercise of the mind it becomes stiff, and ceases by degrees to respond to percepts and concepts. This is the phenomenon of forgetting. Let a student whose literary exercise is just opening the buds of his mind, whose mind is just gaining strength enough to see into the causes and effects of things give up this exercise, his mind will begin to lose that nice perception. The stiffer the mind has become, the less will the causal relation affect him, the less will he know of it, until at last he loses all his power. Ceaseless influence and activity of one sort being impossible in the ordinary course of nature, every impression tends to pass away as soon as it is made. Its degree of stability depends upon the duration of the exercise.—RAMA PRASAD'S *Nature's Finer Forces*.

## THE SECOND COMING OF CHRISTIANITY.

BY IMOGENE C. FALES.

Religions are governed by the same law of development as species or institutions. The principle of evolution applies to psychological, as well as to morphological phenomena. The relations of man to man, and of man to God, have both growth and history. They have differentiated in pursuance of the same law as that which Haeckel traces in the development of the primary cell. The analogy extends further. Place the growing seed beneath the microscope, and the nature of the future tree or flower is visible; place a rudimentary religion beneath the microscope of comparative science, and the embryonic attributes of Buddhism and Christianity are seen. Just as a child represents the sum total of his ancestry, so religious faiths at any period sum up the religious growths of a community to that time.

Similarly, just as species and even types perish altogether, so religions, and religious institutions pass away. Species and types may die, but principles persist and re-embody themselves in new forms of activity. There is a correlation and conservation of religious as well as of physical forces. The religion of the future will differ in form and expression from that of to-day; its principles, however, will be those which guide and control us. As the civilised man exceeds the semi-simian savage of the flint age, or as the full fruit exceeds the leaf, so the Christianity of the future will exceed that of to-day.

"Conservation of energy" simply means the indestructibility of motion or life, and a corresponding transformation into other forms. In this change,—whether it be from one condition to another and higher one—this gathering up or relating process never ceases. For it is not only religion that signifies to go back—to rebind, to relate—and re-express, but that word is explanatory of a universal process. The larger concept of a new religious system is formed by the combination of pre-existing and latent religious concepts, and pre-supposes and includes them. Periods of stagnation precede those of motion. History is a perpetual rhythm. The religious passivity of the present time implies an intensified activity soon to come. The development of the political and social status of civilised society involves a corresponding development of the religious status.

Evolution means more than the development of features already existent—it includes the introduction of new features and tendencies—if even in the most rudimentary form. All progress implies present imperfection. Modern religion represents and typifies modern society. The evils and drawbacks of the one have their counterparts in the other. The tendency of one is linked to the tendency of the other. The movement of society through the centuries has been toward a higher morality, toward loftier ideals, toward an increased spirituality. The movement of religion has had the same characteristics. The history of society has been an increasing individualisation through co-operation. The religion of the future—which is Christianity as a spiritual force within man—will expand into limitless expression the doctrine of Human Brotherhood as laid down by Christ. This religious change will involve a corresponding social change. Co-operation must become the law of civilisation.

Forms are ephemeral, but the spirit, a principle behind the form, lives, and takes in a new and better body.

Abstract ideas for ever embody and disembody themselves. This process is progress. Whenever permanently interfered with or prevented—whether by government or ecclesiastical influences—death ensues. The test of permanency of any form is whether it represents a principle, or is only adapted to a temporary condition of circumstances. In the one case the form survives; in the other it perishes. The relations of God to man are everywhere made the subject of religious teachings; the relations of man to man, as children of the Universal Father, have hardly yet been realised or noticed. Liberty, equality, and fraternity are premonitions of what is to be. The religion of Christ when fully developed, through the increasing consciousness of man, will be the living soul of a democracy, such as the world has never seen. Responsibility and co-responsibility, co-operation and brotherhood—these are the four articles that men will yet subscribe to. Yet the appreciation of truth is a matter of time; much more its embodiment in conduct and action. The change in the daily conduct of Christians in nearly 2,000 years is almost inappreciable when compared with the change impera-

tively demanded by the Founder of our faith. An absolute millennium may therefore be as distant as a fixed star,—a relative millennium appears with every great truth, and each great teacher. Not in the change, but in the tendency can be seen a social and religious life where co-operation has taken the place of competition, that will faithfully interpret and express the Divine command of love to God and man.

Looking through the ages we perceive that the race is leavened—if not with righteousness, with that which makes toward righteousness. The end of the old order and the beginning of the new are nearer than they seem. A single rock sliding down a mountain side means but little, but when it is the precursor of a thousand more, an avalanche or a land-slide is not far off. A single truth or doctrine, one great teacher all alone, effect but little during the life of a generation; but truths and doctrines enforced by actual conditions of social life, teachers and preachers expounding thoughts and interpreting experiences held by countless thousands, mean rapid and far-reaching social and religious changes.—*Religio-Philosophical Journal*.

#### "VANISHED FACES"—INJUSTICE TO THE DEPARTED.

I wish, as a second to John Wetherbee on Garrison, to say to your readers a few things I personally know of that immortal hero's views of Spiritualism. My good old friend, Wetherbee, has indeed done well in what he wrote of Garrison, and I wish to make his position still stronger, for I happen to be in a position to know, absolutely, what Mr. Garrison thought of Spiritualism, and the injustice done him by his biographers prompts this article.

I cannot do better than to give an interview that I was permitted to enjoy with Mr. Garrison about four years before his departure from this life. I had been spending a year in Boston and had received an invitation to speak in Washington, D.C. Before starting for the capital I called on Mr. Garrison at his suburban residence near Boston. When I rang the door bell a matronly lady answered it and showed me into the parlour. I inquired for Mr. Garrison. He presently came in, when I introduced myself, never having met him before. He bade me be seated and took a seat himself. We were about eight feet apart. Soon the conversation turned upon his great life work. I told him that I was a native of the South, and was educated there chiefly, though a graduate of a Northern University. He asked me what my personal views were upon the subject of slavery and its abolition as the war had determined it. I told him that, during the slavery times, I belonged to an anti-slavery church, and in vindication of my convictions on the subject of slavery I had emancipated 8,000 dol. worth of slaves that had been bequeathed to me by a deceased relative. He inquired into all the details of the case, and as we talked his face lit up with a radiance that was beautiful to behold, and he began to hitch his chair along and so did I, both unconsciously, I think, till at the end of an hour and a-half's interview we found ourselves sitting side by side in the middle of the parlour.

Having discussed his favourite topic, I said to him, "Mr. Garrison, I have enjoyed your conversation on the slavery question very much; but before I go I wish to ask your views upon another topic in which I have been and now am deeply interested." "What is that?" he quickly asked, with animation. "It is the subject of what is called Modern Spiritualism," I replied. "I am glad that you raised that question and will express myself freely. I was a member of the Baptist Church, forty years ago, but withdrew all my patronage, seeing how utterly rotten the churches were upon the great question of the day. About that time the Rochester knockings created a great excitement; I investigated the matter and satisfied myself of the genuineness of the phenomena, and have never doubted since. I have attended many sances and a few lectures since, but have never been active in the cause, for the reason, at first, I was so absorbed in my specialty that I had no time to do much else but keep the fire burning upon the altar at which I worshipped, though I put myself on record through the columns of my own paper."

The foregoing is nearly, *verbatim*, his little speech. He then asked me if I had investigated the subject, to which I replied in the affirmative, and gave several experiences that I had had; after which he related his personal experiences in nearly all the different phases of phenomena.

No, he that denies William Lloyd Garrison's faith in Spiritualism is simply mistaken, wilfully or otherwise.

T. B. TAYLOR, M.D., in the *Golden Gate*.

Halleck, Cal.

#### SPIRIT IDENTITY.

BY WALTER HOWELL.

An unyielding scepticism is reprehensible. Boundless credulity is equally abhorrent to the cultured mind. The former is often the attitude of intelligent men prior to an investigation of modern Spiritualism; the latter the position they sometimes occupy after their conversion. It is lamentable to see these bright minds oscillate between such extremes. From no belief at all, some people rush to unquestioning faith in things wearing a mere semblance of truth. One does not like to dampen the ardour of those whose hearts are all aglow with the fire of a newly discovered truth. There is something impressive about the earnestness of such souls, and perhaps they are baptised with a heaven-born emotion. Yet, heaven is the sphere of knowledge as well as emotion, and to enjoy its fulness we must know as well as feel. Mind and heart, using these as symbols of intellect and affection, must establish an equilibrium.

It is very painful to one who wants to see the Spiritualist public mind rise above snap judgments to find so much loose thinking and careless investigating prevalent among our people; so much taken for granted. There is great need of more careful inquiry, more critical thought, and accurate classification. We had better have one hundredth part of the testimony we have, and that of an unquestionable character, than ten thousand times as much of so uncertain a quality as a great deal of it is. The whole question of continuity rests upon well-proven facts which demonstrate conclusively spirit identity. A table may move; but does mere force prove spiritual agency? We may discover intelligence; but that may not be an outside intelligence at all. It sometimes happens that all the manifested knowledge is a reflection of the sitters' minds, and even if it is not, if there is no information beyond the knowledge of those present, our position is not sustained. We may obtain messages written upon closed slates, even, and still if well defined identity is not apparent, then our hypothesis has not been established. Materialisation may take place, and although we may not be able to explain the law, and it appears miraculous to us, we have no right to claim for it proof palpable, unless good evidences of individuality are forthcoming. The generality of clairvoyant descriptions, too, are inadequate to prove our theory. Now and then we obtain glimpses of the truth for which we seek, but so often we receive that which is ambiguous, not to say one word about that which is palpable fraud! How very little evidence of spirit identity we acquire! How differently manifestations appeal to different persons!

Then, too, there is that form of control that sometimes most perfectly personates our departed. Here we are confronted with an enigma which it is difficult in some cases to understand. For example, I once visited a medium in Manchester, England, and obtained good evidences of a spirit's identity. I went, however, to London and sought, through another medium, communication with this spirit friend. What is most strange, I succeeded in obtaining good evidence similar to that gained through a medium in Manchester; but when the spirit was interrogated regarding the previous interview, the intelligence was at a loss to connect the Manchester interview with the London communication, which was to me a perplexity. If this really was the same spirit that had talked with me in Manchester, why could it not take up the Manchester conversation and continue it through the London medium?

American investigators have faced similar phenomena, and have been baffled by them. A suggestive explanation may be found in the doctrine of "discreted degrees" of consciousness taught by Emanuel Swedenborg. But in an inductive inquiry, we must not jump to conclusions; we must weigh facts.

The doctrine taught by Theosophists, too, is as unproven to us Westerners as the Spiritualists' theory is to the Materialists. Some investigators are giving too much margin to these Eastern theories. Shells, astrals, elementals, and elementaries are plunging us into a bewildering maze. First of all, let us ascertain if these elementaries and elementals really exist, before we concede to them such wonderful power and intelligence!

I think a large amount of our phenomena really emanate from a spiritual source, but as identity is so rarely proven, it behoves us to be extremely modest in our assertions. Spirits may produce marvellous phenomena, but if these do not prove unmistakably their intelligence to be of a disembodied character,

let us not urge our claim upon the enlightened inquirer, or we shall allow our cause to suffer ill-report.

There are deductive truths which we accept on *a priori* grounds. There are truths which are inductively reached, or gained on *a posteriori* grounds. Now, the truth of man's immortality has been deduced from the fact that it is so universal a belief. If therefore modern Spiritualism furnishes a form of adapted phenomena that can be inductively investigated, we have in it a synthesis. Deduction is corroborated by induction, and the intellectual circle is relatively complete.

Let us proceed with our inquiry. Can spirit identity be procured? It must be conceded that it is a rarity. And indeed, so long as we are contented with the merest suggestion of spiritual presence, we shall obtain but little evidence. If you tell some folks that Mary is present, they will instantly say, "What, my dear Aunt Mary?" Invariably the answer will be yes! Then follows a communication of flowery words, or empty nothings, with which so many are well filled. A name, a date, a circumstance may serve to awaken astonishment, but it can be little proof to the cultured mind, unless it is such as could not be given by any other than the spirit purporting to communicate. I verily believe, if we were only patient enough, and determined to receive the fullest satisfaction, we should get it! A generation willing to be tickled with a straw will go on being tickled with straws. If we ever hope to place our Spiritualism upon a firm basis, we must prove our ability to investigate the subject in a scientific spirit.

To give a sample of the kind of testimony which one might consider evidence of spirit identity, I will cite just one case. A Mr. John Firth, of Oldham, England, was by persuasion a Methodist, but having heard much of the Spiritual philosophy was attracted to it. One day the writer, in conversation with Mr. Firth, expressed the hope that he would add to his sympathies with the spiritual philosophy a knowledge of indisputable facts. Mr. Firth sighed and said, "I have longed for proof." When I speak in favour of Spiritualism, my friends say, "What do you know about it? It is what he says, and she says, with you!" Firth said, "I want to know for myself." To which I replied, "You will know if you seek." Sometime afterwards Mr. Firth had some sittings with a medium with good results. The most remarkable was as follows:—

The medium under control said, "Good afternoon, John." To which Mr. F. replied, "Yes, my name is John; but who are you?" "My name," said the spirit, "is William Blakebreth!" "Do you know me?" asked Firth. "Yes, we were boys together. Don't you remember me as a companion in the Sunday-school?" He then went on to recall to Firth's mind the teacher, the scholars, and many incidents in their boyhood days. "Now," said the spirit, "I have told you what you already knew. Were I to leave you now you would say, 'He read my mind, that's all!' But I will relate my experiences after we parted company." The spirit then recited some of his history, and concluded by telling of his sudden removal to spirit-life. Mr. Firth sought and found confirmation of the truth of the spirit's story, and from that day till now he has been a confirmed believer in Spiritualism. Note, please, one or two things here. First, that what the spirit communicated was not known to the medium. Secondly, at first what was known to Mr. Firth. Thirdly, there was a residuum of information which Mr. Firth had to have corroborated. There was, therefore, in this case a knowledge that transcended the knowledge of both sitter and medium.

I do not say that we could always get such clear evidence, but nothing short of such would convince me. I would not inspire coldness in these researches, but I would rouse to greater reflection and keener perception.

I have been a cautious investigator for about thirteen years. During that time, I have witnessed many truly marvellous phenomena, but very few well proven cases of personal spirit identity. Whilst we may have to lament the fact that proofs of spirit identity are few, we may rejoice that among us we have many who are splendid seers and seeresses of truth. And really it is more important that we see truths than ghosts! The intuitions of ethical and religious truths are of great value to the world. For it is of more importance that man should be worthy of immortality than that continuity should be proven to him. He who makes the best of this world, in the highest sense of the word, will make the best of any sphere he may enter. Let us then recognise truth, love, justice, for these are spiritual. In proportion as we become the embodiment of these virtues, we shall the more readily identify them. Our spiritual sight will

become clear, our ears will catch the sounds of angelic voices, our soul sense will feel the presence of the immortals, and the evidence will be ever within our own selves that death does not end all.—*Religio-Philosophical Journal*.

#### PHOSPHORUS, OR WHAT?

A strange story connected with the illness of the Rev. Thomas MacMasters has just come to light. The reverend gentleman is eighty-three years of age. He was stricken with paralysis on Saturday night. His venerable wife says he returned from a walk about 8.30 in the evening and sat down on the side of the bed. Almost immediately he was stricken with paralysis.

"He began to smile," she says, "and there came about his head a halo as if of fire so bright that it illuminated the room and transfigured his countenance. I called for assistance, and my daughter, Mrs. Joseph MacMasters, and a neighbour, Mrs. Jarvis, came into the room. Both were terribly frightened at the bright halo of fire which surrounded my husband's head, and they fled."

The younger Mrs. MacMasters says the halo had the appearance of a luminous cloud about the old gentleman's head. It extended above him for a few inches and reached from shoulder to shoulder. "It resembled dancing sunshine, but as it happened during the evening, it could not, of course, have been that," is the way she tells it. The halo is said to have lasted until the old man was laid on the bed, when it vanished.

A reputable physician, who was told of the occurrence, says the supposed halo is easily explained by the presence of phosphorus in the old man's hair.

That "reputable physician" is a blind leader of the blind. He never saw any old man's hair full of phosphorous—or any young man's either—at the hour of death. The phenomenon above described is, however, though an impressive one, not a new experience. In all times and all countries in the civilised world there have been a few cases of these impressive death-bed scenes, though rarely indeed is an instance reported of so pronounced, prolonged, and startling a manifestation as this. Those who have investigated these and allied phenomena say that the light or aureole referred to is the overflowing outward and physically visible manifestation of the interior spiritual self of the person—a spiritual radiance made sometimes outwardly visible at the time of the beginning of the separation from the physical body. Hundreds, first and last, gifted with spiritual sight, have described these death-bed scenes, and told of the bright ones who joyfully come to meet and accompany the ascending soul into the brighter life. One such case, and an impressive one, occurred years ago in Hartford. No clairvoyant was present to describe the case, but the man who related it was so profoundly impressed with the reality of a supra-mortal meeting and recognition that he never forgot it. He is still living—in a western state. On this occasion he was a watcher at the bed-side of a dying man—a printer. He is a very "practical," hard-headed man, and one of the last to be given to fancies. For half an hour, he said, the dying man had been sinking. The breathing, growing more laboured, became slower and fainter. The watcher thought the man was dead—when suddenly his eyes opened with a glad look of joyful recognition; he threw up his arms in an embrace and his whole face was illuminated, as he rapturously exclaimed:—

"Why, mother!"

The same instant he fell back, dead.

"Nothing will ever convince me," said the watcher, relating the occurrence years afterward, "that that man didn't actually see his mother, then and there."

There was no phosphorus in that man's hair—though a good deal of something as stupid and bewildering seems to have gotten into the head of the Glen's Falls doctor.—*Hartford Times, U.S.A.*

THERE was conversation about spheres, to the effect that there are many such around men, and that they do not observe that there are; and that many, likewise, produce their effect, like those effects are produced which arise from exhalations, and from repugnance at any one's presence, from joy and freedom and very many other things; so that spheres operate with men also; but because they deny all that do not see or feel in the body, and ascribe anything that appears occult to nature, and scarcely anyone believes that such a thing is from the spiritual world—owing to all this, they reflect little upon it; and they who do reflect, put it aside either as a recondite natural phenomenon, or as nothing, because they do not understand it.—*SWEDENBORG'S Spiritual Diary, 4789.*

## LETTERS TO THE EDITOR.

## Do Animals See Spirits?

SIR,—I seem often to have read in Spiritualist journals, independent of the Bible and of Balaam's ass, of animals seeing spirits, especially horses and dogs; but the only instance I can now lay hands on is from the very interesting book of Mr. Robert Cooper, called *Spiritual Experiences; Including Seven Months with the Davenports*; where we read: "The light was extinguished, and immediately Katie's voice was heard, asking, 'What have you got here?'"

William Davenport had purchased an Italian greyhound. A noise was heard as of a hand patting the dog, and the animal whined. "I remarked," said Mr. Cooper, "'The dog does not seem to like you.' 'No, it can see me.'" "Well," I said, "I had the idea that animals are more sensitive to spirit presence than human beings." "Yes, that is the case: they can see us, and so would men, if they lived more natural lives."

In this case it seems not only probable that the dog saw the spirit, but that the spirit also saw the dog. I once, at a dark séance, had the stalk of a tulip deftly placed between my thumb and forefinger and pressed down along the palm as my hand was resting on the little finger. How could this have been done by any being who could not see in the dark? There was no fumbling to get at the place desired. I have this tulip still in my possession.

The above occurred on May 4th, 1871, in the early days of that excellent medium, Mr. Charles Williams, who said it was the first flower that had been given through him at a private séance. I keep it in a Testament, opposite Acts xi. 17. I copy from my notes, taken at the time. "I called on Messrs. Herne and Williams, 62, Lamb's Conduit-street, at half-past twelve o'clock p.m., on May 4th, 1871. The latter was the only one at home. He arranged the room, and darkened the window of the back drawing-room. John King, the spirit, soon came. I sat opposite to Mr. Williams, at one end of an oblong table, he at the other. The spirit entered into audible conversation with myself; Mr. Williams being for the most part silent, although he from his seat occasionally put in a few words. John King, in allusion to darkness, said, "You must have darkness for photography." I said, "Tyndall has shown that light must have matter to reflect on, or it is no light." John King said, "Walk more, don't think so much." I said, "I sometimes wish my time was up." He said, "You are not going yet, you have a deal more work to do before you go." John King, speaking of himself, said, "See how they persecute me."

WILLIAM R. TOMLINSON.

## "Is it Fancy? Is it a Dream?"

SIR,—Was it a dream, vision, or reality? Last night, or early this morning (July 22nd) I was (while on my bed) carried away in spirit to the old farmstead at St. Alban's where I first drew breath near seventy years ago.

I was in the act of drawing the curtain across the window (it was evening) when I found my hand was grasped by one who was invisible. I had strength and will to retain my hold, and presently was pleased by seeing the full human form of a lady before me, arrayed in purest white.

On a former occasion, at a séance with Mr. Hall, of Gateshead, I was visited by what purported to be the spirit of my first wife, who thirty-five years ago passed into the unseen world. Then, although she touched me with her hand, threw the spirit robe around me (which I felt), walked four or five steps across the circle and vanished; I did not see her face, therefore, perhaps, I was impressed on this occasion to be satisfied as to the features of my spirit friend, and I scrutinised her face, with the result that, though changed, I traced the distinct outline of the well-beloved and well-remembered face. I was in no manner of doubt—it was the face of my first dear wife. I expressed the pleasure I had in her company, and naturally asked her if she was happy? to which question I was immediately answered "Perfectly so." Young members of my second family entered the apartment (they were fearful of the apparition), and shortly after the darkness of my physical awakening erased the memory of the previous few minutes, or perhaps seconds.

Was it a dream, vision, or veritable reality? Did the spirit produce the dream? or was the ghost a mere phantom of dream-land imagination?

Newcastle-on-Tyne.

BEVAN HARRIS.

## Re-incarnation.

SIR,—Although dismissed without ceremony by some of your correspondents, I rejoice to notice, since Mr. Sinnett's very able defence, that the subject of Re-incarnation is again attracting the attention of many Spiritualists, which at least denotes that some serious thinkers cannot summarily dispose of a very important question.

For myself, the more I reflect, the more unanswerable appear the theories of this doctrine, and as yet I have failed to encounter in the opinions expressed reason to alter my own.

If the ideas of those who reject Re-incarnation be accepted, as a first result we are forced to believe in the simultaneous birth of the soul and its material envelope; at least, all other presumptions appear at best but very hazy and unsatisfactory guesses.

But all tends to prove that such simultaneity is impossible, and a little reflection forces the conclusion that the soul has existed in the past, as we know it does in the future.

I cannot better express my own ideas than by condensing some of the remarks of Allan Kardec on this subject.

"If there be no Re-incarnation, there can only be one corporeal existence; if our actual corporeal existence is unique, the soul of each man is created at birth, unless we admit its pre-existence, in which case we demand what was it, and if its state constituted an existence in any form."

"Admitting, according to vulgar belief that the soul is born with the body, we ask, Is it logical to suppose, contrary to the evidence acquired from attentive observation of Nature, and the laws governing both material and spiritual progress, that man has at once attained present development?"

"Either the soul previously existed, or it did not! If it did, what was its condition previous to the birth of the body?"

"Did it possess individuality: was it progressive or stationary?"

If existing as a species of spiritual embryo only, whence the characteristics which so eloquently point to an *earthly origin*?"

"If it did not possess individuality: or if it only possessed negative faculties, why does the soul demonstrate such varied aptitudes entirely independent of education and surrounding influences?"

"Whence are derived the incontestable inclinations of children for certain arts and sciences, innate ideas and intuitions, vices and virtues, dignity and degradation?"

"Why, in short, is one man spiritually superior to another?"

"That the souls of men are born, and remain during life unequal, is beyond discussion, and to affirm that such inequality depends on material organisation is both monstrous and immoral, for man would then be a mere machine, the plaything of matter, and consequently irresponsible."

Without Re-incarnation, therefore, this one incontestable fact of the soul's inequality is *alone* an unsurmountable difficulty, as, being a direct contradiction of Divine justice, it shakes the very foundations of all belief!

If definite progress can only be obtained in a future purely spiritual, the physical existence of man becomes an enigma, for little utility can then be discovered in a state so full of trials and suffering.

Allowing that Darwin was right in his conception of remote origin, incessant physical transformation, and progression, a necessary consequence is the persistence of *individuality*, otherwise all harmonious connection is destroyed.

This admitted, we are again forced to conclude that the intelligent or spiritual essence accompanies the physical development, for beyond a doubt animal life presents a simultaneous progress of both.

What are the different stages by which such progress is attained but preliminary Re-incarnations?

And when man has arrived at conscious spirituality, the moral and intellectual condition of even the most advanced on our planet, can we suppose that the law of union hitherto governing our progressive march is at once null and void?

Remembering the diversity of character and aptitudes, the progress manifested by succeeding generations, it is evident that comparatively few have yet reached the full degree of perfection possible even here, and by expanding our views we may also comprehend that but a small fraction of humanity is represented on earth, that the myriads of worlds scattered through space are probably inhabited, some by beings as superior to us as is the civilised European to the ignorant savage, and concede, as the only logical explanation in harmony with the manifested plan of the Creator, that the successive

transitions of the past are but the *first* links in the infinite chain of progress.

Even our notions of the spiritual may be erroneous, for it is difficult to conceive a total absence of the material element in any real and active existence; indeed, it is probable that the union of the material and the spiritual may continue even in the most exalted conditions, though the former may be so modified and etherised as to be completely beyond our present conception of matter.

Strictly speaking, the soul alone is spiritual, but its surroundings, its agents of manifestation, even the so-called spiritual fluids, are more or less material.

These are simple but important considerations, and I doubt whether they can be answered without the aid of bewildering and unsatisfying hypothesis.

True, Re-incarnation is also a hypothesis, though being supported by evidence from nature, the Scriptures,\* and many reliable spirit communications, and alone resolving the varied anomalies of earthly life in harmony with the justice inseparable from a conception of the Supreme Being, it acquires an exceptional force.

Rio de Janeiro.

EXCELSIOR.

#### Prevision.

SIR,—Do you know any parallel case to this? My husband had a singular experience repeated over and over again; he would say to me, "Another of those curious experiences happened to-day. I was going down the street and saw Dr. A. coming up; when I reached him I found it was not Dr. A., but as soon as I turned the corner there was Dr. A.," or, "As I stepped out of the train to-day I saw S. on the platform; I went up to speak to him and found that it was not S., but as I walked down the steps, there was S. coming up." This was continually happening; he used to wonder at it, but had no time to study the subject.

W. GLANVILLE.

[A rather frequent experience, we have reason to believe. Can any readers supply records similar?—EDITOR OF "LIGHT."]

#### The Eternity of Matter.

SIR,—If Mr. G. Cartwright had had the good fortune to be a constant reader of "LIGHT" he would probably have spared himself the trouble of writing the letter which appears in it this week. He would have known that his communication adds nothing to what has been said already. May I remind him that mere assertion and *petitio principii* prove nothing? To his "*Ex nihilo nihil*" another man may respond "*Ex nihilo non nihil*"; and who will decide between them, since either watchword is simply a "*vox et preterea nihil*"? If Mr. Cartwright will take the trouble of reading the correspondence in "LIGHT" on this subject, he may come to see the matter in a different light.

August 2nd, 1890.

GEORGE HARPUR.

#### A Spirit-Writing.

SIR,—I do not know whether Spiritualists have ever noticed the curious fact in the life of Jehoram, King of Judah, to whom there came a writing from Elijah the Tishbite, apparently after the assumption of the prophet. It is difficult to quite fix the exact time, but a simple reading of the events seems to warrant such an interpretation.

See the following passages:—2 Chron. xxi. 12, 19; 2 Kings i. 17; 2 Kings ii. 11, 12.

In this passage *Elisha* is the prophet spoken of as the successor of Elijah, and this was in the reign of *Jehoram's father*; the writing came from Elijah to Jehoram.

200, Cromwell-road, S.W.

E. KEARY.

#### A Good Test.

SIR,—I have been asked by the "guides" of Mrs. Bliss to request that you would publish the following test that was given at a séance held at the house of Mrs. Bliss. A friend of mine came on a visit to me from the island of Guernsey. My wife and myself, who are members of the Forest Hill Spiritualist Society, induced our friend and her husband, who are members of the Methodist New Connexion, to attend our Sunday evening lecture at the rooms in Devonshire-road.

They were pleased with the meeting, and on the Tuesday attended the meeting which is held every week at Mrs. Bliss's

\* An eminent spiritist here has recently published a long list of texts in support of Re-incarnation, and his comments remarkably tend to prove their significance. I am sorry that your space will not allow me to cite his interpretations for the benefit of those who accept the Scriptures as corroborative evidence to the truth of modern Spiritualistic theories, as they give much new light on this long discussed question.

house. Mrs. Bliss had never seen the lady, who attended such a meeting for the first time. A notable test occurred. Mrs. Bliss was controlled by a "guide" who led her across the room to where my friend was sitting, taking her by the hand. The "guide" said to her, "My name is George. I passed away in your arms, and I desire to thank you for your kindness to me when I was sick." There was no mistaking who George was; he was a brother of my friend's son-in-law; he had come to Guernsey and was taken ill. My friend nursed him, and he passed away while she had his head on her arms. My friend became thoroughly convinced from this that our dear ones can return and speak with us, and will, I trust, carry this light to the island of Guernsey.

July 31st, 1890.

H. W. BRUNKER.

### SOCIETY WORK.

[Correspondents who send us notices of the work of the Societies with which they are associated will oblige by writing as distinctly as possible and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions.]

193, HITHER GREEN-LANE, LEWISHAM, S.E.—Next Sunday at 3 p.m., Mr. Leach. Séances every Friday at 8 p.m.

WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday last, Mr. J. Veitch spoke morning and evening. Sunday, August 10th, Mr. Butcher; 17th, Rev. Dr. Young.—J. VEITCH, Sec.

CARDIFF PSYCHOLOGICAL SOCIETY.—On Sunday last our platform was occupied by Mr. James Holleyhead, at 6.30 p.m., after which our first quarterly meeting was held, when a report of the work of the Society, of a favourable character, was delivered. Lyceum as usual at 3 p.m.

LONDON SPIRITUALIST FEDERATION, CLAREMONT HALL, PENTON-STREET.—Last Sunday evening short addresses upon various phases of Spiritualism were delivered by Messrs. Drake, Bullock, Harris, and others. Next Sunday, at 7 p.m., Mr. Rodger will conduct.—S. T. R., pro U. W. GODDARD.

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—On Sunday last Mr. Yeates gave a very elevating and spiritual address on "The Higher Aspect of Spiritualism." The audience was small but very attentive. Next Sunday Mr. Hopcroft. Séances every Thursday at 8 p.m., and religious services every Sunday at 7 p.m.—GEORGE E. GUNN, Hon. Sec.

KING'S CROSS SOCIETY, CLAREMONT HALL, PENTON-STREET, N.—Last Sunday morning a paper upon Astrology was read by Mr. Selley. Some interesting points including fatalism, moral responsibility, &c., were brought out. The subject will be continued next Sunday morning when, in addition, Astronomy will be introduced by Mr. Rodger and Phrenology by Mr. W. McKENZIE.—S. T. RODGER, 107, Caledonian-road, N.

MARYLEBONE ASSOCIATION, 24, HARCOURT-STREET.—Last Sunday morning, healing and clairvoyance, by Mr. Vango; pianist, Miss Amy Peddle; afternoon, Lyceum sessions, with the usual programme, conducted by Mr. Collins; pianist, Miss Amy Peddle; marching and calisthenics led by Miss White. In the evening Mr. Wallace gave a thoroughly practical discourse on "Various Phases of Mediumship." Sunday morning next, at 11 a.m., Mr. Vango, healing and clairvoyance; afternoon, at 3 p.m., Lyceum sessions; evening, at 7 p.m., Mrs. Record; Thursday, at 7.45 p.m., Mr. Hopcroft, medium; Saturday, at 7.45 p.m., Mrs. Spring, medium.

SOUTH LONDON SPIRITUALISTS' SOCIETY, CHEPSTOW HALL, HIGH-STREET, PECKHAM.—Mr. J. Hopcroft was with us on Sunday last. Next Sunday, services as usual; addresses by Mr. J. Dale at 11.15 a.m. and 6.30 p.m. Lyceum at 3 p.m. Friends desirous of being present at the open-air services on August 10th can travel by rail to Knockholt, near Sevenoaks. At the Rooms (30, Fenham-road), on Wednesday, a circle will be held for inquirers at 8.15 p.m., with Mrs. Walkinson. Healing, on Friday, by Mr. R. J. Lees, at 7.30 p.m. Spiritual meetings for members on Thursday and Saturday.—W. E. LONG, Hon. Sec.

OPEN-AIR WORK.—Last Sunday a meeting was held in Hyde Park (near the Marble Arch). We had a large meeting, numbering several hundreds of people, and effective addresses were given by Messrs. Veitch, Rodger, and others. Two Christians and an atheist spoke in opposition, and many questions were answered. Next Sunday, at 3.30 p.m., Mr. W. O. Drake and others. Mr. P. H. Snelling, atheistic lecturer, has promised to attend and oppose. We ask for special support on this occasion and a good supply of literature.—We have the pleasure to acknowledge still further literature for free distribution at open-air meetings from Miss Porter, with thanks.—A mass meeting of London Spiritualists will be held, in connection with the open-air work, in Battersea Park, on Sunday, August 17th next, when there will be a good number of speakers. Meetings at 11.30 a.m., 3 p.m., and 6 p.m. Dinners and teas can be obtained in the park. Easily accessible by road, rail, or river. Those willing to speak are requested to forward their names as early as possible to Percy Smyth, 68, Cornwall-road, Bayswater, W. Tickets can be obtained also at the same address.—PERCY SMYTH, Hon. Sec.